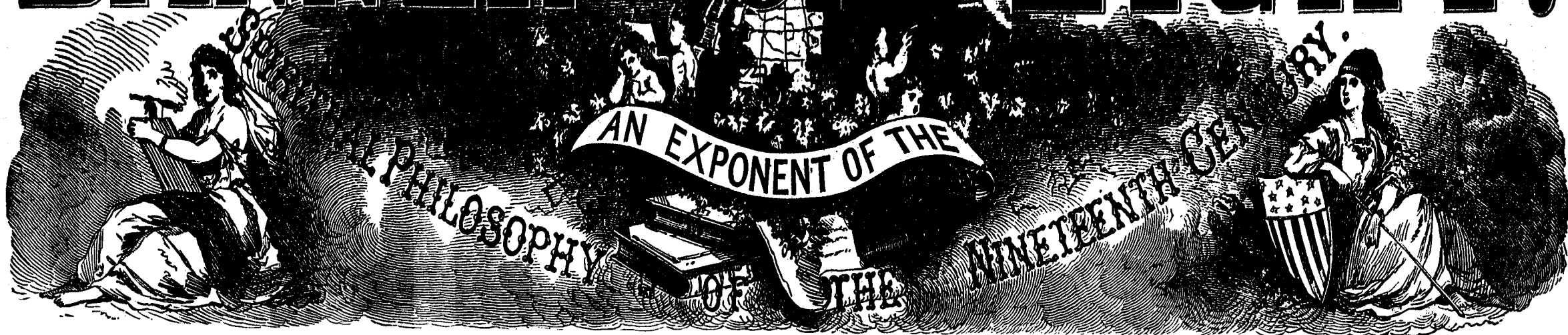


MAY 14 1896
BOSTON, MASS.

BANNER OF LIGHT.



VOL. 79.

{Banner of Light Publishing Co.,
9 Bowdoin St., Boston, Mass.}

BOSTON, SATURDAY, MAY 16, 1896.

{\$2.00 Per Annum,
Postage Free.}

NO. 11.

Spiritual Rostrum.

Under Many Names.

Synopsis of a Lecture delivered
BY JOHN WILLIAM FLETCHER
Before the Mass Convention, National Spiritu-
alists' Association, in Madison Square
Gardens, New York City,
Feb. 27 and 28, 1896.

{Reported for the Banner of Light.}

WE are here assembled in this Convention to recognize that Modern Spiritualism exists in the world, and has begun to play its part in the affairs of men. Sooner or later every human being is brought face to face with the great problem of life. Not the life that exists around you to-day, of buying and selling, rejoicing and sorrowing; but that other life that lies just beyond the boundary line of outward consciousness, to which we are every one being carried by the mighty current of human events.

The life here, to a certain extent, we know: Youth with its promise, age with its fulfillment, and we know the aftermath that follows when one by one the powers fall, and the strength of purpose is lost. But this is all insufficient to satisfy the longing for a comprehension of the entirety of human life, for so incomplete and imperfect is it all, that at best the threescore years and ten but suggest a possibility that life with all its many blessings falls ever to realize completely. And the question forces itself upon the intelligent mind, as to whether death is the end, or but the beginning of a scene of newer and, enlarged activities.

"If a man die, shall he live again?" is a question that has stood unanswered during all the ages of the past, for the answering of which theologians have devised the various forms of belief which have from time to time arisen, played their part, and then passed down the tide to that oblivion from whence they came. That each answer has been more complete is true, since the demands of each age have been more positive and assured, until at last Modern Spiritualism stands forth to-day as the most complete solution of the problem extant.

And what is Spiritualism? Poor Spiritualism has been made to represent almost anything and everything that its various advocates have for the time being accepted or believed. So widely apart have some of these definitions been, that they bear slight if any relation to each other.

Spiritualism recognizes that there is a spiritual life existing as much to-day as it ever will, the only difference being in the environments that surround it; that human life is a union of the physical and the spiritual. St. Paul wisely said *not* that "there is a natural body, and that there *will be* a spiritual one," but "there is a natural and a spiritual body." Socrates must have realized this when his friends were all gathered around him on that fatal day when he took farewell of the earth. A friend more zealous than the others, asked:

"Good sir, where shall we bury you when you are dead?"

To which Socrates responded:

"Bury me when I am dead? Why, you must first catch me before you can bury me." And then turning to the others, continues:

"This boy thinks to bury me. He in fact will only bury the body in which I lived, while I, the thinking, intelligent man, shall be far away in other realms of thought."

Human life, then, is the union of the physical and the spiritual; death is the separation of the one from the other. One goes down to the earth from whence it came, and through the almost magical law of change, becomes absorbed into the elements again; while the other rises to the higher estate, profiting by the lessons that have been learned, seeking a larger fulfillment than the environments of earth would permit.

Again, the disembodied spirit is able, if so attracted, to mingle with the old friends and the old scenes as in former days, and, under the right conditions, to produce such positive results as to indicate that death has not destroyed but rather intensified the interest felt.

The philosophical side of Spiritualism depends upon the intellectual presentation of the subject, while the phenomenal side will be found in the demonstration through psychical law of the claims presented. The theologian, with a strange attempt at logic, demands that every claim of Spiritualism shall be proven; but he fails to remember that for many years he has demanded that the world accept the theories and claims of the church, without any demonstration or proof whatever. And I contend, if the theories of theological belief are to be accepted wholly upon the authority of the claims of theologians, that Spiritualism, deriving its power from the same source, has an equal right to be accepted without any demonstration being offered whatever. For the assertion of one class of minds stands as good as the assertion of another, until they have been disproved. To be sure, the church has taught that in passing out of this life the spirit has entered a realm from which no traveler has ever returned. And thus fortified, it can confidently assert anything it chooses without fear of successful contradiction.

Therefore as a theory, supposing there was no other argument to offer, Modern Spiritualism has as much right to its place among the world of theories as has any other. Fortunately, however, its claim does not rest upon the assertion of any man or any number of men, for the demonstration of continued life has been and is given again and yet again, and an explanation formulated in the face of the strongest and most positive opposition.

"Have the phenomena of Spiritualism ever been carefully and thoroughly investigated?" asks the inquirer.

"Oh, yes! There have been investigators gathered from nearly every walk of life—religious, scientific and otherwise—all of whom have formulated their judgments from the standpoint of their own individual prejudices rather than from the facts and phenomena presented. For instance, Mr. Talmage would call himself without doubt an authority upon all subjects relating to man's future estate. When he was abroad some years ago he discovered the place where he thought the end of the world would come, and gave a very glowing description of that great day, forgetting that the mysteries of God were past all finding out, and that therefore his statements were contrary to the claims he had previously made. He declared that Spiritualism cannot be true, because the believers therein are tall, and lean, and lank, and wear long hair. Against such an assertion so wise and profound, no suitable answer can be made. It is a little unfair, however, for a man possessed of so many graces and such an open countenance as this reverend gentleman, to declare that Spiritualism cannot be true because of the lack of avoirdupois of its adherents.

Years ago there was a young man in Harvard College, possessed of strong mediumistic power, who came under the notice of some of the faculty, and after due deliberation he was expelled, it being easier to turn him out of the University than it was to find an explanation for the peculiar phenomena acquired through his organization."

There was a man by the name of Henry Seybert, who thought he could benefit the cause of Spiritualism by leaving a large sum of money to the University of Pennsylvania for the founding of a chair of philosophy, whose occupant should devote special attention to the subject of Spiritualism. The committee was formed, and—practically—only those were eligible to it who knew *nothing* of the subject. The result was that after several years of summoning the leading conjurers of the country to duplicate in some way or other the phenomena presented by mediums, these eminent gentlemen of the Seybert Commission presented, in effect, the result of what they *did not know* in regard to the subject. No doubt they were honest so far as their prejudices would allow them to be, but interest in a subject under consideration, devoid of all prejudice, is required for the successful study of any matter.

Prof. Alfred Russel Wallace, Prof. Crookes, and Zoellner of Leipzig, began an investigation without preconceived opinion of the subject, and their investigation thereof stands to-day a matter of public record. Placed in the scales, the conclusions of Talmage and the Seybert Commission on the one hand, and those of these eminent scientific men upon the other, there is little question as to which way they will turn.

Every one wishes to know of the hereafter, and eagerly seeks any light upon that subject; for each has a memory of some sweet and dear life treasured through all the fret and friction of the years, that has passed on into that eternal world where hope finds fruition. Dear, indeed, are those around us whose voices we can hear and whose hands we can touch; but dearer still to our hearts are those who, unseen and silent, still float through the realms of memory and hold our spirits faithful to the past. And where are they? Sleeping in eternal sleep, or awake beyond a doubt to eternal life and all its blessedness?

We take up the works of Elizabeth Stuart Phelps, and we read the many beautiful words that she has written. We scan the pages of Longfellow and Whittier and Shakespeare, even, and we find that every one of them clearly points to a higher and a better life beyond—that over yonder, where the echo of this world is scarcely heard, there is a city celestial, wherein are held the treasures of each life; the men and women, be they great or small, that once moved amidst the scenes of earth. A beautiful thought, is it not? And you wipe the tears from your eyes, and in the great, the supreme moment of your sorrow, are comforted and consoled. It is only Spiritualism under another name.

You recall all the words of Minot Savage, Heber Newton and George Hepworth, as they, with rare and powerful eloquence, stand before the open coffin in the presence of death, and, forgetting all about the theological heaven, paint the present and future state of the departed spirit, assert that he may stand even at that very moment in your midst, trying to point upward, and to comfort and strengthen and console you; tell you again and again that the day after death is not one of *dr.*

*This young man is now known to the world as Dr. F. L. H. Willis, of Rochester, N. Y. The stellar and unsatisfactory result of the Harvard Committee of Investigation—(Prof. Agassiz, et al.)—a preliminary report on Spiritualism, which has never been followed by a full official statement, is a matter of history which all old Spiritualists are familiar with.—Ed. B. of L.

ment, of rewards and punishments, but a time of reinitiation, where hearts long separated shall be bound together in sweet and happy accord.

"He, this dead friend whom you can no longer see, whose presence has passed just beyond mortal ken, is not lost, is not dead, is not forgotten, but, clad in the brighter raiment of a glorious immortality, will ever seek to strengthen you in the hours of your sickness, to encourage you in the midst of the great battle of life, and will stand, when your work is done, beside the golden gate that swings between the two worlds, radiantly happy, to welcome you to your eternal home."

And you are comforted. How beautiful are these words. How much they mean in this dark and despairing hour. What are they? There it appears again: the theology was only Spiritualism under another name. And I wonder, if those preachers, who borrow Spiritualism wholesale, ever stop to think of the debt of eternal gratitude they owe to mediumship, to Spiritualism, and to the angels through these mortal instruments, for having given in the first place this thought to mankind? Probably not. Many of them are without doubt egotistical enough to imagine that they are the originators in this domain of thought, and go home with the words of gratitude ringing in their ears that have been spoken by the bereaved ones, quite happy to have thus been able to offer any words of helpful consolation. And so on, and on, and on. But you will ask again:

"What matters it? Will not a rose by any other name smell as sweet?"

"Why, of course it will. These roses" (turning to a large jardiniere of flowers) "would be just as sweet under any other name as under that they legitimately bear. But, after the rose has toiled, and struggled, with the wind and the storm and the chill, through the long hours of the day and the night, to make itself the thing of beauty and of glory that it is, do you not think that he who denies the flower its name is little less than a coward?"

If Spiritualism is worth the having, if its words mean anything, if its phenomena demonstrate anything, the least that you can do, the least the world can do, is to give it its name, and render unto it its workers and its teachers, whatever honor is their due.

The Discovery of Maple-Sugar—An Indian Legend.

Rowland E. Robinson contributes a delightful sketch of old New England to the April *Atlantic*, in which he tells of the discovery of maple-sugar:

It does not appear that any record was made of aboriginal methods of tapping the maple and converting its sap into sugar, nor is the oldest maple old enough to tell us, though it had the gift of speech or sign-making intelligible to us. We can only guess that the primitive Algonquin laboriously inflicted a barbarous wound with his stone hatchet, and with a stone gouge cut a place for a spout, so far settling the fashion, which was long followed by white men, with only the difference that better tools made possible. Or we may guess that the Indian, taking a hint from his little red brother, Nigunese, the squirrel, who taps the smooth-barked branches, broke these off and caught the sap in suspended vessels of birch bark, than which no cleaner and sweeter receptacle could be imagined. Doubtless the boiling was done in the earthen kokks, or pots, some of which had a capacity of several gallons. According to Indian myths, it was taught by a heaven-sent instructor.

The true story of the discovery of maple-sugar making is in the legend of Woksis, the mighty hunter. Going forth one morning to the chase, he bade Moqua, the squaw of his bosom, have a choice cut of moose meat boiled for him when he should return; and that she might be reminded of the time he stuck a stake in the snow, and made a straight mark out from it, she promised strict compliance, and, as he departed, she heaved off the desired tidbit with her sharpest stone-knife, and filling her best kokk with clean snow for melting, hung it over the fire. Then she sat down on a bearskin, and began embroidering a pair of moccasins with variously dyed porcupine quills. This was a labor of love, for the moccasins, of the finest leatherskin, were for her lord. She became so absorbed in the work that the kokk was forgotten till the bark cord that suspended it was burned off, and it spilled its contents on the fire with a startling, quenching, scattering explosion that filled the wigwam with steam and smoke. She lifted the overturned vessel from the embers and ashes by a stick thrust into its four cornered mouth; and when it was cool enough to handle, she repaired it with a new bail of bark, and the kokk was ready for service again. But the shadow of the stake had swung so far toward the mark that she knew there was not time to melt snow to boil the dinner.

Happily, she bethought her of the great maple behind the wigwam, tapped merely for the provision of a pleasant drink, but the sweet water might serve a better purpose now. So she filled the kokk with sap, and hung it over the mended fire. In spite of impatient watching it presently began to boil, whereupon she popped the ample ration of moose meat into it, and set a cake of pounded corn to bake on a tilted slab before the fire. Then she resumed her embroidery, in which the sharp point of each thread supplied its own needle.

The work grew more and more interesting. The central figure, her husband's totem of the bear, was becoming so lifelike that it could easily be distinguished from the wolves, eagles and turtles of the other tribal clans. In imagination she already beheld the moccasins on the feet of her noble Woksis; now stealing in awful silence along the war-path; now on the neck of the fallen foe; now returning jubilant with triumph, or fleeing homeward from defeat, to ease the shame of failure by kicking her, in which case she felt herself bearing, as ever, her useful part. So she dreamed and worked stitch by stitch, while the hours passed unheeded, the shadow crept past the mark, the kokk boiled low, and the cake gave forth the smell of burning. Becoming aware of this obvious odor, she sprang to the fire. Alas! the cake was a blackened crisp, and lo, the once

juicy piece of meat was a shriveled morsel in the midst of a gummy, dark brown substance! She snatched kokk and cake from the fire, and then, hearing her husband coming, she ran and hid herself in the nearest thicket of evergreens, for she knew that when he found out wherewith to appease the rage of hunger he would be seized with a more terrible one against her. Listening awhile, with a quaking heart, and catching no alarming sound, but aware instead of an unaccountable silence, she ventured forth and peeped into the wigwam. Woksis sat by the fire eating with his fingers from the kokk, while his face shone with an expression of supreme content and enjoyment. With wonder she watched him devour the last morsel, but her wonder was greater when she saw him deliberately break the earthen pot and lick the last vestige of spoiled cookery from the shards. She could not restrain a surprised cry, and, discovering her, he addressed her:

"O woman of women! Didst thou conceive this marvel of cookery, or has Klose-kur-Beh been thy instructor?"

Being a woman, she had the wit to withhold the exact truth, but permitted him to believe whatever he would.

"Let me embrace thee!" he cried, and upon his lips she tasted the first maple sugar.

The discovery was made public, and kokks of sap were presently boiling in every wigwam. All were so anxious to get every atom of the precious sweet that they broke the kokks and scraped the pieces, just as Woksis, the first sugar eater, had done. And that is why there are so many fragments of broken pottery and so few whole vessels to be found.

Biographical Sketch of Amos Adams.

BY W. J. COLVILLE.

THOUGH I have already furnished the readers of THE BANNER with a bare mention of the connection of the Hon. Amos Adams with Spiritualism in the course of the hurried notice I supplied at the time of the interment of his mortal remains, as this widely respected gentleman was for many years one of the foremost active Spiritualists on the Pacific Coast, I venture to assume that more than a few of the readers of your time-honored journal will be glad of a few additional facts concerning a man who worked unsparringly through the course of a long and useful life for whatever appealed to him as calculated to further the highest interests of humanity.

Amos Adams was born Feb. 20, 1818, on a farm in Herkimer Co., New York, where he lived till he had reached the age of eleven years.

At that early age he started out for himself, and when only fourteen began sailing on the lakes; he followed the water as a profession for about fourteen years as mate and sailing-master.

At the age of twenty-eight he commenced a mercantile career in Shanghai, Wis. Always desirous of promoting equity, he studied law, and rendered much valuable service in defeating injustice and settling disputes honorably and peacefully between his neighbors.

In the early sixties he was elected member of the Legislature of California, which office he held two years. He then ran for State Senator, but was defeated by Crowl Howard, a very prominent character in the history of California.

It was, however, in the work of the Grange that Mr. Adams put forth his best and most continuous efforts. Through his indefatigable exertions experimental stations for agricultural development were established and operated all over the State; he was made a member of the Grange, Secretary of the State Grange, Manager of Grange's Business Association, stockholder in Grange's Bank, and for many years editor of the California *Patron*, the official Grange organ.

His contributions to Grange literature have always been of the most practical order, and of the highest tone of literary excellence.

After the passing on of his wife, many years ago, he became deeply interested in Spiritualism, and was soon a thorough convert to the knowledge it conveyed, and no sooner had he satisfied himself of the indisputable certainty of spirit-communication, than he set to work with all his wonted energy and enthusiasm to spread the joyful tidings to others similarly bereaved.

Being a man of wide acquaintance, and of high social position, widely known and deeply respected, his words did not fall on idle ears, and through his agency many were the intelligent and influential persons who were led to the light which he so persistently disseminated and with rare ability.

In recent years he took a deep interest in the Ladies' Silk Culture movement of California, and while in the city of Washington in 1890 endeavored to secure a government appropriation for that worthy object.

He was married to his second wife, Helen Ayisworth of San Francisco, a distinguished psychometrist, in 1889. Mr. and Mrs. Adams were residents of San Jose at the time of their return from Washington in the autumn of 1890, and it was at their beautiful home in that lovely city in the picturesque Santa Clara Valley that the good man breathed his earthly last March 16, 1896.

Mr. Adams was President of the Golden Gate Company for several years, and worked industriously with the gifted editor, J. J. Owen, to make that excellent paper the undoubted success it certainly was during its all too brief career; he was also appointed President of the Sleeper Trust, a fund left by Mrs. Sleeper, an ardent Spiritualist of San Francisco, for carrying on the work of disseminating publicly the work of Spiritualism in that great cosmopolitan city, where there are now fully as many well-sustained meetings as there have ever been even in Boston, which is known the world over as the American Athens and the Mecca of Spiritualism and all advanced thought.

Increased Strength of the Anti-Vivisection Society.—At the Society's regular monthly meeting of Directors, held recently at their headquarters, 179A Tremont street, Boston, business of great importance came before the Board. As is well known, a very extensive complaint has been made, principally by the residents of the Back Bay and South End Districts, in regard to the wholesale thieving of pet cats and dogs, which, it was proven, found their way, in hundreds of instances, into the hands of medical vivisectionists in Boston and neighboring cities. The President, who is also Chairman of the Board, reported that, owing to the wide publicity which the press has given this deplorable fact, an intensely strong feeling had developed amongst our very best citizens, not only against this high-handed outrage of thieving pet animals, but also against the inhumanly cruel practice of vivisection in general, as avowedly practiced at various medical institutions hereabout. The entire prospect was adjudged eminently favorable to the final accomplishment of the Society's primary purpose, viz., to secure legislation in this State making all vivisection a criminal offense.



Edgar W. Emerson

Was born in the town of Bowdoin, a few miles north of Concord, the capital of New Hampshire. His boyhood's early days were passed in attending school until he was of age to work for his own support, which he did, commencing quite young, and continuing at manual labor until brought into medial work for and by the spirit world.

At the age of 14 he united with the Methodist church, and was a zealous and faithful worker for that cause; his sensitive nature being such, he was no doubt helped and influenced by spirits, the same *then* as now—only they were spirits who had not progressed out of the church doctrine, for he was considered a power in that church as a leader in prayer meetings and an exhorter; in fact, every position in which he was placed he filled acceptably.

In the spring of 1878, while living in Manchester, N. H., and working in one of the large cotton manufactories, he was obliged to rest for a time on account of not feeling well; he could not describe his feelings, for he was not sick in the ordinary sense of the word. On the 18th of March, while absent from his work, the spirit-forces gained the control, and said they could not act so successfully in the noise and bustle of the factory, so they threw this influence upon him to bring and keep him out where it was quiet—telling what they would like to do. He was at this time a member of the Methodist-Episcopal church; he did not realize what was being done with him, as he was in a trance state while talking for his controls, and only knew of it as he was told. In a short time he became clairvoyant and clairaudient—seeing and hearing in his normal condition; then he decided he had received a new baptism (one of knowledge); he gave up his faith and belief, and quietly left the church, asking for a letter—but never received it, as they said they were in hopes to receive him again, when he should "see the error of his ways"; but it has now been eighteen years, and as he is getting deeper and deeper into the so-called "error," it is hardly thinkable that the church will ever be obliged to call a meeting to receive him once more into her fold.

His guides wished to form a small circle for his development, which was done, and circles were held privately for a few months, with but little thought on the part of the mortal participants that they were helping to place before the world a medium who would be such a power for the spirit-side of life as he has proven to be. One of the members of the circle was clairvoyant, and at one time said she saw him on a large platform, with an immense crowd about him, and he was talking to the people; the rest of us did not credit the prophecy, which has since proven true.

Soon the guides said the public could be invited to the circles, as they had a band formed strong enough to keep away harmful influences; so parlor circles were held for two years or more, convincing and comforting many in regard to their loved ones who had passed to spirit-life.

