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The Spiritual Kostrum.

Is there a Future Life, and What Is It

A Lecture delivered Sunday Evening, Feb. 20th 1897, before the Brooklyn Spiritual Union, BY WILLIAM COIT.

[Reported for the Banner of Light.]

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Lino,

"If a man die, shall he live again?" This question was asked a very long time ago. It evidently came up from the depths of an agonized heart. It has been repeated from the depths of millions of agonized hearts since the time it was first uttered by the prophet Job. The question implies a painful doubt whether an affirmative answer can be given.

The prophets of the Old Testament Scriptures professed to reveal the existence of Jehovah, or God, out of the incomprehensible depths of eternity, but they did not with any definite distinctness, or any positiveness of assurance, profess to unfold any hope of immortality or continued life to man. But on the contrary, their writings are filled with many and and mournful reflections upon this subject. I cannot forbear to quote a few passages, taken from several different books of the Old Testa mant: WiThey are dead, they shall not live; they are de-ceased, they shall not rise."-Isaiah.

"They shall be as though they had not been."-Obadiah.

"As the cloud is consumed and vanishes away, so he that goeth down to the grave shall come up no more."

dead know not anything : neither have they any more a reward, for the memory of them is forgotten."-Recle. 11: 5-10.

the conqueror of death, and was able to bestow life everlasting upon those who should believe in him; and the whole Christian world is to-day celebrating the fact of a risen Saviour, and rejoicing and singing hosannas to him, as being a certain pledge of immortality. It is a glorious and inspiring thought. It fills men with hope and courage and lov unspeakable.

We can all join heartily in the halleluiahs, however variant may be our views in relation to the significance of many of the dogmas of the Christian Church which are based upon this event of the resurrection.

I shall therefore assume that all who hear me to-day, whether Christians or Spiritualists, are fully possessed of an active and living faith in immortal life, and do not need a recapitulation of the evidences in support of this faith.

It will rather be my object, for the brief moments during which I shall claim your attention, to speak in the first place of the general nature and locality of this future life, and secondly, of the state and condition of those who have passed into that life, and who are continually passing into it from the natural life of the world.

It is not given to all to have personal experience and observation of the marvelous things which are supposed to be unfolded in the spheres beyond us. Largely in all the matters of material life we have to depend upon the testimony, information and wisdom of those whose opportunities for knowledge have been greater than our own. And especially in this most interesting matter of life beyond the grave, must we depend upon the testimony of those whose privilege it has been to have had their spiritual sight opened so that they could behold

and describe the realities which pertain to the great hereafter. And what do these gifted witnesses tell us of this after-life, and of the world in which that life is developed? They teach us that there is connected with

our natural world, and apparently growing out of it, a spiritual world; that still above the spiritual world there arises a series of heavens, zones or spiritual belts, one above the other, all encircling our natural earth.

Our imagination pictures to us these vas realms as othereal, vague and anadowy, where: connically located in space as is our earth in

the solar system. Our imagination also pictures the spiritual as something unreal and ghostly, whereas our spirit teachers are emphatic and positive in

their affirmation of the substantiality of their world. They declare it in fact to be far more tantial and tangible than our own. The nature which surrounds us, and with which our senses come in contact, and which seems to us so fixed and rigid, is to them a perishable and dissolving substance, the spiritual alone possessing the quality of permanence and indestructibility. Life in that world is represented to be an expression of all the instincts, affections, inclinations, passions, virtues and vices known to our earthly humanity; a life of ceaseless activity and use, involving occupations, employments, pleasures and sufferings far beyond any conceptions which we can form under the limitations imposed upon us by the conditions of materiality.

ens, thus proving to all mankind that he was | here, had the most extraordinary visions of the realities of spiritual life, which he published to the world in two large volumes, in the year 1858. The following harrowing scene was revealed to his spiritual by e :

"It was a vast country that was before me. I saw an immense distance. At was peopled by great num-bers. Some parts were distor than others, and some of an ink-like blackness. There was a great variety of shade to the atmosphery, from a light gray to black. I had seen the same wright of light, here it was a variety of light, here it was a

only there it was a variet of light, here it was a variety of darkness. I approached one of these black spots, and there in a miserable hovel was a timuan being. He was ghasily, thin, haggard-almost a veleton. He knew no means of escape from that dark mableation, where he was all alone. The most violent human passions were rag-ing in him, and he was get walking back and forth like a chained tiger, thinks in his cage. There was a little light if that habitation of his, but it was an awful one. The set here d, fiame-like light of his own eves. They were one and staring like

of his own eyes. They are open and staring like burning coals, with a black spot in the centre, and were constantly straining to see something-the dark-ness was so horrible to him. He had no companion but his own hatred and the memory of the evil past. In the agony of despair, he cried out, 'Oh! for annihilation.""

I could present to you volumes of testimony of similar import, given not only by a great number of seers whose spiritual sight has been opened, so that they have beheld the unutterable things of the unseen world, but also by a still greater number of spirits who have spoken directly from that world through living medlums.

The great Teacher of the Christian religion in a few words recognized the reality of the spiritual world and the conditions of the good and the evil therein. He assured his disciples that there were many mansions for them in his Father's house, but the place of the wicked was where there was weeping and wailing and

gnashing of teeth. gnashing of teeth. There are many, however, who are distrust-ful of such visions. They do not impeach the honesty of the Revelator. His sanity is more seriously doubted that his sincerity. The ac-tion of the human milling often entirely incom-prehensible. The inclusion is a wonderful oreator. When or the normal conditions are disturbed, a four the more inclusion of the human half in the inclusion of the inclusion of the human the second of the human second is a second of the human prehensible. The inclusion is a wonderful oreator. When or the normal conditions are disturbed, a four the second for the second of the human half is a second of the result of the second of the secon less, are believed to be realities by those who

experience them. How much relation, if any, such experiences have to a spiritual life independent of the material life, and to what extent, if any, they may be indicative of spiritual conditions, is

often a question difficult of solution. But there is now, and ever has been,

to those about her, "There is only God and my | ment. Its only basis is a most literal interpreject of which was known to themselves alone. If the testimony of the Queen is true, it is plain that Swedenborg must have conversed with her deceased brother long after his body

had been consigned to the Royal Tomb. Even one instance of intercourse between the living and the dead, thoroughly established, opens the door to the most important conclusion-it renders it possible, nay, more, it renders it probable that the many volumes which Swedenborg and others have published, containing information in relation to the spiritual world and its inhabitants, are founded upon actual verities, and are not the products of disordered mental conditions, as has been often alleged and believed.

Under all the concurring testimony, there fore, which we have upon this subject, we are not only warranted in the belief, but forced to host, representing every grade and shade of moral condition, from the highest angelic purity down to that degree of wickedness and depravity and surging passion where "the worm dieth not, and the fire is not quenched."

If these accounts are true, it is plain that the spiritual world has its dark as well as its bright side ; has its hells as well as its heavens; has its deserts and bogs and stagnant pools as well 'as its gardens of supernal beauty. In modern times the word "hell" has become altogether unpopular. It has a disagreeable sound and a still more disagreeable signification. Although we associate it with heat of greater or less intensity, it nevertheless makes usshiver with cold. It is not a polite word, and there is a persistent determination to banish its use from good society. Our friend, Robert G. Ingersoll, does not like it at all. In fact he abhors it. It excites in him almost a daugerous frenzy of passion. But still the old word remains to disturb our peace of mind. Like the ghost of the murdered Banquo, it will not down at our bidding. What is and what we wish to be are not always coincident. Facts are indeed stubborn things; they must have their way, however much they interfere with our wishes, tastes or sentiments.

But if we cannot altogether get rid of this very objectionable word, we can better define it than our fathers did ; we can perhaps modify it, and at all events we can easily bring ourselves to the conclusion that it has more significance for our neighbors than for ourselves. Assuming, then, as a matter of fact that evil hells. He represents this intermediate state to

till exists in both the natural and sniritual

brother who can know what he has just told | tation of certain passages which were but figme." She owned that he had spoken of her ures of speech, such as were then and are now last correspondence with the Prince, the sub- common in the East, and were never intended to convey the meaning which has been ascribed. to them.

NO. 10.

This system of theology promulgated by our fathers, who were more zealous than wise, has for the last half century been rapidly giving way. It has been made subject to many and important modifications, and the time is perhaps not far distant when it will give place altogether to a theology more in harmony with the actual teachings of the Divine Master: Even at this day I find, that many of my Orthodox friends are as anxious to abolish the hells as

Robert G. Ingersoll himself. In fact, they are as earnest in the matter as if they had a personal interest in such a consummation.

It is not, however, to be doubted that the Scriptures of the New Testament, by literal interpretation, distinctly teach that the righteous and the wicked alike exist in the future life, the conclusion, that the spiritual world has that an impassable gulf separates them, and gathered within its borders an innumerable that their respective conditions are final and everlasting. So much for the Christian view.

Another view of divine government and the state of man after death is presented by Emanuel Swedenborg. Of all those who have ever professed to be intermediaries between the natural and spiritual worlds, Swedenborg is the most remarkable.

After pursuing his investigation in every department of material science, until nature seemingly had no further secrets to yield up to him, suddenly his spiritual sight was opened and he was intromitted into the spiritual world, and held intercourse with angels and spirits as directly and distinctly as he did with men in the natural body.

This intercourse continued uninterruptedly to the time of his death, a period of over thirty years. During this while he was an industrious student of the laws of divine Providence and a constant gatherer, from personal experience and observation, of facts in relation to the spiritual world and the varied conditions of spiritual life.

Any one who desires to possess a complete revelation of the mysteries of this unseon world, as given by him, and the state of its inhabitants, can do so by reading his large work on "Heaven and Hell."

Swedenborg teaches that all, on the death of the body, without reference to differences in moral or intellectual qualities, enter into a state in the spiritual world which he denominates the intermediate state. It is intermediate because it is between the heavens and the he very similar to life in the world. and th association is not of long continuance. In the process of time, those who are in a similar quality of good are attracted to each other and organize in societies, and in like manner those who are in a similar quality of evil congregate by attraction in communities by themselves. Under the operation of this law of like atarising out of the world of spirits or intermedithe world of spirits. Every one, whatever may be his quality, whether of good or evil, finds in some of these societies his appropriate place and associates. Whilst the highest heavens and the lowest hells are infinitely distant, the lowest heavens and the mildest of the hells are in near neighborhood. It is a comforting reflection that in this very diverse distribution of the inhabitants of the But stern and rigid as were the framers of spirit-realms, according to our eminent seer, no one is under compulsion; no one is compelled to be where he does not desire to be. Whether the spirit enters the highest heavens choice. He goes where his ruling love leads him, and being where he is, under and by virsomebody else's heaven. It is true that Swedenborg describes some of the hells as being very miserable. very wicked and very infernal; but, nevertheless, where everybody is suited perhaps there is not much to be said, and we are not, consequently, so much shocked as we otherwise should be when told that these conditions, when once established, are unchangeable. There is obviously a marked difference, certainly in principle, between the hell of Swedenborg and the hell of John Calvin. If a man makes his own hell, and voluntarily takes up his abode in it, it is liberty; if God makes a hell, and puts a man into it to be punished forever, it is unendurable tyranny. The Old Theology, which has taught the doctrine of everlasting punishment and made God the author ages had set themselves to work to produce the of it, has thrown upon Divine Providence a oloud of impenetrable darkness. Those who have believed the teaching, while they have ostensibly worshiped God, have in their hearts held Him in abhorrence. The theory or teaching of Swedenborg of the varied and permanent condition of life, both vation so provided for them become heirs with here and hereafter, is supported by many anal-Christ in a joyful and glorious immortality, and ogies in nature. The orchard has a great numthat the fate of all others is an eternity in the ber of trees, but each tree bears a different prison-houses of despair, where the smoke of fruit; and on the same tree the fruit is not always alike. A thousand apples may hang upon It is but just to say that this most extraordi- the branches of a single tree, and some will be nary plan of divine government has but little | full and fair, and grateful to the taste, and

I am sure I shall not weary your patience if I quote the following most touching refrain from Job:

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branches thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. " But man dieth and wasteth aways yea: man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood drieth up, so man lieth down and riseth not ; till the heavens be no more, he shall not awake, nor be raised out of his aleep.'

A vast period of time has intervened between the days of the prophets and our day. A flood of light streams upon us, which it was not given them to see, and yet even we are constrained to acknowledge that life is a mystery; that the world in which we live is a mystery; that the firmament above us, studded with shining globes, is a mystery. But yet we know that we live; we know that the earth upon which we stand exists; and we know that there is a universe of existence everywhere surrounding us. Intelligent man has not been indifferent to the conditions of his life or the place of his abode. He has ever been an industrious explorer, bent upon enlarging the sphere of his knowledge, and making an accurate analysis and inventory of the wealth which he finds in his possession as a part of his inheritance. He has mapped out the starry heavens, he has searched the earth from the centre to the circumference, and has carefully noted down its age, qualities and conditions, but the great ocean, which lies beyond the vision of the natural eye, he has been slow to comprehend and reluctant to enter upon. The records of histo-ry show that generation after generation of living men has marched with great pomp and splendor upon the stage of human activities, and after a, short tarry has, passed off againan innumerable host, an endless panorama. flistory has survived, but those who made!

the history have disappeared. Whither have they gone? | Having died do' they still live 16 11 11 11 again?

Even now the number is not a few of those who are in as great perplexity as was the prophet Job in relation to the reality of a fue ture life, and who are unable to bahold with unclouded vision any resurrection from, death and the grave. But yet it is undoubtedly true that the larger multitude of to-day are not see died creations, poets to repeat their rhythmic lines of riously troubled with doubt as to the fapt of wisdom, and musicians to ravish the soul with sweet riously troubled with doubt as to the rapport wisdom, and maintain the doubt at the contrary, I continued and immortal existence. The Spiritualist has had abundant evidence is the seen in the lower, spheres of darkness, clusters, on this point, and the Ohristian has ever been of while undeveloped spirits were engaged in dispu-satisfied that life and immortality were brought to light by Jeurs of Nazareth. He, believes the sector of annoyass to the sector de-the believes the former the sector of the s that God, incarnated as the Son of Man, came into the world, was orucified upon the cross; that he died, and remained, three, days in the and sepulohre; that he burst asunder the shaokles of the wave and appealed leafs among men. The late Judge Edmonds, whom I well know, and that induced for the Father in the heavy and who was known. I presente at many now

The eminent Swedish seer gives this lesson from his experience :

"I have been with the angels in their habitations. They are exactly like our houses upon earth, but more beautiful. They contain chambers, drawing-rooms and bedrooms in great numbers., They have courts, and are compassed by gardens, flower-beds and fields. When the angels live in societies the habitations are contiguous, and arranged in the form of a city, with courts, streets and squares, exactly like the cities on our earth.

It has also been granted me to walk through them and to look about on all sides. I have seen palaces in heaven so magnificent as to surpass all description. Some were more splendid than others. The inside was in keeping with the outside. The anartments were ornamented with such decorations that no language is adequate to the description of them."

The same seer also beheld in this great spiritual world other scenes, not so beautiful. He SAVS :

"I have been permitted to look into the hells and ee what kind of places they are. Some appear like holes in rooks ; others, like coverts of wild beasts in woods; and others like vaulted caverns and hidden chambers, such as are seen in mines. In some hell there appear rude cottages which in some places form lanes and streets. Within the houses infernal spirits engage in perpetual brawls, in blows and butchery, while the streets are infested with robbers. The hells abound in foul smells. cadaverous. stercoraceous. nor lous and putrid, in which evil spirits dwell, as do some animals, in rank odors. Whilst there I heard miser able lamentations : they were in a state of despair. saying they believed their torments would be forever. It was granted me to comfort them."

I will now give the testimony of a spirit actually dwelling in the spirit-world and uttered through a medium. He says:

"I have seen homes in the higher heavens, embow ered in flowers, and surrounded by velvety lawns; I have seen winding promenades, walks garnished with precious stones, fountains clear as crystal, and bowins of love where artists gather to display their pen

lighted to five in a measure their sarihly lives over again, and to indicance gamblers in their dens, inebri-ates in their writighted writights, and debauchees in their haunts of ortine." (right

of persons showing no other signs of mental aberration, who have declared and believed that they could hold veritable intercourse with disembodied spirits, could learn from them their life and condition, and who, in fact, could, from the opening of their spiritual sight, themselves behold the spiritual spheres above the natural, and the life therein existing.

It is to this class of persons that we are indebted for all the knowledge, or supposed knowledge, we have of God, of a spiritual life and its conditions, and of a Divine Government and Providence, except so far as such knowledge is to be inferred from the facts of a 3534 (2) material science.

The Christian is inclined to scoff at all such revelations of spirit communications as delusions and impostures, otherwise than such as are recorded in the Old and New Testament Scriptures. The Mohammedan looks exclusively to the Koran as the true source of supernatural knowledge. The Oriental nations, in like manner, have resource alone to their own sacred books for information and instruction in relation to a future life.

And yet it is nevertheless true that all religions which depend upon revelation of the future as a basis stand essentially on the same ground. They all look to revelations coming through human organizations as authority for their faith and belief, and it is immaterial whether we give to those through whom they come the name of prophets, seers, or mediums. If revelations coming through any of these intermediaries, by whatever name called are necessarily to be rejected as incredible, all the religions of the civilized world are toppled over, and we are remitted, at to our hopes and fears of the future, to the arena of vague speculation in place of a faith founded upon reliable and intelligent information.

Happily we are not limited to the naked affirmation of prophet, seer or medium, in proof of the actuality of spirit intercourse, but have abundant supplemental evidence which reaches in completeness nearly to a mathematical demonstration.

It is not my design to enter this large field of subsidiary evidence; I will only relate one fully authenticated fact in the life of Swedenborgit is found in his Blography written by William White, and is thus stated :

The Prince of Prussia was brother to the Queen of Sweden, and shortly after his death, Swedenborg being at Court the Queen perceiving him said, "Have you seen my brother ?" He answered "No." Whereupon the replied, If you should see him, remember me to him." In saying this she did but jest. Eight days afterward Swedenborg came again to Court, but so early that the Queen had not left her spartment, called the White Boom, where she vas conversing with her Maids of Honor and other ladies of the Court. Swedenborg did not wait for the Queen's coming out, but ontered directly into her spartment, and whispered in har east. The Queen, struck with astonialiment, was taken ill and did not recover for some | nary plan of divine government has but little | full and fair, and grateful to the taste, and time. After the was some to herself and said foundation in the teachings of the New Testa-

worlds, as well as the results that inevitably the good and evil are there associated and flow from it, the old vexed question remains mixed together in like manner as they are in to be solved, whether this is a temporary dis- natural life. He discovers, however, that this ability or whether it inheres as an eternal condition of future life.

There are three prominent theories upon this subject before the world :

First, the theory or teaching of the Christian Church. Second, that of Emanuel Swedenborg. Third. that of Spiritualism. The teaching of the Church is that this life is strictly and lit- | tracting like, he finds innumerable heavens erally a life of probation, and that the after-life is a life of rewards and punishments. The ate state on the one hand, and innumerable corner-stone of the theology of the Church is hells on the other hand; the heavens forming quaintly expressed in the couplet, "In Adam's | themselves above the intermediate state and fall we sinned all." Adam partook of the for- the hells below it. These heavens and hells bidden fruit, and by so doing involved all of become the ultimate abodes of all who enter his posterity in the consequences of his disobedience.

Constructively they all became transgressors and subject to the penalty of Divine Law. That penalty is everlasting punishment, and the penalty must be enforced. The existence of God's moral government, it is said, depends upon it. A dismal outlook for humanity indeed !

the old system of alleged divine government. they were not quite willing to leave either God or man to rest under a cloud of such portentous darkness. The race was not to be left in or the lowest hells, is a matter of his own so hopeless a condition. They beneficently proceeded to formulate a way of escape-a scheme of redemption. God being unwilling that man | tue of this law of ruling love, he is virtually in should so perish, out of the infinitude of His his own heaven, and the hell of unendurable love and mercy sent his only begotten Son into | torment to him would be to find himself in the world to suffer the agonizing death of the cross. This He could accept as a vindication of the violated law. Ohrist being orucified, man could be spared. It did not matter that the innocent suffered instead of the guiltysuffering had been inflicted and the honor of the law maintained.

"It would thus appear that under this system man came into a state of natural depravity by the sinfulness of one man-the man Adamand that he is taken out of that state by the righteousness of another man-the divine man Ohrist Jesus. In all this matter man himself has been but a passive instrument. He has been lost and he has been saved through agencies outside of himself, and over which he has had no control.

If the venerable theologians of the mediaval most complete parody of divine government, divine love and divine mercy, they could not have had a greater success.

The practical conclusion which the Church has deduced and taught from the dogmas which I have described, is that all who accept the saltheir torment forever ascends.

Illustrations can be indefinitely multiplied. We have on the one hand exquisite beauty, and on the other deformities painful to behold. On the right, beds of roses attract us; on the left, thorns and thistles repel. From one rivulet we drink in waters which strengthen and-refresh, from another we receive poisonous miasmas, which injure and destroy.

2

If we ascend from the inanimate to the animate, or from the vegetable to the animal kingdom, the same law of opposites exists. In this kingdom variety of species is simply beyond enumeration. The sea, the earth and the air are full of hideous and repulsive monsters; so also equally abound creatures of such docility and gentleness that we use them as types of whatever is beautiful and pure. But perhaps, In the economy of nature, the ferocions beasts of the forest and the jungle may have their uses as' well as the milder animals which so readily yield themselves to our pleasures and our every service.

And if we rise still further to the plane of life where conscious intelligence comes inwhere the human race appears upon the stage, do we not still find ourselves under the same law? Every possible variety and shade of character and condition now become manifest. In physical structure how great the difference. Some are short, and some are tall; some are fair and beautiful, others ugly and repulsive. Nor is there greater similitude in the intellectual and moral qualities, for some are brilliant, and others stupid ; some are gentle and loving. others morose and hateful. Two children may be born under the same conditions and nurtured in every way alike, and yet one will be them highly intellectual looking people. They, large and strong, and one small and weak, and | too, were all strangers to me. It is not likely who can change or assimilate them? Let them | that any one of them knew my name. have precisely the same training and education, and yet one will be a genius and the other a dolt, and who can change it? Let them have of a life beyond this if that were possible; and it the same religious and moral care, and one will be upright and noble and the other vicious and | it. The room was darkened, but not to the exdepraved, and no man can change it.

And so we find that all nature is bristling with varieties and rejoloing in the most direct antagonisms.

Is it a violent presumption to suppose that this law, which we find to be so invariable and universal in the natural world, may be of like potency in the spiritual world?

I have thus indicated what may be the argument of those who support the Swedenborgian view of our future life and destiny.

The Spiritualist has taken a position on this subject somewhat in advance of Swedenborg. But the Spiritualist will differ but little, I think, from the views which I have presented, except in the matter of the nature, character and perpetuity of that moral quality which is called evil. Whatever may have been his earlier impressions, the Spiritualist cannot now doubt, in view of the deeper revelations which are continually coming to us, that the future life is one of stern retribution. It is a life where our deeds will rise up in judgment before us, where we shall stand unmasked and exposed to every eye, where the panorama of a misspent past will continually unroll before us, and where the memory of injuries inflicted and wrongs done will not cease to torture us until the penalty of our transgressions has been paid to the utmost; until we have made restitution and "done works meet for repentance."

Admitting all this, the Spiritual Philosophy teaches that there is an underlying divine principle or agency which keeps all nature upon the onward march-the mineral kingdom, the vegetable kingdom and the animal kingdom, rising constantly, by however slow degrees, from a lower to a higher plane-and that intelligent humanity is in a similar process of larger development, and that the clouds and darkness which surround, and the evils and wrongs better condition.

OF LIGHT. BANNER

Spiritual Phenomena.

Under the above heading the HANNER OF LIGHT pub-lianes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed but we desire it to be fully understood that we cannot be held responsible for any account of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in de-scribing the phenomen they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

"ALICE" RECOGNIZED. To the Editor of the Banner of Light :

Your issue of April 23d contains an account of a private materializing séance, given by Mrs. Fay, at which an unrecognized spirit appeared who gave the name of "Alice." It is that account which leads me to make the following statement:

Five weeks ago I had never attended a spiritual seance of any kind, nor had I ever witnessed any spiritual manifestations. It was on the afternoon of March 19th, at the home of the Berry Sisters, that I witnessed the first. I was led to go by the statements of a gentleman who claimed to have met spirits of his departed friends there, of whose identity he had no doubt. I went alone, however, and without his knowledge, no intimation having been given of my coming. On arriving I was admitted by Mr. Albro, the manager, to whom, I have no doubt, I was as much a stranger as he was to

I was almost the last one to arrive. When we were seated in a semi-circle in front of the cabinet I counted eighteen persons besides myself. They were all intelligent, and some of

I went there possessed with a good deal of doubt, yet wishing to be convinced of the reality was not long before I did indeed see evidence of tent of hiding from our view any human object in front of the cabinet. We could still see each other plainly, and the form of Mr. Albro as he

stood by the cabinet. Very soon another form appeared standing near him-the form of a man, whose emergence from the cabinet I had been unable to detect, and who seemed to the ladies in the circle and asked her to step forward, upon doing which she evidently recognized a friend, and we could see their arms around each other's necks. After a brief, whispered conversation, the form disappeared, the lady resumed her seat, and another form ap-

peared, coming from the cabinet even before she had reached it. Several forms appeared and disappeared, each remaining only long enough for a few words with the friend it came to meet, and each being quickly succeeded by another. Several times two, and once or twice at least three

were outside the cabinet at the same time. But these were far from being convincingto me, at least, and had there been no other manifestations I should have come away with very little faith. But there were others-other forms that came into view in a way that was as beautiful as it was intensely interesting. I suppose the manner of their coming is common enough to some of your readers, but to others it may not be so, and I will try to describe it:

A dim, white spot, no larger than one's hand -so dim as to be barely suggestive of lightfirst appears on the carpet, which soon begins to expand, longitudinally at first, rather than upward, becoming gradually better defined till it has assumed a snowy whiteness. With a wavy, fluffy motion the snowy mound flows outward, slowly gaining height, till upon a base some two feet in diameter there stands a rounded, snowy mound of perhaps three feet which afflict, are instruments of discipline in height, when suddenly it shoots still further which in the end will work out the higher and upward, and casting aside its gauzy envelope e spirit form stands reveal This manner of its coming is certainly beausorrow will in time perform their beneficent itiful, but still others appeared also outside the work of purification, as well as explation; that cabinet who did not come in this way. Some ultimately it will clearly appear that there is came into full form with a bound-rising inand can be no permanent obstruction to the stantly to full stature-and disappeared as great law of universal progression, and that quickly, after remaining a short time. They appeared in different parts of the room, at such a distance from the cabinet that they could not have come from that, and in so many different tinuance of this discussion. I will only add places that I was convinced they did not come I had, however, given up the slight hope I is, and should be, fully responsible for his own had had of meeting some friend of mine, and qualities and affections, and for the state in | my attention was for the moment turned to a which he may find himself in the world to come, | lady who sat next to me, who, from some remarks she had made. I supposed to be a medium, when Mr. Albro approached me and said: "Will you please step this way?" As I started there. Every intelligent being who rises in to my feet I saw a dim, white form standing the scale of existence to a consciousness of his | near one corner of the cabinet, which, as I advanced toward it, came forward, as if hesitat ingly, to meet me. But when I got near her difference between a right action and a wrong hesitation seemed gone, and throwing her arms around my neck she sobbed, while trembling with agitation: "Oh! John, oh! John. Oh! I have prayed that you would come! I was with you this morning when he told you to come, and I have been with you all day, praying that you would come. Oh! I have prayed for you to come, for I have longed to tell you of the ways of eternity." For a moment I was bewildered with surprise -too astonished to utter a word-for she had both spoken my name and alluded to a conversation I had had that morning about coming there ! "Who are you ?" I at length asked. I could not at once catch the name she gave. It seemed as if her voice failed, and could only answer in a whisper, so faintly that I could not make out the name until she had several times repeated it, but at length it came quite distinctly. "Alloe!" It was the name of a sister of mine who died three years ago in Western New York, a sister whom I had not met since 1 was twelve years of age, in 1838, (now forty-nine years ago), when she as a bride left the old home, and went with her husband, a young Universalist clergyman, the blind, has just been invented in Paris by a. to settle in what was then thought to be a faraway region, where they had eversince resided. 1 had never met her in all those years, nor had we had very much correspondence; owing in great measure, I have no doubt, to neglect on my part. My manner must have shown doubt, for she seemed still more painfully agitated, and when she spoke again it was almost in a beseeching way. But she recovered, her voice so as to speak quite distinctly, and again she said : 'Oh I John, I was with you when he told you to come, and I have been with you all day, praying that you would." "Who told me?" Lasked. "Do you know "Oh I no," she snawered. in a thoughtful was left to believe a lie; ", nother do, I tell way, but quickly added, ", but I think his name "," I do not believe in lie; ", nother do, I tell is W----," and an somally gave the name of them. I do not carry two tongues in my head the person who had necommended me to so mitor the porter of the state in a most the stille

morning. I had, however, had some conversation about going, before leaving home that morning, so that in the main she was correct. Still doubting, however, I asked how long since we had last met.

"Oh I" she answered quickly, " you were but a little boy !"

I had not the heart to show further doubt but was yet to have still more convincing proof that the form I held was not mortal. She sank at my feet, and faded from my sight, leaving a pale halo of light where she had stood, even while I held her hand.

After her first embrace we stood with each an arm around the other's waist, one of her hands clasped in mine. my cheek pressed to hers at times, as I tried to catch her whispered words.

Her body was as firm and warm as if it were and moist, giving such fervent pressure as speech she certainly resembled my sister as I owing to the position in which we stood. and the fact that she began to sink and disappear even while she was speaking. How her hand went from mine I do not know, but I held it in my grasp till I had to bend down to retain it, and then it was gone; and on the carpet where she had stood was that pale disk of light, a phase of the phenomena which followed no other manifestation that afternoon, and which drew a remark from the medium I have mentioned-Mrs. Dillingham, I have since learned-when I had resumed my seat. Of course 1 examined that carpet very closely when the gas was again turned on, but could detect no evidence of any opening through or beneath it.

Since then I have attended three more séances at the Berry Sisters', also two at Mrs. Cowan's, 612 Tremont street, at each of which the same spirit has come to me, though with slightly differing form and voice at the two different places, but always giving the name of "Alice"-once or twice, in anticipation of my inquiry, it being the first word uttered-and always telling me that which assures me of the identity.

She tells me that she has not yet strength to remain very long, or to so control the medium as to say quite what she wishes to. "It is such stand waiting. Mr. Albro approached one of a strange experience," she says. "that I am confused, and cannot collect my thoughts. You must not think it strange if I can't remember. for it is not my own brain that I bring. But I am gaining strength—am stronger every time." The first time I met her at Mrs. Cowan's she was for a moment so agitated as to be unable to utter even a whisper. (And here I would remark that she always seems timid of approaching the circle, and waits near the cabinet for me, which would certainly be in accord with her natural disposition while living.) When she had become calmer, she said: "Alice !" faintly, and then, after a moment :

"You are too anxious! It keeps me back You should not be so anxious."

In view of these facts, does it not seem quite probable that the "Alice" who came at Mrs. Fay's séance was the same who has so touchingly manifested to me? W. Boston, Mass.

Written for the Banner of Light. "SEIZERS" IN OLDEN TIMES.

BY GRANVILLE T. SPROAT.[*]

Fifty years ago, while walking one day on the shores of the island of Mackinaw, I found myself standing opposite the lodge of Chusco, the converted Indian "Jossaheed." I raised the blanket used for a door, and entered. The old man, on seeing me, said, "Wah | Pen-ta-gain | Nah-mah-dub-it!" (Come in. Sit down. I am happy to see you.)

After some conversation I said to him : "Chusco, how old are you ?"

-the one to lie, the other to speak the truth, while the lying tongue walks the fastest. I do other one goes hobbling outside. I open the can trust Chusco."

I heard afterward that some visitors on the Island, who scoffed at spiritual manifestations. were present when the shaking of the lodge took place. To make themselves sure that the old man was deceiving them, and was himself in contact with the lodge, shaking it violently, they, at a given signal, seized one side of the lodge. and lifted it up so that they could see the interior. There lay Chusco flat on his face, as he had deindeed a mortal body, and her hand was soft clared unto me, in the centre of the lodge, and in such a position that it would be impossible comes only from the loving heart. In form and for him to come in contact with its walls. They departed, satisfied that it was by some "superremember her, but I could not see her face, natural" power, and not by the hands of Chusco, that the lodge was shaken.

Shaker Community, Canaan Four Corners, N. Y.

For the Banner of Light. THE MORNING VOYAGE,

BY MISS S. W. KELLEY.

Do you remember, Anna, Those mornings bright and free. When life was young, And our glad hearts rung With a joyous melody; When out from the dear old maples We passed with careless tread To the fields below, Where the lily's snow Lifted its regal head; Down to the bright green meadows, Where the brook, like a silver track, Glistened and gleamed. Flashed and beamed. And the smiles of the sun threw back? How we wandered under the bright spring skies,

To the hillsides wide and free, Where the songsters trilled, And the robins filled

The air with harmony?

And ah I do you still remember, Those voyages quaintly sweet, When our ship was a rock,

The shore our dock. While the brook ran at our feet? With glance upon the coming stream, How steadfastly we gazed !

For our speed decreased If our watch we ceased, Or our eyes from the water raised.

Thus we sat as by spell enchanted. Drifting on toward a fairy land, While the song of birds And the low of herds

Formed a chorus full and grand. Sometimes through dim old forests Seemed borne our phantom bark,

Where the bluejay screamed. And the sunlight gleamed By spells through the branches dark.

And again by forts and palaces, Past fair and pleasant fields,

Where the waving wheat, So ripe and sweet,

A pearly harvest yields. And now by towers and castled heights.

Like those of the far-famed Rhine; By fanes as dim As a convent hymn.