His first camp meeting engagement was at Sunapee Lake, N. H., where he was almost unknown except to a few of his townspeople; after this his public Sunday work began, and he received calls for nearly every Sunday after that time. Since then he has been a worker in the Cause from the East to the West. One of his Indian guides says she "has talked from Maine to California, and is not done yet."

Mr. Emerson has filled engagements with eighteen different camps—attending some of them every season—for the last ten years, beside many grove meetings; at all these there have been many wonderful tests given, which were reported at the time, but not having any record of them they can only be referred to in this sketch. His spirit-guides always objected to such newspaper notoriety.

Himself and his guides have gained a high place side by side with other honest and noble spirits both in and out of the body, who are working for the Cause. He is continuously employed—having engagements most of the time from one to two years in advance, and is kept traveling most of the time. His work is of the mental phase of mediumship—i. e., tests and communications from the platform—although he gives many private sittings for medical and business advice at his home in Manchester.

His mediumship began to be developed in the

spring of 1875, but once or twice before that time, when he was in the fold of the Methodist church, at their camp-meetings, he "lost his strength," which, he says, was similar to the trance condition; after his development began it was slow, steady and sure, and to the present there has not been a time when the spirit-guides have left him. They seem to grow stronger.

Of the many spirits belonging to Mr. Emerson's band of guides, there are two who should have a notice in this sketch; they are known, loved and respected by many. One of them is "Sunbeam Emerson," as she calls herself, of the Narragansett tribe; she went to spirit-life when about sixteen years of age, nearly one hundred and fifty years ago; she was clairvoyant when in earth-life, and her clairvoyant vision has grown clearer and stronger in spirit; now she can bring gladness and comfort to many. Though in spirit life so many years, she does not seem old, and says she is not, "only in goodness and knowledge." She likes her work of giving communications, and says she shall do so as long as she has her medium; after he is done, she thinks her work of this kind will be completed. When she makes a mistake she is willing to be corrected, but objects to be trifled with.

The other control is one who attends to a work which Mr. Emerson said at first he would never do—which is to doctor the sick; he said he might be a medium, but he never would be a clairvoyant doctor. In the earlier days of his mediumship, while giving private sittings, before it was closed an Indian spirit would introduce himself, and give the sitters medical examinations and prescriptions, saying to them: "Don't tell the medium of it." In that way he had quite a number of patients before he knew the fact. The spirit gave his name as Wabashon of the Blackfoot tribe; he is a fine physician, and has brought other physicians of the paleface people around him; they have formed a council of doctors, and attend cases of all kinds.

While at his home Mr. Emerson receives many letters containing locks of hair, asking for communications from loved ones and advice, both medical and business. There are many others in the band of guides who do not give their names to the public, but who have their different spheres and places of work with him. The spirit who is the personal attendant of Mr. Emerson, and has charge of him and his guides on the spirit side of life, is "Theophilus Ward." He has been Mr. Emerson's adviser for many years, attending to the forming of the band of guides for his development and everything pertaining to his interests. He has fulfilled all his promises. With the spirits' help Mr. Emerson has been supported and sustained during his work at home and abroad; and he has built himself a house where the latching is always out to his friends. Visitors find him kindhearted, sympathetic and generous—always having a cheery word for the aged; and children recognize in him a ready listener to their joys and sorrows. Contrary to the old adage, "A prophet is not without honor, save in his own country," Mr. Emerson is a respected and trusted citizen in his own city.

ESTHER DENT, writing from Columbus, O., May 2, 1896, says the friends there had the medical services of Mr. Emerson during the month of April, and desire to bear witness to his good work. She says:

Our city has always been considered very fortunate in many respects; cyclones and other dire calamities have passed on to our more unfortunate neighbors; not only have we been favored in escaping the terrible in this world, but we have also been granted many privileges that call to the lot of but few. This last month we have been able to realize this more fully, as we have had the great pleasure of listening to that gifted speaker and test medium, Edgar W. Emerson.

In the past, his name has always been associated in our minds with that of a test medium, but only those who have had the opportunity of hearing one of his eloquent lectures can fully appreciate his beauty. I left the hall a much happier, wiser and more contented man. The leading thought of the evening was: In this world of trials and tribulations we are apt to fix our eyes upon those who are more fortunate than those who are under greater difficulties than ourselves—thus thinking our burdens far heavier than those of our neighbors. But we should reflect that had we been placed in the same position, and had the battles of some of these poor unfortunates to fight, we perhaps might have been greater sinners than they, while they in our position might have made far better use of their opportunity.

Could an Orthodox churchman hear one of Mr. Emerson's invocations, followed by one of his spiritual lectures, his opinion of the Spiritualists and their belief would certainly be radically shaken.

Any one hearing one of those sermons would certainly go away thinking life is no idle dream, but a solemn reality based upon eternity, and surely worth the living.

Do not infer from what I have said that his tests are not always delightful. "Sunbeam" is always given one of the brightest receptions—a warm smile from her whole audience. Any one having heard the dear little spirit give his loving messages in her own inimitable way, would never be under greater difficulties than ourselves—thus thinking our burdens far heavier than those of our neighbors. But we should reflect that had we been placed in the same position, and had the battles of some of these poor unfortunates to fight, we perhaps might have been greater sinners than they, while they in our position might have made far better use of their opportunity.

Some one has said:

"Not all of us can mighty deeds achieve,
But not in vain shall we have lived if we have proved
A heartiness to the hearts that grieve."

What a useful life has been Mr. Emerson's! For what greater work could there be in this world than the bringing of comfort to the saddened homes where the grim Reaper has gathered in his flowers?

Written for the Banner of Light.
MAY MUSIC.

The spring is in the air—
I feel its thrill and glow;
Though all the landscape fair
Is damp with melting snow.

There's something soft and sweet
Through all the mist and chill;
For spring is in the air,
And music at the mill.

The heart leaps light and free,
As bluebirds sound their call;
And chirp as blither notes,
As sings the waterfall.

The inspiration comes
To tree, and brook, and field,
The tender rootlets swell,
And buds their fragrance yield.

Rejoice! all nature sings,
A way with morbid care;
Old earth thrills back to life,
The spring is in the air.

Chester Dept., Ft. F. L. S.

Serfein, salt rheum, and all diseases of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier.

Hood's Pills cure jaundice, biliousness, sick headache, constipation and all liver ills.

ENTHUSIASM. Says The Philosophical Journal, is a flame which leaps, not from mind to mind, but from heart to heart. It is blown from intense heat by a single heroic example more than by all provers.

For Over Fifty Years

Mrs. Winklow's Sooty Soap has been used for children's bathing. 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.

Independent Spirit-Writing.

To the Editor of the Banner of Light:

The following is a copy of a communication from HENRY WARD BEECHER, of Independent spirit writing, in a sealed envelope, through the mediumship of George Cole, of Canarsie, Long Island, New York, received January 30, 1896.

Dear Brother:—The answer to your question could be couched in a few simple words, in forms of questions, and would be understood by many, but in view of their self-assertion of mortal man and the assumption to originality and individual distinction, such questions, unsupported by corroborative inference, would scarcely be accepted.

I might ask, in this view of your question, of what importance has been the discovery of the laws of gravitation attributed to Sir Isaac Newton (to the mortal race)? that of chloral attributed to Liebig? that of the circulation of the blood attributed to Harvey? that of electricity attributed to Franklin? and so on ad infinitum. In my estimation, the greatest of all discoveries of prehistoric, ancient, or modern times, was the discovery of the continents of North and South America, in 1492, attributed to Christopher Columbus.

It would be impossible to suppose a case in which a rational, intelligent mortal could question the advantage to the mortal race of the discovery of America, whether from a religious, social or political standpoint.

Upon general principles, this discovery has eventuated in a social equality sharply defining the relation of man to man and to his God, and has placed individual man upon a plane, through progress and evolution, far above any position heretofore occupied by his race in the world's history; and, indeed, viewing the social condition of mankind in the republics of ancient Greece and Rome, though those two epochs appear as brilliant luminaries through the dark ages of time, yet in a comparative sense they flicker and pale with uncertain light when brought in contrast with the effulgent glow of nineteenth century American civilization.

Do not the mortal race, in a social sense, enjoy a great advantage from the discovery of America in 1492?

From a religious standpoint, the advantage has been incalculable to the mortal race. Though numerous sects, with different creeds, have emerged from the condition arising from America's discovery, every one who may wish can enjoy that liberty of conscience which of right belongs to the children of God and not to a self-selected few.

In a religious aspect of the case man never has enjoyed that religious moral independence of which he is in the enjoyment at this moment. His conscience is free. He may stand at the convergence of all the theological paths radiating to the realms of God and select that which may best please and satisfy his conscience, whether it be designated Protestant or Roman Catholic, with their denominational ratifications. It is sufficient to know that they all lead to the same God, and that is all the conscience requires. The mere name of the causeway is of no more actual importance than the names of the various streets converging to a common centre.

For instance, you are desirous of reaching the Brooklyn City Hall: Court street, Myrtle Avenue, Washington street, Montague and Fulton streets lead to that point, and you will naturally select the thoroughfare which you may find most convenient from the position in which you may be placed. Assuredly if you reside in the vicinity of Union and Court streets, and desire to reach the City Hall, it would be preposterous for you to journey to the eastern side of Brooklyn for the sake of taking Myrtle Avenue to reach the same point. No, your conscience is at liberty to select any route to the City Hall or heaven that may best suit your convenience or inclination; and if a suggestion would be admissible, I should advise the selection of the most convenient and direct route, whether it be designated Roman Catholic, Episcopal, Presbyterian, Baptist, Dutch Reformed, Congregational, Methodist or of any other denomination. At best they are but mere names of sects, and it is charitable to suppose that one is as earnest and sincere as another, and that all are tending to the one and the same point. I cannot imagine the existence of that mortal sufficiently blinded by bigotry as to honestly and sincerely believe that God the Father of all will give the preference to one sect over another, rather than to require of each and every individual a strict accounting of time and performance as relate to the earth-life condition.

Since the event of 1492 religion of various denominations has grown and expanded in influence, so that at the present day there is scarcely a race or clime to which the name of Christ, as now taught, is not known. Missions are scattered over the face of the globe with active proselytes braving every peril and danger, every privation and hardship, in the effort to extend Christ's gospel, and thus release from servitude and oppression those creatures of God to whom the beneficent civilization of free religion had not yet reached.

It is a matter of no moment what their denominational sect may be. Their work and its results are the subjects for consideration in the great scheme of civilization and illuminating dark minds with the light of Christ's gospel.

I have but time to consider one more phase of the religious question among the multitude in this connection, and that is the moral restraint exercised by religion over the passions and inclinations of men.

There is that sacred element expressed in every word uttered in the name of Christ that causes every criminal to pause and reflect if there be not a higher law and tribunal than that made by mortal man; and I well remember during my ministrations in Plymouth Church, prior to the war of the rebellion, one evening, preaching upon a higher law, I noticed in the gallery a poorly-dressed, hard-featured man paying such marked attention that my notice was attracted, and unconsciously I preached to this individual as if he constituted my only auditor. At the close of the services and reaching the street, I found this same individual standing upon the sidewalk, apparently waiting. I was inclined to pass on without notice, but he touched my sleeve and asked if he could speak with me a moment. I assented, and he asked me if I knew to be true what I preached. I answered I believed so. He asked for an interview for the following day, to which I assented, naming the place and hour. At the time and place appointed we met, when my friend informed me that he had long been a criminal, and had served two terms in the State's prison, and that he had visited Plymouth Church the night previous for the purpose of picking pockets in the crush and excitement of exit, and that he wished to reform if I knew to be true what I said in my sermon about the higher law of God. I again assured him that was my unrestrained and conscientious belief, when he promised to turn over a new leaf and commence life anew. He migrated to a Western city, changed his name, found employment, prospered, volunteered in the war of the rebellion, was killed before Vicksburg, and died a Christian man, and of course is now on my side of life.

I merely cite this to illustrate that where mortal laws failed, God's laws prevailed, and I will further state that were it not for the moral restraint exercised by religion, regardless of denomination, society would soon become corrupt and vicious, and the large cities would be turned into pandemoniums of vice and crime that would far outrival the greatest flights of imagination ever entertained by John Milton in his Paradise Lost. It is not modern religion an advantage?

The remaining condition arising from the discovery of America is the political condition in which all have equal rights, and every mortal recognized as an individual sovereign, with the power to build up and tear down as his best judgment may suggest. Though the system is not by any means perfect, and occasionally injury done to tax payers, yet taken as a whole, and considering the brief space of time the Great Republic has been in existence, the progress and development have been phenomenal. The portals have been opened, and those

of other countries have been invited to come and join us in the blessings of peace, liberty and prosperity. The oppressed of all nations have been welcomed, and they have found a safe refuge, have intermarried, delved and dug in the soil, have entered all professions and occupations, have been and are honored with political offices and places of trust, and generally have faithfully and honorably acquitted themselves of every obligation. The National, State and City governments have representatives from this element in almost every branch, and from a population of about seven millions of people a hundred years ago America has today a permanent population of over seventy millions, with many large and populous cities, untold wealth, and resources without any possible limitation.

America is today the greatest nation of the earth, and with her ten millions of fighting men, with very few exceptions all accustomed to fire-arms, what nation could stand against her? This is not exaggerative rhetoric, but simple corroborative truth, and with every decade every source and resource is increased, so that the future is beyond the dreams even of the most enthusiastic optimist. Equal rights under the Constitution, and the preservation of life and property, are the guarantees that are rapidly depopulating Europe, and building up that land discovered in 1492 with the best elements monarchical and imperial countries can possess.

There is no ostracism here; the American people do not write the name of a Themistocles on a shell, and thus banish its patriot heroes. No, the American people are not jealous of those they elect to rule over them; on the contrary, they are proud before the world of their distinguished ability, and rightfully consider them as kings of kings.

I think it will be conceded as beyond all controversy that, from a political standpoint, great and incalculable advantages have grown out of the discovery of the continents of North and South America, and particularly the former. The question then resolves itself into another question, as to who actually made this great discovery of modern times, and this leads me, dear brother, to your question as to what good or advantage is spirit return to mortals, (?) and I reply, every good, as mortals, or rather spirits in mortal encumbered by mortal conditions, controlled by circumstances, and subject to every vicissitude of fortune, are of themselves not original beings, nor from such conditions can they originate, much less invent and discover. They are mere creatures of circumstance, happy to-day, sorrowful to-morrow. Indeed, so frail and uncertain is their tenure that one day can never know what the next may bring forth. Mortals may steadily labor and plod along through life with no more intelligent comprehension of this actual individuality than the merest beast that roams the forests, and every characteristic for good he may possess and every idea he may entertain arises not from his originality, but from an outside, unseen power, which mortals have named for convenience sake, inspiration. The ancients understood this, and had their muses and mythological gods, in order to have some attributive source through which to account for excellencies there could otherwise be no mortal reason for. Thus they had the muses to give their poets ideas and poetic expressions, their gods of war to guide their generals in battles, and indeed they had gods for almost every purpose, rightfully declining to ascribe to their fellowmen qualities they knew they could not possess. Those muses and gods were spirits of a former age of mortality, who had acquired by an earth-life experience, and by subsequent association with spirits who had illustrated mankind in a previous mortal existence—and were thus qualified to guide, direct and assist, and infuse with ideas, eloquence and learning those mortals who were best adapted for the particular phase in which they (the spirits) themselves excelled. Thus a Homer, a Virgil, a Horace, and all others who have brightened the pages of the annals of time.

What is true of the ages of antiquity is also true of this age. Columbus of himself did not discover America; he was merely the instrument utilized by a band of spirits to bring about certain results and thus benefit mankind.

The band of spirits who influenced, guided, directed, assisted Columbus, had when mortals were Phœnician navigators, and had actually visited the shores of the continents of North and South America, and had understood the great possibilities to issue from their occupation by a transatlantic people, and found in Columbus an instrument best adapted to earth-life and inclination, and returned to earth scenes and selected him for the re-discovery with which every schoolboy is familiar. Traces of the Phœnicians are still visible in Yucatan, Central America, where many of them had settled, and whose spirits may be said to have guided Columbus to the unknown.

To proceed further in detail, it can be said that mortal man has not an idea, not a sentiment, but is actuated by his friends who have died and returned to inspire it. Inspiration (so-called), dear brother, is nothing more nor less than a suggestion from some spirit who has returned to aid mortal man; whether it be professional, mechanical, scientific or philosophical, it matters not which, it all emanates from the spirit-side of life with and by returning spirits who, in the language of John Milton, "walk the earth unseen."

Mortals, then, are but instruments to work out certain results, such as are seen in every phase of mortal existence; the inventor and discoverer acquire the credit for inventions to which they are not entitled; ministers, doctors, statesmen, generals, scientists, philosophers, acquire great names for the ability and success manifested through them, and thus is the answer to your question of "What good or advantage to the mortal is spirit return?" I answer, every good, for without spirit-return mortal man's intellect would not be guided nor directed to those investigations, nor capable of making those researches so necessary to the enlightenment and progress of mankind.

Without spirit-return mortal man would be an aimless, unambitious being, with no other purpose in life than to merely subsist and be content with the most primitive methods of existence.

Without spirit-return, the spirits or minds in mortals could not soar above nor beyond their own immediate surroundings; and a future life, a celestial region would be beyond conception, simply for the reason that a returning spirit from the spirit-world attracts the spirit in the mortal and silently directs its attention to that sphere from whence it came and to which it must return.

Your friend and brother,
HENRY WARD BEECHER.

May Magazines.

THE METAPHYSICAL MAGAZINE for the present month is replete with articles of more than ordinary merit and interest to those who are interested in metaphysics, prominent among which are "Correlation of Spiritual Forces" (second paper), by Franz Hartmann, M.D., and "Department of Psychic Experiences—Psychic Law of Attraction and Repulsion" (Hamilton Gay Howard, A.B.), "Somnambulism," also "Department of Healing Philosophy," "The Kurozumi Sect of Shinto" (Lida Hood Talbot), "Mental Healing," "Disease Through Imagination," "The World of Thought," with Editorial Comment, is well cared for. The Metaphysical Publishing Company, 503 Fifth Avenue, New York.

THE CAMBRIDGE MAGAZINE has donated a larger form and dress. It is to be congratulated on its progress and growth. The present number is the first of Vol. II., and opens with a characteristic article on "Equality in a Republic," by President Eliot of Harvard University; "Difficulties of Working People," by A. Workingman, is a common-sense article, and the subject is one that deserves attention. There are other articles and papers by prominent authors. The many departments contain good reading. The Cambridge Magazine Company, Cambridge, Mass.

THE REVIEW OF REVIEWS.—Among the important papers in the current number, under the heading "Great Occasions of 1896," will be found a prospectus of conventions, gatherings and note-worthy events, American and foreign, of the approaching season. The editor's comments in his department entitled "The Progress of the World," deal with the American and Spanish navies—our government's policy

toward Spain and Cuba—the silver question in Presidential politics, matters in Spain, America and Canada, the Armenian question, the British expedition to Dongola, the new Malakale war, and various other timely topics. The "Leading Articles of the Month" cover a wide range of topics, and epitomize the most significant utterances in the recent periodical literature of America, England and Europe. Other departments are full of interest. The Review of Reviews Co., 13 Astor Place, New York.

THE LADIES' HOME JOURNAL for the current month opens with a sweet poem entitled "God's Miracle of May," by Frank Dempster Sherman, with a charming drawing (illustrating the poem) by Mr. Hamilton Gibson; under "This Country of Ours" Hon. Benjamin Harrison writes of "Two Important Powers of the President"; "The Woman's Edition," by Bessie Chandler, with drawing by Alice Barber Stephens, is a characteristic story; "From Laurel to Aster" is by Nancy Mann Waddle (with illustrations from photographs); there is a pleasing installment of "The Violet" by Julia Magruder, with drawings by Charles Dana Gibson; and Mary E. Wilkins, in "Neighborhood Types," writes of "Lydia Wheelock—the good woman"—with drawings by Alice Barber Stephens. The usual cortege of writers contribute well to a very readable number. The Curtis Publishing Co., Philadelphia, Pa.

MCCLURE'S MAGAZINE.—The opening paper is by Will H. Low. Under the heading "A Century of Painting," he writes of Jean François Millet's parentage and early influences—his life at Barbizon—visits to Millet in his studio—his personal appearance—his comments on his own pictures—passages from his conversations (with reproductions of the more celebrated of Millet's paintings). Ida M. Tarbell, in her "Life of Abraham Lincoln," writes of him as a Political Strategist—of his unpublished letters—and gives a new insight into Lincoln's life at Washington in 1848 (with portraits and pictures). Elizabeth Stuart Phelps, Ella Higginson, James T. McKay, Garrett P. Serviss and others contribute much to the interest of the current number. Anthony Hope has a good installment of "Phrosia." The S. S. McClure Co., Nos. 141 to 155 East Twenty-fifth street, New York, N. Y.

THE NEW ST. LOUIS is up to its usual standard in prose and poem by many well-known authors. "Current Gospel" is well taken care of by William Hyde. "Notes for the Home" are made interesting by Mrs. Jessie Whitsett. "Hints on Hygiene" are well worth reading. Advance Book Co., Publishers, 2819 Olive street, St. Louis, Mo.

RECEIVED.—Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H. Cassell Family Magazine, the Cassell Publishing Co., 31 East 17th street, (Union Square), New York. The Phenology and Journal, Fowler & Wells Co., 27 East 21st street, New York.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

Colorado.

DENVER.—Robert Ward writes: "Monday evening, April 27, I attended a private séance for physical manifestations at the residence of Mrs. A. R. Bicknell, 221 Lincoln avenue, Denver.

There were twenty-eight persons present in the circle, all honest and earnest investigators, of the best class of Denver's citizens.

On this occasion, after the audience were all seated, and the singing commenced, the lights were lowered, just a little to give a soft and mellow radiance, yet light enough to see to read a paper; the doors and windows were examined by a committee, and the séance commenced.