Mantled with moss and vine. All that we'd read, or dreamed, or known,

Of what was fair and grand, We saw that day, As we sailed away,

Toward the shores of a mystic land. Some farmhouse chimney 'mong the hills -To us Vesuvius seemed ;

In the brook at our feet, With its cadence sweet,

Venetian waters gleamed.

But wherever, wherever we wandered,

MAY 21, 1887.

firm friend of the bill in question)-that grave dangers threaten the Indian when officials are not walk with one foot in the trail, while the sent West to allot land under the Dawes Bill. "It would be in the power of these men to cheat windows of my heart to let in the sun, so that the Indians without violating the letter of the law, the Great Spirit can look right in there. If it and they would have pecuniary temptations to were dark there would he not tell me? But I do it. Therefore the friends of the Indians can trust the Great Spirit, and the Great Spirit must organize and work as never before ;" these words were attributed to the General by the Boston Post of March 21st; we have never seen a disavowal of them by that gentleman, and must confess that there are various signs which now and then appear, going to prove that the danger he pointed out is not wholly imaginary.

Sarah J. Williams, M. D., contributes to a recent number of The Christian Union a striking sketch of Indian life wherein she details a visit to a reservation agency in the West (no name given), the experiences encountered at the "beef issue," a visit to the Agency School, etc.; in the course of the narrative she puts in the mouth of the "lady principal" the following significant language :

" ' It's awful dull out here,' said the lady, adjusting the green gauze that encased her bangs. 'Ma never brought me up to work, and I did n't think, when Bob got this position, that we'd have to bother so with dirty squaws and children. If it was n't that the pay is sure, and we have the first handling of the milk, I'd make him trust to luck to find a lob where I could wear my good clothes and see some life. We're kin to the Congressman that went on to the Agent's bond for ten thousand dollars, so we aint beholding to any-body here. The issue clerk, he's my cousin, and if the Indian Commissioner allows that four thousand dollars for extra farming, pa and ma and the boys may come. Bob says there's to be big money holding on till the Indians homestead their land. They can't take up a guarter of it. He's mapped out the creeks where the water is fullest in dry time, and the ranges for the best winter feed. The Agent's bound to help, for his bondsmen make up the land syndicate, and, do n't you forget it, Bob won't get left when they make him a bid for "points"! The chief clerk he can't say anything; he's slient partner in the cattle company pasturing stock on the reservation."

Is this really a statement of fact in a storytelling guise? is it a true picture of land-hunters straining like hounds in the leash to be let free upon the reservations? is it a prophecy of the wild oncoming rush of allied land-seizers under the Dawes Bill ?--perchance, even, of a giving, under cover of law, the poor land to Indian and the rich land to his white competitor ? thus handicapping the helpless red man at the very outset, in the terrible struggle for existence by civilized methods, for which he is so totally unprepared, but which it would appear is soon to be forced upon him! We earnestly trust not, but the history of the treatment the Indian has received in the past, gives but little ground for reasonable hope that even-handed justice will be accorded him in this great orisis!

May Magazines.

THE COSMOPOLITAN.-The third of Emile Juliard's entertaining descriptions of " Life Beneath the Orescent," with its many illustrations, is given this month. An interesting dialect story, "De New Boss," is con-tributed by Mary Rose Floyd, and from the Russian novelist, (Gogol, we have "The May Evening," a charming sketch of a village merrymaking. Other of the leading contents are "The Bridal Journey of Catherine the Great," "A Romance in the Rough," and "A Fracas with Grizzly Bears." Schlight & Field Oo., 29 Park Row, New York,

THE PHRENOLOGICAL JOURNAL. - A touchingly beautiful sketch, "Mary's Visions," will be apprecia. ted by all spiritually-minded readers. " Hypnotism before the Congress at Nancy, France," is the subject of a paper read before the Anthropological Bodiety of New York, by M. L. Holbrook, M. D. "The Divorce Question" is treated upon by Bertha A. Zedi Winkler. New York : Fowler & Wells Co.

THE FREETHINKEB'S MAGAZINE.-Lyman C. Howe continues his elucidation of Spiritualism. T. B. Wakeman concludes his "Construction : The Right Hand of Liberalism," and "McGlynn and the Church," by Robert G. Ingersoll, is reprinted from the Brook-*Lyn Bagle.* Other articles of a liberal turn of thought and letters, among which is one from the pioneer reformer, Parker Pillsbury, complete the number. Buffalo, N. Y.: H. L. Green.

It is certainly to be hoped that suffering and every human soul will finally enter into a continued life of immortal love.

But time does not permit of a further conthis as the practical conclusion of my own mind through the floor. upon this subject: that each one for himself whether it be of happiness or unhappiness.

Many are inclined to throw the responsibility upon God. In my opinion it does not belong own individuality, to a perception of his relations to his fellows, and to a knowledge of the action, as between him and them, becomes the oreator of his own moral life-a God unto himsolf.

The hells, then, of this life, as well as of the life to come, will cease when men and spirits cease to desire them and cease to create them, and not before.

I have no doubt of the existence of a Divine Intelligence and a superintending Divine Providence, and that this Divine Providence is ever present and operative with all the energy of Divine Love in restraining evil and promoting good. But there is no power in the moral universe sufficiently omnipotent to destroy a man's free will and his ability to shape his own destiny, whether it be exalted and glorious, or lgnominious and degraded.

Let us then, one and all, this day rejoice that we have the privilege, the power and the opportunity under God of making the continued life which is promised us in the world to come a life of honor, of purity, and of highest use.

A BOON FOR THE BLIND .- A remarkable instrument, which will prove a veritable boon for M. Pephan, who directs the school and hospital for persons deprived of their sight. This boon is no other than a small press which will enable blind people, not only to print the raised char-acters which they are able to read with their fingers, but also the ordinary characters on the fingers, but also the ordinary characters on the mame abset of paper. A system of writing for blind people has, of course, already been in-to communicate with each other, whereas the new mechanism enables them to form letters which can be read by everybody. Hencefor-ward, therefore, blind persons will, be able to communicate by letter with their friends, with-out being obliged to have recourse to the as-sistance of others. The inventor has been ably assisted in the: construction of the instrument 11 601 alitation of others. Alitation of the instrument incorpy, M. Saint Gorgon, a professor in the school in the school of art, and commerce of Alit. It is estimated the the the minimum cost of each press will be not unary frame.

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"En-do-gwain," (I do n't know) was his reply. 'Perhaps seventy pepoons" (winters).

"Chusco," I said." I have often heard of you as being a great "Jossaheed" (prophet) before you embraced the religion of the pale-face. I have heard that you saw and conversed with spirits, and that sometimes they would come into your lodge, and make it shake so that all the bystanders could see it moving violently round and round. Is that so?"

"It is," he said.

"Chusco," I asked, "do you ever see spirits now, and do they come now and converse with you. as they used to do before you embraced the religion of the pale-faces?"

"They do." he replied.

"Are they the same class of spirits ?" I asked. "No, they are not the same class of spirits," he said.

"In what do they differ?" I asked.

"The spirits that used to come were all red spirits," he said-"the spirits of red men. They talked to me in the language of red men. and then spoke the red man's thoughts. Now. the spirits that come, are white spirits. Some of them come singing out of the muz-in-i-a-gun (singing book). Oh I no, they are not the same kind of spirits."

"Chusco," I said, "many persons thought it was not the spirits that shook the lodge. They said, 'It was Chusco that did it'; was that so ?"

"It was not so," he replied. "Chusco was lying flat on his face, on the ground, in the centre of the lodge. How then could he shake the lodge? He could feel the presence of the spirits descending through the opening at the top of the lodge. They caused the lodge to shake, and he could feel the air rushing all around him as the lodge shook ; but he did not lift his hand to touch the lodge. He lay prostrate on the ground, in the centre, and the spirits talked to him there, and told him many things that would happen to the red, men when the pale-faces came among them. They said the pale-faces would drive out the red men from before them, and poment all the country. Chusco believed what they said. Now he knows it to be true."

Much more conversation we had together which I do not now distinctly remember.

The old man, to the end of his days, always bore the same testimony to the truth of his intercourse with the spirit-world. This was long before the days of modern spiritual manifestations, and the members of the church with which Chusco was connected tried to persuade him that his belief with reference to spirits was all a delusion, and that he had better let it go as a place of self deception. But he stortly maintained the assortion : "It is true. Are not my eyes, open to see, and my ears open to hear ?. How then could L be deceived ?"

He said to one who was trying to persuade him that his belief was a false one, and that he

We always one port made-Our dear home-nest, With its grateful rest. 'Neath the maples' pleasant shade. We'll sail on many a voyage, perchance, On many a heaving sea-To peopled strands, And far-famed lands,

Our journeyings may be: But never from any port of earth Will a friendlier beacon glow Than the home-love bright. And the hearthstone light Of the days of long ago. And never sunnier skies we'll see. Or grander sights behold, Than our fancy drew, So clear and true, In those mornings sweet of old.

The Indian Question on this Continent.

CIVILIZING THE INDIAN.

Mr. William Duncan, for thirty years a missionary to the Indians of British Columbia. appeared before a recent meeting of the Massachusetts Indian Association in this city, and gave an interesting account of his long experience with them. He went out to Christianize them. They believe in a future state, also in the Supreme Being as embodied in the grandeurs of nature. In his journeys he was always greeted by large crowds whenever he arrived at a new village. Mr. Duncan' said the whites were so hostile to his work that he was obliged to hire a schooner to bring his necessary supplies. He likewise erected a sawmill to assist the Indians in building their houses. They have learned the canning business, and last year shipped twenty thousand cases of salmon to England. They have their blacksmith and other shops, and have recently introduced the telephone.

He said that the best way to enforce the law among the Indians was to make them the guardians of their own interests. Indians should have Indian policemen; in his village they were so faithful that an Indian would arrest his own brother if he was ordered to do it. In their public life they are above the reach of bribery. In their social relations their progress has been remarkable. Orime is almost done away with. The drudgery of women is almost at an end. The orgies formerly held around the couch of the slok are supplanted by careful and quiet attendance. They have built a large church for themselves, capable of holding twelve hundred people; also a schoolhouse and town-hall, There is no drunkenness, for there is no liquor, and cannibalism and their former heathenish practices have been abandoned. Mr. Duncan earnestly advocated securing lands in severalty for the Indians in Alaska. Those with whom he has wrought for twenty years have departed ed for Alaska, carrying olvilization , with them to the Indians there. Le vi L'etaliti & Abbi

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VICE'S ILLUSTRATED .- A brilliantly colored frontispiece introduces seasonable articles on gardening, including directions for planting and cultivating novelties in floriculture. Rochester, N.Y.: James Vick.

HOME KNOWLEDGE .- A new monthly, edited by Robert A. Gunn, the character of which is indicated by the following titles of a portion of its contents : "Heredity," by A. Wilder, "Good Health Society," "How Much to Sleep,"" Use and Abuse of Tea." "Hygienic Morality." New York : 45 East 22 street.

THE PATH.-An exhaustive treatment of " Re-incarnation" is given by E. D. Walker to the extent of a dozen pages. Articles that follow include " Doctrine of Innate Ideas," " Some Teachings of a German Mystic," "Suggestions as to Primary Concepts," etc. New York : W. Q. Judge. Boston : Cupples, Upham & Co.

JOUBNAL OF THE AMERICAN ARADEME .-- A paper by Dr. Harris on "Plato's Dialectic and Doctrine of Ideas," with the conversation that followed, its reading at the thirty-eighth meeting of the Akadémé, con. stitute the contents of this issue. Orange, N. J.: A. Wilder.

THE BIZARBE, NOTES AND QUEBIES, contains its usual supply of curiosities of history, folk-lore, mathematics, mysticisms, art, science, etc. Manchester, N. H.: S. C. & L. M. Gould.

SOCIAL DRIFT .- Lyman O. Howe fails to see any ecessity for prefixing the term "Christian" to Spiritualism in order to make it palatable to, popular religionists ; he does not choose to take backward steps in order to get forward in the New Dispensation, and writes accordingly. A number of articles are given on Spiritualism, one upon recent alleged exposures, in which it is editorially remarked that what is needed more than aught else is an increase of knowledge concerning the laws governing the phenomena generalized as materialization, before investigators condemn or approve. Muskegan, Mich.: A. B. Wood.

THE ELECTRICIAN .- Illustrated articles are given upon "Duplex Telephony" and "Dynamic Electricity," and in its Foreign News accounts of "Electric Ballways in Bussis," "Underground Wires in Ger many,"" Electric Lighting at the Paris Exhibition," etc. New York: 115 Nassau street.

LATE APRIL MAGAZINES .- The Theosophist. Mr. A. P. Slanett gives the first of his papers," Studies in Buddhism." This is followed by the fourth series of the "Unpublished Writings of Bliphas Levil'; "The Animal Magnetism of To-day," a review of a recent book published in Paris, "Kaivalyanayanita," the literal meaning of which is, "The Freen Butter of Eternal Bliss," " Notes on the Bhagavad Gita," etc. Adyar, Madras, India. London: Goo. Rodway.---- The Carrier Dove contains lithograph portraits and brief biographies of the principal persons related to what is known as " The Watseks Wonder ": Lurancy Vennum, Mary Roff, and Dr. E. W. Stevens; also the same of Dr. H. F. Merrill, the public test medium. full report of the Anniversary meetings in San Francisco and Oakland is given, and an interesting miscel-elaborate treatise in lavor of dremation, by Dr. Thom-as Blunt, and read by him before the Leigester Liter-ary and Philosophical Scelety." Its logid is unanswerable and its argument convincing. London: Williams & Rorgatos of cells on his printered back for

1 011 1 1 V H 19 IT A FOBECAST? We have heretofore hinted-on the anabority, a west milk, two sups of four, the whice of two estrants of no. less a personane than Gen, Armstrong, of, two tablespontate of butter, one tampoont of aven the Hampton, Institute, Yinginia, Competing a, tartar, one-half tearpoont of some with lemon. MAY 21, 1887.

Banner Correspondence.

New York.

NEW YORK OITY .-- H. C. M. Conkling writes the following report of a seance held by Mrs. Stoddard Gray, and avers with unqualified positiveness that all he witnessed was genuine as to what it purported to be, and under strictly test conditions. He concludes that the possibilities of spirit manifestations under their required conditions are limitless:

" In the dark circle a spirit appeared at the opening of the cabinet, tall and majestic, in a robe brightly illuminated with various signs and symbols, which gradually increased in brightness. As he marched slowly forward and approached to within three feet of the circle, I saw he had on the apron of a brother Mason, and the various bright ornaments on his rohe were Masonic symbols, with which I, as a Mason, was familiar. As such I saluted him, and asked him to give me the grip of a Master Mason. He approached closer, so that I could see his dark features, and reaching out his right hand, which was as warm as that of any I ever held, he gave the grip well known to the orait. No description I am able to give can convey to the reader the grandeur and sacredness of that moment.

During the light séance Coi. Baker said: "A spirit is here who gives a very singular name; as I hear li it is "Mulberry"; yes, "Mulberry Sellers." I never heard it before.'

'Can it be possible,' I said, 'John, that you are here?'

I need not say that 'Mulberry Bellers' and John T. Raymond are one and the same. I have known my friend John over twenty-five years, and as he had so recently passed over, the thought was impressed upon my mind then and there that if he manifested it was that I should let the world know that he was able to come back to us. A moment after, there in the cabinet opening stood John T. Raymond, dressed in the character of Mulberry Sellers, with broad-brimmed hat and right hand extended, as natural as I ever saw him on any stage. 'Yes,' John said, 'I thank God "There's millions in it !" ' and gazingon us all (for all in the room had drawn close and stood around the cabinet), he slowly faded from our sight.

The next event of importance to me was the appear ance of my sister, who did not come out of the cabinet but from a recess behind a heavy damask curtain, and approaching me took my hand, led me up to the cabinet and entered, but after stopping a moment therein, came again and seating herself in a chair wrote me a letter, of which the following is a copy :

Dear, dear brother, I will try to do so well that you will all know that I am present. Mamma is here, too. Did you love me last night? I tried to make you know I was there. I will grow stronger soon. BISTER LAURA.'

This letter refers to my sitting the night before, at home, as I often do, in a darkened room, where she appears before me as a light luminous form. I believed it was her spirit trying to manifest, but I could not have said so with truth. But here comes my dear one from a curtained recess, sits at a table, writes a letter, in which she alludes to the event of the previ ous evening, folds it, puts her arms about my neck, whispers 'I am so happy, God bless you,' and retires.

At another time in the seance, without a note of warning or the slightest preparation, while we were waiting for a form to issue from the cabinet, Col. Baker, the control, suddenly appeared between the cabit and window curtain. Dr. Baker, another cabinet pirit, came out, spoke to us, sank to the carpet, and istantly from where he disappeared sprang up a love-y spirit form, beautiful as a dream of Paradise, which ave the name of Henrietta, and entered the cabinet. I have described but a tithe of what appeared Sustains is life between its death and birth. net and window curtain. Dr. Baker, another cabinet spirit, came out, spoke to us, sank to the carpet, and instantly from where he disappeared sprang up a lovely spirit-form, beautiful as a dream of Paradise, which gave the name of Henrietts, and entered the cabinet.

to us, for all of which I am deeply and reverently Then spare the Common, honored legislators, grateful to the great Spirit of Love and Truth. Dear reader, ' Seek, and ye shall find ; knock, and it shall be opened unto you.""

SARATOGA SPRINGS .- A correspondent sends us the following concerning two Sabbath addresses delivered in this place by Mrs. Clara A. Field of Boston ; and alludes appreciatively to the liberal spirit exhibited by The Bayle in its reports of these and of the Spirit ualist services generally :

ualist services generally : "Mrs. Field, in the morning, pointed out the fact that what are called Christian virtues were taught and practiced centuries before the Christian era, and belonged to humanity. They were human vir-tues; it was unwarranted for any class to claim the credit of originating them or monopolizing their practice. They belonged to whoever prac-ticed, them, whether Saxon or Saracen, Christian or Chinese, atheist or idolater. She further claimed that the so-called Christian virtues belonged as much to the Spiritualists as to any other class on earth. In the evening she explained the git of mediumship with enormal indidity, and before a large and interested to the spiritualists as to any other class on earth. In the evening she explained the glit of mediumship with singular jucidity, and before a large and interested audience, drawing entertaining chapters from her own experience. During the early manifestations of medi-umship through her organism she was an earnest Baptiet, and did not understand the strange glit she possessed, which found frequent expression independ-ent of her will. She spoke in prayer-meetings and revirals and elsewhere unconscionaly, in what is called a trance state, and in that condition asked such puz-which at that time she would have repudlated in her normal condition-that her pastor advised her to re-main at home. Mrs. Fleid said she had been a public lecturer, relying upon the inspiration of her spirit-guides for twenty five years, and during all this time, although she had spoken to audiences numbering all the way from fifty up to ten thousand, they had never onne falled her." The transmission of the second NEW YORK OITY .- Dr. H. Wilson writes : "A new organization in this city, known as the Symbol of | it has us, and induce them to read the whole lecture, Light Circle, holding public meetings every Thursday as is necessary for a perfect understanding of what evening at the residence of Mrs. Dr. H. Wilson, 408

BANNER OF LIGHT.

uncle, he having while in earth form lost the fingers by an accident. Not only this, but he said plainly, ' I am your uncle. Thomas Wood.' On the same even ing my sister came and told me uncle came as an old man-was over seventy when he passed on-with his hand as I saw it that I might know him, but that soon he would come as he is in spirit-life, which he did shortly after, in the prime of life, apparently about forty, first showing me his hand deformed, and a mo ment after in a perfect state."

Arkansas.

BENTONVILLE .- John Samms writes : "I have been acquainted with the BANNEB for twenty-five years, and am pleased to note that nothing sectional or political finds place in its pages, but that solid truth pertaining to human welfare and happiness here and hereafter makes up the sum total of its contents."

Texas.

GORDON .- Joseph D. Shelton writes expressing the hope that some of the patrons of the BANNER will remember his isolated life, and send him such reading matter of a spiritualistic character as they may have to spare-for which donation he will be very thankful

Michigan. BAY CITY .- John Maurice Hoffman writes that a good healing medium would do well in his vicinage.

SAVE THE COMMON.

TO THE COMMITTEE ON STREET BAILWAYS OF THE MASSACHUSETTS LEGISLATURE.

The humble petition of Edward Fitzwilliam and thousands of workingmen and women against the desecration of Boston Common:

To the "assembled wisdom" of the State: Benators, representatives, with earnest pleading I come before you ere it is too late, With many others, humbly interceding Against what we have been of late with sorrow read-

That you have under deep consideration A bill which means our Common's desceration.

We ask that, in your transitory lease of power, You will not tamper with this lovely spot; And, lest temptation, in an evil hour, Should wile your steps aside (our rights forgot), With deep, designing men to cast your lot, We come to put you firmly on your guard 'Gainst either promised or assumed reward.

We do n't suspect that in your honored houses.

A solitary legislator can be found Who (when the common people's volce arouses The public pulse to save this hallowed ground), Will disregard their carnest ory and prayer, Our beauteous Common to preserve, to spare.

What i has it come to this, that speculation, The arrogance of power, the greed for gain, Shall blight this brightest spot in all the nation, Unmindful of, uncaring for the pain All patrick hearing would forebode Of any tunnelled, grade or elevated road?

But once tread underfoot the patriot feeling That hovers 'round this famed historie spot, The blunted conscience of the times revealing In that *all* but the chase for wealth is quite forgot, And all who are not on that seen redhot Are spurned aside, though bright as any star, As worthless laggards, who would "progress" mar.

They want to burrow underneath the Common, Bo as to tap the most frequented street, But well 't is known to every man and woman That this would be nawise and indiscreet, As tunnelling would kill all roots 't would meet, And in its path, with roots left high and dry, Our most majestic eims would be left to die.

For here the poor and rich as equals meet. Rebuff the would be heartless depredators Of this convenient, beauteous retreat, This cases 'mid busting dust and heat, Where even the outcast wanderers do find A moment's respite from their kith and kind.

And when your committee reports its finding, We feel it will be for the public good, ' But make it, sirs, so strong, so slear, so binding, That ever henceforth 't will be understood Such schemes as this, if started, will, and should, Be treated, with its authors, every time, With scornful hatred and contempt sublime.

The Rebiewer.

[From the Gaidiner (Me.) Home Journal.]

UNANSWEBABLE LOGIC : A Series of Spiritual

of lime procured from the bones of oxen had probably occupied organic life thousands and perhaps millions of times, before it found its way into the bones of the animal, and from them into the laboratory of the chem-ist; and was consequently much better adapted to act in an efficient manner as a remedial agent, through the functional processes of the human system, than could reasonably be expected of the unprogressed pri-mate extracted from the original phosphate of lime rock.

Chemistry, triumphant as has been its progress in the present century. is helpless to explain many facts. which it knows to be facts ; and there are doubtless many facts which science does not as yet admit, that Spiritualists claim to be. Obemistry says that the mineral apatite and the phosphate of lime of our bones are the same, but the fact stated shows that their effects on the human system are entirely different. Spiritualism is the first to offer an explanation of it. Chemistry shows that the diamond and charcoal are both carbon, hut no doctor would expect the diamond to act as a medicine, as carbo, veg. does.

Of course we have given but a very faint idea of this book, but it may be enough to induce some one to read H. K. M.

In Re American Spiritualist Alliance, To the Editor of the Banner of Light :

In your issue of May 7th you publish the scheme of the London Spiritualist Alliance in respect to the confederation of Spiritualistic Associations, and your editorial note which follows it would imply that this is a new feature, which you recommend the American Soclety to imitate, whereas in fact the American Spiritualist Alliance originated the plan of uniting the various societies of this and other countries in bonds of fellowship upon terms of a perfect equality; but the London Society, in adopting our plan, uses the term confederation instead of affiliation employed by us. For my part I can see only a shade of difference between them, and that, slight as it is, in favor of the latter as having a strictly social and family bearing. In fact, we were affiliated with more than a score of organized Societies when the subject was first mooted in the London Society, and the Circular Letter which I append was in the hands of its President, with an invitation to affiliate with us, which was never responded to affirmatively.

Our Circular Letter, issued in 1883, is as fol-

10WS: With friendly greetings. The American Spiritualist Alliance is the outprowth of a society of Spiritualists centered in the City of New York, and was incorporated the 25th day of June, 1851. The objects for which it was formed are briefly stated in its charter, to be "to promote the development and diffu-sion of Spiritual science and true Spiritual religion, as shown by enlightened reason and the lighter teachings of the spirit-world."

its charter, to be "to promote the development and diffu-sion of Spiritual science and true Spiritual religion, as shown by enlightened reason and the highest teachings of the spirit world." This sole requirement for membership, aside from consid-erations of social and moral fitness, is an acquiescence in the elementary truth of infelligent intercommunication of spirits and mortals, as manifested through the instrumen-iality of mediums. It is neither expected nor desired by the Alliance that all should think alike, nor indeed that any two should hold uniform opinions upon subjects which in their limitiess range embrace all that is known or attainable in the realm of material and spiritual existence. On the contrary, this Alliance has always maintained the greatest freedom of opinion amongst its members, regardful that it is this very diversity of sontiment which leads to carnestinguity and in-dur being; nor is it to be conceived that the discovery of any truth, however advanced, will not open the way to yet sublimer truths beyond. As a Spiritualistic body, we claim to occupy common ground with kindred societies, and whilst holding that there should be on the part of all a perfect equality and in-dependence in matters of bailef and local management, we have been made to feel that, in view of their mutai ad-vantage and well-being, a more intimate friendly relation ought to be established between them. Actuated by these sentiments, the *American Spiritual*-if at Alfance, in fraternal recognition of the high purposes and alms of your society, extends to yeu collectively the root and alms of your society, extends to yeu collectively the right hand of fellowship and fraternal good will, in the hope that you may find it equally pleasing and conducive of your social well-being, to clasp hands with us in smillated co-operation and alliance in the progressive work which we are now separately carrying forward. It is common cause, will form so solight and, at first view, immaterial a connection between socialites e

Miscellaneous.

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where conventional status would always be one of perfect equality with coordinate societies. Broud these views and objects meet with the approval and acceptance of your society, and should is be your de-sire to a filliate with this Alliance, and reciprocally with such kindred societies as shall so affiliate, you are invited to erecute and return to us the scompanying certificate, which has been prepared to ensure uniformity of action among such as embrace its provisions. Upon its receipt, this Alliance will immediately respond by forwarding to your society a corresponding certificate, duly occcuted upon its part, thus consummating an affission which, it is hoped, may in many ways conserve our highest purposes. It is in no assumed position of leadership that the Allif-ance makes this effort to bring fightitualis societies into closer relationship; and should this circular lead to the so-compliabment of an object so manifesting desirable, it is its ourblet ils of sister societies, thus completing its volun-tary endeavors in the direction indicated, when it will re-sume its place as one of a common family, with uniform rights and privileger, as implied in its official maxim, "Lib-erty and fraterily in unity." NELEON CROSS. President. NELSON CROSS, President.

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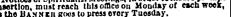
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-----SPECIAL NOTICES.

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the varied shades of opinion to which correspondences are afterance. The mance of the state of opinion is letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a poncil or ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNEN goes to press every Tuesday.





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COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

Application of the second seco

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

Woman's Emancipation.

At the recent annual Commencement of the National Medical College, in the Congregational Church of Washington, D. C., March 16th, Professor Elliot Coues, M. D., pronounced an address which the Faculty refused, by a formal vote, to publish, as had always been the custom to do, and which Prof. Coues has himself, therefore, undertaken to give to the wider public than his Commencement audience. A copy of it is now in our hands. The title given to the address is "A Woman in the Case," and the subject treated is the present condition of woman and her prospects for the future. The the Faculty, setting forth the reasons for pernation as a professor in the College: "If it be right and proper," he says, "for one person to tell God what he thinks, in sight of a great sight of God for another person to tell the same audience what he, too, thinks?" He is referring to the opening of the College Commencements with a prayer and to closing them with a benediction, by a clergyman of some Orthodox denomination, although the College charter forbids the Faculty to be religious officially.

have come will her rightful place cease to be disputed."

"Whose is the fault," he asks, "that perfect equality is not yet her lot in any part of the world?" He ironically admits that "she is not equal to her best when approached with a club, as in Australia. Nor when harnessed to a cart or a plow with other cattle, as may be seen in more than one part of Europe." He feels obliged to confess that "it is a long stride forward from the club of the savage bearing down upon her person, and the lance of chivalry couched to defend her fame."

The time and place in the unfolding of the human race, declaring to what stage a people has arrived, is not fixed by the strength of the soldier's arm, or the length of the merchant's purse, or the reach of the church's voice, or the sweep of the king's command; "a surer sign of dignity and power may be discerned in manhood's estimate of womanhood; let that be low, and the Australian club is but hidden, not thrown away. Let that esteem be high, and every weapon of the savage has been used to kindle on happy hearts a flame more sacred than ever vestal tended in the temple-a fire, quenchless because divine, irradiating home." Answering the question, what is the friction that, by retarding, causes her loss of power to

tyranny." Religious intolerance says to every woman: 'You cannot be trusted with your own soul. feel in your heart toward God and man." Scientific insolence says to every woman: "You cannot be trusted with your own mind, so I will do your thinking for you, and then I will tell you as much as I think you are capable of understanding, or at any rate as much as I think it is good for you to know." And social tyranny says to every woman: "You cannot be trusted with your own person, so I will regulate your conduct." Thus, says Prof. Coues, is a triple-headed Cerberus set to guard womanhood. He well knows "it grates upon the ears of every stiff-neoked sectarian in this church, and startles every timorous time-server of ecclesiasticism, to hear me say that religious bigotry is first among the forces that tend to enslave woman." But he appeals to history for the warrant to say that woman is free, first

and mainly, as she is emancipated from priestcraft, in whatever form of Orthodox authority that hateful yoke may be placed upon her neck. "Churches," he asserts, "have their uses until the womanhood of the world shall be perfectly developed. Woman's emancipation goes hand in hand with the loosening of each ecclesiastical fetter that is loosed in turn." .Man should not bid woman be ruled by religions of his

making, for "she should be his religion." Scientific insolence is described by Prof. Cours as that exhibition of vanity which men published address is prefaced with a letter to make when they act as if they thought masouline intellect superior to feminine intuition. sisting in its publication, and offering his resig- He refuses to concede that because few women have attained any excellence in the pure sciences, it argues any real intellectual inferiority. Rather does he say it is because we men audience, can it be wrong or improper in the assume that what is scientifically true in a given instance must be the whole truth of that case; which naturally makes women take less kindly to solence than men do. Most of them know better. "They are quicker to perceive. and readler to assert, that the gross materialism with which the scientific camp is now so adequate to handle all the truth there is to be o'clock it really is."

"The fact," says Prof. Coues, "that we (of found by those who know of the finer and the College) depend for our patronage upon the | keener powers that the human, soul may com- | singularly unfortunate in choosing the word sentiment of a so-called Christian community, | mand in the search for wise self-knowledge. should deter no one of us from challenging | Spiritual truth is intuitively recognized, and when discerned is felt to be of a higher order than any physical or mechanical fact can be, in the very nature of the case, from the very con-The more finely organized and keenly sensitized half of our race is indifferent to bare solentific facts; woman is sincerely convinced of the greater value and use and beauty of many things which science leaves out of its scheme. We should have great sympathy with the quick and vivid feminine intelligences which instinctively assume that attitude. The greatest scientists who have ever lived have been men who were endowed with those peculiarly feminine powers of creative imagination, and those intuitions which enabled them to divine truths which they had afterward to support and defend with their slower and more masculine logic. Only those who live the life of the spirit. shall know the secret doctrine; and only those who are at one with that which is true, can know it with a kind of knowing that has no need of logic. Wherefore that scientific insolence which plays the tyrant over a finer science than its own, and would do the thinking for all mankind and womankind, too, is a piece of characteristic conceit. If the man of science cannot answer for the soul whether or not it has been true to itself amid all the mazes of matter, all the illusions of the world, and all the delusions of the senses, then woman must be adjudged to have been the better scientist all along, because a clearer and further-seeing human being. The social tyranny which enslaves us all terrorizes women especially. If woman is satisfied with society as it is, there is nothing more to be said. Social slavery is fit for social slaves. Their emancipation will not be proclaimed till they cease to be such of their own accord, in full. clear and steady recognition of the equal right of every human being to say to Religion, to Science, to Society : "I helped to make you what you are; I will help to make you over again If you do not suit me." No one can foretell the result or limit the power of this spirit of individual right to individual opinion. Free thought is breaking the back of an intolerant and intolerable theology; is pricking the overblown bubble of a merely materialistic pseudosolence; is setting social forces at work to disrupt every cast-iron conventionality. Events crowd closer and faster every day. The spirit of the times is change. A timorous time-serving is to be left to its own servitude. The dogmas of the church are to be left to decay in their own decrepitude. We cannot stand still.

civilization of mankind and the humanizing of announce his way of thinking. It precisely humanity. Yet not until the coming race shall states the obstructions to the emancipation of woman, and properly estimates the effort re-

perfect bomb-shell thrown into the sleeping camp of senile Orthodoxy is apparent from the resentment immediately shown by the Faculty of the College, from which the speaker no less promptly severed his connection.

The statement thus made for woman's case is a true one, and is sure to work like leaven in the dough of old prejudices and cast-iron conceits. If more men would speak out what they really think as he has done, the full emancipation of woman would be near at hand.

Have You Heard from Andover?

The inquiry is very properly put by the Bos ton Record : "Are the Andover visitors afraid to decide the charge of heresy against the professors? If they are not, why do they not give us the verdict?" It rightly insists that the professors have a right to know what their position is, and the students also have a right to know "whether the theology of three centuries ago or of the present is to rule at Andover." And it adds that the public which will verdict of its distinguished tribunal, has a right to know. It is more than a mere question of do and to be all that she would if free to act professors' salaries. These men are fully comtined mission, he says he can name three great spect. The great and real question is, "whether stumbling-blocks in her way: "the first of the Congregational church of New England is these is-religious intolerance; the second is- to decide officially through its great seminary scientific insolence, and the third is-social to go back or forward;" and the quicker it deoldes the better.