The medium being seated in the circle, said she did not know what we would get, or whether we would get anything at all, but we would trust to the invisible. A lady in the circle volunteered to play a piano, which made the conditions very harmonious. While the lady was playing a form materialized behind the medium and greeted us all and called several by their names, and said her name was Priscilla, a colored spirit. She told us we were going to have a good séance. She gave us three messages, which were understood by the persons for whom they were intended. Then she dematerialized just where she stood. It was a grand demonstration. The medium, who sat with us for about two minutes before she became entranced, enjoyed the appearance of Priscilla, as she is one of her cabinet controls, and she had not seen her for some time. Then the medium gave out twelve tests, which were all recognized, after which she went into the cabinet, which was of a very simple nature, being composed of two small curtains across one corner of the room, away from any door or window.

Just as soon as the medium took her seat in the cabinet the lights came on to appear, one at a time, and called for their friends to come to them, and talked to them for quite a while, in plain view of all of us. My father came to me and talked to me, and I recognized him as well as ever I did in my life. This was an opportunity I would not like to have missed. There were fifteen forms which came out of the cabinet, of all sizes and ages, from five years to seventy. Two familiar spirits came out. Their names were Harry and Lizzie. They walked around the circle, and shook hands and said a few pleasant words to all. Some materialized outside of the cabinet and dematerialized in the same place. All these manifestations occurred in a good light, as the conditions were excellent, and the circle was very harmonious. The last form to appear was Priscilla, who invited us to come to the cabinet and see the medium sitting in a chair entranced, and she stood by her side, and then dematerialized in front of us. Every one in the séance was satisfied. The following are the names of the committee: Mrs. Seymour, Mrs. Jackson, Mr. T. Mansfield, Mr. J. Thompson and Mr. W. Lippincott, all from Denver.

Mrs. Bicknell is a lady of refinement and culture, with a grand musical education. She was the leading contralto singer of Denver for fifteen years. She sang in the Cathedral for eight years at a salary of one hundred dollars per month, and gave it up for the promotion of Spiritualism. There are not many who do so, but she lives to help the glorious cause of Spiritualism.

Massachusetts.

FOXBORO.—W. G. Lamphire writes: "We commenced our meetings in Foxboro in January, with Moses Hull and wife. His explanations of some of the passages in the Bible were so different from the ideas that are given us from our churches to-day (and we have five in this village) that it makes people talk, and when you get them to discussing religion you get new ideas often for the benefit of both parties. Next we had William A. Hale, M.D., and we were much pleased with his new thoughts and suggestions for all, and especially those who had never heard words of comfort from the spiritual world voiced through an earthly body; besides, he favored us with some fine solos.

Hattie C. Mason came next. She impressed us with her sweet songs and words of praise for all who are true to life humanity to a higher plane of thought and living. Then Carrie E. S. Twine, one of the good mothers to all, who needs no introduction in any place she has ever spoken, followed by F. A. Wiggin, and all who have heard him—and if they take a spiritual paper, and read it (and every Spiritualist should take one)—must know he is doing a good work for the Cause here, and our last was a beautiful, and I think, may be second to none in his line of work; may the spirit-world help her to bless humanity for many years to come.

May 10, we had Nettie Holt-Harding. Our meetings are free to all, and our contributions have exceeded our expenses.

May 10, we took up this work in every town, and help those who are starving for food that is obtained only through spiritual development."

Ohio.

WAYNESVILLE.—Miss Lucy Myer writes: "I am a medium of twenty-eight years' experience. I have been used chiefly in automatic writing, inspirational speaking, clairvoyance, visions and symbols. Words of eternal life have been given to many. I worked freely without pay till the last three years, when I was compelled to ask and receive remuneration. Reverses came upon us; we lost our farm; it went for sale; we were left destitute, and kindly friends gave us a dollar to help us, and I will sit and wait the controls for their benefit, and send faithfully the results. Address Miss Lucy Myer, Box 171, Waynesville, Warren Co., Ohio."

COLUMBUS.—Charles P. Seales, Cor. Sec'y, writes: "What a grand thing is this spiritualistic press, that gives to us the results of the outworkings of liberal

scientific research in the realms of physics, as well as the advance and progress made by others, especially our guides."

We of Columbus are having an increase in our ranks right in the face of considerable opposition that has shown itself at intervals. We are bound to break the chain of more conservative science, and force it to recognize our beliefs and claims, just as the X-rays have been accepted recently.

We have with us at this writing Mrs. Carrie E. S. Twine, lecturer and medium of whom your readers have heard, if not perhaps had the good fortune to see and hear. This lady and medium stands on her merits, and any society or organization succeeding in securing her services can consider themselves fortunate indeed.

To say that Mrs. Twine can approach the intellects of sensitive mortals provided they are impenetrable and intelligent, would be putting it in a mild form. Her personal presence inspires one with the character that is before him, and if there is a glimmer of light beyond the horizon of the curtain of death, one feels impressed that this grand noble character possesses the gift of radiating light. We expect much good as a result of her stay among us, as she will remain during the month of May, and work with us on Wednesday evenings, Sunday mornings and evenings.

As we have among us many local mediums who have assisted at our meetings in the past, and take this opportunity of tendering our thanks for their work especially that of Mrs. De Long, who volunteered to assist Mrs. Twine at her first lecture, she being tired and travel worn.

Mrs. Twine gave to the audience some psychological readings, using articles of various descriptions which had been laid upon the table, and the method was new to us, we fully appreciated the work, which, she stated, was more of a development of the sixth sense than the work of spirit, although this had been developed through spiritual mediumship, or Spiritualism proper.

This medium is an automatic writer, and we expect a treat in this direction in the near future, and after we have become further acquainted with her work we shall be pleased to report."

Connecticut.

HARTFORD.—Joseph D. Stiles writes: "A large company assembled at the beautiful home of Mrs. F. J. Dillingham-Storrs, wife of Joseph W. Storrs, 122 Clark street, last Monday evening (May 4), to congratulate her upon the anniversary of her fifty-fourth birthday.

With the exception of three or four, the gathering was composed mainly of those who had been made converts to the principles of our glorious Palloshology through her ministrations of the last two or more years, assisted by her sister, Mrs. Nora Dowd.

The Spiritualists of this State, and especially Massachusetts and elsewhere, will readily recall the earnest, untiring labors of these indefatigable workers in the Cause.

On the occasion alluded to above, it must have been and was a very gratifying thing to both Mr. and Mrs. Storrs to feel that their labors of the past few years had taken such deep root, and found a just appreciation and gratitude in the assembled numbers at their home.

To Mr. and Mrs. W. S. Barbour and Mrs. Carrie Seymour and daughter, Miss Edith, and probably some others, is to be credited the conception and carrying out of this extemporized surprise to Mrs. Storrs, which in every way reflected the feeling of grateful hearts for the faithful service rendered.

Among the numbers present were Mrs. Jennie E. B. Dillon and her husband, the former the Secretary of the State Spiritual Association. The writer, who happened to be in the city, an acquaintance of twenty years of Mrs. Storrs, opened the services of the evening with a brief speech, congratulating her upon her happy natal anniversary, and trusting that many more might line the horoscope of her future, and that a long continuance of her useful work in the spiritual field may be her blessed privilege and opportunity.

Others followed with appropriate readings and declamations, while "Shawnee," "Chinewanna" and "Flying Eagle," through their respective media, contributed to the joyousness of the occasion by demonstration and humorous speech.

Mrs. Storrs frequently responded to the numerous congratulations. A bountiful repast was served, and all felt happy and delighted with both intellectual and physical repast.

It was an occasion long to be remembered, and no doubt will be a delightful memory to Mr. and Mrs. Storrs, and an evidence to all that the feeling of grateful hearts for the faithful service rendered. Twelve o'clock closed the happy occasion, and the retiring company again invoked upon the heads of Mrs. Storrs and her worthy husband the blessings of the present and of all future time."

New York.

NEW YORK CITY.—Agnes Grayson writes: "The large attendance at the meetings which have been inaugurated Sunday afternoons at 9 East 69th street, by Mr. Seymour Van Brocklin, is a true evidence of the keen interest the public have in the demonstration of spirit-power. The glorious truth demonstrated through the mediumship of Miss Barnes, Mrs. White and Mr. Stryker, carry conviction to every honest heart.

One of the most remarkable evidences of the wonderful gift of psychometry it has ever been my pleasure to have heard and to receive, was given by Mr. Van Brocklin. At a recent meeting he had distributed among the audience a number of blank envelopes, and requested them to place their gloves or handkerchiefs in the envelopes, and then return them having temporarily left the room. On his return he was impressed to take several, from which he gave readings and messages from spirit-friends, all of which were recognized.

He then stated there was an envelope on the table to which he was directed by a spirit, present who was very anxious to give messages to a friend. Taking it in his hand he immediately began to give a perfect description of my material surroundings, cited the names of my spirit-friends, outlined my future work, which had been revealed through other mediums at different times, and gave a perfect description of my phase of mediumship, which is a peculiar one. On finishing the reading he asked to whom the glove belonged, and if the message was true, all will be true. Such evidence of spirit presence is very sure to attract thinking minds.

The reading was very remarkable from the fact that I had never seen or heard of Mr. Van Brocklin before that time."

BROOKLYN.—E. W. Barber writes: "Fraternity Hall was last night (May 3) well filled with a very intelligent audience, who listened very intently to Mrs. F. M. Holmes's address on "The Natural and the Spiritual Body," and although she spoke for nearly one hour, so interesting was she that it hardly seemed that she had spoken over one fourth that time.

After the address Mrs. L. A. Olmstead gave several tests and messages, also names, which were all fully recognized. Mrs. Olmstead has a large spiritual class every Wednesday evening at 615 Fulton street, Jackson Hall."

Minnesota.

MINNEAPOLIS.—Latham Gardner writes: "The question is often asked when men, women or children have passed through the change called death, 'What has become of them? Do they sleep a sleep that knows no waking, or do they live on

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

LITTLE BOY BLUE.

The little boy dog is covered with dust,
But steady and staunch he stands;
And the little boy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little boy dog was new,
And the soldier was passing fair,
And that was the time when our Little Boy Blue
Kissed them and put them there.
"Now, don't you go till I come," he said,
"And don't you make any noise!"
So, toddling off to his trundle bed,
He dreamt of the pretty toys.
And as he was dreaming, an angel song
Awakened our Little Boy Blue—
Oh, the years are many, the years are long,
But the little boy friends are true.
Ay, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder, as waiting these long years through,
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there.
—Eugene Field.

The English Method of Conducting a Children's Lyceum.

Written for the Banner of Light,
BY ALFRED KITSON,

Hon. Sec. B. S. L. Union, Royd Street, Hanging Heaton, near Dewsbury, Yorkshire, England.

Program.—At the commencement of the session the Conductor instructs the Guards to distribute the Badges and Lyceum Manuals. Then follows an opening hymn, invocation, and calling of the roll. Next, from one to three silver-chain recitations are recited. The Conductor may either take the lead, or request one of the members to do so, which at once quickens and deepens the interest of the members in general, and develops the elocutionary and self-reliant powers of the members thus called upon.

A "musical reading" is next announced. And here again the Conductor uses his or her discretion as to whether he thinks it best that he reads the connective readings, or requests one of the officers or members to read them, or requests all to read in unison. I have found this latter plan an excellent one for fixing attention and impressing their minds with the spirit of the piece.

Then one or two golden-chain recitations are recited, led, as before, at the discretion of the Conductor. No hard-and-fast rule can be given, as the conditions vary.

Next in order are solos, recitations, etc., by individual members. The number of these—many or few—determine the number of the silver and golden-chain recitations. The Conductor should frequently dwell on the importance of this part of the program, urging all to be active in the Lyceum. This will draw out the talents of all, and prepare them for more public work. However simple the contributions of the minor groups may be, they should be encouraged and gradually led upwards.

Committing a Verse to Memory.—In the early days of a new Lyceum there should be hymns which can be sung while marching; when a sufficient number of this kind have been learned, cheerful hymns of other than common time may be learned, while an occasional marching song will give zest to the whole. Children, as a rule, are inveterate singers, and this simple method enables them to make their homes resound with their voices through the week, and so gladden the hearts of their parents.

Marching.—Marching is now necessary, as nearly one-half of the time of the session has expired. Our reason for taking it at this stage is based on physiological grounds. If it is taken at the opening, or forepart of the session, its influence is lost on the children who are fresh from home, and if taken just before closing its beneficial influence in dispelling the lassitude and brightening the minds of the members preparatory to having the more solid and prose lessons in their groups, is lost as these are over. We therefore deem it wisest to have the marching and calisthenics when their influence is likely to be of most service, viz., when the session is nearly half way through. Various evolutions, in single and double file, are gone through, ending in "chain march," which some clairvoyants call the "angel march," owing to the indescribable loveliness of the spirit children who are often seen to throng our Lyceum when it is being executed.

Calisthenics.—At the close of the marching the members arrange themselves in convenient numbers across the hall, the tallest behind, and the shortest in front, for calisthenics. These over, they are marched on one side into a compact body, so as to allow the guards to arrange the forms for groups; into these they are marched, led by their leaders. Here various books are used for the study of subjects adapted to their age. "Outlines of Spiritualism" was specially written for this purpose. These lessons are continued from twenty to thirty minutes.

Officers and visitors are occasionally invited to give a short address to the Lyceum. When such is the case groups are not formed, but the members are seated round the hall.

It will thus be seen there is nothing monotonous in our system, but a pleasing change of instructive and entertaining items which are introduced in such a manner that the latent powers of the members, even down to the smallest that are able to read, are gradually exercised and led forth.

I should also state that occasionally subjects for consideration in the Lyceum are selected a week in advance; but the results are so meagre—the responses being, as a rule, confined to two or three individuals—that it prevents the method being generally adopted. Experience, assisted by inspiration, is our guide in deciding on the best method.

Some Lyceums hold "open sessions" once per month, to which parents and friends are specially invited. On these occasions the groups are not formed, and the lessons are dispensed with for short speeches on the Lyceum and its objects, interspersed with recitations, duets, solos, etc., after which new members are invited to join them, and parents are invited to send their children, and a collection taken up in aid of the funds.

Some Lyceums give an evening service for the Society once per month, consisting of golden and silver-chain recitations, musical readings, songs, solos, selections by the choir, recitations and brief explanatory and exhortative speeches. These are becoming better patronized than the ordinary service.

I certainly think there should be a Lyceum in connection with each Society, for the training of the children of its members, and thus safeguard them against the evil tendencies of the Orthodox teachings; and societies who neglect the children are neglecting a very obvious duty.

Bootblack Honor.

A few weeks ago a gentleman, going through a crowded part of the city of Glasgow, Scotland, noticed a pale-faced little bootblack waiting for hire. Touched by the delicate look of the child, he thought he would give him the blacking of his boots to do. Accordingly he gave the little fellow the signal. The boy at once crept lamely toward the gentleman, and, as he pulled himself along, was nimbly supplanted by another little bootblack, who was

immediately at the gentleman's feet and ready to begin.

"What's this for?" said the gentleman to the intruder, somewhat angrily.
"It's a' richt," said the newcomer, brightly.
"Jamie's jist a wee while out o' the hospital, and the rest o' us take turn about o' brushin' for him."

Jamie smiled pleasantly by way of assuring the gentleman that his comrade's story was true.

The gentleman was so gratified by this act of brotherly kindness that he gave Jamie's friend a whole shilling for his work, telling him to give sixpence to Jamie and keep the other sixpence to himself.

"Na, na, sir," quickly replied this little hero, giving the shilling to Jamie and hurrying from the spot—"na, na, sir; nane o' us ever take ony o' Jamie's siller."—*Children's Record.*

The Children's Progressive Lyceum No. 1.

Held its usual Sunday session at Red Men's Hall on May 3.

The Assistant Conductor, Mr. Austin, was not present, as he paid a fraternal visit to the Lyceum at Waltham.

The subject of the lesson was "The Echoes of the Anniversary of Modern Spiritualism," and the Conductor in explaining the lesson treated of the entire change in the whole system of church education which had been wrought by the tiny raps at Hydesville, forty-eight years ago.

The older members of the audience only can remember the pulpit utterances, and their strange contrast between the time of this new revelation and the sentiments and expressions of to day, and while the speakers themselves do not fully realize the change, or what has produced it, we know that it has come directly from the influence of the open door of communion between the two worlds. The old religion was one of theory, of tradition, of belief founded on superstition. It had a hope of a new existence after a long slumbering in the grave, through the resurrection of the natural body when Gabriel should sound his last trump, and Christ should come to judge the quick and the dead, separating the sheep from the goats, and sending those on his right hand to inherit the kingdom prepared for them from the foundations of the world, and those on his left hand into everlasting torment prepared for the devil and his angels. The softening influences of love and the natural consequences of good and evil actions had not then entered into the scheme, but thanks be to the angel world, reason has given us through the voices of wise and progressed spirits a demonstrated proof that there is no death, nor are conditions ever beyond our upward progress toward perfection.

The exercises following the march were very fine, and included songs by Little Eddie, Ethel Brison, Lillian Goldstein; readings by Mrs. M. A. Brown, Harry Williams, Florence Walsh and Rosa Goldstein, and a piano solo by Mr. Walter Hayes.

Remarks were made by Mrs. Butler concerning the plan for a grand memorial service to be held at the same hall on May 31, on which date the Lyceum closes its season. Distinguished speakers and musical artists will be present, and the service will be one of the star occasions in memorializing the dear ones whose mortal forms have passed beyond our material vision.

Already the assistance has been secured of Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring and Dr. F. H. Roscoe as speakers, and as musical talent Mr. Harold Leslie, Miss Louise Horner and Little Eddie. The children will prepare songs and recitations appropriate to the occasion, and an all day service will be held, with a lunch served in the hall below during the intermission.

Those who know what such an intellectual feast means to sympathetic and spiritual-minded sojourners in this world of experience will be with us in person or in their soul communion on that occasion.

CHARLES T. WOOD, Conductor.

Boston Spiritual Lyceum.

"Immortality" was the subject considered by this Lyceum Sunday afternoon, May 3, at Berkeley Hall, and excellent original answers were given by Eddie Ransom, Marion Siebold, Estelle Granville, Eddie Hatch, George Hubbard, Earl Keeler, Mrs. Lottie M. Carr, Alice Ireland, Gertrude Benson, Maud Beckwith, Charlie Hatch, Mr. John Snow, Elmer Packard, Mr. J. H. Lewis, Mr. Alonzo Danforth.

The consensus of opinion was that while all things are in a way immortal, the change of forms was so bewilderingly rapid and complete that man had mistaken it for death, and therefore needed the practical demonstrations of Modern Spiritualism to convince him of the fact of a continued conscious life.

The Instructor, Dr. Root, as an illustration, cited the case of the caterpillar, and told the children how they could capture one and feed him on fresh green leaves, and then observe the wonderful transformations which take place in his appearance until at last he comes forth a beautiful butterfly.

For the younger groups the topic was: "What Does it Mean to Honor Thy Father and Mother?" Winnie Ireland said "it meant that we should ever treat them with love and respect, because they lovingly cared for us when we were unable to care for ourselves." Carl Leo Root for similar reasons thought "we should always obey them," and Ralph Ransom said "it meant that we should ever be on the alert to hear and answer their first call, and in this way show our love and respect."

A piano solo by Mr. Watson was followed with recitations by Johnnie Ormsbee, Earl Keeler, Gertrude Benson and Willie Sheldon. Mrs. S. A. Frost favored the Lyceum with a piano solo. Miss Maud Beckwith made remarks expressing the pleasure she had experienced in attending this Lyceum, and of her regrets in being obliged to leave us now, and return to her home in Watertown, N. Y. Miss Beckwith, I would add, came to us a stranger at the beginning of her school year at the Emerson College of Oratory, but her genial disposition, kind, sympathetic nature and ability as a reader soon won the respect and admiration of all, and I am sure those invisible wires that carry the real sentiments of the soul to absent friends, will be taxed to their fullest capacity for a long time to come, between Boston and Watertown, N. Y.

The Assistant Conductor, Mr. A. R. Wait, spoke of the recognition the Lyceum received at the recent Convention of the State Association at Salem. The Clerk read a paper on "Immortality," [which will be printed in full next week.]

Visitors from the Lynn and New Bedford Lyceums were announced as being present. Subject for May 17, "Does Liberty in Religious Ideas Tend to Make People Less Strict in their Moral Code?"
A. CLARENCE ARMSTRONG, Clerk.

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The Phrenological Centennial.

To the Editor of the Banner of Light:

It was in the year 1796 that Dr. Joseph Francis Gall announced to the world that he had discovered a physiological basis for mental science, and, in view of that event, it seems but just that the fact should be emphasized at present.

That discovery took the title of Phrenology. The significance of Gall's discovery has been growing upon the world's consciousness for a rounded-out century, but it is yet only partially understood by even the more intelligent classes of men. To the world at large it is simply a science by which the character and talents of people can be determined by the shape of their heads. But, back of this, lies a fundamental proposition, the acceptance of which not only revolutionizes mental philosophy, but religion also. That basic proposition of phrenology is this: Man is a spirit; his body a physical machine through which he is enabled to come in touch with earthly phenomena and with his fellow-men on the mundane plane. The organs of the brain which lie in the front of the cranium do not observe, remember or think; they are the machinery by which the faculties of the mind observe, remember and reason about physical things. The brain is a compound organ; the body a complex instrument of the mind, or spirit, which is the man. The *modus operandi* of sight is unexplainable on any hypothesis but the phrenological. This science makes it perfectly clear. The crystalline lens of the eye is a camera, and the filaments of the optic nerve form a sensitive plate on which pictures of things are made by the action of light. The crystalline lens and the optic nerve are the instruments of sight. The organs of sight lie immediately back of the eyes, and, by means of those organs, the faculties of sight see the pictures. The organ of color must be large and in good condition to enable the man to see colors in the picture; the organ of form sees the shape, etc.

Phrenology explains color blindness. The pictures made upon the retina do not remain there a moment after the scene is changed, but give place to other pictures. Immediately above the organs of sight lie the organs of memory—the office of which is to preserve the pictures for future reference. Above the organs of memory lie the organs of reason, through which the man is able to classify the pictures and determine the character, value, etc., of the objects they represent.

These instruments and organs enable a man to take cognizance of physical phenomena, and reason about them. Above the organs of reason there are a number of organs through which man is enabled to recognize abstract ideas and spiritual verities. Midway between the organs of reason and the organs of religion lies the organ of benevolence—or altruism—while back of the religious group lies the organ of self-esteem, or egotism. In the side-forehead lie the semi-intellectual organs, in the side-centre the organs of business, and in the back head the social and selfish organs.