The Chicago Advance has been brandishing its weapon in advance of the decision which, therefore I will take charge of that, and tell after all, may never come. It defiantly asserts you what you are to believe and how you must of the Andover movement that "it is of the nature of a conspiracy to foist upon the churches, under the taking guise of liberty of thought and toleration of opinion, a view of truth which the churches do not wish, and which they know is not warranted by the Scriptures." On which indiscreet observation of this backward Advance the Boston Post comments by saying that "there undoubtedly is a move. ment, of the nature of a conspiracy, to foist upon the Congregational churches the coldblooded dogma that all the generations of the heathen who have died without a knowledge of the Gospel have gone down to an endless and hopeless damnation"; and it justly adds that this is a view which the churches do not want and will not accept at the dictation of any ecclesiastical bureaucracy."

It seems that the Advance is greatly displeased with the tone of the secular press in respect to pending religious controversies. 'We have seen the secular press manipulated," says the Advance, "and, in the significant language of the street, worked for all it is worth." To which the Post replies that it is ignorant whether this is the method by which a desired

asks why the home secretary of the American Board, who is an acknowledged adept in such things, has not tried his hand at it with the secular press of New England; and especially why Joseph Cook, the Monday lecturer and Professor of Things in General, has not tried strongly fortified is at best but a half-truth, in- it-the man "who can tell the universe what

The Post charges the Advance with being

microscopist a broader lens, and what new varieties of life become visible. The fact that twenty thousand suns are known to exist, each quired for their final removal. That it was a one the centre of a system, and the fatility of supposing that man would ever be able to number the stars, were impressed upon the minds of his hearers with great effect. Astronomers thought they had enumerated the stars until Herschel discovered that, the Milky Way was an aggregation of stellar luminaries. Are these worlds inhabited ? he asked. If they are not, he answered, what are they for. Did not Christ say, "In my Father's house are many mansions; if it were not so I would have told you "P It would not accord with the wisdom or dignity of God to find pleasure in masses of mere matter, or in the revolution of these suns. Everything in Scripture and Science, said the preacher, pointed to the dense population of the universe.

Compared with that of other known worlds, the size of our planet is insignificant. Who occupy these worlds about us? he asked. In his belief their inhabitants are for the most part spiritual beings. And he reasoned that there can be no monotony in living where the consciousness of living is one of the greatest joys. The eloquent preacher proceeded to or will not support Andover, according to the descant upon the degrees of intelligence and grades of the celestial hosts, from the lowest up to the Creator himself as he could conceive of him. He spoke of the varied and active duout her whole nature and accomplish her des. petent to take care of themselves in this re- ties of the angels, whom he showed to be ministering spirits; and set forth their consoling and supporting influences. "Man of orime and of sin," said he, "angels' eyes are upon thee, Receive the truth in all its fullness and glory. Have angelic companionship. May it be our blessed privilege to have them with us as our guardians through life, and with them to depart to our everlasting home in the skies." This is the sort of evidence that convinces us that the living and lasting truths of Spiritualism are taking possession of the pulpits and | end that it become a great moral power in the permeating the minds and hearts of the churches.

Decease of Prof. R. H. Hare.

We are informed that Prof. Hare, of Philadelphia, son of that old-time sturdy defender of Spiritualism, the late Prof. Robert Hare, passed from the sphere of mortal activities, on Monday, May 2d, in his 68th year of earth-life.

"He had been ill, or gradually breaking up [writes a correspondent] all winter, but his sickness was not thought to be specially or im-mediately dangerous till a short time before his decease. The immediate cause of his demise was typhold fever, or something of a nature closely allied by symptoms to that malady. He was ready and willing to go, and, indeed, often expressed a desire to pass out from his stricken tenement of flesh if it were consistent with tenement of flesh if it were consistent with God's will.

His cousin, George Hare, Professor of He-brew in the Pennsylvania University, read the Episcopal service over his remains on Thurs-day noon following his decesse, and they were buried beside those of his father and mother in the cemetery of St. James the Less.

whether this is the method by which a desired expression of opinion is usually obtained from religious newspapers, since their editors are only human, after all; but this it makes bold to affirm, "that when the secular press is sub-stantially unanimous in its support of a great intellectual and moral movement, it is because, in its representative capacity, it is so giving volce to the best progressive intelligence of the or changing his individual desire, he abandon-in this interest or in that, however it may be with partisan organs here and there. If so, it asky why the home secretary of the American

Nemoka, Mich.

Note what is said (on eighth page) of the projected Camp-Meeting at this place, Aug. 8d-Sept. 5th.

ET THE SPIRIT MESSAGE DEPARTMENT OPONS with the usual Invocation, Answers to Questions following, in the course of which the Controlling Intelligence treats of the law of "th

MAY 21, 1887.

American Spiritualist Alliance.

The Alliance held, its annual meeting on the 10th inst., and elected the following list of officers to serve during the ensuing year : President-NELSON CROSS.

1st Vice President-E. H. BENN. 2d Vice President-B. F. CETLINSKI. Treasurer-F. S. MAYNARD. Corresponding Secretary-JOHN F. CLARK. Recording Secretary-J. F. JEANERET. Counsellors-MRS. E. A. WELLS, GEORGE H. PERINE, HOBATIO PAGE.

The harmony which pervaded the meeting and the interest manifested were remarkable features and promise well for the future. Several new members were elected, and several important questions entrusted to the consideration of Special Committees.

There is no doubt that the Alliance feels the necessity and importance of organized labor in more than one direction, and that a healthy spirit of activity and zeal appears to animate it. As soon as our means will permit work will go on in earnest.

TO THE SPIRITUALISTS OF THE UNITED STATES. Fall in, all of you, who are desirous of advancing THE CAUSE OF SPIRITUAL TRUTH. Give of your means; give of your knowledge. It is a duty you owe to your fellow beings. You are responsible to humanity for the use of your wealth and of your knowledge.

J. F. JEANEBET, Secretary. 44 Maiden Lane, New York City.

[The Spiritualist papers are requested to popy the above, and aid the enterprise.]

It gives the BANNER great pleasure to publish the above, as the time has evidently come when all true mediumship should be fully sustained, and that which is not true summarily discarded. Therefore it behooves Spiritualist Societies in all parts of the country to join hands with the AMERICAN ALLIANCE, to the land as well as a financial one. The BANNER pledges one hundred dollars to this end. Who will follow its example?

California Camp-Meeting.

Read the official announcement of the Third Annual Gathering (eighth page), which is to occur June 5th-July 4th at Oakland, Cal.

Cotton Mather," by Allen Putnam, Esq., was put in type for this issue, but space failing for the accommodation of the sketch, it will appear next week.

At Rest.

Reference has several times been made in the BAN-NER OF LIGHT columns to the aged mother of J. B. Hatch, Sen .- Conductor of the Shawmut Lyceum-as being one of the very few who remain in earth-life for so long a period as one hundred years. On Tuesday morning, May 10th, she passed to spirit-life from his home in Charlestown District, this city.

Mrs. Rebecca S. Hatch came of good old Cape Cod stock, having been born in the town of Kastham on Dec. 17th, 1786, being thus at the time of her transi-tion from the mortal one hundred years four months and twenty three days old. At an early age she left the maternal home for Boston, and in due course of time was united in marriage to J. B. Hatch. For fitty years she has resided beneath the shade of historio Bunker Hill. She was a woman of clear intellect, and would often talk of Washington and the Revolution. The War of 1812 she was familiar with. The death of Washington she remembered fully. Tor upward of eighty years she was a member of the Methodist church. "Two years ago she was called upon to part with her only sister, who died at the age of eighty-seven years. Previous to that time she had managed her own busi-ness aftairs, and it was with much relactance that she removed from her old homestead. to become a mem-ber of the household of her son. She has passed on to join hands with the loved husband and others who have preceded her. Our correspondent, from whom we glean the facts herein set forth, writes in conclu-sion: "Her passing 'over the river' was to us a lesson. Mrs. Rebecca S. Hatch came of good old Cape Cod

sion

"Her passing 'over the river' was to us a lesson "Her passing 'over the river' was to us a lesson. The night previous, as we sat in her room, she held an audible conversation with her departed loved ones, consequently we were made aware that they were all present to assist her upon her journey. She died as she had lived, a true Obristian woman; and her rela-tions, who represent four distinct generations, feel satisfied that even now, when the world says she is 'dead,' that she is not dead, but has been born into a new life. The funeral services were conducted by 'dead,' that she is not dead, but has been born into a new life. The funeral services were conducted by the Rev. J. H. Fackard of Trinity Church, who in a very feeling manner referred to the long life of the spirit departed. At the close of the services at the house the interment took place at Mt. Auburn, where the remains were placed beside those of the husband and father who crossed the river forty years ago to prepare a mansion for his beloved,"

Christianity as practiced among us, if any one of us knows, as I do, that it is pretty poorly practiced, or if any one of us thinks, as I do, that it is not less questionable than other forms | stitution of human nature." of faith supposed by ignorant persons to be fixed."

The Commencement that called out this present address was the Sixty-fifth of the National Medical College, and its author begins by stating that it means, among other things, that it has taken the medical department of Columbian University more than three-score years to grow wise enough to secure a woman graduate-the one thing needed. In this occasion he seeks simply to find the great moral lesson. After more than half a century, he says, descriptively, the door-bell "rang as if whoever pulled it had a right to the handle." It was the postman, who brought a letter for the Faculty, and that letter was stamped "Public Opinion," and signed "Progress." And "Progress demanded of Prejudice to be informed why in Washington one-half of the population could study medicine and the other half could not have the same privilege; what was the matter with half the people in the city, that they should stand in the way of the other half; and what was the matter with the other half that they should thus be withstood."

Nobody could satisfactorily answer these questions; and then followed a speedy invitation for both halves to come and learn to be doctors, showing that at least one old prejudice had been overcome, and that the Faculty were quick to respond to progress backed by public opinion. Yet no convulsion of nature seems to have ensued in consequence of this admission of women to the College on the same footing as other students. And now Prof. Coues is puzgled to discover why it took so long to abolish this odious, because unjust, discrimination against the sex of woman, in the matter of her acquiring sufficient knowledge to enter one of the professions. "Real knowledge," he says. "is too precious a possession to be reserved for our sex." He proceeds to descant on the knowledge of the construction and working of the natural body we inhabit. Take the bony framework of the body, clothe it with the set of muscles that move it about, furnish it with blood through numberless arteries and veins, supply it with food and air by means of appropriate organs, ventilate and drain it, quicken it with a nervous system, then get into it and keep it in order, and the more intelligently we occupy that habitation the broader and more instruct. ive a world it turns out to be.

"Ask me now," he says, "if woman be not the equal of man in everything, as free as he is to think, speak, act, with every right that is his hers also, and I answer No! These things have never been hers, and never will be so long as there lingers in any community any relic of barbarism to discriminate unjustly against her, one. as every barbarian does ; and all these things

but must make progress in the teeth of every prejudice. Yesterday's most cherished beliefs are buried with yesterday's setting sun, if we are wiser to-day. We of to-day are the heralds of the new dawn, and what we will do to-day, ushers in the morning fair or foul for us every

Such is the line of thought of a brave thinker

"conspiracy" in this case, since it would only too precisely define the character of the movement to which the editor of the Advance has committed himself, namely, "to persecute and prosecute the Andover professors : to proscribe the leading churches and ministers of the denomination in New England: to refuse commissions as foreign missionaries to cultivated and consecrated young men who refuse to ac cept the speculation of the almost indiscriminate perdition of the heathen millions in all the ages; and, if thought necessary, to bring to pass a disastrous schism." This is a good "tit" enough for the Advance's "tat." But it pushes the war into the enemy's country. It charges that the success, so far as it

amounts to that, of the reactionary movement is due to the existence of a board of visitors in the Andover Seminary, and the peculiar formation of the American Board as a close corporation. It asserts that the heresy trial never would have taken place under a different Board of Trustees. The men who compose the boards above-named are described as believing themselves altogether independent of the churches and of public opinion. Their design is to control the churches, not to consult them, and least of all to trust them. They shrink from an open appeal to the judgment of their constituency at large, because in every instance so far they have been disappointed and voted down. They do not want public discussion, which is the reason of their annoyance at the course pursued by the secular press. But that press will continue to speak, and it is now demanding of the Andover visitors their delayed verdict.

Christ and the Angels.

On this subject Rev. Dr. J. P. Newman recently delivered two discourses in Washington, the doctrines contained in which were full of the truths revealed by Spiritualism. He gave a graphic description of the scene on Mount Tabor, when Ohrist was transfigured while passing the night in prayer with Peter, James and John, the light from heaven suddenly shining brightly around them, and the forms of Moses and Elias standing with Ohrist in a halo of glory before the three chosen disciples. Dr. Newman's argument was that, from the appearance of Moses and Elias, persons who have passed from this life are not dead, but have passed into life eternal, and that they constitute a great family in the presence of God the Father. He believed that the world of nature and the world of spirits were closely related. He believed in a future life very near to this one, and right now and for all time. He said that to him there was no death, but the grave is the entrance into life."

God, said Dr. Newman, is most prodigal of life. It is everywhere, in the earth and on the earth, in the ses and above the sea, in the atmosphere or beyond the atmosphere, in the fungus, the diamond and the aurora. Give the satronomer a more powerful telescope, and

raps," and the producing cause of thought; a strong and outspoken communication is then made by Dr. H. F. Gardner concerning the present state of affairs among the disciples of the Spiritualist movement, in which occurs the following sentence, which has no uncertain sound: "To my mind, every true Spiritualist who has received light, consolation and conviction of spirit-power through mediumship, is bound to do his best for the protection of mediums. It seems to me that all of us who have been benefited by the revealments of Spiritualism must find it a duty to stand by the cause, in spite of all obstacles that are brought against us"; Bela Marsh, another veteran in the Spiritualist field of labor in this city, feels called to express his ideas in view of what Dr. Gardner has said : Hannah Beals desires to reach relatives in Concord, N. H.; Julia Hogan would like to commupicate with her mother in Boston : Thomas Mo-Kilvray, of Lewiston, Me., speaks in answer to the request of one in that city who knew him while in mortal life; Mrs. Harriet Jordan of Grand Rapids, Mich., sends love to her friends ; the Spirit Chairman voices a message for Wm. McArthur of New York City; the questions presented at the séance held March 15th are next in order, regarding the character of homes in the spirit-world, the relative position of "the spheres" and the meaning of the term; Stephen M. Roundy speaks to friends in Springfield, Vt., and Elsie Norton, Nashville, Tenn. brings words of cheer to her friends in the South.

HT Murder for opinion's sake is an argument utterly foreign to the true American idea. No matter what differences exist on other phases of the temperance question, there can be but one opinion-that of universal detestation-in regard to the brutal assassinations of Dr. Haddock, Sloux City, Dr. Northup, Haverhill, O., and Editor Gambrell, Jackson, Miss. (all prohibitionist leaders,) because of their conscientious discharge of what they believed to be their duty as citizens.

195 The intercommunion of the two worlds of mortal and spirit-life is to become the foundation belief of humanity-familiarity with

and more are harry in precise proportion to the | who has the courage to stand before others and | what worlds of life he will discover ; give the ! selegraph under water without the sid water

Lake Pleasant.

A permanent post office was opened at this place, May 10th. Letters and other mail matter addressed to parties, "Lake Pleasant, Mass.," will reach their proper destination.

The telegraph office will be established in the near future.

The Lake Pleasant Hotel will be open early in the season, and the indications are quite favorable for a successful session. J. M. Y.

MR. R. H. EDDY, whose reputation as a solicitor of patents was world-wide, and the first who adopted that profession in the United States, was translated to the higher life from his residence in this city on Friday evening of last week, through heart disease. Though sudden the event was not altogether unexpected. Mr. Eddy was a gentleman highly esteemed by all who had the pleasure of his acquaintance; one whose long experience in the business in which he was engaged, familiarity with the intricacies of his profession in this and foreign countries, and reliance placed upon his opinions by the authorities at Washington, rendered his advice and services of inestimable value to a public that will look upon his departure as an irreparable loss. He began life as a civil engineer, and in that capacity surveyed and laid out what was then known as "Noddle's Island," comprising all the territory of what now constitutes Rast Boston .---- The satisfaction of a well-spent life attends his demise; and the consolation that a wellgrounded faith in the nearness of and possible communion with those who are no more visibly present affords, happily remains with the companion of his earthly pilgrimage.

A Good Test of Spirit Identity. To the Editor of the Banner of Light :

Recently I was conversing with a business man who had never bestowed much attention on Spiritualism, but who, I found, was inclined to give it a favorable thought on the ground of what he had received from a private medium not long ago:

He stated that a family in the vicinity of Boston, wealthy, and living a retired life as far as being known as Spiritualists is concerned, had become full believ-

dation belief of humanity — familiarity with which will do more than all else to elevate the human family to a higher and still higher plane throughout all coming generations.
IF Our beautiful religion teaches us something higher and holier than selfishness; and each should exert all the finer faculties of the soul to promote that brotherly kindness whose relign is so much to be desired on earth.
IF The suit against Dr. James A. Bliss, of Boston, has been nol proc'd, t. e., abandoned by the public prosecutor, on the ground that the State had no case against him. This is where we supposed from the first the matter would end.
Edion believes that it will eventually be generation at the matter would end.

MAY 21, 1887.

ALL SORTS OF PARAGRAPHS.

A STRING OF TRIOLETS. NO. VI. I'd a woodcock to-day; I'd & woodcock to-day; Can I have one to-morrow? On its toast the trail lay Of that woodcock to-day; But my reckoaling I pay With a savor of sorrow, I'm so hard up to-day, I can't have one to-morrow, — London Truth.

The corner-stone of the Leland Stanford, Jr., University has been laid at Palo Alto, Cal. The institution is to cost from ten to twenty-five millions of dol-

That sturdy champion of Spiritualism, the BANNER or/LIGHT, is on our exchange table. The Spiritualists of the country have in it one of the best mediums for placing their views before the public. Although we cannot endorse the theories it advocates, its treat-ment of liberalism has at all times been tempered with justice. Like liberal journals, the spiritualistic papers have to contend with unreasoning fanaticism, and should have the hearty support of their friends. We commend the BANNER OF LIGHT to the notice of in-vestigators.—The Independent Pulpit, Waco, Texas, for May.

The People's Palace at Paddington, the extreme eastern end of London, was formally opened on Saturday, May 14th, by Queen Victoria, and the corner-stone of the Technical Schools attached to the palace was laid. On her return to the city the Queen entered the Mansion House for the first time in her life.

Warfare-Corned beef and hard tack.-Morohant

Mrs. Jane Byder, of Orrington, Me., was one hundred and three years old last January, and is not yet helpless from old age. She lives with a son who is seventy-nine years old.

The Boston School Regiment, to the number of twelve hundred, had a grand street parade, and an official review on Boston Common, Friday, May 13th. The streets were thronged by multitudes who wished to see the lads, and ten thousand persons beheld the review afterward-Queen Kapiolani and suite being among the highly interested guests. The BANNER OF LIGHT takes special interest in this affair from the fact that Co. F. Fourth Battalion, was skillfully commanded during the day by Master Harry C. Bradley, the promising son of Shepard H. Bradley, who presides over the destinies of its printing office.

It is, perhaps, as well to bear in mind that the com-plaints of dissatisfaction are sconer and more distinct-ly heard than expressions of content. Discontent is usually active and tends to expression, while satisfac-tion is very frequently passive and plient.—Brad-street's.

Those who by reason of lack of information, or

BANNER OF LIGHT.

tate this course. Mr. Kates hopes to resume weekly Hevements of Medlums and Lecturers. issues in July, and trusts that the interest of the public [Notices for this Department must reach our office by will not only enable him to do so, but to enlarge the onday's mail to insure insertion the same week.] dimensions of the paper. We sincerely wish his antici-

A. E. Tisdale lectured in Providence, R. I., May 1st and 8th; in Troy, N. Y., May 18th, where he will also officiate May 22d and 29th. He is engaged for the Harwich (Mass.) Camp, July 29th and Sist; Onset, August 37th and 28th; Lake Pleasant, August 5th and 7th; Queen City Park, Aug. 30th. He desires engage-ments at other Camps for the first four Sundays in July.

Mary L. French will lecture and give tests in West Groton during the months of June, August, Beptem-ber, October and November. Bhe would like engage-ments to improvise poems or answer sealed leiters from the platform for the camp-meetings. Address box 58, Townsend Harbor, Mass.

35, Townsend Harbor, Mass. Mrs. E. Outler is engaged for the Association at Newark. N. J., until the Camp opens at Parkland, Bucks Co., under the suspices of the First Association of Philadelphia. She is willing to make engagements this fail on reasonable terms for societies as a plat-form test medium and psychometric reader. Her present address is 14 Baldwin street, Newark, N. J. Man Word W. Lord will kneet, Newark, N. J. THE UBUAL WAY.-Omaha domestic-"We want ten pounds sugar, five pounds coffee, eight pounds-" Grootr-"See here, you tell Mr. Blinks I'll not sell another cent's worth to him except for cash." "Cash 7 Why, I've got the money to pay for 'em." "You have?" "Dearle mei I've made a mistake. He told me to go to the other store."-Omaha World. Mrs. Maud E. Lord will journey eastward about July 10th. At last advices she was in Fond du Lao, Wis.

Wis. Dr. H. F. Merrill lectured and gave tests during the months of April and May in Springfield, Sheiburne Falls and South Deerfield; Sunday, May Jöth, he oc-cupled the platform in Clinton, Mass. This closes his Eastern engagements. He will leave for the Facilio coast about May 20th; after this date all let-ters should be addressed: "Carrier Dove Office, 32 Bills street, San Francisco, Cal."

ters should be addressed; "Correr Dove Office, 32 Bills street, San Francisco, Cal." Miss M. T. Shelamar inaugurated the lecture sea-son of the Spiritual Society at Hanson, Mass., Sun-day, May 8th, with two discourses delivered before good audences. The subject of the morning lecture was "The Religion of Humanity"; of the afternoon, "The Midas Touch." May 16th this speaker lectured at Fitchburg in the atternoon upon "Our Posses-sions"-devoting the evening to the answering of questions presented by the audience. Miss Shelhamer will speak at West Duxbury, May 29th. Dr. J. M. Peebles sails the 2d of June on the State Line for Glasgow, Belfast, Liverpool and London. He voyages as the medical adviser of Elder F. W. Evans, who goes in the interest of Land Beform, Vegetarian-ism, Spiritual Shekeriam, etc. Mrs. F. O. Hyzer would like to make engagements with the Spiritualist Societies of New England for the coming summer and early autumn. She intereds to lecture in the West in the later autumn and winter, but would prefer for the present to continue her pub-lic work in the Rast. She is speaking this month for the Conservatory-Hall Society of Spiritualists in Spiritual State, She is of Boston and elsewhere should make it a point to Dring Mrs. Hyzer before them as a speaker. Miss Helen Berry has recently made a brief visit to her friends in Boston-reaching this city on Wednes-

Miss Helen Borry has recently made a brief visit to her friends in Boston-reaching this city on Wednes-day, May 4th, and returning to Philadelphia on Tues-day, the 10th inst.

day, the 10th inst. We are informed that Mrs. Shepard and others will speak in Boston Hall, 176 Tremont street, this city (one flight up), on Sunday morning, May 22d, at 10:30. Sub-ject---'' Materialization: The Rights and Responsibili-tics of its Mediums and its Investigators.'' Mrs. Willis Fletcher has just passed a successful examination at the College of Physicians and Sur-geons.

BODR.

geons. J. W. Fletcher can be engaged for the lecture sca-son in the New England States only. He will not ac-cept any Camp Meeting engagements. Mr. Fletcher lectures before the Phenomena Association, Boston, on Bunday afternoon and evening bext—the afternoon lec-ture in Berkeley Hall having for its subject: "Devils, Past and Present." Mr. Fletcher will speak at the same place on May 29th.

ALLEN PUTNAM, ESQ., will answer calls to lecture to attend funerals. Address him No. 670 Tremont

The Banner of Light

Circulates largely all over the civilized world, and is therefore a capital avenue wherein merchants can advertise their goods to a far greater advantage than they can in the daily press, which is scanned but for a moment and then castaside. Our terms are moderate. It should be constantly borne in mind that " printers' ink" is a potent factor in all legitimate enterprises.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously save much trouble, and possibly loss of a paper or two, by sending in the money for re-newal before the expiration of their present Morse. renewed. Subscribers intending to renew will

Subscriptions Received at this Office

FOR FACTS, A Monthly Magasine, Published in Boston. Peryesr, \$1,00, BUCHANAN'S JOURNAL OF MAN. Monthly, Published at Boston, \$1,00 per year, HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine, Published monthly in New York, \$1,00 per year.

peryear. THE SPIRITUAL OFFERING. Published weekly in Ot-tunna, lowa, by D. M. and N. P. Fox. Peryear, \$2.00, THE OLIVE BRANCH. Published monthly in Utics, N. Y.

THE OLIVE BEANOH, Published monthly in Utics, N.Y. #1,00 per sannum. THE CARRIER DOWE. An Illustrated Monthly Magazine, containing Portraits and Biographical Exectes of Mo-diums and Spiritual Workers. Fublished in Oakland, Cal. #2.60 per year. BELIGIO-FHILOSOPHICAL JOURNAL. Published week-iy at Unicago, NII. Per year, \$2,60 six months, \$1,25. LIGHT: A journalisviced to the Highest Interest of Hu-manity, both Here and Hereafter. London, Eng. Price

manity, both Here and Hereafter. London, Eng. Price \$3,00 per year. THE MEDIUM AND DAYBHEAK: A Weekly Journal de-voted to Bpiritualism. London, Eng. Price \$2,00 per year, postage 50 cents. THE THROSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per

India, and sont direct from India to subscribers. \$5,00 per annum.
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 THE EGOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Hoston, Per year, \$1,50.

BATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 18 M. on Saturday, a week in advance of the date where-on they are to appear.

A Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in ex-cess of the regular rates. Electrotypes of pure type matter will inot be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honsely of the many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. You advertising columns, We request patrons to notify us premptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M. Ja1

Dr. F. L. H. Willis may be addressed un-til further notice, 123 Amity st., Brooklyn, N. Y. Ap2 13w* Ap2

Dr. Jas. V. Mansfield, at 28 Dartmonth street, Boston, answers sealed letters. Terms 22 and 100 postage. 4W* My21 \$3, and 10c. postage.

Consumption Surely Cured.

To THE EDITOR— Please inform your readers that I have a posi-tive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently curred. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully.

Respectfully, DR. T. A. SLOUUM, 181 Pearl St., New York. 26w*

R. W. Flint, 133 West 36th street, New York, answers sealed letters. Torms, \$2,00. My14 4w*

To Foreign Subscribers the subscription price of the BANMER OF LIGHT is \$3,50 per year, er \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New

Now on Sale. The Grandest Spiritual Work Ever Published Voices from Many Hill-Tops-

-Echoes from Many Valleys:

6

Experiences of the Spirits Eon and Eona In Earth-Life and Spirit-Spheres:

In Ages Past; In the Long, Long Ago; and their Many In-carnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eona to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to carth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

It has 650 large-sized pages, is elegantly bound in fine English cloth, has bevoled boards and glit top. Will be sont by mail on receipt of \$2,50, Bend amount in Money Order or Registered Letter.

Cataloguos, giving content very one, Please send your name and address, Address all letters JOHN B. FAYETTE, Oswego, R. Y, Catalogues, giving contents of the Book, mailed free to

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It is being cured every day by the use of "Dr. Sykes" Sure Cure." If you will write to us, and mention this paper, we will send a book, without charge, containing ample proofs that above claim is true.

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5 Lakeside Building, Chicago.

UNANSWERABLE LOGIC: SPIRITUAL DISCOURSES.

GIVEN THROUGH THE MEDIUMSHIP OF

THOMAS GALES FORSTER.

These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Chris-tianity.

The arguments in support of a natural religion are strong and impregnable to all assaults that may be leveled against them, and commend themselves, by their reasonableness. to the common-sense understanding of every honest-minded person. The views presented of a future life-the undeniable proofs given of the reality, naturalness and immor-tality of that life-will be consolatory to those who mourn the seeming loss of ffiends, and inspire them with courage to meet the trials and duties that attend their present form of existence. The thousands who have listened to the elequent dis-courses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exalted spiritguides, might be put in a form available for the enlightenent of the world of mankind now and in future years, will welcome this volume with heartfelt gratitude. The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic."

street, Boston, Mass.

tion is very frequently passive and glient...Drad.
 there who by reason of lack of information, or from any other cause, are again circulating the report.
 the boundsy deraid of Anburn, N. Y., recent.
 the statement will be any more.
 of this paper, but needer with the business department.
 of this paper, but needer with the business.
 Zuluand has been formally proclaimed a British possession. Missionaries, rum and guppowder did the bounded assertion?
 The Washington monument at Washington is being cost.
 The Washington monument at Washington is being cost.
 The Washington monument at Washington is being cost.
 Work, May 11th - a numerous face of steamise been forced of the medium or on the invisible and related.
 Germany says "No" to an invitation to participate in the farse State.
 With a fumerous face of steamise being employed in the marge is a of to an ope or or state.
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pations may be fully realized, and that his Light may

continue to shine until the entire South shall be illu-

According to the British Chancellor of the Excheq-

uer there are ninety-five persons in England with an

income of over \$300,000, or about \$30 an hour. Yet it

is said that these very wealthy people are really poor.

Their responsibilities are always involving them in

expenditures which it is difficult for them to meet.

Little May was full of excitement one Monday morn-

ing: "Ohl teacher," she said, " we're going to have a Sunday-school picnic; and the fare is real low, so

everybody can go: idiots forty cents and children half

Measure thy life by loss instead of gain; Not by the wine drunk, but the wine poured forth; For love's strength standeth in love's sacrifice; And whose suffers most hath most to give." -" Ugo Bassi's Sermon in the Hospital."-Mrs. Ham-ilion King.

Although the work of emancipation has been going

on in Brazil since 1871, it appears that there are still about one million three hundred and thirty thousand

slaves in that country. In the past twelve years about

fifteen thousand persons have been freed annually. This rate is so slow that the act of manumission has

been changed so that it is expected slavery will dis-

HARD TO PLHASE. - Clothier's Salesman.-" You come here and get a complete suif for ten dollars; you take it home, keep it for two weeks, you bring it back, and get your money again! What more do you want?" Customer.-. "My car fare."

[From London Light of April 30th, 1887.]

The Banner of Light.

The first number we open is full of another

'exposure" of two mediums, Mrs. E. A. Wells and Mrs. H. V. Ross. Challenges, it seems,

have been made to these mediums to produce

their results under conditions prescribed for

them by persons who believe them to be frauds.

No good can come of such contests; and the

They manage their wealth, but do not enjoy it.

Fiint-locks-A miser's hair.-Texas Siftings.

minated by its cheering rays.

price. Won't you go?"

appear in about thirteen years.

He will be seventy-seven years of age next July.

After writing sentences one day, the scholars ex-changed work for correction. A small boy marked an error, and then at, the foot of the paper made the fol-lowing explanatory note :"He did n't begin Massy-chewsits with a caterpillar."-Harper's Bazar.

The French republic has just sold off crown jewels to the amount of 1.672.000 francs.

> THE MODERN HIAWATHA. THE MODERN HIAWATHA. He killed the noble Mudjokivis, With the skin he made him mittens, Made them with the fur side inside, Made them with the skin side outside; He, to get the cold side outside, Put the inside skin outside; He, to get the cold side outside, Put the warm side fur side inside; That's why he put the fur side inside, Why he put the skin side outside, Why he turned them inside outside. — Chicago Tribu -Chicago Tribune

The "blue laws" were even more rigidly enforced last Sunday in New York than on the 8th inst. Thousands of people from that city, the Germans especially, crowded the ferry boats for Newark, N. J. A few side doors in Gotham were open, in consequence of which sixty-five arrests were made.

An English surgeon says that people who use rocking-chairs the most get deaf the soonest. Rocking also hurts the eyes, and makes people near-sighted.

The American ship Charles H. Marshall, which cleared from London December 5th for Philadelphia or New York with twenty three men, is given up for

Barthquake shocks have been felt at Smyrna of late.

On dit that when a millionaire tanner of Buffalo took his wife around to look at a \$100,000 residence which he recently bought, her only criticism was that If she lived there she was afraid she "would have to keep a girl."

- Lysander Spooner, the well-known reformer, passed to spirit-life May 14th, aged seventy-nine years. The Boston Herald prophesics truly when it says : " In the coming years there will be a growing interest in his works and a wider acceptance of his method of determining all questions by the standard of absolute justice."

A wonderful map of the lieavens is in process of preparation by international astronomers. It will be composed of from eighteen hundred to two thousand sheets, and will give exact impressions of all the groups of stars, 100,000,000 of which, according to statistics complied, exist in the firmament.

A physician, noticing a lady reading "Twelfth Night," said: "When Shakspeare wrote about . Patience on a monument,' did he mean doctors' pa tients ?" "No," she replied promptly, "you don't find them on monuments, but under them."

In 1819 the Atlantio was first crossed by a ship using steam. This was the Savannah, of three hundred and eighty tons, launched at Corlear's Hook, New York, August 22d, 1618.

Light for Thinkers (Chattanoogs, Tenn.) in its issue of May 14th; announces the withdrawal of its former publisher, Mr. A. C. Ladd, and that the editor, Mr. G. Publisher, Mr. A. C. Ladd, and mat the entor, mr. C. W. Kates, assumes, in raddition to his previous re-sponsibility, that of its publication, which for a time will be formightly instead of weakly as hitherto. Phone is assumed by regulity mouse of his time, and matter secondary encourses by assumed by the second matter secondary encourses by assumed by an and

years to make itself seriously felt. Events move rapidly nowadays. It is the epoch of the railway and the electric telegraph, of the ocean steamer and the oheap press, and still more, it is the day of free-thought and outspoken utter-ance. "May knowledge grow from more to more i" more !"

Festival for the Benefit of Children's Progressive Lyceum No. 1, of Boston.