The relative size, quality and activity of the various organs of his brain determine the character of the man. If his organs are all full size, and equally active, the man is harmonious in character. Perhaps the best modern illustration of an evenly-balanced brain is found in George Washington—a man who, in the expressive, though unclassical language of Artemus Ward, "never slept over." Washington's egotism and altruism, his reason and his religion, and other groups of organs, balanced each other; hence his mental powers acted in concert.

But I did not mean to present an essay on the science of phrenology at this time. I simply desired to invite attention to the kinship of Phrenology and Spiritualism, and to emphasize the importance of the older to the younger of these sciences, and of the two to the world.

The Forty-eighth Anniversary of Spiritualism has just been celebrated throughout Europe and America during the past month. The centennial of Phrenology will be celebrated throughout these same continents in the month of August of this same year. All Spiritualists should take an active interest in this centennial festival.
T. A. BLAND.

The Rutland, Boston, April 27, 1896.

Written for the Banner of Light.
LIFE'S GREATEST HOPE.

BY LEANDER THOMPSON.

Like eagle soaring in its flight,
Would I could soar to some great height,
Where knowledge doth great truths unroll,
That feed the hungry, waiting soul:

I would flash its light of truth,
Flash it o'er the hearts of youth,
Turn the key of Nature's door,
Seek her myst'ries to explore.

I would love to trace life's course,
Trace it to its hidden source;
Love to find the so-called dead,
Love to find where friends have fled.

White and pure, of soul a part,
Buds a hope in every heart;
Upward like a trellised vine,
Climbs this hope of life divine.

Spiral-like this hope doth rise
Ever green toward the skies;
Sweet its fragrance floats in air,
Scenting it with perfume rare.

Creeping up toward the light,
Trembling light of stars at night;
Hoping that our friends are there,
On some shining orb so fair.

Growing with life's fleeting years,
Struggling with its hopes and fears,
Comes the feeling of a truth,
Hope of age and dream of youth:

That when earthly life is o'er,
There will be an open door,
Where the friends of long ago
Stand with hearts of love aglow:

Arms outstretched to welcome home
We of earth who blindly roam,
Home where dearest hopes of life,
Bloom beyond this vale of strife.

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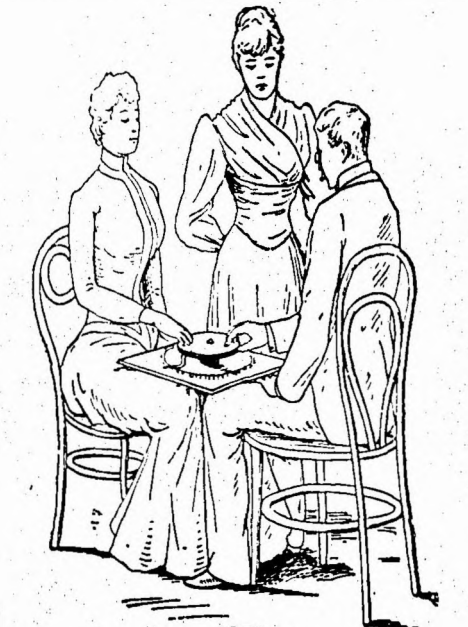
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BANNER OF LIGHT PUBLISHING COMPANY.

A Book of Bible-Readings for Schools.

About five years ago Professor David Swing, in a conversation with officers of the Chicago Woman's Educational Union, said that any one who would prepare desirable Scripture selections for schools would win undying glory. Time went by, and the Union, in a quiet way, continued its work of collecting information relative to the proper scope of the public school. At the World's Fair the Woman's Union was represented in the educational department of the Manufacturers' Building. This volume, "Readings from the Bible Selected for Schools," is the result of Prof. Swing's remark above given. It is an endeavor to carry into effect more fully than has been done heretofore, the provision for more efficient instruction in the fundamental principles of character and conduct which are embraced in the general terms of religion and morality. The claim is made that religion, in the sense of high character and good citizenship, belongs to a proper system of education, just as religion, in the sense of doctrines and creeds, belongs to the churches.

Dr. Felix Adler, the well-known ethical teacher, is cited as saying in his book on the moral instruction of children, that the narrative of the Bible is fairly saturated with the moral spirit. The moral issues are everywhere in the forefront. Duty—guilt and its punishment—the conflict of conscience with inclination—are the leading themes. The Hebrew people seem to have been endowed with what may be called a Moral Genius, and especially did they emphasize the filial and fraternal duties to an extent hardly equalled elsewhere. Now it is precisely these duties that must be impressed on young children, and hence the biblical stories present us with the very material we require. They cannot in this respect be replaced. There is no other literature in the world that offers what is equal to them in value for the particular object now in view. Professor Huxley is quoted from his essay on School Boards as saying: "On the whole, then, I am in favor of reading the Bible, with such geographical, geographical and historical explanations by a lay teacher as may be needed, with rigid exclusion of any further theological teaching than that contained in the Bible itself." "I have always been strongly in favor of secular education,

in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters, without the use of the Bible."

The selections made for these readings are, without doubt, among the choicest of the Scripture or Bible literature. Such a book as Prof. Swing suggested ought not to be large. It should be read over and over, until the selections should be memorized. The selections were made by persons of different faiths. The version from which they are taken is that recognized by English law. A prefatory statement from the committee precedes the selections, and is followed by a sketch of the work. There is a full table of contents, with titles and references, and at the end a topical index accompanied by an index of texts. Taken altogether, this is as successful an effort as has been made to compass all the difficulties put in the way of using the Bible in the public schools.

THE BANNER has always favored the entire secularization of the public schools—hence has objected to the use of the Bible therein as a textbook for the pushing of certain creeds upon the children of those who refused to believe the respective creeds out of doors. The volume before us is perhaps less objectionable—in fact, there cannot be raised the objection to the introduction of the Bible as a reading-book into the schools that has been urged against it with such effect in the past: the present attempt to teach morals to children deserves commendation.

Stoicism is Not Brotherly Love.

The Stoic slave Epictetus says: "No one who is a lover of money, a lover of pleasure, or a lover of glory, is likewise a lover of mankind; but only he who is a lover of virtue." But the Stoic did not grasp and urge the principle of universal love. That came from another source. He did not teach the ideas involved in universal brotherhood. But he did see and assert that there was something in the very nature of man himself which could make the human being divine and separated him from all other forms of existence. It was a glorious gospel, that conception of human worth, that emphasis on the privilege simply of being a man. Other creatures are all the time dependent on what occurs outside, subject to extrinsic conditions. They have no central self—no means or power of making themselves independent of those outside circumstances. Man alone possesses this unusual capacity. By his power of will and reason he is able to control conditions, to change circumstances, to adjust himself to what is on the outside, and so actually to acquire a strength that could almost defy circumstances. What the Stoic meant by "living according to nature" was: "Be strong in yourself, because you alone of all animate or inanimate things, through insight and will, possess the power of acquiring such strength." He never, however, quite explained the meaning of this phrase "according to nature." He only wanted to be strong.

Women as Lay Delegates.

The debate on the admission of women as delegates to the General Conference of the Methodist-Episcopal Church goes on at the meeting in Cleveland. Rev. Dr. Neely of Philadelphia leads the contest against the women. He said: "Men and women are one in Christ Jesus, but they are not one in the General Conference. You can't ordain women. It is a part of the Methodist Constitution that the governing power is with the men." Mr. Copes of Oregon, on the other hand, said that "not one church-bell would ring to-day on the Pacific Coast if it were not for the great sacrifices of the daughters of the Methodist Church." Ex Senator Harlan of Iowa, a member of Lincoln's Cabinet, argued thus: "The whole question turns on the question, Who are the laymen? The word 'laymen' means non-professional, and in the Methodist Church it means all members except those who are professional. By what right, then, or what interpretation of the law of the Church, do you intend to keep women out?"

As we go to press, other brothers are distinguishing themselves in an acrimonious debate toward an end which no one can foretell; and the Presiding Bishop has just broken his gavel in his wild efforts to stay the tumult.

Just the Right Sentiments.

At the annual dinner of the Church Association for the Advancement of the Interests of Labor in New York, Dr. Rainsford expressed about the whole of it in saying that no stability is possible so long as the unrightful use of money is endured in this country. Democracy is an experiment. We are proud of the baby, but yet it isn't a man. It is far more important how a man makes his money, than how he spends it, and we want more men in this country who are careful of the manner in which they acquire their wealth. The theory that a man who makes a thousand of his fellow creatures suffer during his life is deserving of praise so long as he leaves a million to found a library, is rotten.

At the same dinner Bishop Potter said he had had the honor within the last nine months to act as umpire in four important strikes; and if he were asked to say which side was distinguished by the better manners, he should unhesitatingly declare in favor of the laboring men. He said he had listened to both sides, and he thanked God for the singular dignity with which the workmen listened to the arguments of their opponents. Organized labor is regarded by many intelligent people as a constant menace to society, but the number who so regard it is happily decreasing.

In his article on another page Dr. T. A. Bland has emphasized the fact that Phenology and Spiritualism are kindred sciences. Prior to Gall's discovery religion was of two sorts, purely materialistic in Christian countries, and idealistic among the thinkers of the Orient. It can readily be seen, therefore, that phenology did important service to humanity in establishing upon a scientific basis that man is a spirit, and his body but a machine. Dr. Bland is eminently qualified to deal with this subject, as he is one of the most thoroughly educated and practical phenologists of this scientific and practical age.

THE A. B. Brown, whom the older readers of THE BANNER will remember as a veteran Spiritualist, and defender of the phenomena of materialization, made us a pleasant call on Thursday, May 7. He is located in Lawrence, Mass., at present—and is recovering from a long and severe illness.

"Spirit Laws and Influences."

Arrangements have been made whereby a series of pamphlets is to hereafter issue from the press of THE BANNER OF LIGHT PUBLISHING COMPANY, No. 9 Bosworth Street, Boston, embodying some of the lectures, essays, etc., which the late Prof. Henry Kiddle bequeathed to mankind as a priceless heritage of deep reflection and ripened thought bearing on every conceivable topic connected with Modern Spiritualism. This series is to be carefully edited by his son, Henry F. Kiddle.

The first of the course titled as above quoted has just made its appearance—a neatly gotten up brochure of thirty pages or more. It is eminently fitted for use as a missionary among new converts, or those just inquiring concerning the New Dispensation, and contains much that will influence the attention of old Spiritualists alike.

As THE BANNER readers know, Prof. Kiddle was a man of strong opinions and a cultured intellect; no person claiming to be interested in the Spiritual Philosophy can afford to neglect a careful perusal of this pamphlet, as it is sure to awaken the deepest thought—to act on some as a warning, on others as an encouragement.

Copies will be found on sale at the BANNER OF LIGHT Bookstore by those desiring to make personal acquaintance with this, the first in a series of spiritually classic tracts for the times. Price 10 cents.

Important for Spiritualists to Consider.

Ed. S. Varney writes us from Lowell, Mass., as follows—what he sets forth is eminently worthy the careful thought of Spiritualists generally throughout the nation:

"I am glad, Mr. Editor, that the price of THE BANNER has been reduced to two dollars per year—for though the paper is worth more, I think the step will be paid for by an increased subscription list. The reformatory press, whether spiritualistic or otherwise, has many difficulties to contend with, and one of the greatest, if not the chief, is the apathy of so many of the adherents of the cause it battles for. I know of quite a number of Spiritualists—none of them poor, some rich—who never think of subscribing to either THE BANNER or any other Spiritualist paper. Of course there are those who would like to do so, but cannot afford it. To them these words do not apply.

The spiritual press is a conservator of precious facts; a disseminator of intelligence; a formulator of opinion; the herald of a soul-comforting truth; an enlightener of many whom the silvery tongue of eloquence cannot reach; a quickener of the conscience and the understanding; an incubator of ennobling ideals; an inspirer to beautiful living. As such, it deserves the support of every Spiritualist who can afford to subscribe for a Spiritualist paper."

More Evidence Still.

Another involuntary testimony to the presence of spirits and their communicating influence and power, is that of Dr. O. W. Holmes. In the new life of him by John T. Morse, he quotes Dr. Holmes himself, who says, speaking of his poetical work: "I have been recently asked how such and such a poem was born into my consciousness, and I have answered it was a case of spontaneous generation or abiogenesis. If it was a good poem, I did not write it, but it was written through me. I can only refer it to that 'inspiration of the Almighty' which giveth understanding 'to all' is thinking creatures, and sends his spiritual messengers to them with thoughts, as he sent the ravens with food to Elijah in the wilderness."

Stick to "Spiritualism."

Read the remarks of J. William Fletcher on our first page; every Spiritualist who peruses his eloquent words cannot fail to be more firm in his opinion as to Spiritualism's right to its own distinctive name—at a time when a perfect forest of terms is springing up, each claiming precedence over the old word on the worn-out plea that "a rose by any other name would smell as sweet": the justice of which he so cogently disproves in this particular instance.

Mrs. A. E. Sheets

Contemplates a change in her December engagement, and will give that month to any society within reasonable distance of Boston, where she will serve the BERKELEY HALL SOCIETY in November.

All wishing to secure her services while she is in the East can address her for terms and dates at Grand Lodge, Mich., Box 833.

Onset Bay Camp-Meeting.

By reference to our fifth page it will be seen that a very choice array of intellectual and mediumistic talent will be presented to the patrons of this popular sea-side home during the season of '96.

Letters have been received, and will be printed next week, from ABNEY N. BURNHAM, of Malden, Mass., concerning Spiritualism in Allegheny, Pa., and CAROLINE CATLIN, regarding the "Church of the Soul," presided over by Mrs. CORA L. V. RICHMOND, in Chicago, Ill.

UNANSWERABLE LOGIC by the old-time veteran trance speaker, Thomas Gales Forster, has been reduced in price from \$1.50 to \$1.00. This able work in coming time will be regarded as a valuable heirloom, handed down by one of the fathers in our Israel.

Mr. Augustus Day, of 73 State Street, Detroit, Mich., announces that his Spiritualistic and Circulating Library is for sale. He will dispose of single books, or the entire library, at a large discount from regular prices. Address him, as above, for particulars.

A. E. Giles, Esq., and wife, of Hyde Park, Mass., are at present on an excursion trip (as according to their habit in the summers that are gone), and recently made a call of remembrance on our friend Geo. A. Bacon in Washington, D. C.

See J. C. F. Grumbine's advertisement on another page. His summer classes for development in psychometry, clairvoyance and inspiration are now open. His method is unique, scientific and inspirational.

The semi-annual report of the Woman's Progressive Union of Brooklyn has been received from Mrs. Elizabeth F. Kurth, and will be printed in next issue.

A copy of No. 25, Vol. 75, (Aug. 25, 1894) of THE BANNER is desired at this office to complete a file. Can any friend accommodate us?

Read the announcements made by Seymour Van Brooklin on our fifth page.

TIMELY TOPICS.

It is the Church that is in Fault.

A recent writer says with profound truthfulness that "it is the church that destroys Christian doctrine by making it limited and conditioned; refusing to recognize its elasticity and application to natural laws and universal principles. All that belongs to the world of form and formulas is subject to change, decay, death. There can be no change in truth; yet nothing is less palpable than the ever fluctuating value of what is termed orthodoxy. Nothing is of less value to-day than the teachings of the church in its practical influence on the conduct and social relations of the nation. The vast majority of thinkers are alienated from the church; the masses are scarcely touched by its influence. Those who profess do not practice; they quietly ignore everything in the teachings of Jesus which would interfere with their social affairs. All that affects our social relationships is decided on grounds of expediency which have no special basis in Christian doctrine. The church itself has decided that it shall be so. What it teaches has reference to a future life, to a future spiritual state—not to the eternal spiritual present. It has no ethical standard which is not found elsewhere, for on those very points where the ethics of Jesus are in advance of the common morals of expediency, it tacitly admits and even expressly declares that they are impracticable. If one of the professing Christians believed all they profess, there would be no submerged tenth."

What Thomas Jefferson Thought.

The subjoined clipping embodies an historic letter, written by the great Jefferson to a gentleman in Boston, whose name is not given. There is no mistaking the ringing words of the mighty statesman on the condition of Christianity as generally understood—and all the developments of the present day are in a direct line with the religious reformation he so confidently prophesied. The Woman's Tribune prints the letter as from The Christian Register:

MONTICELLO, Jan. 16, '24.
I thank you, sir, for the copy you have been so kind as to send me of the Rev. Mr. Bancroft's Unitarian sermons. I have read them with great satisfaction, and always reject in efforts to restore to the Unitarianism the simplicity in which it came from the lips of Jesus. Had it never been complicated by the subtleties of commentators, nor paraphrased into meanings totally foreign to its character, it would at this day have been the religion of the whole civilized world. But the metaphysical abstractions of Albigensius, and the mystic ravings of Calvin, have so loaded it with absurdities and incomprehensibilities as to drive into infidelity men who had not time, patience nor opportunity to strip it of its meretricious trappings and to see it in its native simplicity and purity. I think, however, that the same free exercise of private judgment which gave us our political reformation, and which has led to the present volume is well calculated to encourage and promote.

Boston Theosophists.—On the evening of Thursday, May 7, the regular monthly meeting of the New England League of Theosophical Workers was held at their rooms, 24 Mt. Vernon Street. Mrs. Claude Falls Wright, née Leonard, resigned on account of the new field of work undertaken by her in New York City. W. W. Hannon, Vice-President, was elected President, and Charles R. Kendall Vice-President. Reports from eight branches in the adjoining towns and cities were read, followed by remarks from Miss Joyce Lee of Cambridge.

Used in Court.—The Lady's Pictorial records that the "X-rays" have just been put into legal harness as a witness—under the following circumstances:

"Miss Gladys Fillett hurt her foot by a stumble upon an alleged faulty staircase and promptly sued the Nottingham Theatre Company for damages. They disputed the charge, whereupon Miss Fillett had her foot photographed, a Dr. Rouget, by Prof. Ramsey, pronounced the charge the negative showed the foot injured by the bone which she had received, and promptly won her verdict. Really the possibilities of photography in its latest developments are apparently limitless."

Bismarck on Woman Suffrage.—The venerable German ex-Chancellor is on record as having pronounced views on this needed reform. He is said to have replied to a deputation of Silesian ladies that:

"I always regret that so little influence in politics is allowed to the better half of the human race. I do not expect ladies to deliver speeches in Parliament, but I believe that the results of our elections would be more national and more satisfactory if they were more under female influence than now."

A Rider.—Kensington Society, London, Eng., says:

"Of the many lady cyclists who frequent Hyde Park one of the most graceful and accomplished riders is Mrs. Victoria Woodhull Martin, the editress of the Humanitarian. She may be seen any morning guiding her bicycle with great dexterity through the fashionable throng, accompanied by her husband, Mr. John Biddulph Martin, who is also an expert on the wheel. Mrs. Martin was always a strong advocate of physical exercise and rational amusement for women, and twenty years ago was a pioneer of the women's movement in America, therefore it is only to be expected that she should be an enthusiast on bicycling, which indeed has done more in a few months for woman's freedom than years of agitation and petitioning."

Mr. Grumbine to Visit Missouri and Texas.

In September and October, 1896, Rev. J. C. F. Grumbine expects to deliver a series of lectures, and do missionary work during week-nights at various points in Missouri and Texas. He will minister on Sundays to the Howard Hall Society in St. Louis during these months. Friends and societies in these States who wish his services will address him at once for dates and information at Geneva, Ill.

The Countess of Munster tells an interesting ghost story in the Strand Magazine.

A person of her own sex and age became infatuated with her for a while and afterwards died. At midnight, a short time after her decease, and while the Countess was lying awake in bed, the spirit of her dead friend appeared before her, dressed as in life, and with a smile on her face. The Countess carried on an interesting monologue with her and asked her various questions about her changed conditions of life, but received no answer, though the weird visitor continued to smile at her. As soon as the Countess stopped talking the apparition disappeared.

Dr. Addison D. Crabtree, whose card may be seen in THE BANNER of to-day, is well-known to many of our readers as a highly successful physician, and one of long experience in the cure of the most difficult diseases. Those afflicted who desire to know what troubles them, and can on him personally, if they are living at a distance they can write him for diagnosis, as per address. Matters of health and life only.

A Chance to Make Money.

I have made \$1,640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a dish-washer. I don't cavass at all; people come or send for the washers, and every washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear \$3,000 this year. My sister and brother have started in the business, and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Washer Co., Station A, Pittsburgh, Pa., and if you don't make lots of money it's your own fault, as they will pay you a salary or commission.

MRS. W. H.

Special Notice.

THE BOSTON SPIRITUAL LECTURE has not closed, notwithstanding all reports to the contrary, but will remain open until May 31, when it will conclude its meetings for the season, reopening again in October, 1896. Pay us a visit. Our hall is well ventilated. Lyceum opens at 1:30 P. M. each Sunday.

J. B. HATCH, JR., Conductor B. S. L.

Verifications of Spirit Messages.

To the Editor of the Banner of Light:

I awaited with considerable anxiety the publication of the message of HON. THOMAS A. DOYLE, the long-time Mayor of Providence. I was so intimately acquainted with him that I was sure if there were no personal allusions in the message, its tone and spirit would prove its verity, and fix his identity. I found such to be the fact. All through it was the impress of THOMAS A. DOYLE—a personality which is unmistakable.

At this point I was moved to take planchette, when was written his name, followed by these sentences:

"Greetings, old friends! Things are pretty well stirred up. The citizens of Providence need to look more closely to municipal matters. They should see to it that affairs be managed on business principles. The spirit of partyism should be eliminated. The motto of citizens and common sense should be 'Primum Publicum.' On such a basis prosperity will come. Mayor McGuinness seems to be wide awake, and I hope he will have a hearty backing. A public officer to be successful must be independent. Bossism must be strangled."

The main trouble in the country at large is the scheming of party bosses. Such persons make poor legislators, whether in city state or nation. It is time the people came to the front, demanding the peck-sneakers, spoliemen, to the rear. From my standpoint this seems to be the need of the hour. My memory of you I carried to the spirit-world, and still appreciate your labors when I was on the mortal stage of action."

Providence, R. I. WILLIAM FOSTER, JR.