As previously announced, Mrs. W. S. Butler purposes to give under her direction, on the afternoon and evening of May 27th-aided by a competent committee-a Grand May Festival at Berkeley Hall, Boston. The appointments of this hall are elegant, and Howard Richardson's celebrated Orchestra will furnish the music.

The services of Messrs. Joseph D. Stiles. J Wm. Fletcher, John Slater and others have been secured. Mrs. Rose Shepard Lillie will open the afternoon meeting with a poem for

open the afternoon meeting with a poem for the children. The entertainment will begin shortly after one o'chock; the first part to consist of read-ings and recitations, vocal and instrumental music. A large number of young misses will participate in Spanish and other fancy dances; the afternoon entertainment to conclude with a grand dance for the children. Supper will be served between the two ses-sions—tickets for same being placed at fifteen centa.

The exercises of the evening will open with a grand entertainment, followed by fancy dances by the children, to conclude with a Grand Ball for adults until 2 A. M. Tickets for afternoon and evening, admitting to both sessions, 25 cents.

All receipts above expenses go to ald the Children's Progressive Lyceum. Mrs. Butler earnestly desires all Spiritualist Societies in Boston and violnity to cooperate with her in making this Festival a grand suc-3888.

COMMITTEE: Mr. B. P. Weaver; F. B. Wood-bury; Sidney Whitney; W. F. Falls; Mr. Geo. LeClaire; Mr. J. M. Foster; Mrs. W. S. Butler; Mrs. W. F. Falls; Miss Lucette Webster; Mrs. Lizzie Clapp; Mr. Geo. LeClaire (special on music); Miss Lucette Webster (special on lit-erary argulas). erary exercises).

TWO INTERESTING AUTOGRAPHS .- The Berlin Tageblatt says : A young lady having asked Moltke and Bismarck to favor her with a few words in her

album, the former wrote : album, the former wrote : Lfige vergeht, Wahrheit besteht. V. Molzam, Feldmarschall. To which the Chancellor at once added :

Which the chancelof as the entry welt Wohl weles ich, dass in jener Welt Die Wahrheit steis den Sieg behalt : Doch gegen Litze dieses Lobens Kampit ein Feldmarschall selbst vergebens. V. BisMABOR, Reichskamsler.

A writer in the Philadelphia Press gives the follow

"Lies pass away ; truth lives for aye. Bismarok's K

rok's i In fonder world, fall well I know Trath will at has the victory gpin i Dui I painet the fast told here below A format of even will fight in ward

Horsford's Acid Phesephate. Howarc of Imitations. Imitations Mid counterfelts have again appeared. He sure that the word "Honsrond's" is on the wrapper. None are remuine without it.

subscription. It is the earnest desire of th publishers to give the BANNER OF LIGHT the oirculation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH. Publishers. the work.

EF Colby & Rich, the original publishers, have now on sale at the Banner of Light Book-store the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sar-gent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the desthbed of this dis-timulated most litization and spiritual scient as it was almost from the destribed of this dis-tinguished poet, *litterateur* and spiritual scien-tist, to the world of readers, it must ever seem to those who knew him as his last word of en-couragement in the mortal to his co-laborers for truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading and a deeper and more profound appreciation on the part of the public generally.

25 Prof. Phelps, of Andover, having endeav "For Prof. Phelps, of Andover, having endeav-ored to inaugurate a new crusade on the old-time "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCHAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-ton baya it on sale. ton, have it on sale.

19 The friends of the late Edward S. Wheelr—and they are numerous all over the country -should circulate freely the Sketch of his Life, -should circulate freely the Sacton of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

BC Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth centry. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

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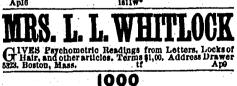
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All express as much of truth as they porceive-no more.
 It is our earnest desire that those who may recegnize the measures of their splitt-friends will verify them by informing us of the fact for publication.
 All express as much of truth as they porceive we solicit form to be an expression of the fact for publication.
 All expression of the fact for publication of the fact for th

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

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Report of Public Seance held March 11th, 1887. Invocation.

Report of Public Séance held March 11th, 1887. **Envocation.** Ohi thou Omnipotent, Eternal Spirit, we seek thy presence, we bow beneath thy law. Not in the spirit of awe, inspired by terror, do we approach thee at this hour, but rather with a degree of reverential love which bespeaks the fillal trust of the child seeking its beloved parent. So we would come to thee at this time, oh i our Father, recognizing our relationship to thee, realizing that thou art indeed the tender shep-berd, the true friend, the loving and eternal guide. From thy hand we would receive the bounties which thou bast to bestow; from that grand source we would gather up the great lessons and blessings of truth and of wisdom which can come only from thee; and oh we seek inspiration from heavenly worlds that will bring our spirits up to a higher conception of life and cause us to make a grander effort to do well and to de-serve thy approval. — Oh thou who at the friend of all humanity, we ask that thy angel ones may receive strength and power to go forth unito every home, seeking every heart that imporance, we beseech thee, that degree of strength, of consolation and of light which shall draw them up to higher planes, to lottier attainments. We would come into communion with thy blessed ones, to the-end that the Spirit of Truth may be spread broadcast, that the side one aris of great price may be given to the needy, to those who seek, that all may behold thy giory and the love of thy angels, from day to day and forevermore.

Questions and Answers. CONTROLLING SPIRIT .- Your questions are

CONTROLLING SPIRIT.- LOUR QUESTIONS ARE now in order, Mr. Chairman. QUES.-[By Edwin Cheney.] By what law are raps audible to the human ear given by unseen forces upon ponderable objects?

Ars.-Usually these raps are produced by un-seen intelligences utilizing the superabundant electrical force of some human instrumentality, either in the apartment from whence the sounds proceed, or within the house or building. We know that there have been occasions where raps and other physical movements have been made in untenanted buildings, in which there has been no human creature, so far as could be discerned by mortal eye. In such onses as this, the disturbances are usually made by more than one unseen intelligence, by a united band of spirits, who have not only gath-ered certain electrical forces from the atmosphere, but who have also the power of making physical demonstrations through the super-abundance of their own electro-magnetism. A physical medium is one who possesses within himself a surplus of that peculiar electrical himself a surplus of that peculiar electrical aura which accompanies great vitality, or what is called animal spirits. Such a nature gives forthe preponderance of this aura, which is caught up and utilized by attendant spirits, and by the agency of which they are enabled to make their presence known to the outward understanding of the children of earth. Q,--[By Mrs. H. N. Hamilton.] What is life, and what produces thought? A,--Life is, to our mind, that principle which makes up animation, consciousness and intelli-

makes up animation, consciousness and intelli-gence of being. You may say: "But there are forms or manifestations of life which seem to exhibit no signs of consciousness or intelli-gence." And we reply: There is no form or manifestation of life, in any department of spirit WIRL DOSSES gree of animation. The very atoms within the rock are animated, constantly changing, exhib-iting activity, although unseen by mortal periting activity, although unseen by mortal per-ception; and so with all things : every object is permeated by the life-principle, the great mov-ing force of spirit which governs the universe. Life to us is the principle or essence of all being, that which is drawn from the great source and centre of all intelligence. When a man can explain what life really is, to the comman can explain what life really is, to the com-prebension of himself and his fellows, he will be able to clearly define God. Thought we consider to be the essence or the principle which manifests itself through the operations of mind. It is intelligence, it is that which, al-though undefinable to the finite spirit, yet con-tains within itself all the possibilities of ex-pression, all the realm of ideas. Thought, man-ifesting itself through the operations of mind, becomes to you something comprehensible; but take it away from the brain, the cranial power, and gaze upon it in an abstract way, and science will say to you, thought is itself a great atmosphere, a principle, an essence breathed into the life of man, infiltrating his entire being, the soul, the source of all intelentire being, the soul, the source of all intel-ligence, of all mental power, a part and portion of the Infinite himself.

ment as unworthy of our confidence. But after all it seems best to wait a little and give the spirit-world a chance to explain itself, or even if that is not done, to give the medium the benefit of the doubt until further evidence is brought that he or she is an unconscionable trickster or fraud. Well, I came here partly because I wanted to express myself on these matters, and partly be-

cause I wished to give encouragement to my friends. I have been close to one this very day, who seems to shrink back from the work put before him, and yet he has been called to be a standard bearer of this great and noble truth called Spiritualism. He has been placed in a high and important position by the pow-

truth called Spirituation. It is the bear placed in a high and important position by the pow-ersabove. He feels weak and in need of out-side assistance at this time, and I thought I would step around and give him a few words of cheer and tell him the struggle is not to be such a fierce one as he dreads, because it leads on-ward to a victory for truth and a glorious end for all true and faithful workers. I bring encouragement to all mediums who are brave and are trying to be wise, and wish to obsy the dictates of their spirit guides, what-ever the result. It seems to me that as long as they are faithful and honest they will merit and receive the protection and help of good souls on both sides of life. And to those who have gathered in our fold for the purpose of making money or popularity out of it, who have no conscientious desires to spread the truth, but are looking only for their own selfish per-sonal grandeur, I say: Beware I The day is not far distant when the cloaks will be stripped from their backs, and they will be shown up

not far distant when the cloaks will be stripped from their backs, and they will be shown up in their true condition. Those who are really impostors and come to us seeking assistance and protection, feigning to be that which they are not, will, I know, be hunted down and sent forth, not by those who, in their own opin-ion, are best qualified to search out the evil things, but by the spirits of light themselves, for there are hosts of good and wise spirits who are determined that there shall not be "wolves in sheep's clothing" going around "seeking whom they may devour," under a gentle, ten-der guise. der guise. I speak plainly, for I always did so, and I wish

it to be understood that this thing is a fore-gone conclusion; the truth will triumph, and those who are honest, sincere and brave will find protection and assistance, but those who are tricky and without conscience will be swept aside without computction by good spirits who come from another life to bless

[To the Chairman :] Well, my friend, I am glad tomeet you. Henry F. Gardner.

Bela Marsh.

I don't know, Mr. Chairman, as you care to hear from an old pioneer. In listening to my old friend Gardner, I felt that I, too, would like to say a few words, not of condemnation or approval of any one, for as I see things each one is trying to do about as he or she knows best, al

though there is no doubt of many being in such a condition of mind and of development as not to draw the straight line between honor and er-ror; yet I den't know but what they are doing as well as they know how. It seems to me they are objects for education and compassion, and need to be looked after a little. I don't want to keep them here in our ranks, or anywhere else when they are doing wrong—when they are imposing upon honest people; but I think they will be taken care of and made to come up to a higher condition through some wise means or

other. I am here not to speak of these things especially, but to send greeting and love and en-couraging thoughts to friends who are yet on earth. I maintain a warm interest in those whom I associated with in years past. I look whom 1 associated with in years past. 1100k upon their welfare almost as my own, rejoicing when it is prosperous and feeling sad with them when adversity comes. I have a kindly feeling for all, and it seems to me that I may perhaps be of some use in trying to assist the spirits of those who are bowed down through some mis-fortune to look upon life with a more hopeful glance and reach out for something better than they have known.

glance and reach out for something better than they have known. I wish my friends to know that Spiritualism is as dear to my heart as ever; that I am proud to be called a Spiritualist; and in coming back from the other life I hold my head as bigh among those who are known as followers of our cause as I would among the most learned and disgrace to be called a Spiritualist—it is some-thing of an honor—and when each one who ao-cepts this philosophy, and believes in spirit bear the inspection of the world, and conducts himself toward his neighbor so as to be looked upon with love, and not with condemnation, we shall find Spiritualism still holding a high we shall find Spiritualism still holding a high and honorable place in the world. Spiritualism is of great value to every indi vidual; it teaches immortality and love; i comes to preach subvation for all mankind. But those who study and accept it should make their personal lives so pure and correct that all may see what Spiritualism has done for them, and in that way they will show that Spiritualism is something to be commended by those who do not understand its claims. Well, I find myself preaching a little after all. That is not my object in coming, but only to send love to friends and relatives, and assure them that a circle of warm hearts on the other side send greetings, and that they are happy and well satisfied with the condition of things. You knew me, sir, I believe, as Bela Marsh.

presence, or if not that, at least to bring her some little consolations and comfort in her daily life.

iome little consolations and comfort in her daily life. I am not, learned; I cannot speak in the pol-ished way that many do; I was a humble sew-ing-giri, trying to do the best I could while here; but sickness came upon me, and for some time I was weak and miserable, until death took me out of the body. My mother felt so badly that it kept me around here for some time, and I could not get away from her and her shadows; nor did I wish to, because I felt that I must do all I could to ease her sorrow. After a while I felt that which bound me growing weaker, and I turned from the earthly condition to the spirit-world, where I found a pleasant home and many kind friends who smiled upon me. They have helped me to un-derstand life better than I did here, and I am grateful for what I have found. I speak these things because my mother may learn of my re-turn and become interested, and perhaps it will help her to bear the burdens of life. Some-time I hope to come to her in a private way, and grateful hopes to come to her in a private way. time I hope to come to her in a private way, and speak of the past, and of the friends I have known. I send my love to them all, and they have my best wishes. My mother lives in Bos-ton, at the North End.

Thomas McKilvray.

I have a friend, Mr. Chairman, in Lewiston, Me., who reads your paper, and has called upon me to speak to him through this channel. It has not been a recent call, but one of long standing. I have tried a good many times to respond to it, without success, and to-day I am almost surprised that I am able to speak. I was anxious to reach Charles and tell him that in my ophion what he has hean doing has

that in my opinion what he has been doing has been for the best-a wise movement, as I under-stand it. I know he has not had the approval of certain members of his family, but that is because they cannot see things as he does, or as I do from the spirit side. Looking into his mind, and knowing its action. I can realize the end toward which my friend locks, and I think his family and circle of acquaintances will by-and-bye admit that I was right after all. I come here to give this word of encouragement be-cause it is sorely needed, and it should have been given long ago had I had the power to speal

It will be a great favor to me if my friend Charles will send word to my own particular family that I have returned from the spirit-life, family that I have returned from the spirit-life, and am seeking an interview with them. I have some private information to give which will be of interest to certain parties on earth, and which I think is important. It concerns mate-rial affairs. Some might say I should not be interested in such things, now that I am out of the body, but whatever concerns my friends or my family is of interest to me. Whatever prom-ises to advance their prosperity calls my atten-tion: and if anything threatens them with adtion; and if anything threatens them with ad-versity, I am ready to try and avert it. Per-haps my friends will understand to what I re-fer, and I think they will. I don't know how they will manage to find an

I don't know how they will manage to find an avenue for me to reach them, but certainly they would not wish me to speak of matters in public which are of personal interest alone, and if they desire to know what I know they will have to help me in giving the information in such ways as will be unknown to the world. Now, my friend Charles, do not get discour-aged; hold fast to that which you have in hand; it is all right, and will prove so to you. You have sacrificed a great deal in this work, and you may be called upon to yield up more; but be firm, and do as you feel best; I know you will be sustained. I send my greeting and re-gards to your family, and I would like to have them know what I know of the spirit-life; but them know what I know of the spirit-life; but although they do not receive it at present, some-time I think the light will come to them, and it will flood their souls with a new joy. I thank you, Mr. Chairman, for permitting me to speak. I am Thomas McKilvray.

Mrs. Harriet Jordan.

Will you please report for me, Mr. Chairman, that Harriet Jordan, of Grand Rapids, Michi-gan, sends her love to her friends? I come now from the spirit-world, but I feel more at home in Grand Rapids than in any other place on earth, and so, in coming back, I claim to be from that locality. I have a son and other rela-tives who are engaged in earthly things, and they do not know that spirits can some and watch over them and really understand what

alize that his mother is close beside him and watching the interests of his little family. I alize have many times seen and tried to influence the little child that he calls his own. I know she is mediumistic, that she has wonderful pow-ers, and if she is well cared for and shielded from the outside world she may make a reliable medium for the spirit-world. Perhaps my son will not wish this, because he does not undersand what it is to be a faithful, honest worker for the angels; but when he knows that it is for the angels; but when he knows that it is a means of communication between loving hearts and the means of proving to the world the immortality of the soul, he will perhaps be ready and willing that his child should culti-vate the mediumistic powers that are within

unfoldment. This is, in reality, what we should call the sphere-life of the spirit. One spirit comes close to your mortal organism and is somewhat of the earth earthy; his sphere is a limited one, but it is also somewhat dark and forbidding. Another spirit approaches you and stands close by your side; his sphere is of a higher quality; his mind has been enlarged by much study; he has profited by the disci-pline of life; he is an advanced intelligence. The two spheres of the separate spirits do not mingle. and yet you may be brought into commingle, and yet you may be brought into com-munication and contact with both these intel ligences within the same moment of time. The first spirit who is undeveloped in mental, moral and spiritual faculties may suddenly or slowly, as the case may be, become conscious of his condition and desire to enter new fields of learning and of experience. He sets to work to study the best means of reaching these ends, and in so doing somes within avenues which open to him lines of progress and spiritual growth. Under the discipline which is brought to the spirit he changes his sphere, enters one that is more spirit that is more enlarged, more pure, more spirit ual, yet he may not have changed locality. The higher, more exalted spirit who addresses you may also change his sphere, leading the way to that other one by his side, to whom he serves as a teacher and guide, the one dwelling in the sphere of knowledge or of wisdom, while the other tremblingly follows, seeking to un-derstand and to attain the same sphere which the first has gained.

the first has gained. Now, your correspondent asks: "In chang-ing spheres does the spirit take his home with him, or does he simply pass from one condition of spiritual unfoldment to another?" You are of spiritual unfoldment to another?" You are brought in contact with certain other spirits who declare that they have changed their spheres, but they do not recognize this term in the same light as do the spirits who have before communicated with you. These latter intelli-gences have, in reality, changed their spiritual location; they have ascended or passed on from one department of the spirit world to another. They do not take their habitation with them, but they may take all that goes to form a con-genial home with them ; that is, the associa-tion, the companionship, the love of their friends, that which has made home and heaven to them, may go with these ascending spirits, but the outward habitation will drop away as a garment which one has discarded may drop away from the form, leaving the figure to take up other robes for its utilization. As the soul advances to higher departments or other worlds in the spiritual kingdom it gathers to itself new elements and constructs new homes, new hab-itations, for its enjoyment and usefulness.