To the Editor of the Banner of Light:

I feel it a duty, as well as a pleasure, to write a few words in regard to a spirit communication which appeared in your paper May 2.

To me it is gratifying beyond expression to feel that our friends still live. It was my privilege, while a resident of Providence, R. I., to have THOMAS A. DOYLE for a neighbor, and it is doubly interesting for me to have him come and acknowledge through THE BANNER the truth of the philosophy that I have for some time past been investigating.

Knowing Mr. Doyle as intimately as I did, and his honest, frank and unassuming manner, I should almost have known that the message was from him without seeing the name. I will add that Mr. DOYLE was Mayor of Providence, R. I., for fifteen years or more—liked by every one, with a kind word to all. His beautiful monument is at the junction of Westminster and High streets, Providence, and is one of the finest in the State. It is only a slight expression of the love and honor the people of Providence wish to pay to his dear memory.

COL. A. J. DEXTER.
American House, Boston, Mass.,
May 6, 1896.

To the Editor of the Banner of Light:

The communication from "WILD FLOWER" and "BLUE BELL," published in the THE BANNER of April 25, is for my wife, Lizzie Kelly Hartmann.

It is all true; she had requested them to send her a message through THE BANNER. She has been sick a great deal, and was discouraged. She prizes the words of encouragement from these spirits, and thanks THE BANNER for printing the message.

J. F. HARTMANN.
521 Lafayette Avenue, Brooklyn, N. Y.,
May 5, 1896.

Mrs. S. A. Johnson, 8 Park Street, Chelsea, Mass., verifies the message of Spirit BENJAMIN F. BATES, published in THE BANNER for April 4, 1896.

Annual May Festival.

The eighth in the series of these popular Festivals which Mrs. W. S. Butler has so long and successfully carried out in Boston Music Hall, transpired there on the afternoon and evening of Saturday, May 9.

The Executive Committee on this occasion consisted of Mrs. Wm. S. Butler, Manager; James A. Shelhamer, Assistant Manager; Mr. Harold Leslie, Business Manager; Louis Poole's Orchestra furnished the music—Willis Milligan being piano accompanist; and Mrs. Lila Viles Wyman was Director of Dances.

The exercises from first to last were remarkable in the tributes which they won from the large audience in attendance, and the determined spirit and youthful vivacity displayed by the young performers, each of whom exhibited the result of a long-continued and pains taking drill.

The hall, galleries and platform were choicely decorated with streamers, flags, etc., prominent among the emblems being representations of the State and city seals, and the name of Mrs. Butler in gold letters upon a blue background.

In the afternoon Gov. Wolcott of Massachusetts honored the occasion with his presence; he was welcomed with "Hail to the Chief" by the orchestra, and heartily received by Mrs. Butler; himself and his private Secretary, Col. R. A. Thomas, were then conducted to seats on the platform, where they were specially prepared and decorated for their occupancy.

At the close of the Nalla ballet petite Oona Hanson and Mabel A. Patten presented Gov. Wolcott with a large bouquet of roses confined in a broad pink ribbon. His Excellency was then formally introduced to the large audience by Mrs. Butler, and graciously expressed his pleasure at being present at this happy May Festival—on the success of which he congratulated the management, and all concerned.

Of course, the perfect forest of names in connection with an entertainment in which beside the adults two hundred and fifty children participated, renders the individual citation of the names of performers an impossibility; the all that they did was to make and congratulate themselves on their achievements.

The program included a solo dance by Mr. W. R. Whitney; another by Little Olive Smith; a "Charity" dance, demurely presented by many chanting maidens—Mrs. Dudley and Mrs. Turner being the matrons; a solo dance, Miss Sadie Falkner; "The Harvesters," presented by a delegation of lads and lassies armed with the implements of farm work, and marshalled by Mrs. Brown and Mrs. Simmons; the "Swiss Dance," Mrs. Potter, Mrs. Jordan and Mrs. Searle, matrons; a solo dance by Miss Marion Brunet; "La Coquette," Miss Louise Pendleton; "Sailor Dance," presented by a sprightly lot of blue jackets; but not "bed in bed" which was specially admired by the people, and had for its matrons Miss Ray and Miss Smith; a fine song by Miss Louise Horner; a "Dutch Dance" in costume and sabots—wherein the talented Miss Stella Churchill and Mr. Walter Hayes brought down the house, speaking metaphorically; the "Liliputian Ballet" with a Nalla ballet—Mrs. Jones and Mrs. McKeezie, matrons— which captured the mantle favor of the audience at sight; a ribbon dance by Miss Helen Higgins; a solo dance by Miss Juliette Caze; songs by Little Eddie; "The French Dance"—Mrs. Soper and Miss Tucker, matrons—much admired in itself, had the additional attraction of "Caraval" dancing by Miss Louise Horner and John W. Smith, a waltz, a March of all the performers, led by Mrs. Nellie Curtis as Goddess of Liberty; a solo dance by Miss Ethel McCallough; and the (new) Ballet "Nalla," Mrs. Weston and Mrs. Cleveland, matrons.

A very pleasant feature of the evening's exercises (a perfect surprise to the donee) was the gift to Mrs. Butler, through the hand of Mrs. M. A. Brown, by the friends of the Festival to their manager, of a fine crayon portrait of herself. The speech of Mrs. Brown and the reply of Mrs. Butler were full of the spirit of kindly appreciation and enduring gratitude. Mrs. Butler also received a basket of flowers as a gift from the blue jackets in the person of Mrs. Wm. Wyman was also remembered by Mrs. Butler with a basket of flowers, while bouquets almost innumerable were bestowed on the principal performers.

The occasion was one of particular pleasure to all who attended, and must ever be a happy memory to Mrs. Butler and all who in any capacity participated. The friends withdrew with the exchange of pleasant anticipations of what the ninth celebration of May—'97—would bring forth.

MONEY MADE IN A MINUTE.

I have not made less than \$16.00 any day while selling Centrifugal Ice Cream Freezers. Any one should make from \$5 to \$8 a day selling cream, and from \$7 to \$10 selling freezers, as it is a well known fact that there is always a crowd waiting cream. You can freeze cream elegantly in one minute, and that astonishes people, so they all want to taste it, and then many of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. I sell a well known brand, and the freezer sells itself. My sister has sold from \$10 to \$15 a day. W. H. Baird & Co., 149 N. Highland Ave., Station A, Pittsburgh, Pa., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day; or if you wish, they will hire you on a salary.

For Women in the Spring.

The Ablest of Women Journalists Indorses Paine's Celery Compound.



Mrs. H. B. Sperry, who is now the eminent President of the Women's National Press Association, was Assistant Editor of the Washington World. Her vigorous editorials in Ohio and Washington newspapers first brought her into national prominence.

The active profession of journalism has kept Mrs. Sperry up to date in information and progress in thought. When there was evident need of a remedy in her family, she was well aware that Paine's celery compound was best to use. The following enthusiastic letter shows the happy results from the use of this greatest of remedies:

WELLS & RICHARDSON CO., Burlington, Vt.
Dear Sirs—A few weeks' use of Paine's celery compound by my 83 years' old mother has been of great benefit to her, and proved to my satisfaction that there's nothing like it for the headaches and sleeplessness incident to impaired digestion. A niece in my family was also cured of insomnia by using one bottle of Paine's celery compound. Yours very truly,
HANNAH B. SPERRY.

In every part of this country women are utilizing these blessed spring days by taking Paine's celery compound and insisting on its use by the members of their families. It speaks volumes for this wonderful remedy that of all the women who have recovered health by its means, very many were induced to take it through the persuasion of other women—sisters, mothers, friends or relatives.

Many a man slowly failing in health, but stubbornly shutting his eyes to the alarming fact, has been led to take Paine's celery compound from seeing its remarkable health-giving effect in the case of his own wife, sister or some other member of his household.

When a sick and feeble sufferer is seen to gain steadily in health and vigor from taking Paine's celery compound, not much room for

doubt is left to the most stubborn-minded person. This joyous transformation from sickness to health is going on in thousands of homes across the wide extent of this country.

The reputation of Paine's celery compound has grown by word of mouth from persons made well to others who needed its healing, strengthening power. The agreement of opinion among the best informed, most observant class of people in the well-to-do homes of our largest cities, as well as in the more frugal town communities, places Paine's celery compound far in advance of any remedy. Paine's celery compound is, in fact, the only spring remedy ever heard of in the home of practicing physicians.

This great remedy is not an ordinary spring sarsaparilla, bitters, tonic or nerve. Paine's celery compound is as far apart from any of these quackwork remedies as black is from white in the eyes of physicians who regularly prescribe it, use it themselves and carry it home to their own families. Paine's celery compound is the famous formula of that thoughtful and studious physician, Prof. Edward E. Phelps, M. D., LL. D., of the Dartmouth medical school.

It is the duty of every man or woman who has been benefited by Paine's celery compound to impress on friends and neighbors its wonderful efficacy as a spring remedy that is in every way worthy of the name.

The past of Paine's celery compound, as every one who keeps informed of current events is well aware, is a remarkable story of sick people made well, and of many persons, who had given up health as wholly lost, made strong as ever they were in their lives. Paine's celery compound is the spring remedy par excellence. No invigorator has been so much praised, discussed, recommended and used by physicians, and discerning, conservative men and women in every walk of life.

The story of Paine's celery compound in a nutshell is that it makes people well.

(From the Boston Herald.)

Voices from the Cabinet.

WHITE CLAD FORMS AND STRAINS OF MUSIC ALSO CAME.

Reception to Mrs. Sawyer, a Prominent Spiritualist from Worcester.

At the invitation of Mr. and Mrs. Charles T. Wood of 179 Tremont street, Mrs. Sawyer of Worcester held a materializing séance in their apartment on the evening of Friday, May 8, before a company of about twenty persons.

There were among them several persons who have made a study of Spiritualism, and as many more who previously had never witnessed manifestations of the kind. The balance of the audience was made up of men and women who were neither adepts nor novices in the cult. The cabinet used was a new one constructed of heavy-matched pine boards, its floor and ceiling plan following the lines of a quarter of a circle. Before the séance opened the cabinet was very carefully examined by those present, and a committee was appointed to bind the medium in such manner that her release could not possibly be accomplished without being detected or betrayed.

In the first place, a long strip of soft, strong white cloth was bound around her neck and tied in five square knots. The ends were then passed through two holes in the cabinet walls and tied on the outside, where five more square knots were made, in addition to which an elderly man present who knew of a peculiar knot which he claimed could not be duplicated without showing that it had been tampered with, put the finishing touches to the binding of the medium.

The gas was then turned down very low, so that the room was lighted principally by an incandescent lamp, shaded by blue tissue paper, high up in the corner of the room, from which point its pale rays shone upon the cabinet curtains.

It may be mentioned that a strip of marked court-plaster had been pasted over the medium's lips. After the lapse of a few minutes two voices were heard in the cabinet. That which was the more distinct was the voice of the spirit control, "Maudie," a little girl. It was Maudie who, with childish prattle

and a pretty gurgling little laugh, talked almost incessantly during the evening, and introduced the spirits that soon began to appear from behind the curtain, shadowy forms, it is true, but quite distinct.

"I think we have the biggest audience in here," said Maudie at one time. "They are standing as thick as can be."

Nearly every materialized spirit was recognized by some person in the audience, and one who stood with his hand on his hip and carried on his breast the symbol of the star and crescent, was recognized by two members of a secret society, or at least identified by the signs he made.

Presently somebody spoke about the light being rather too dim. Soon afterward the blue-shaded electric lamp was violently shaken, and the light was thereby decidedly brightened.

In a moment the figure of a girl, "Lucy," appeared, and for several minutes she appeared to be playing some string instrument, and music like that of the aeolian harp was heard.

One of the most remarkable materializations was that of a creeping baby that pattered about on its hands and knees as prettily as any baby that ever lived.

At the conclusion of the materialization demonstrations, the light was turned up, and persons in the audience were invited to step into the cabinet. Mrs. Sawyer was found exactly as she had been bound.

Then slates were distributed among those present, and one at a time each person entered the cabinet, and took a seat opposite Mrs. Sawyer, placing both hands upon her head. She grasped both wrists firmly. While sitting thus a message was written upon the slate which invariably bore a name or sentence that the holder recognized. The writer received a brief message from a friend in Paris.

"Ten people out of a dozen are invalids," says a recent medical authority. At least eight out of these ten, it is safe to allow, are suffering from some form of blood disease which a persistent use of Ayer's Sarsaparilla would be sure to cure. Then don't be an invalid.

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association holds deeply interesting meetings every Sunday evening at B. T. Hall. The speaker on Sunday, May 10, was Prof. Charles T. Wood of Boston, Mass., who gave a very instructive lecture upon "Spiritualism and Astrology," which was as fine as any lecture ever delivered from our platform.

At the conclusion of the lecture Mr. Wood gave a number of astrological readings, which were most wonderful and accurate.

Our meetings are supplying a long felt want. No two people have ever done more for the interest and cause of Spiritualism in the State of Rhode Island than Mr. and Mrs. F. H. Roscoe. They have called out a class of people to investigate Spiritualism that it has been impossible heretofore to get to attend spiritual meetings; they also have made great efforts to advance the interests of the BANNER OF LIGHT.

On Thursday evening, May 14, at the residence of Mr. and Mrs. R. No. 151 Broadway, they will give a public reception to Mr. and Mrs. C. M. Cooley, who are soon to leave Providence for other fields of labor. On Sunday, May 17, Mrs. Ida E. Downing is expected to occupy our platform.

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The last regular monthly meeting of the season was held at Gould Hall on Wednesday, May 6, Vice-President Jas. B. Hatch, Jr., presiding.

After a song by Mrs. Hattie C. Mason, the record of the last meeting was read and accepted. Mr. E. L. Allen of our Directors read and exhibited two state-written communications, one from Dr. H. B. Storer, the other from W. H. Mumler. Both were pronounced characteristic of these persons in the thought and the writing. These messages were received through the mediumship of Mr. Keeler, and much interest was manifested in them.

Mrs. Waterhouse was the next speaker, eulogizing Dr. H. B. Storer, and earnestly advocated Lyceum work. At this point the chairman made an appeal for memberships, and the result was the obtaining of thirteen members. Mrs. Hatch and Miss Bicknell were appointed collectors, and the sum of \$4.21 was obtained.

Mr. James H. Lewis of our directors, and Mrs. Dr. Pratt, President of the Helping Hand Society, both made addresses in favor of organization, etc. Treasurer M. T. Dole spoke on the extension of the membership of the Veteran Spiritualists' Union to one thousand members for Boston and vicinity; recommended the holding of a veteran week-end, and the employment of a public lecturer by the Veteran Spiritualists' Union to be sent to those towns having only a small society of Spiritualists, and which cannot afford to have regular paid speakers.

Mrs. Annie E. Cunningham, a member, feelingly spoke about the death of President Storer, about mediumship, and the question, etc., afforded by our beautiful religion of Spiritualism.

Mrs. Kate R. Stiles made the closing remarks, and spoke of a written message or letter of advice she had received from the late Dr. Storer—this message being cloaked with two stanzas of poetry—all being very satisfactory. Mrs. Stiles gave a brief statement of her recent work in Jacksonville and other places in Florida.

Congregational singing, with Mrs. M. F. Lovering accompanying, closed the evening's entertainment.

Previous to this meeting the Directors met together, and voted that the sewing-machine, which has been on sale for several months, be finally disposed of at the annual meeting, May 18.

It was also voted that \$2000 be transferred from the general fund to the Home fund, and that Messrs. Dole, Banks, Libbey, Snow and Lewis be a Committee to look up a suitable piece of property in the vicinity of Boston for our Home.

The annual business meeting of the Veteran Spiritualists' Union for the election of officers, and other business, will be held on Monday, May 18, at 7:30 P. M., at the old Banner of Light hall, now the séance-room of Mrs. J. K. D. Conant, who kindly offers it to us free for this occasion.

The annual celebration of the Veteran Spiritualists' Union will be held in Berkeley Hall on Sunday morning, May 21. The Berkeley Hall Society will only hold a very brief session in the forenoon, kindly giving up the hall and the greater part of the time to the Veteran Spiritualists' Union. It is expected that the services will be largely of a memorial nature, particularly applicable to our late President, Dr. H. B. Storer—also in memoriam to others.

WM. H. BANKS, Clerk.

No. 71 State street, Boston.

Music at Lake Pleasant.

To the Editor of the Banner of Light:

More attention is being given to engaging first class instrumental and vocal music for Lake Pleasant this season than in any former year, and instead of engaging a band of average merit, as in the past, it is the object of J. Russell Bickford, musical manager, to secure the best soloists and musicians from different organizations, and thus secure a band each member of which is unsurpassed as a performer upon his special instrument, and this plan is successfully being carried out.

Under the conductorship of Charles M. Bickford, first violinist of the Second Regiment Band, and viola soloist of the famous Edmund Severn Quartet, the men will be excellently drilled, and for solo work, harmony, volume and general excellence, this season's program will far exceed that of any former year.

Through his business relations, with members of the Springfield Symphony Orchestra, of the Second Regiment Band of Springfield and of Battery B Band of Worcester, Mr. J. R. Bickford has been enabled to secure several of the best men of these well-known musical organizations, each man of whom is a star in his own right. Among them being Thomas Carr, xylophone soloist and drummer of the Worcester Cadet Band, and arrangements are being settled for the engagement of Mr. Pollett, corset soloist, and Mr. Truelor, clarinet soloist of the same band. The famous arranger of music, Richard Hildreth, will play viola and trombone, and Edward Swift, Conductor of the Jacksonville Club, will play first violin and trombone.

The greatest soloist of the Springfield Symphony Orchestra, F. S. Alstrom, who has been at Lake George for several seasons, and the Italian harpist, Signor F. Padulo of Albany, will be other attractions for music lovers. Negotiations are pending with several other well-known musicians, who, with those already mentioned, will make the two concerts which will be given daily, and the three concerts on Sundays, of an hour each, rare musical treats during the months of July and August. The pianists, Miss Beale Bickford and Mrs. Pearl Bickford, nee Lancaster of Greenfield, will play for the entertainments, dances and concerts, both of whom are well and favorably known in Western Massachusetts as first-class musicians.

The music for the dances, which will be given twice a week in the new temple, from July 5 to July 24, and from then till Sept. 1 two evenings a week in the Temple, and four days a week in the Pavilion, will be furnished by an orchestra of twelve men selected from the band members with regard to their special adaptability for orchestra work.

The votes for Lake Pleasant this season are not yet engaged, but negotiations will be concluded with two well-known professionals in a short time.

ALBERT P. BLINK, Clerk.

603 Tremont street, Boston.
[Another installment of Lake Pleasant notes from Mr. Blink is received too late for use—will appear in our next.—Ed.]

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

Thomas Grimshaw's time for the season of 1896 and '97 is all secured, with the exception of the last two Sundays of October and the last three Sundays of November, 1896, which he would like to engage with some of his friends in New England. Address him at 2636 Forbes street, Pittsburgh, Pa.

G. H. Brooks closed an engagement for three Sundays with the society in Ludington, Mich., April 26. He is to go to the Orion Camp in Michigan, to be there through the season; would like to make an engagement with some Michigan Society for the first Sunday in June, either for a grove or city meeting. He serves as Chairman at the Cassadaga Camp from July 11 to Aug. 1. He is at present at his home in Wheaton, Ill., where he will respond to calls to attend funerals, and for Sunday work during May.

Mrs. Carrie E. S. Twing is now doing good service for the Cause in Columbus, O. The Press gave an excellent notice of her work on her first Sunday there (May 3), and the people have extended her a warm welcome.

Miss Serena W. Knox will be out of Boston for the summer months. Her address, until July 1, is at 80 Blanchard street, Lawrence, Mass.

Mrs. A. E. Sheets speaks in the Odd Fellows Temple for the Bay City, Mich. Society of Spiritualists during the summer. She recently closed a five months' engagement at Owosso.

Dr. Harlow Davis has fully recovered from his recent illness, and can be addressed at 27 West 31st street, New York City, until June 1, when he will leave for Providence, R. I.

Mrs. Helen T. Brigham's postoffice address, (if further notice—as we understand it—will be No. 164 Broughton road, Pendleton, Manchester, Eng., care Mr. E. W. Wallis.

Dr. Geo. A. Fuller would like engagements for May 17, the last three Sundays in June, and the first of July, and Aug. 2 and 30. Also open to engagements during the summer in England. Address 42 Alvarado Avenue, Worcester, Mass.

Nellie F. Burbeck of Plymouth, Mass., test medium and trance speaker, is making her engagements for the seasons of '96-'7. Would like to correspond with societies in the West and South; also would like to make engagements as a test medium for camp-meetings. Those wishing her services should correspond with her at once.

C. L. Willis, inspirational lecturer and platform test medium, will speak in Fall River, Mass., May 17; would be pleased to hear from other societies that have open dates. Address 10 Bond street, Boston, Mass.

Mrs. M. Knowles solicits engagements for camp-meetings the coming season as speaker, psychometrist and platform test medium. Address her 1138 Dorchester Avenue, Dorchester, Mass.

Dr. C. W. Hadden of Newburyport, Mass., has been engaged to speak at the Vermont State Association Convention June 12, 13, 14, and is also to lecture and give an exhibition of healing under the auspices of the society in Greenfield, Mass., at an early date.

Frank T. Ripley, speaker and test medium, made his first appearance in Erie, Pa., May 3. A large audience, good success. He is engaged for the Sundays of May—then goes to Chicago, Ill., for the Sundays of June. He has July and August open; address letters for him to Erie, Pa., for May; for June in care of 40 Loomis street, Chicago, Ill.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color and beauty. It will please you.

Letter from England.

To the Editor of the Banner of Light:

DEAR SIR: Some of our friends among your readers may be interested to know that the ship *Eturria*, in which we left New York on the 18th inst., brought us safely to Liverpool on the morning of the 26th.

Our passage was delightfully smooth and pleasant, and kind friends who met us and have shown us every courtesy since seem to promise that our entire visit (at least in this hospitable country) shall continue to be like it—smooth and pleasant.

On Sunday we attended meetings at Dolby Hall, Liverpool, and admired the enthusiasm of the people for the Cause. Everything was bright and lively; the interest kept unflagging. Spiritualism is a religion to these people here, and they love it; and certainly in their beautiful hospitality to the "stranger within their gates," they live it. We were given a hearty English welcome by all.

On Tuesday we came here to Manchester at first, to the lovely homelike home of Mrs. E. H. Britten, where we were hospitably entertained until time to leave for Cooperative Hall, where a public reception was given to Mrs. Brigham. It made me feel a little badly, for it seems impossible that we in America can ever have given an Englishman so glorious a reception, or succeeded in making one of them feel so much at home with us as have these friends made us at home with them.

Afterwards we were taken home by Mr. E. W. Wallis, editor of *Two Worlds*, and his wife; both are well known and loved here as speakers and all-around workers for the Cause.

We soon leave for London, to attend a public reception by the Spiritual Alliance.

With kind wishes to all our friends in America, Yours truly,

BEILE V. CUSHMAN.

HELEN TEMPLE BRIGHAM.

Manchester, Eng., April 29, 1896.

The Veteran Spiritualists' Union.

Will hold its annual meeting for the election of officers, and other business, on Monday, May 18, 7:30 P. M., at No. 84 Bosworth street, BANNER OF LIGHT BUILDING.

WM. H. BANKS, Clerk.

Over-Exertion of Brain or Body.

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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

If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

ONSET BAY Camp-Meeting.

Program, 1896.

Sunday, July 5, A. M., Mr. Oscar A. Edgerly. Sunday, July 5, P. M., Mrs. Helen L. Palmer. Tests by Mrs. M. S. Pepper.

Tuesday, July 7, Oscar A. Edgerly. Tests by Mrs. M. S. Pepper.

Wednesday, July 8, Mrs. Helen L. Palmer. Thursday, July 9.

Friday, July 10, Prof. W. M. Lockwood. Saturday, July 11, Prof. W. M. Lockwood.

Sunday, July 12, Mr. C. W. Hadden. Sunday, July 12, P. M., Prof. W. M. Lockwood. Tests by Joseph D. Stiles.

Monday, July 13, Prof. W. M. Lockwood. Tuesday, July 14, Mrs. Jennie H. Jackson. Tests by Joseph D. Stiles.

Wednesday, July 15, Mrs. Jennie H. Jackson. Tests by Mrs. D. Stiles.

Thursday, July 16, Prof. W. F. Peck. Tests by Mrs. M. S. Pepper.

Friday, July 17, Mr. A. E. Tisdale. Saturday, July 18, Mr. A. E. Tisdale.

Sunday, July 19, A. M., Prof. W. F. Peck. Sunday, July 19, P. M., Mr. A. E. Tisdale. Tests by Mrs. M. S. Pepper.

Monday, July 20, Mr. C. W. Hadden. Tuesday, July 21, Mr. A. E. Tisdale.

Wednesday, July 22, Mr. C. W. Hadden. Thursday, July 22, Mr. H. D. Barrett, President National Spiritualists' Association.

Friday, July 24, Mr. H. D. Barrett. Saturday, July 25, Mr. H. D. Barrett.

Sunday, July 26, P. M., Mr. J. Frank Baxter. Tuesday, July 28, Mr. J. Frank Baxter.

Wednesday, July 29, Mr. Moses Hull. Thursday, July 30, Mr. J. Frank Baxter.

Friday, July 31, Mr. Moses Hull. Sunday, Aug. 2, A. M., Mr. Moses Hull.

Sunday, Aug. 2, P. M., Mr. F. A. Wiggin. Tuesday, Aug. 4, Mr. F. A. Wiggin.

Thursday, Aug. 6, Mr. F. A. Wiggin. Friday, Aug. 7, Mrs. Carrie E. S. Twing.

Sunday, Aug. 9, A. M., Mrs. Carrie E. S. Twing. Sunday, Aug. 9, P. M., Mr. Theodore F. Price.

Tuesday, Aug. 11, Mrs. Carrie E. S. Twing. Wednesday, Aug. 12, Mr. Theodore F. Price.

Thursday, Aug. 13, Mr. Theodore F. Price. Saturday, Aug. 15, A. M. and P. M., Veteran Spiritualists' Union.

Sunday, Aug. 16, A. M. to be held later. Sunday, Aug. 16, P. M., Adeline M. Gladding.

Tuesday, Aug. 18, Mrs. Adeline M. Gladding. Wednesday, Aug. 19, Mrs. Adeline M. Gladding.

Thursday, Aug. 20, Mrs. Sarah A. Hyman. Friday, Aug. 21, Mrs. Sarah A. Hyman.

Sunday, Aug. 23, A. M., Dr. Geo. A. Fuller. Sunday, Aug. 23, P. M., Mrs. Cora L. V. Richmond.

Monday, Aug. 24, A. M. and P. M., Mass. State Association of Spiritualists.

Tuesday, Aug. 25, Mrs. Cora L. V. Richmond. Wednesday, Aug. 26, Dr. Geo. A. Fuller.

Thursday, Aug. 27, Mrs. Cora L. V. Richmond. Friday, Aug. 28, Mr. Willard J. Hull.

Sunday, Aug. 30, P. M., Mrs. Cora L. V. Richmond.

OFFICERS FOR 1896.

Clerk—President—J. Q. A. WHITTEMORE, Newton, Mass. Vice-President—MAJ. C. F. HOWARD, Foxboro, Mass.

Directors—O. A. Miller, Brockton, Mass.; Lewis E. Bullock, Boston, Mass.; Chas. Whittemore, Newton, Mass.; Mrs. C. M. Robbins, Hingham, Mass.; E. H. Davis, Boston, Mass.; J. H. Burgess, East Wareham, Mass.

May 16.

The Principles OF LIGHT AND COLOR,
BY E. D. BABBITT, M. D.,
Including, among other things, the Harmonic Laws of the Universe, the Etheric Atomic Philosophy of Force, Chromo-Chemistry, Chromo-Therapeutics, and the General Philosophy of the Fine Forces, together with numerous Discoveries and Practical Applications.

Illustrated by more than two hundred engravings and four colored plates. The volume contains chapters on the following subjects:
Harmonic Laws of the Universe; Insufficiency of the Present Theories of Light and Color; The Etheric Atomic Philosophy of Force; The Source of Light; Chromo-Chemistry; Chromo-Therapeutics; or Chromo-Chemistry; Chromo-Culture of Vegetable Life; Chromo-Philosophy; Chromo-Dynamics; or Higher Grade Lights and Colors; Chromo-Mentalism; Vision.

96 pages. Finely printed and bound. Price \$2.50. For sale by BANNER OF LIGHT PUBLISHING CO.

The Attitude of Scientific Men Toward the Spiritual Phenomena.
An Address delivered before the National Spiritualist Association, during the Convention in Washington, D. C., Thursday Evening, Oct. 17, 1895, by GEORGE A. BACON.
Pamphlet, pp. 71, price 3 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

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Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

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Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

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Is the One True Blood Purifier. \$1; six for \$5. Hood's Pills take, easy to operate. 25c.

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Dr. J. C. SIMS' DYSPEPSIA CURE.

Formula Endorsed by Spirit Dr. J. Marion Sims. PREPARED BY AN EXMINENT CHEMIST.

A POSITIVE cure for Dyspepsia, Indigestion, Constipation, and all disorders arising from imperfect digestion. Put up in capsules. Full directions with each box. Sent postpaid on receipt of price. Large size, 100 capsules, \$2.00; small size, 50 capsules, \$1.00. Satisfaction guaranteed, or money refunded. Address SEYMOUR VAN BROCKLIN, P. O. Box 1907, New York City.

SPIRIT

Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask 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.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 3, 1896.

Spirit Invocation.

Oh, Spirit Divine! Oh, thou Great Power, we humbly beseech thee this morning to bless us—as we realize how weak the flesh is, and know that without thy divine spirit we are nothing. Bless us as we come once more to this channel for the sweet communion of mortal and immortal. Give us the power to speak words of encouragement, and that they may be carried on to the distance that we desire them to go.

Oh! let us feel that calm influence that makes mortals realize truly they are not left alone; let the light shine upon those that are struggling still in the environments of earth; oh! draw near unto them all with thy wonderful power of thought—like unto the wings of the dove that flies and flies in the atmosphere; may it touch some soul this morning, and bring it closer to a consciousness of a divine power.

Bless each one as thou seest we need; for truly we can melt ourselves into thy care, knowing that when we are sustained by thy love and thy protection we are strong; with that end in view, give us strength to press onward and upward. Oh, be with all that are today in the chamber of death. Many are called from this sphere of action, and know not where they will go—while also we realize that there are others who, when the Voice says "Come," will come with thankfulness in their souls, since it will be a welcome call, because they enter into their reward.

Throw the arm of protection around all; encourage them in their weakness, and give them light where there is darkness. Guide us and direct us now and forevermore! Amen.

INDIVIDUAL MESSAGES.

Albert G. Towers.

Good-morning, Mr. Chairman. I have had permission to send forth a few thoughts to those that are still in the mortal form, and although while in the body I was somewhat of a stranger in this side of the country, yet I feel I am not a stranger to the beautiful light and life of Spiritualism—Spiritualism, which was my satisfaction, my comfort and my protection through the variations of life! It is beautiful to think and to know when one passes over the river of change that we shall meet our loved ones again.

Some time has elapsed since I entered spirit-life. There have been many changes since, but I have not come this morning merely to speak of these changes, but to voice myself here in a way that will make those who are left feel and have confidence that I have not forgotten them. I would, if I had the power, bring to the world at large the beautiful reception we have had in the spirit-world within the last few months, where there have been so many of the old crowd of friends who have just met together there—many of us who were workers in various fields for Spiritualism. I was not a public man, by any means; what work I did was in my humble way in every day life.

I feel like sending forth this morning a few words to those still in the body, although not many are now left on my side, as far as relationship goes, yet I have got those connected with me that I am anxious to assist.

Mr. President, we will be obliged to send this letter to the West more than the East, as I shall be better recognized in Michigan than in Boston, although I have been familiar through the press, and especially through your valuable paper, in years gone by. I feel acquainted with many of the old timers through reputation, if not by personal acquaintance. Some I have had personal acquaintance with; others I have been led to know as we have met in spirit-life—drawn many times together in the spirit by the strong attraction of recognition from our fellow-associates.

I should like to say that my companion, my two children and many others are with me in spirit, and there are those that have joined me since I went over. We have also met, and feel perfectly at home; but there is still work to be done for those in physical life, and I should like to say that I still have an interest at heart to love and benefit them while struggling through the mortal existence.

Merely put me down as Albert G. Towers, and say my home was Texas, Mich. I will be remembered there as a blunt spoken man, for I feared no one when I was talking the truth. I hope my letter will be received by those I intend it for, and I know I shall not be forgotten. Good-morning.

Louise L. Walker.

Good-morning, Mr. President. I have come here to try to send forth a little encouragement to the dear ones on earth, because truly we all know that it makes no difference how well any one is situated or surrounded in earth life, they always need encouragement. I came this morning with a double purpose in view, because I have been greatly interested in the anniversary services that have been going on in this city the last week; and more so as March was the anniversary of my spirit ascension—I mean that I passed from the body the last of March; I think, but I am not positive, the 28th of that

month; but I know that we were pretty near celebrating the Anniversary of Spiritualism when I went to spirit-life, and as these memories come back to us, and we count the years one after another, I see so many times when this landmark, or you might say milestone, comes around, that friends in mortal and in spirit are brought closer—we feel we can touch each other either by hand, voice or by soul. So with that idea in view I approach this channel this morning to send a few words of glad tidings.

I want to say that I shall be recognized specially in Andover, N.H., and would like also to say I have met with so many since I passed from the earth-life that I cannot give vent to all my experiences now. Oh! how beautiful—I am satisfied! but I feel that while I am enjoying all the beauty of the spirit-life, I am selfish when I look back to earth-life and see so much to be done that was not done—so many things I desire to bring to my friends that I have been unable to do; but I feel that these few words this morning may open up an inquiry that will bring me still closer to the loved ones of earth life.

I personally had a conception of spirit control before passing on to the new life. I feel that there are still those in earth-life that have not even taken the steps to enlighten themselves in the truths that are near and dear to me; those I love do not or will not accept spirit communication. That is why I would like to send this message, so as to convey a thought, that they may wonder how about my coming, if I have learned much on the spirit side, etc., for when curiosity is raised and we get them to think, we can oftentimes reach them when we cannot by any other means.

My name is Louise L. Walker, and my home was in Andover, N.H. My husband's name was Joseph, and we will be remembered up there.

Thanking you very kindly, also those that have assisted me on the spirit-side, I truly appreciate this opportunity to manifest.

Eddie White.

It is very hard sometimes to hold control of the medium's brain, and get all of our thoughts condensed so as to make our friends feel "it is I"; and sometimes they do not receive it in the spirit in which it is set, because they feel that they do not recognize the identity.

I suffered so much physically while in the body! I could not say I had a long life, for I passed out of the physical before I was fifteen years old—I was only between fourteen and fifteen years—and I always was sick, or some thing always was the matter. I never could study as I wanted to in earth-life; I never was able to enjoy as many privileges as those that had healthy organisms, but I felt that if I did not grow in the body I could grow in spirit, and with that idea I have been permitted to send a kind word to father and mother, as they oftentimes watch and wait for a word from me. I feel as though I would like to reach them now, for I have been around them so much of late, and there are conditions there that they are not satisfied with. I want them to know I am still with them.

Mother was always doing things for me, and I long to do as much for her. I sense she is not feeling as well as usual, and then there are circumstances connected with material life that I have also an interest in that have been worrying them, and I should like to send this letter because it will give them encouragement. I don't hardly feel it will be exactly a surprise, and I feel that there are many of the kind friends that are still in earth-life I would like to satisfy.

I want to say, friends, that previous to going out of the body my voice bothered me, so it is now hard for me to speak while in rapport with physical life. I shall be remembered in Ohio, both in Painesville, and in East Claridon, O., my home. My name is Eddie White. Father's name is Byron, and mother's is Elizabeth. I think somebody will see this message, and recognize it.

Mary Morgan.

Oh, I have been around so many, many times, and I have waited and waited for an opportunity to speak; but I was almost afraid to undertake it, because I cannot say, as I have heard others say, I knew the spirit could return after it passed from the body—in fact, I thought it rather impossible. I did not believe that death ended all conscious experiences, exactly, but it seemed to me, through my former education and belief, that when one had passed over to the spirit-side we had no connection or attraction for earth-life; but I was much pleased, and in fact more satisfied after the change than I was before it.

I came here to-day, and others are with me that did not dare—or, I might say, did not hardly know how to word their message—so I will do the best I can, and I hope that those who see these lines will recognize me! I was well known in Boston in the neighborhood of fifteen or twenty years ago, and yet I was not an elderly person when I went to spirit-life, because I was only in the forties; I passed away under a very trying condition with what the physicians called dropsy. I am anxious to open up communication between those in earth life and myself—especially with Sarah. If she will give me an opportunity (she is a sister of mine) I would like to help her in some of her earthly circumstances, because I see where it is needed much.

I passed from the body really in Paterson, N. J., but I feel as if I should like to come closer to home than that, because I have got friends in Pittsburgh and also in Fall River, Mass.; I will merely say that if they will open some channel wherethrough I can communicate, I will give them to understand what my experience has been in spirit-life. My name is Mary Morgan, and I have friends in so many places I think some one will see my message and give me an opportunity to demonstrate what I want to.

I might say that my husband's name was William; and Charlie, my boy, is in the spirit-life with me. He has passed on since I went out of the body. Oh! it is so pleasant to feel you don't need to believe in communication to send one, and I do thank God that the aspirations of mortals and the soul-influence of spirit-friends have demonstrated the necessity of opening this channel to give those that don't believe and that don't understand, an opportunity to remedy things.

Robert McKenney.

Oh! what a lovely morning this is, and what a pleasant sensation it is when all things are in harmony, and when we feel we are in our right place and filling our right sphere; but I don't think we very often get to our right place while in earth-life—that is, I think a few

may, but it is only a few. Now I would like to say I didn't believe in what the world calls religion, nor could I say I was a Spiritualist; in fact, I would almost think I was more a materialist than anything else; yet for that reason I could not see the justice that seems to oftentimes travel with one so much more than another, and where some have to suffer so much more than others. I could not see wherein the justice of a God came in; but it seems to me to-day that if I had studied more the workings of nature I might have learned even more than I did.

I, too, have an interest in those still in earth-life, especially those that were tied by the law of life, or marriage relation, because our home ties are sometimes our closest ties; yet through my very peculiar disposition, and by not being understood by those around me, my life was not as happy in some respects as it might have been. Yet I am satisfied to-day, for I can look back cheerfully through all the various experiences that I had to contend with. It was a wonderful growth and advantage to me when I advanced to spirit life.

I am anxious to come in contact with my companion—the one who stood with me in my ups and downs in life, the one who stayed by me through all circumstances, yet not understood; I would like to say to her, I am glad you are now surrounded as you are. I am satisfied with the changes you have made. I feel to day as if there are so many things I wish had been done in my own life, that I do not want to recall them as memories of sadness, but I feel I am obliged to speak—as I wish to be understood. I would like to say I shall be recognized specially in Fall River, Mass., for there I was occupied in the factories. My wife is there also, and you may put me down as Robert McKenney. I passed out quite suddenly, and the doctors called it pneumonia; but I was ailing a little while previous to giving up work.

The Spirit Guide for Joseph Beals of Greenfield, Mass.

This spirit wants me to send this letter to his companion, and tell her that he is so pleased with all that has been done, and feels so happy that he is now in the spirit-life and has laid aside all the cares that surrounded him; and yet he says: I have been so closely around you—I feel how much you have missed me—that I want you not to feel that you are left alone; for time is short in earth-life, and it will only be but a little while when you have finished your work here, and you will see what you have not been able to complete; then we shall be more united than ever.

He brings a boy with him, and says he has met all on the spirit side, and he is also happy to say that a stronger and a more beautiful reception he never had in earth-life than he had when he was welcomed on the spirit shore; he wants to send forth greetings and thanks for all the kindness that they have shown both to him as the man, and the character of work he has done. He wants you to know that he listened with great earnestness to the eloquence that was expressed regarding the form as it was laid to rest; and he says: I am so pleased you have completed all the requests that I desired, and I want to make it known as quickly as possible that I am satisfied with the reception I received in spirit. We see many of the old workers—many of the old coöperators; we feel truly we had a season of rejoicing; I will say, also, that Mr. Colby and many of the veterans are with us. Dr. Storer is also with us this morning, but too weak to give utterance.

There are others that will join us soon; we are here this morning, not with the aches and the pains, not with the cares and the troubles of how we ought to do and how we ought to feel, but thank God we are here in spirit, separated from all environments of mortal life, and will bring to you all the sympathy, all the glad tidings of immortal joy—bring to you all the strength that is necessary. Say to the boys that are left behind that I wish them to assist their mother, protect her in all things, take the father's place—for father shall still be with you in spirit, and also as a companion.

Mr. Day, this spirit wants me to say to you that he is very much pleased, at the opening this morning, to find so many friendly spirits—familiar because he was familiar with them in earth-life; he wants all to know that while he had to draw a line for the last two years, and was not able to do so much as he had in former years, the interest at heart was just the same. God bless THE BANNER, and bless every effort that has been made that has brought joy to the mortal and gladness where sadness reigned!

(Received Jan. 17, 1896.)

Louise Proctor.

I am more than pleased to have the privilege of voicing a few of my sentiments to the loved ones on earth—though I seem to be some ways from home. Some changes have come since I bade good-bye to the mortal, but I have a boy that I am still interested in. I have got others, but you know a mother's heart always goes out to her boy, and I felt I would like to make him feel that I was near—for I know that he is aware of my presence around him.

I want to be particular this morning, on account of those I wish to reach through this channel. They are readers of THE BANNER, and they have oftentimes wondered why mother never came. I have come through other channels, but never through this. I want all of those in earth-life to know I am still progressing along, trying to do what good I can, and bringing light to those that do not know what glory there is in Spiritualism—what comfort it gives to those who are anxious to know that their friends have only gone a little way ahead. I shall be remembered as Louise Proctor of Rockingham, Vt., and my husband's name was John.

I have promised to some of my dear ones and friends that if I ever could I would come and reach them through this channel, and now I have got an opportunity, and am embracing the same. Mother is with me, father is with me, and there are many others here with me; space and time would not allow me to mention all, but I merely say: "Like a crumb that falls from the master's table, it will feed many souls." Sometimes a few words carry more conviction than a long sermon. Good-bye.

Capt. George Cleveland.

Put me down, Mr. Chairman, as Capt. George Cleveland, of Worcester, Mass. I will be recognized there, especially by the Sons of Veterans. I have a dear, loving wife there, who sometimes thinks that death is terrible hard, while at other times she seems to feel its blessing. I was in the prime of life when I was switched from the body. I went out very quick, for I was only sick a few days. I was taken when I wanted to do the most, when I

seemed to have the best conditions to work with, when my whole soul was afloat, and it seems, my friends, this morning, as though I was still in physical life. I can hardly comprehend being out of the body and the material world, everything seems so natural to me. I was not a Spiritualist, as the world would call it, and yet I do not know what I was, to tell the truth. I believed in doing good and paying my honest bills, and I always thought that that was as good a religion as there was.

I always thought that what we did we must do it right. Then merely say to my friends in Worcester that I have still an interest in them, that I am personally getting along nicely, and that I wish that I could do more. I want my companion to feel that I am satisfied with all that was done, and that there is nothing to regret, for all was done that could be, and I want them to feel that I am perfectly satisfied. There are others with us, but time is so limited this morning, and so many have been promised an interview, that I will not intrude too long.

Messages to be Published.

April 10.—Mark Farley; Elizabeth Donald; William S. Walter; Thomas Johnston; Martha Nickelson; Daniel D. Webster.

April 17.—Joseph Brown; Harriet Burbank; George A. Finetrock; Mary Prentiss; Alexander DeWitt; Mary Ann Prescott; William H. Bellows.

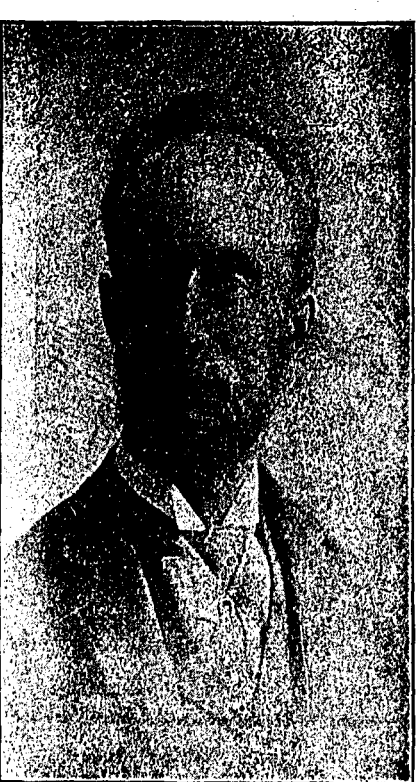
April 24.—Richard R. Spafford; Emmeline Moore; John A. Goodrich; Ella Johnson Richardson; Judge John V. Eustace; Mary Thomas.

May 1.—Mary Morgan; Charles Chase; Carrie Thompson; Mary Williamson; Jacob Morrill; Charles Wing.

May 8.—Samuel Loring; Alice Gould; Susan F. Furgerson; Alice Hunter; George Boardman; Ernest Peck; Florence Miller.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By C. F. Ray, Milwaukee, Wis.] What is it that causes a man to slip on a banana skin or an icy sidewalk and fracture a limb on a dark night?

Ans.—To reply fully to the above interrogation would necessitate a complete acquaintance with the past career of the individual who falls.

It must be self-evident to all deep thinkers that there must be somewhere in nature the means of reaching an adequate solution of the perplexing query why some people are prone to frequent accidents, while others never meet with an accident of any sort.

We are of course fully aware that in the employment of the word accident we are but conforming to conventional usage, and that the word itself is not strictly correct.

When physicians declare that diseases are occasioned by pathogenic germs or micro-organisms unfriendly to vitality, and then declare that susceptibility to the entrance and havoc of these germs is the real source of danger, they are giving two answers to the same questions, both correct in one sense, but one profounder than the other.

So when we say that the limb was fractured by the fall upon the ice or fruit skin, we must go back of this and declare that the deeper cause of the fall was in the man's own condition before and at the time he fell.

What makes one person slip when another does not feel any disposition, is the state of the person at the time, a state which may have been brought about by a long course of preparation.

We all reach culminative points in our experiences when we reap the fruit of what we have been for long unconsciously sowing.

Those who live perpetually in firm, strong thought, are not liable to fall, for they are not easily tripped up by anything.

Well-balanced individuals are such by reason of long-continued quietness of mental state. It is universally observable that whatever occasional excitement or nervous tremor, conduces to accidents.

We therefore speak correctly when we say that so-and-so is unusually safe in a perilous situation because of his uncommon presence of mind.

Present-mindedness is really permeation of the physical organism with mental force. Whoever, therefore, pervades his body with strong, invigorating thought, and is very much at home in his organism which he quietly and firmly possesses, is safe where others are in danger.

The ability of Blondin and other celebrated walkers of the tight-rope, as well as that of successful acrobats and gymnasts in general, is due to their sublime fearlessness consequent upon the assurance they feel that they can and do govern their bodies to a phenomenal degree.

Among very sensitive persons, of delicate build and highly nervous organization, perfect confidence in a guiding and upholding power superior to their own, enables them to tread paths of what would be danger for others in perfect safety.

Whenever the mental equilibrium is disturbed, nervous disturbance must ensue, and it cannot be denied that accidents are far more common among people who are anxious and excitable than among any other classes.

In particular cases it is not possible to give explicit information on such a point without precise specific knowledge, but in general terms it is quite correct to decide that an accident such as instanced by the questioner is a visible effect of a long antecedent chain of mental causes which have culminated in the manner suggested.

Q.—[By Fritz Andrae, Cornwall, N. Y.] How do you explain that but few people (in comparison) have the power of mediumship? Why are these few so favored as to be able to communicate with the spirit-world?

Ans.—Every one of us become a medium, or is a successful medium? 2. Can every one of the body necessary to be a successful medium? 3. Does magnetic power come at once, or by degree?

can it be acquired? can it be self-acquired, or is it acquired with the aid of a person already in possession of mediumship? How can magnetic power be nursed and developed?

A.—1. We cannot agree to the proposition that only few persons have the gift of mediumship, or are able to communicate with the spirit-world, but we do certainly allow that only a comparative few are so highly developed mediumistically as to be exceptionally susceptible to spiritual influx consciously to themselves or phenomenally in the eyes of others.

The terms medium, sensitive, psychic, and others of kindred import, are only used to signify rare degrees of mediumship or sensitiveness, or some exceptional manifestation of psychical susceptibility.

There is no more cause for wonder that only a minority of people are mediums in this sense, than that only a few are speakers, singers or artists of any sort to a degree beyond the average.

Nearly everybody can speak and even sing to some extent, but great speakers and singers are uncommon, because greatness in any line implies idiosyncrasy in the sense that some particular functions of intelligence are unusually active.

The desire or disposition to communicate consciously with the spirit-world does not appear to exist equally in all; indeed, one meets people not infrequently who declare they have no desire whatever for any such experience, just as we meet those who declare they do not care for music, and do not wish to play organs.

We teach that wherever there is a strong desire to accomplish anything the ability is latent to carry the desire into effect.

If this were not so, Nature would be unjust to her offspring, and man would be a solitary and dismal illustration of this injustice.

A. 2.—If any one really desires to develop mediumship it stands to reason that the mediumistic faculty is present clamoring for expression; it is therefore safe to say that whoever sincerely wishes to unfold in sensitiveness to spiritual impressions is capable of so doing.

We do not deny that certain bodily constructions are essential to the manifestation of certain phases of mediumship, but human bodies are not rigid fixtures, like tables and chairs, they are susceptible of incessant alteration from within outward; therefore a process of mediumistic development is sometimes attended with singular and not always with exclusively agreeable experiences.

Mental conditions are always the prime requisite, and physical conditions follow in due order.

A. 3.—Magnetic power inheres in every instance, but it comes forth into manifestation by degrees. A person already highly magnetic in expression, to whom you are decidedly attracted, will certainly assist you in the unfolding of your own dormant magnetic energy, but unless you are on friendly terms inwardly with the acknowledged magnetist, you may derive more annoyance than benefit by subjecting yourself closely to his decided emanations.

Highly magnetic persons invariably arouse strong feelings in all who come very near them, as their personalities are far more than ordinarily pronounced; they may, therefore, be likened to loud sounds, pungent odors and flavors, bright colors, and everything else in nature which is unusually conspicuous.

Highly magnetic temperaments unconsciously make for themselves exceedingly warm friends and also decided antagonists.

If you feel very much drawn to any one who evinces a corresponding friendship for you, though it may not appear so intense, and you place yourself in close vibratory agreement with such an one, you are sure to feel before long a stimulation in yourself of the very attributes which are so pronounced in the development of your friend.

Magnetic force, like all other phases of energy, can be developed by exercise; therefore, as soon as you get into the way of developing energy alone, you will find no great difficulty in increasing your force without the aid of an assistant.

The necessary state of mind in every instance is one of firm determination to succeed, and confidence that ultimate success will crown one's efforts.

The first direction we give is, learn to keep the body perfectly free from nervous motions, such as swinging the feet or moving the hands. Breathe regularly through the nostrils, keeping the lips firmly closed.

Our second piece of advice is, when you have taken this needful posture, concentrate your attention steadily upon some object.

If at first it assist you to have an outward article before you, such as a clear, bright crystal or anything resembling it, it is quite reasonable to fix the gaze steadily upon it, and allow yourself to see whatever appears before you in the crystal, glass of clear water, or whatever else you may employ as an outward aid to concentration.

Magnetic force is frequently dissipated in large quantities by people who are simply unmindful of how to conserve it, and for all such any kind of rational exercise is profitable which serves to check the waste by holding the mind and body together strictly to a single mark.

As very little has yet been done toward establishing fit centres for the special development of spiritual gifts when such are found to exist in conspicuous measure in certain unusually sensitive young people, we can only say, in the absence of special assistance from surroundings, learn to environ yourself by a mental process with whatever surrounding is to you most harmonizing, and with goodwill to every one in your heart await natural development.

FOR RHEUMATISM.—One of the old-time remedies to be revived is that of sunflower tea for rheumatism. To prepare this tea procure two quarts of the black seeds of the sunflower and steep all day in a gallon of water; strain and bottle, and take a cupful night and morning. This was a favorite remedy in the early part of the century, and it is said to have been used recently with good results by some one into whose hands an old-time receipt book had fallen.

When you buy

Sarsaparilla

Ask for the best and you'll

Get Ayer's.

Ask for Ayer's and you'll get

The Best.

THE LIVING CHRIST.

[Dedicated to Prof. George H. Barron, the John the Baptist of Applied Christianity]

The Son of Man appears once more—
The Christ who taught in Galilee
Proclaims his truth on every shore,
And walks the waves of every sea;
Unmolested by the lazar of the East,
He challenges the proud and great,
Rebuking Pharisees and scribes
Who guard the doors of Church and State.

He comes in signs; He "comes in clouds"
Whose hidden meanings hide their time;
He wanders homeless in the crowds
That Mammon drives to want and crime;
I see Him stripped and bleeding lie
Beside the road to Jericho,
Where Lordly bishops pass Him by,
As in the ages long ago.

Oh Christ, the tender, loving one
In whom all deathless graces blend—
The goal to which the cycles run
In spiral paths to one vast end;
As torments in their courses turn
To mingle with Mother Breast,
All tongues and tribes and nations yearn
For what is found in this expressed.

Oh! constant, patient Heart of Life,
Whose warm pulse beats for all zones,
While men still waste their powers in strife
For gods of gold and petty throne—
I hear thy voice amidst the roar
Of trade and war on land and sea,
Repeat this message o'er and o'er:
"Take up the cross and follow me."

I see thee smitten by thy foes
In courts of law and noisy marts,
While virtue from thy presence flows
In healing streams to wounded hearts;
I see a drowsy prayer—
In solemn form to watch and pray—
Who slumber while in bloody sweat
Their master waits the dawn of day.

I see those sad, reproving eyes
Still search the cringing Peter through,
And one whom Pilate justifies
Rejected by the church anew.
The saint to crucifixion doomed,
Again the Caesar and the priest
Conspire to keep the Lord entombed,
Again the surprise hangs revealed
Behind the warrior's casocked head,
Again the seneschal smiles,
Where Justice sleeps but is not dead;
But who can stay the awful birth
Of Truth from out the age-long night?
Through all the armies of the earth
Their legions hurl against the Light.

As rock-mailed shores submissive throw
Their armors down upon the strand,
And towering summits plumed with snow
Obey at last the tide's command,
So thou, oh Christ! with love sublime
Shall draw all races to thy breast,
And all the warring things of Time
Shall turn to thee at last for rest.

—James G. Clark, in April Arena.

Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER.

(Special to Banner of Light.)

The Theosophical Convention has come and gone, leaving only a track of mystery behind it, over which the wise and credulous will ponder for many days to come. The Convention was undoubtedly a great success, and served to show what good management will do for any movement, no matter how unpopular—and Theosophy in its present form is very far from that. The respectful way in which every paper, save perhaps the *Sun*, spoke of the proceedings, plainly demonstrates what a strong hold ideas of this sort have already gained upon the public mind.

The beautiful hall at the Madison Square Gardens was crowded at every session, and fine music, able and logical addresses, served to make the hours fly swiftly by. Mr. Claude Wright has been a faithful exponent of the unknowable or God wisdom, and fairly deserves all (if not more, even) of the recognition that he received.

A strong effort to pass a resolution against Hypnotism and Vibration was finally tabled. A bust of Mr. Judge, the late ascended leader, was unveiled with appropriate exercises, and a mighty *hail* was given that a genuine Mahatma—from no one knows where—was in their midst. No one would disclose his identity, because he was not sure enough on his feet to stand the thought waves that might be projected upon him, though where he would go to, or what would become of him, should he be disintegrated, was not indicated. No one ever imagined that outside the Stock Exchange there was thought enough in New York to affect anything before, but so it was stated; and the announcement of his presence was the only proof of his existence. However, it served to keep people "guessing," and added an air of mystery to what would otherwise have been commonplace enough; the people craned their necks and nudged each other at the entrance of any stranger a jot beyond the ordinary, and congratulated themselves that in taking in the whole audience they must have seen him—although unable to fix upon just what *him* he was.

The papers read were highly intelligent, and while not in any degree startling, showed that there were many serious thinkers among the participants.

The music was especially fine. A school was proposed, and over five thousand dollars raised for that object; one gentleman alone giving one thousand five hundred dollars. This school is to be somewhere in the country, far away from the "madding crowd," where nature, God, and mankind in general can be studied uninterruptedly. The report showed an increase of eight branch societies; and after large disbursements, over one thousand dollars in the treasury. The Theosophists can well congratulate themselves upon the success of their convention—it being in every way a compliment to their cause, and all concerned—the Mahatma included, whose identity will not be disclosed for another year.

The Rev. Lyman Abbott is following in the steps of his most worthy predecessor, the Rev. H. W. Beecher, and stands, or would stand if he were anybody else, a good chance of being tried as a heretic. He does not believe in the miracles of the Bible, does not accept Jesus as a Savior in the old time sense, and substitutes "reconciliation" for atonement. What are we coming to anyway? Have the Spiritualist teachers labored in vain? I think not; this growth does not come from within the church—it is a strong reflection from without, and the wise clergyman knows perfectly well that the only way to keep pace with the world outside is to be somewhat monolatric in his pulpit.

Seymour Van Hooklin, who is Chairman of the meetings held on Sunday at the hall 9 East 50th street, has decided to open an office at 320 West 43d street, where he will receive visitors daily from 10 to 4 in the capacity of a magnetist and spiritual mediumistic adviser, and where he is likely to meet with signal success as his powers become more widely known.

Mrs. Florence K. White is doing exceedingly well at 214 West 43d street.

Mr. and Mrs. Fred Tabor are settling in 62d street, near the Park, and will soon be in active service.

There is plenty of room in New York for any number of good mediums.

Mr. Conannon is located until the campaigning season at 220 West 46th street. Mrs. Conannon is still very ill, but there are strong hopes of her recovery.

Passed to Spirit-Life.

From Boston, May 3, 1896, Miss CATHERINE McLEAN, aged 69 years and 4 months.

Her sufferings were at times great, but her belief in spirit presence sustained her to the end, and she welcomed the Messenger that released her fettered spirit from its prison-house of clay.

She was for many years a reader of the BANNER OF LIGHT, and watched for its coming weekly with eager anxiety.

She was a kind-hearted and true friend, and was loved by all who knew her. She passed to spirit-life from the home of her niece, Mrs. Dr. C. E. Bell, the well-known medium.

E. H. Tuttle held the funeral services, assisted in a few words by Dr. E. M. Sanders.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above headings.]

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More nutritious and less heating. Try It.

Sold in 2-lb. packages by all leading Grocers.

WE TRUST

YOU can trust the
benefit of drinking
Wheatlet for
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it is made of
pure wheat, and
contains no
alcohol, and
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drinking.

Write to New England Art Co., Dept. 95, Fairfield, Maine.
Feb. 15.

13w

The many imitations of
HIRES Rootbeer simply
point to its excellence—the
genuine article proves it.

Made only by The Charles E. Hires Co., Philadelphia.
A 2-lb. package makes 5 gallons. Sold everywhere.

Blindness Prevented and Cured.

NO KNIFE! NO RISK!
No Waiting to be Blind.

Immature cataracts can be absorbed. Diseases
of the eye and lid, often said to be incurable have
been cured. Every eye should read our pamphlet
let THE EYE, mailed free. It explains the cause
of diseased eyes and impaired vision, how pre-
vented and cured. Write to The Ben-
evolent Eye Sanitarium, Glens Falls, N. Y.

April 25.

ONSET BAY, MASS.

The Association Headquarters Bookstore,
with a full line of Spiritualistic Literature, and Bureau
of Information, is in charge of Mr. H. E. GIFFORD.
If you wish to engage cottages, rooms or board, or have
the same for rent, address H. E. GIFFORD, Onset, Mass.
Apr. 25.

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J. O. Batdorf, M. D.,

Scientific Diagnostic and Magnetic Healer.
Specialist in all Chronic Diseases.

If sick or ailing, send age, full name, lock of hair, leading
symptoms, and 4c. postage for a scientific diagnosis of your
ailments free by return mail.

Prescribes no Poisonous Drugs.
Address J. O. BATDORF, M. D., Grand Rapids, Mich.
May 16.

NATIONAL

Spiritualists' Association

INCORPORATED 1882. Headquarters 400 Pennsylvania
Avenue, S. E., Washington, D. C. All Spiritualists visiting
Washington are invited to call. Officers of societies are es-
pecially invited to communicate with us respecting mem-
bership and charters under the N. S. A. Copies of Convention
Reports for '95 and '94 for sale—25 cents each; also Mrs. Mas-
son's Occult Physician (donated to the N. S. A.) price \$2.00
each.

Wanted—address of all Mediums and their phase of me-
diumship; also name and location of every Society and Ly-
ceum, with address of Presidents, Secretaries and Conduc-
tors of same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary.
July 27.

SOUL READING,

OR PSYCHOMETRIC DILINEATION,

BY MRS. A. B. SEVERANCE. Character readings clear
and accurate. Examinations and prescriptions for the
sick and afflicted. Nature's own remedies prescribed. Health
and vigor restored in every case where there is sufficient
vitality to build upon. Important instruction in relation
to harmony in the marriage relation and home life. Adap-
tation between those intending marriage. Helpful advice
and questions considered, and future success. Free
Brief reading, \$1.00, and four 2-cent stamps; full readings,
\$2.00, and four 2-cent stamps. Address, 1300 Main street,
White Water, Walworth Co., Wis. Dec. 14.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one
leading symptom, and your disease will be diagnosed free
by spirit power. MRS. DR. DOBSON-BARKER, San Jose, Cal.
Apr. 4.

BOSTON

Institute

and Training

School.

41 Tremont St., Boston. Rich and poor welcome.
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Banner of Light.

BOSTON, SATURDAY, MAY 16, 1896.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, Odd Fellows Building, Berkeley street.—Sundays at 10 A. M. and 7 P. M. Speaker for May, Moses Hull, Wm. E. Banks, President; A. B. Hatch, Jr., Secretary; 74 Sydney street, Bay View.

The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston place. Business meeting at 8; supper at 8; social in the evening. Mrs. C. P. Pratt, President.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1½ sharp. All are invited. Bring the children. J. Brown Hatch, Jr., Conductor, Albion R. Wall, Clerk.

The Spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 A. M. Lectures at 2 and 7½ P. M. Speaker for May, Moses Hull, Wm. E. Banks, President; A. B. Hatch, Jr., Secretary; 74 Sydney street, Bay View.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 54 Tremont street, at 10 A. M. Welcome. Mrs. C. P. Pratt, President.

First Spiritualist Ladies' Aid Society, 21 Tremont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Engle Hall, 616 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Elysian Hall, 820 Washington Street.—Meetings held every Sunday at 11 A. M., 2½ and 7 P. M. Tuesday and Saturday at 11 A. M., 2½ and 7 P. M. Friday at 2½ and Saturday 7 P. M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.—Meetings Sunday at 10 A. M. and 7 P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 784 Washington Street, one flight.—Sundays at 11 A. M., 2½ and 7 P. M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (off Highland avenue at Highland street), Wednesdays and Saturdays, 8 P. M., Fridays at 7½ P. M. Seating capacity, 100 persons. B. E. Nolle, Conductor.

Rathbone Hall, 604 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sundays at 11, 2½ and 7 P. M.; Tuesdays at 1 o'clock. Mrs. M. Adeline Wilkinson, President.

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (Incorporated) hold meetings Sundays at 11 A. M., 2½ and 7 P. M. Tuesday at 1 and 7½ P. M. Wednesday at 7 P. M. Thursday at 7 P. M. Friday at 7 P. M. Saturday at 7 P. M. W. L. Lathrop, Conductor.

Winifred Hall, 521 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2½ and 7 P. M., Thursdays at 7 P. M., Saturdays at 2½ and 7 P. M., conference meeting (seats free in the balcony).

The Home Restroom, 21 Solet street, Charlestown, E. M. Sanders, President. Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Chelsea.—Spiritual meetings every Sunday evening at 7½ at 206 Broadway. Charles H. Heaver, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only are not noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.

Our directory of Boston meetings will, however, be continued as heretofore.

The reports of any service held in Boston that fall to reach this office on Monday will not appear in THE BANNER of this week.

Boston Spiritual Temple, Berkeley Hall.—J. B. Hatch, Jr., Sec'y, writes: Although the day was a hot one, a good-sized audience gathered at Berkeley Hall to listen to the lecture given by Moses Hull.

The exercises opened with congregational singing led by Mr. Hull, assisted by Dr. Bean, after which Mrs. Foster and Mrs. Crawford sang a duet; after which Mr. Hull then read a poem entitled, "There are no Babies in Hell." Mrs. Foster then sang for a solo that very popular selection, entitled "Sweet Spirit, Hear my Prayer" with charming effect and expression.

President Banks then introduced Mr. Hull, who took for his subject "The Biblical Objections Unred Against Spiritualism." Mr. Hull read six passages or texts from different chapters in the Bible, and then went on to explain and prove that the very objections were the best proof of Spiritualism.

I have been a writer and preacher, yet I was not born with a pen in my hand. As long as I have written, if you should ask me to write against Spiritualism, I could not write one objection stronger than the one that I read in the first text, which is: If there be found among you that obtain knowledge from the dead, put your hands upon him and stone him until he is dead.

I say an opponent could take up that text and bring out the full weight of objection.

As strongly as these texts seem opposed to Spiritualism, they are more strongly in its behalf. If I should turn to the Bible to prove Spiritualism I would take the first six texts that I read to you.

I will say that the texts got to the Bible by man or God. If by man, it is only a law against Spiritualism. The weight of the objection is a fact that it is God's law.

He says that you must not get knowledge from the dead. Now, if it was impossible to talk with the dead as it was to go to the moon, that law would be unnecessary. The law then itself implies that man does go to the moon, to go to the knowledge, and it is the best argument in favor of Spiritualism.

The law was made because man did go to the dead for knowledge. If there had been no murder there would be no need of law against murder. So the law was made to stop man from getting knowledge from the dead. Could you get anything more in favor of Spiritualism? The laws are being violated every day by the ministers of the corpse.

The law says that Moses Hull shall not get knowledge from the dead, and if he does he shall be killed. Why do not they kill me? They have violated the law by not killing me. I show you that the text condemns them as it does me.

Jesus talked with Elias—so said the Bible. Did Jesus violate the law? Did he not? If he did not, then it is not wrong to talk with the dead.

If Jesus did sin, then he is a sinner, and must go to hell for his own sin, and can't go for your sins, and so we must all go to hell for our own sins.

Remember the Sabbath day and keep it holy. Why did Moses make that law? I would say that they were not educated to get to the point of the law, together in that age was to set one day aside. I believe that every one of Moses' laws was good in that day. A tooth for a tooth was all right in Moses' time, as they had no jails or prisons.

I never said that Spiritualism was the religion for the world. It is the religion for the intellect, and it is not good for the masses to get to the point of the law. There are thousands in this world that are not large enough for Spiritualism, and I am glad that there is something else for the small.

Mr. Hull spoke of the Salvation Army, and said that it was better that they should be singing and praying than to be in the saloon, as a good many of them would be.

When you think that the Bible is infallible, you do wrong, because you think that all in it is right, and you do not investigate.

A duet followed, and Mr. Hull closed the morning session with the benediction.

In the evening a good-sized audience gathered, mostly composed of those that had been there in the morning, as Mr. Hull gave notice that he would continue the lecture of the morning.

Congregational singing was the service for opening, after which there was a duet by Mesdames Foster and Crawford; Mr. Hull read a poem.

President Banks then introduced Miss Remick, who had volunteered to sing on the occasion. Miss Remick has a very sweet mezzo-soprano voice, and although the hall was very noisy, the windows being open, her voice filled the hall. We hope to hear from her again in the near future.

Mr. Hull then took up the morning lecture where he had left it, and talked steadily for one hour, and only stopped when he found that the time had come to close.

Mr. Hull said that he did not have the time to go into the subject any deeper, and would have to take it up at another meeting. He closed his lecture amid great applause.

President Banks then presented Miss Grace E. Warren, the sweet soprano, who had sung here before, and the rendered a song with fine expression, and was in very fine voice. Many of the old friends of Mr. John Lane, the pianist, were pleased to meet him

again last night. He had just dropped in to say, how glad he was to see Mr. Warren singing at the time, and at the close Mr. Lane complimented her for her fine voice and expression.

Only three more Sundays this season; don't miss any of them. Moses Hull will speak each Sunday.

BANNER OF LIGHT on sale. Subscriptions taken. **Notes.**—On Sunday, May 11, at 10:30 A. M., The Progressive Spiritualists' Union will join with the Boston Spiritual Temple and hold a Memorial Service in Berkeley Hall; Mr. Moses Hull, Mrs. N. L. Willis, and other speakers, whose names will be printed in this paper as soon as arrangements can be made with them.

Mrs. Foster, Mrs. Crawford, Mr. Fred Watson, Miss Grace E. Warren, and others, will furnish the music. There will also be an eloquentist and readers.

Watch this paper for particulars. Remember the day, and attend the meeting. See the Clerk's notice in another part of this paper. Admission will be free.

First Spiritual Temple, Exeter and Newbury Streets.—"Critic" writes: Wednesday evening meeting, May 6, was exceptionally interesting. A stranger presented some novel views, which he claimed he could demonstrate, but the demonstration failed to materialize. He appeared to assume that all questions must be settled by Bible authority. Mr. Avers said that a right to his belief, but I was an assumption not susceptible of proof. A hall gentleman, unknown to the writer, challenged the new comer to prove that the Bible is God's word, etc., he replied that no sane man of any ability had ever doubted it. A lady answered questions, entranced, and the stranger questioned sharply, and claimed she contradicted herself; but the contradiction did not appear to be sustained, as far as the present writer could see. Those who criticize the modern movement will learn, as they mingle with Spiritualists, that only truth can endure.

Sunday, May 10, at 11 A. M., a good audience assembled to witness the manifestations in the light through the mediumship of P. L. O. A. Keeler; no one questioned the genuineness of the phenomena, there appeared no possibility of fraud, and the manifestations were varied and personal. Until some one can duplicate them under the same conditions, and show how they are done by purely mortal agency, we are entitled to affirm that spirits out of the flesh use Mr. Keeler to prove these things, and demonstrate the fact that death does not end all. Several persons were up from Lynn, and seemed to enjoy the messages as well as the phenomena. Mr. Keeler is giving séances at 144 West Canton street each week day, and will be at the Temple again next Sunday, at 11 A. M., as usual. He will soon be through his work in Boston for the present.

At 2:45 P. M. and 7:30 P. M. Lyman C. Howe spoke in the afternoon subject being "Time and Eternity," and in the evening a gentleman in the audience suggested a subject: "The Spiritual Centre in the Soul of Man," which was treated from the standpoint of evolution, and the spiritual supremacy in all the modifications of nature.

All are invited to the meetings in the lower auditorium Wednesday evening and next Sunday, to Mr. Keeler's séance at 11 A. M.

Lyman C. Howe will speak, subject to special inspiration, at 2:45 and 7:30 P. M.

America Hall.—A correspondent writes: Our developing circle held every Sunday morning draws a large number of mediums, Spiritualists and skeptics, the two former interested in the philosophy of spirit return and the latter to investigate. Very interesting and positive tests are given and recognized, interspersed with fine music.

The afternoon exercises on Sunday, May 10, were opened at 2:30 P. M. by Prof. E. P. H. with a song, followed by opening remarks by the Conductor, Eben Cobb. Mrs. Abby N. Burnham offered a few remarks on Mediumship as carried on in Philadelphia during her visit to that city a short time ago. Tests and remarks were given by Dr. Huot, Mrs. B. Robertson, Mrs. Peabody-McKenna, Mrs. Davis, Mrs. E. J. Peck, Mrs. M. Knowles, Mr. Thomas Jackson and Mr. M. H. Hargis.

The evening exercises were opened by a service of song led by Prof. Peak, from 7:30 to 8 o'clock, followed by opening remarks by the Conductor. Remarks and tests were then given by the following mediums: Dr. Huot, Mrs. B. Robertson, Mrs. Forrester, Mrs. E. J. Peck, Mrs. Thomas, F. A. A. Heath and Mrs. Knowles. A bouquet of flowers was also presented. Music was furnished by Prof. E. P. H. Peak.

BANNER OF LIGHT for sale at each session.

Rathbone Hall.—A correspondent writes: Sunday morning, May 10, conference, developing and test circle, conducted by Mrs. Wilkinson.

Afternoon session opened with organ prelude and singing by Mrs. N. Carleton; reading and invocation by the Chaplain; Mr. G. H. Badger, remarks, very good and to the point; after singing by Mrs. Carleton, Mr. Thomas Jackson gave tests, all good; Mrs. Abbie Burnham was present, and in her usual bright way gave out some grand truths which were very interesting; Mr. Martin spoke; also several tests, all recognized; singing by the audience; Mrs. Osogood, very fine line tests and readings; Mrs. Dr. Wilde spoke, also recited a poem; Mrs. J. Green gave an interesting account of spirit-return, as manifested at her own home.

Evening.—Singing by Mrs. Carleton, also song service by the audience; reading and invocation by the Chaplain; Mr. G. H. Badger opened the meeting with a few interesting remarks; Mrs. M. Knowles, Mrs. Carter, Mr. T. Jackson, Mrs. J. Green, Miss Annie Hanson and several other good mediums took part.

BANNER OF LIGHT for sale.

The First Spiritualist Ladies' Aid Society.—Carrie L. Hatch, Sec'y, writes—met as usual Friday, May 8. Meeting called to order by the President, Mrs. A. E. Barnes.

The evening was devoted to an illustrated lecture by Mr. B. J. Loring. This lecture was instructive in every way, and although it created a feeling of sadness, it made us realize more fully the depths of human cruelty.

We fully appreciate Mr. Loring's kindness in giving this benefit for the Society, and would kindly extend thanks to him for the same.

Next Friday we are to give a benefit to Miss Amanda Bailey, and we hope all who have appreciated her singing will come and assist in this good work.

Friday, May 22, will be our Memorial Day. We usually celebrate this upon the last Sunday in May, but not being able to secure the hall on that day, the Society has voted to have it the fourth Friday afternoon and evening. List of talent will be given later.

Allerton Hall.—"B" writes: The United Spiritualists of America held meetings Sunday morning, afternoon and evening, attended by goodly numbers. The speakers and mediums taking part in the exercises were Mrs. C. A. Smith, who conducted the services, Prof. James Hilling, Mrs. E. C. Farham, Mr. G. W. Hancock, Mr. E. A. Blackden, Mrs. M. Irwin, Mr. H. B. Hersey, Mr. W. W. Martin, each giving remarks, tests or psychometric readings; Miss Katie Butler gave a reading, and "Little Eddie" a song, making the exercises very interesting to those who were present.

BANNER OF LIGHT on sale.

The Ladies' Lyceum Union.—Mrs. Charles T. Wood, Sec'y, writes—held its usual session at Dwight Hall, 514 Tremont street, Wednesday, the 6th inst., the President, Mrs. M. A. Brown, in the chair.

Several mediums were present, and a social hour was passed.

With the next meeting the Union closes for the season.

Elysian Hall.—Mr. A. R. Gilliland, Secretary, writes: The United Thought Society held its first meeting Sunday, May 10, in this hall, 820 Washington street, Boston. Mrs. Gilliland Conductor. Circle in the morning; afternoon and evening sessions were for speaking and tests. Mrs. Gilliland, Mrs. Mellen, Mrs. Collins, Mrs. Williams; Messrs. Haggood, Hersey, Redding, Ibel and others, took part.

Harmony Hall.—James Higgins writes: We can report progress in the knowledge of Spiritualism gained by those who are ready to acknowledge the truth when found. The spirit pictures assist here in the work so much that they are the best missions. The face developed are distinct and grand. The mediums who assist our friends are: Chas. H. H. Nelke, are surely "mediums" in every respect:

Mrs. Woods, Miss Sadie B. Lamb, Mr. Haesener, Mr. W. B. Wood, Mr. Wilker, Mr. Henry, Mr. Barrett, of New York, and others, will join with the Boston Spiritual Temple and hold a Memorial Service in Berkeley Hall; Mr. Moses Hull, Mrs. N. L. Willis, and other speakers, whose names will be printed in this paper as soon as arrangements can be made with them.

Engle Hall.—Hartwell writes: Sunday, May 10 the morning circle was a success, and replete with spirit-power. Those taking part were Mrs. J. A. Wood, Mrs. F. Jones, Mrs. S. Gough, Brothers Hall, James, Wright, Parker and Tuttle.

At 2:30, invocation by the Chairman; excellent remarks, tests and readings were given by Mrs. J. A. Wood, Mrs. S. Gough, Mrs. Guitierrez, Mrs. J. B. Nutt, Mrs. L. Tury, Mrs. Osogood, Mr. Cohen and Mr. Tuttle.

At 7:30, C. L. Willis rendered invocation; remarks, tests and readings, which were very fine, Mrs. Guitierrez, Mrs. J. A. Wood, E. F. Tuttle gave recognized tests and readings; he also answered mental questions at each session.

H. C. Griffin gave beautiful musical selections throughout the day.

BANNER OF LIGHT is always for sale at the door.

The Helping Hand Society.—Carrie L. Hatch, Sec'y, writes—met as usual at Gould Hall, 3 Boylston place, Wednesday, May 6. Meeting presided over by the President, Mrs. C. P. Pratt.

The evening session was under the auspices of the Veterans' Union.

Next Wednesday, May 13, an entertainment will be held. This will be very interesting to all, as a select class of talent has been engaged.

Wednesday, May 20, Mr. Moses Hull will deliver a lecture for the benefit of this society, and all are invited to attend.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held interesting services Sunday, at 2:30 and 7:30 P. M., at 33 Sumner street, with fine audiences.

At 2:30 they held a test, developing and healing circle. Mrs. Melissa K. Hamill and Prof. Fred A. Heath gave appropriate selections; Mrs. A. Woodbury of Boston, interesting remarks and many readings and messages; interesting remarks, Prof. Heath and Mrs. L. A. Prentiss; Mr. P. A. Thorne of Marblehead, Dr. B. F. Burdick, Edward F. Murray, Mr. W. H. Rounseville, David Sheppard and many others, magnetic treatments which relieved and cured many; also tests and messages.

At 7:30 appropriate selections by Prof. Fred A. Heath and Misses Lena and Elsie Burns; Mrs. Dr. M. K. Dowland read a selection on "Prayer"; Mrs. A. Woodbury of Boston, a large number of readings and spirit communications, all read to be correct; Prof. Heath, able and interesting remarks, which received well-merited applause.

Next Sunday, at 2:30, developing, healing and test circle by Dr. George A. Fuller of Worcester, Mrs. Lizzie D. Butler, Mrs. C. B. Hare, Mrs. L. A. Prentiss, Mrs. J. E. Matson, Mrs. A. Thorne of Marblehead, Dr. F. Murray, W. H. Rounseville, David Sheppard, E. A. Warren, and others.

At 7:30 Dr. Fuller will lecture, followed by a test séance by good mediums.

At Mrs. Dr. M. K. Dowland's meeting, Tuesday, May 6, at 120 Market street, there was a fine and intellectual audience, seekers after spiritual truths.

David Sheppard and many others, magnetic treatments which relieved and cured many; also tests and messages.

Friday evening there was a grand test séance at the place, and of the test never before in Lynn. The spirit, through the mediumship of Mrs. Annie Lefavour, played on an autoharp, gave raps in full light, tests and other manifestations, all satisfactory; Mrs. D. E. Matson, interesting remarks; Mrs. Lizzie D. Butler, one of her remarkable séances, giving many tests, spirit names and communications. Mr. W. H. Rounseville closed the meeting with well-chosen remarks.

Cadet Hall.—Lynn Spiritualists' Association.—Mrs. A. A. Averill, Sec'y, writes: Sunday, May 10, at 2:30 P. M. Elsie I. Webster, of Lynn, gave a short lecture, followed by a test séance, in which a large number of tests and messages were given.

Mrs. Webster is one of the finest mediums we have for the purpose of the spirit communication.

In the evening, after singing "There's a Hand Held Out for You," by the President and Mrs. Kelly, Mrs. M. C. Chase, of Swampscott, delivered a very able and eloquent lecture, after which Mrs. Webster again gave communications.

May 17 we shall have with us Mrs. Maggie J. Butler, of Boston, with some of the children from the Boston Lyceum.

Salem.—"N. B. P." writes: Miss Lizzie Harlow, of Haysdenville, Mass., was speaker and medium for the First Spiritualists' Society on Sunday, May 10.

The subject in the afternoon was "Spiritual Phenomena," which was treated in a very able and convincing way, and was very satisfactory to the audience present.

In the evening she received questions from the audience, which was something new in her mediumship, but proved very interesting and convincing.

Sunday, May 17, Mrs. Abby N. Burnham, of Malden, will speak and give tests.

BANNER OF LIGHT for sale. Subscriptions taken.

Lawrence.—Dr. C. A. Stevens, President, writes: The First Spiritualist Society, Pemberton Hall, 263 Essex street, held interesting meetings on Sunday, May 10. Mrs. A. J. Pettengill (wife of Judge Pettengill of Malden) occupied the platform, and gave many psychometric readings and tests, which were remarkable and satisfactory.

Mrs. Sarah Holmes, test medium of Providence, R. I., will be here on Sunday, May 17.

Haverhill.—"E. P. H." writes that Mrs. Hattie C. Webber, of Vermont, lectured and gave tests before the Spiritualist Association of Haverhill and Bradford on Sunday, May 10, at 2 and 7:30 P. M.

Next Sunday, Mr. Charles A. Porter, of Providence, R. I., the boy inspirationalist, will be the speaker.

Woburn.—Bonney writes: Monday evening, May 4, E. H. Tuttle occupied the platform with great acceptance; his remarks were very pleasing, and his tests and readings fully recognized.

Mrs. I. E. Dowling will be with us May 18. We always welcome our friend, the BANNER OF LIGHT.

Cleveland and Lake Brady Notes.

To the Editor of the Banner of Light: Since the announcement of the forthcoming opening of Lake Brady camp-grounds, numerous applications and inquiries have been pouring in from all quarters.

For picnic purposes the grounds will be open June 1, and the camp-meeting season will be formally opened Sunday, June 28, by Mrs. Helen (Stuart) Richings and Miss Maggie Gaule, two bright stars in the spiritualist firmament—followed through July and August, up to and including Sunday, Sept. 6, by many of the very best speakers and mediums now on the public rostrum—not alone the veteran workers in our cause, but some of the younger ones and new to the fields of Ohio, a full list of whom will soon be issued.

In all probability, a Kindergarten for the little ones and a Children's Lyceum will be the two new and special features added this year to the other usual attractions of Lake Brady.

For further particulars apply to Mr. Charles Thomas, 2762 Broadway, or to the writer.

The Lyceum's Picnic.—The annual grove-meeting and picnic of the East and West Lyceums will take place at Lake Brady, Sunday, June 1, when they will be happy to meet all their friends from the surrounding territory. Every effort is to be put forth to make it a success this year.

Cleveland's Mediums' License Bill.—Now that the Republican Mayor McKelison's license bill (coupling mediums and clairvoyants with fortune-tellers) has become a law, compelling them to pay \$300 a year before they are permitted to exercise their mediumistic gifts for a money consideration, considerable contention among the mediums, and decided indignation among Spiritualists and investigators generally, at the gross injustice and outrage put upon them, has been caused.

The injustice of the bill must be manifest to all. The license is out of all proportion to other trades and professions. Being so very excessive, it readily seen that the heavy tax of \$300 per annum is to squelch mediumship if possible, rather than have them pay a fair license to add to the city's revenue.

Should it be enforced, the Republican party will suffer from it politically, as in years gone by, when the Democratic Governor, Hoadley, was elected over the Republican candidate by the vote of the thousands of Spiritualists as a rule, will, I think, drop party politics when their rights are trampled on by either party, be it Republican or Democratic.

An *Enjoyable Home Wedding*, "quite English, you know," was the uniting in marriage of Miss Adelaide Sister of Cleveland to James S. Baker of Toledo, at the home of the bride's father, Mr. John S. Baker, of this city, on Wednesday evening, April 23. The interesting ceremony was quite spiritualistic, and was performed by Mr. Thomas Lees, in the presence of a score or more of the friends of the family. Numerous floral offerings, and other presents, adorned the parlors.

After the prepossessing husband and wife had received the congratulations of their numerous friends present, all sat down to a bountiful supper, the bride cutting the bride's cake, and serving each with a piece to "wish" on. Mr. and Mrs. Baker left the next day for their future home in Toledo.

Emerson's Séance.—The impromptu séance arranged by Mr. Thos. A. Black for Mr. E. W. Emerson, the well-known test medium, who was on route from Columbia to his home, took place on 20th ult., at Army and Navy Hall, in this city, and was successful in every respect, financially and otherwise. The brilliant vocalisms of Seth R. De Olives added much to the enjoyment of the evening.

THOMAS LEES.

Letter from Walter Howell.

To the Editor of the Banner of Light:

Your correspondent is not familiar with the early history of Spiritualism in the Northwest, although somewhat acquainted with the career of the movement for the past few years.

I have been here since the 2d of January, and have had, therefore, some opportunity of looking over the field, and it is gratifying to know that the labors of those who have preceded me make possible a work that could not otherwise be done in this vicinity.

The Northwestern Camp-Meeting Association, or societies having for their object similar aims, have been in existence for the past few years, and have helped to make Spiritualism familiar to the public mind. A few years ago I remember that Mr. Elsie Morse aided very materially the propaganda of Spiritualism in Minneapolis, engaging several prominent workers, among whom may be mentioned Mrs. R. S. Lillie; since that time Willard J. Hull has lectured both in Minneapolis and St. Paul.

I believe at that time Mr. Westfield was largely instrumental in securing good speakers for the Northwest, but the Minneapolis people have lost the active services of Mr. Morse since he has taken up his residence in San Francisco, and like many other weary workers, Mr. Westfield is resting on his oars; some day, we trust, these earnest workers will again take an active interest and help on the glorious cause.

I should not overlook another promise and much appreciated worker who has done good service in this field; I refer to Mrs. Helen Stuart-Richings, also Dr. Swanson, the psychopathic healer, who is doing an excellent work, and had I space, I would like to relate some of the marvelous cures which I have heard of wrought through his instrumentality. He has been in this sphere of labor over twenty years, and had he lived a few centuries ago he would have been regarded as a miracle-worker.

At the present time there are eight or ten societies in Minneapolis, and only one principal society in St. Paul, the St. Paul Spiritual Alliance. There have been several attempts to organize other societies, but they have all failed, and I am sorry to say, I trust that it is a "survival of the fittest."

An interesting feature of the work in Minneapolis is the organization of Scandinavian societies of Spiritualists, and one brave little woman (her name escapes me now) publishes a Scandinavian spiritual paper printed in the Swedish and Norwegian languages. I have heard how difficult it is for our spiritual press in the English-speaking tongue to be reported, one can appreciate the effort it must cost to publish a paper in a language which must have a very limited circulation.

Dr. Aspinwall and wife are running meetings very successfully in Minneapolis; Mrs. Braun has a spiritual church, Mrs. Prudden also runs a society; Mrs. Tryon, formerly of Brooklyn, also lectures every Sunday evening to an appreciative audience; and for the past few Sundays Mrs. Maggie Waite has been holding meetings in the Masonic Temple as a platform test medium.

Remembering the rivalry between these two cities, I must not emphasize further the work done in Minneapolis, or my St. Paul friends will be taking me to task; then, too, it must not be forgotten that I am at present the speaker for the St. Paul Spiritual Alliance, and therefore should make its work a prominent feature of this survey.

Rev. J. C. F. Grunbline visited the Northwestern Camp-Meeting last summer, and took the people by storm. The St. Paul Spiritual Alliance representatives on the ground were so enthusiastic that they decided to engage him as one of their speakers for the season of 1895-96, during the month of November; therefore Mr. Grunbline again visited the twelfth district, and lectured to large audiences in the Odd Fellows' Hall. During his stay in this city he