Stephen M. Roundy.

It gives me great pleasure, Mr. Chairman, to have the privilege of speaking from your plat-form. I am in harmony with spiritual ideas, and with the dissemination of Spiritualism. What is brought to earth through that ohannel by way of evidence-testimony-concerning the immortality of the soul, and given to the senses in the phenomenal realm, seems to me to be just that which is best adapted to the under-standing of mortals, and which will best lead standing of mortals, and which will best lead them out of the darkness of error and igno-rance into the light of a natural conception of

kindred souls, and as I sought to be a humble worker in the cause while on earth, still I strive worker in the cause while on earth, still I strive to do my part and my duty in this connection on the other side. I should not, perhaps, have attempted to speak here to-day had not I felt an inward calling from a friend who, for many years, was near and dear to me. Lately I have strongly felt that he wished to hear from me, that from his soul to mine went forth pleadings and call-ings to which I must give response. The years have been falling upon him, bring-ing a weight of care; he feels the vital force of the body lessening week after week, and he does not find that strength and support from earth which his spirit craves, so to me, as to one of his friends who understood and loved one of his friends who understood and loved him, he sends out a spiritual call, and I return here to give him cheer and encouragement, and to tell my friend that it will not be long before he passes over into the spirit-world. He has, he passes over into the spirit-world. He has, in times past, given me a word of oheer and a helping hand. This I appreciate, and remem-ber with a grateful heart. To day I return from the spirit-world to bestow the same kind-ness upon him which in days past, when Spirit-ness upon him which in days past, when Spirit-ness upon bim which in days past, when Spiritness upon him which in days past, when opiri-ualism was unpopular and was scorned by the world, he gave to me. When I stood forth to do my part in making it appear respectable, in giving it a claim upon the hearts of humanity, he brought to me much of comfort and cheer which I should not have had without his assistance This friend will, I know, see the words that I speak when they appear in your columns, and I believe they will be welcome to him. When he understands that I have listened to his call, that I have seen the influence go forth from his heart, reaching out to friends in the spirit, calling to them for the consolation and sym-pathy that he does not receive on earth, I know he will be glad that I have responded, and it will also be grateful to me to reach him in this way.

r ture, while their furnishing or adornment is such as will delight every spiritual sense of their inmates. Mortals have come to contem-plate the thought of a spirit home as something intangible, vague, unsubstantial, while in re-ality the habitation of a spiritualized being, who has parted with its covering of flesh, is such as presents the most substantial and solid enjoyment to those who cocupy it. Q.-Spirits are said to be continually entering higher spheres : do they take their homes with them, or is it simply a progression of the soul or mind? A.-Some spirits, in returning to you through the agency of media, may proclaim that they have recently passed into another sphere, and yet those spirits the ascension of the spirit-world. With these spirits the ascension of the sphere, so called, is merely the ascension of the spiritual, the inner part of their nature, to higher dogrees of understanding and of mental unfoldment. This is, in reality, what weshould call the sphere-life of the spirit. One spirit comes close to your mortal organism aud is

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 15, -Jane Barstow; George Molntyre; Ernestine Clapp; Amos Harvey; Elizabeth Ourtis. March 18, -George E. Cumminge; Freeman H. Gufney; Annie Childs; Jonathan Pierce; Katle B, Robinson; Jo-soph Ludlow; Roste, to Mrs. Stuart-Richings. Ann

THE MESSAGES GIVEN As per dates will appear in due course. May 6.-George B. Brown; Charles Banks; Barah Wood; obert Burgess; Ruth Parker; Mattle E. Smith; Georgie Robert Burgess; Ruth Farker; Harro I. Barry, Governo MoLellan, May 10. – George Denney; Mary Ann Lyman; Lucy Wheeler; John Harding; Botsey Wilder; J. Emery Wil-

Verifications of Spirit-Messages.

LIZZIE FLORENCE HATCH. To the Editor of the Banner of Light :

In your issue under date of March 19th is a most characteristic and convincing communication given by my "spirit-daughter," LIZZIE FLORENCE. To give a corroborative evidence of that message is a duty I owe to Miss Shelhamer, through whom so many beautiful and loving words of cheer and remembrance have been sent by friends that have passed from this "to the real life" to their loved ones left behind. And I also feel that it is a duty I owe you and your most excellent paper, in sending forth each week many like measures to give obser to those who sunpose that their lost ones cannot return-also happiness to the spirits in being able to come en rapport with earthly friends.

In this communication you must allow me to make amends for my long delay in not forwarding due acknowledgment of that beautiful and truthful message given by Lizzle Florence in your issue under date of Aug. 4th, 1883. At that time its purport was not fully understood, although thought beautiful; but it was more especially due to the fact that about that date my wife and I had a short time previously been brought before the public unpleasantly, by trying to defend a truthful medium, when sitting under harmonious conditions, and endeavoring to state the consequences that would inevitably eventuate when those conditions were destroyed.

In the communication of Aug. 4th, '83, Lizzie's spirit speaks especially of that medium : " In need of all the strength and magnetism she can obtain." She speaks of her devoted love of her parents and the assurances of greater manifestations to be shown them; all of which have been fulfilled, and her beautiful spirit, returning in form, has confirmed that message. In confirmation of the one published on March 19th inst., where the spirit speaks of not confining herself to any one medium, I will state that I have received messages and mementoes sent by her in materialized form, from many distant places. In the spring of 1884 a fresh "calla llly" and leaf were sent me, which the spirit gave to Judge Nelson Cross, and which she seemingly plucked in the air, in the presence of a large circle, with a request that it be given to her loved mother, who was very soon to join her as a co-worker in spirit-life. This was at a séance in Providence, R. and since the transition of the mother I have received a piece of lace woven by her in the presence a friend, while attending a materializing seance in San Francisco, Cal., and which she requested him to send, together with a loving message from the spiritmother to me. The above incidents are mentioned to confirm what the spirit stated in that communication. Lizzie Florence is and has been an active spiritworker. I know and have been told of many errands of mercy that her spirit has been engaged in, both for spirits and mortals. Among the many inquiries made by us of her spirit was this :

"Could your life have been saved if we had known your condition earlier, and sent you to a warmer climate sooner?

Henry F. Gardner.

The friction and the agitations that are tak-ing place in our midst, Wilson, seem to draw me here, and to give me an opportunity for

me here, and to give me an opportunity for speaking again to those friends whom I have still on earth. Now, I feel friendly to a great many people whom I have never seen, for I have felt the in-fluence of friendship coming out to me from their minds. They have heard of me in the past, and they have been in sympathy with my ideas, so this feeling that goes out from them reaches me in the spirit-world, and I come back calling them my friends.

I am watching the movements of Spiritualism, and looking to see in what they will result. It seems to me there never was so much confu-sion in our ranks as at the present time; but we are old warriors, and we can afford to meet the battles, and fight them well, if necessary. I don't think one of us will shrink from what

I don't think one of us will shrink from what is before us, but each one has his own interests and his own prejudices, and of course each one will fight on the side which he feels to be right. I have lately seen a few of my friends very much concerned in relation to what seems to be an issue between mediumship and its op-posers. I give the world oredit for wanting to find out the truth. I don't believe any man will be so foolish as to desire to obscure the truth because if it shines forth it is going to overturn some of his own pet ideas and opin-ions. It don't seem to me that any honest man would pursue such a course; so we'll give them

ions. If don't seem to me that any honest man would pursue such a course; so we'll give them credit for wanting to find the truth, and fight-ing for it. To my mind, every true Spiritualist, who has inceived light, consolation and conviction of apirit power through mediumship, is bound to do his best for the protection of mediums. It seems to me that all of us who have been bene-fited by the revealments of Spiritualism must find it a durk to stand by the cause the mole of

fited by the revealments of Spiritdallam must find it a duty to stand by the cause, in spite of all obstacles that are brought against us. But I don't mean to defend fraud. I would be the first to forret it out, and overthrow it, if I had asuspicion of its existence. I know very well there is a great deal that is uncertain, that looks Jike trickery in some things that are claimed as mediumship; but I also know, as does every true Spiritualist, that we have many faithful mediums in our ranks who need our defense. Sometimes, through those very mediums may the times, through, those very mediums may mediums in the statements that may for strange to us who cannot see all sides, and identified all, parts of the story. If we are sty we will proceed to denounce the instru-

Hannah Beals.

I have friends and relatives living in Concord N. H., and my object is to get to them by com-ing here. I have sent them my love before, but not from this place. They did not accept what I sent through a distant medium, for they thought it was all a delusion or imposture, and I felt sad and disappointed as I saw what kind of a reception my few words received; but I come here to-day, sending love and sympathy and kindly feeling to all my friends, and ask them not to reject but to study what I bring for them. My words are simple and few, but they come from a loving heart. I have friends with me who also wish to communicate to those on

earth if it were possible. Samuel has tried many times to make his presence known and felt. He has not succeed ed yet, but he will continue his efforts, hoping that some one of our near friends and connections will ere long hear and understand what we say.

I am quite contented with my spirit home; it is not like the life I led on earth, but it has other attractions, and its discipline is such as to unfold my nature and new make me a more earn-est woman than I could be without it. We are all satisfied with what is given to us, but ready to take advantage of our opportunities and to try in every way to unfold our being.

try in every way to unfold our being. If my friends will visit some medium, or in some way give me a chance to come to them, I shall be very much pleased. It is my desire to bring convictions of spirit-life to those who are here. They are ignorant of Spiritualism, and do not seem to wish to learn of what is taking place beyond the grave; but if I can give them an idea of real, vital existence I think their in-terest will grow and they will wish to know more and more. I am Hannah Beals.

Julia Hogan.

My name is Julia Hogan, and my mother's My name is Julia Hogan, and my mother's name is Mary. I am anxious to find her, be-cause I know that she needs me. Her life has not been an easy one; she has had many trials to bear, and for the last year her lot has seemed to be more heavy than ever. I have many times thought if I could come to her with my love and tell her how I sympathize with her in her troubles and make her understand how near I am, it would give her comfort and help her to bear those things which seem so hard. I caunot bring my dear mother worldly wealth, but I have been able, on two occasions, to so influence the minds of the parties for

I send my best wishes to all friends. I want them to know I am contented with the spiritdition of life, could it come once more to me. I had much to bear in early life, and when the ease and comforte of age came to me they did not bring the satisfaction that they might have done had my physical body been less broken down. Now I am strong and free and happy in the life which I find on the spirit-shore.

William McArthur.

The spirit chairman took control of the me-dium, and said: A spirit, who has been try-ing to influence the medium, is unable to ex-press himself through her organism, and we

press himself through her organism, and we will speak for him. He was a man of many years on earth, of strong convictions and rugged physique. For the past few years he has been trying to gain an understanding of spirit-life, and now he is anxious to reach his people who reside in New York City—wishing to open their eyes to spir-itual truth. They are somewhat dogmatic in opinion, not ready to accept what may be brought to them, eyen in the name of truth, if it conflicts with their own ideas and is brought to them outside the pale of the church. This makes the spirit feel somewhat sad, although he was similarly situated before passing from the body. the body.

By coming here he hopes to gain power to get to his friends in a more private way, or at least to endeavor in some manner to reach them, and convince them of his continued active consciousness. This spirit has received light and instruction because of one of his fami-ly who has thrown off the old fatters of religious ly who has thrown off the old fetters of religious dogma and creed, and branched out in the search for light and truth. We hope that, at some time in the future, the intelligence will be given power to communicate for himself, and speak in his own phraseology such thoughts and words as come to him—because it may en-courage him in his efforts: we see that he is etrying to send forth a machine the fis striving to send forth a magnetic influence that will help and strengthen those on earth who are sadly in need of his assistance. He calls himself William McArthur.

Report of Public Seance held March 15th, 1887. Questions and Answers.

QUES.-[By, Mrs. Graham.] Are homes in the spirit-world as natural as those on earth? Ars.-Homes in the spiritual world are as plainly natural and tangible to their inmates as are your homes of earth. What goes to make up a home is not merely four walls and a roof, hit mainly association and house an early wealth, but I have been able, on two occasions, to so influence the minds of the parties for whom she works as to make her lot more easy. She did not know her daughter from the splrit, side was at work in those things, 'hoping to make her own lot a little brighter. As I continue to learn; about the other life, and to grow more used to it, I find, my power increasing, bringing me nearer to my mother and friends, and helping me to be of usa to them it. In outward ways; so I hope by coming here I my

Way. I have no word of special importance to the I have no word of special importance to the friends I have known. I bring them my love; sympathy, and kindiy greeting. I desire them to press on in the good work, to do their duty, to follow truth wherever it shall lead, and I as-sure them that every earnest heart will find its reward for all self-sacrifice, for all noble effort, for all work performed, after it shall pass from the mists and the turmol's of mortal life.

I am, Mr. Chairman, Stephen M. Roundy. I come to friends in Springfield, Vt. I do not limit my words of greeting to friends there, but I send them forth to every kindly heart who has given me its cheer in times past.

Elsie Norton.

My name, Mr. Ohaifman, is Elsie Norton, and I come a long wayjust to sond my love and words of cheer to my friends, for they live in far-off Nashville, Tennessee: I am a stranger and words of oneer to my friends, for they live in far off Nashville, Tennessee, I am a stranger to this locality : I never lived in this portion of the country, and as I look around me every-thing seems unfamiliar. I have been told that all were welcome here, and to say to them : Oh I I would not have you griere, for any dear one who passes from your mortal sight. Death brings only reliet to the weary spirit. Those who are crushed down by the burdens of earth-life find the weight removed when they pass from earth; those who unfer in weakness and physical pain can appreolate the glad release, the freedom of spirit, the strength of body that comes to them apart from the earthly condi-tion. I found it so in my case. Though I was not old in years, yet I suffered for slong time with debility, with pain, and when ideath came to me it brought, strength and sheath came and sheath in the search and sheath came all, was/pleasant, and hour instruments. I found the other side more the strength of body that found if long the other is and the strength of home the with debility, with pain, and when ideath came all, was/pleasant, and is beauting and sheath came there was no discord, and the strength of the place

"Possibly," the spirit replied, "but it was best that I should pass away; for I could not do my work here, but on the other side."

We thus were told that, with all our loving care and watchfulness, we could not hold her longer, for the decree of the Divine Mind had ordered it otherwise.

For the passing away of that cherished child I have reason to give thanks daily. Once, while Lizzie's spirit was sitting with us, in a conversation of some two hours' duration, when materialized, she-speaking of her earth and spirit-life-said of her own accord:

"Papa. I had to be taken from you to make a better man of you ! "

The unbidden tears began fast to fall as I replied : "Yes, my angel child, I well know it; and my tears are thank-offerings to you, and to the God who gave you to us."

For thirty long years I was a materialist-knowing nothing, believing in nothing-only that which I could reason out in a material way. Joy and not sorrow came to me when the word "death " ceased to be. The cherished mother joined her spirit child in June, 1884. and the two are working "in utter accord in my work." as is stated in the message of the 19th of March.

It is pleasing to see such truthful messages sent broadcast to the reading world, as these have been by their publication in the BANNER OF LIGHT. And what should I say for the modium through whom such messages come? Thanks to her, with all honor-all praise! May the many readers of your pages peruse these angello communications sent forth in your Message Department with an interest and gratitude equal to my own. A. L. HATCH.

Astoria, L. I., March 27th. 1887.

CHARLES MONTAGUE.

- 19 s

In the BANNER of Dec. 25th, 1888, appears a message (so called) purporting to come from a person who once lived on this earth by the name of OHARLES MOX-TAGUE, in which it is stated that he resided in Sunderland, Mass., and that he now has friends there whom he desires to reach ; also that his age was sixty five years when he passed away. I have recently made inquiries in Bunderland, whether such a person ever existed, and have learned that a man by, that name once had a home and spent his early life in that town, having left the place when about twenty one years of age. I did not learn that he has ever since resided there uptil he came back in 1884, out of health, and became a boarder in Mr. Sydney Warner's family, where he remained until his death ; which occurred in the automn of 1885. I was informed by Mr. Warner that his age was about sixty five years, and that he now has friends and relatives there. A. W. FIELD. North Hadley, Mass., May 10th, 1887.

MRS. S. L. SAWYER. ALLON

In the issue of the BANNER OF LIGHT of May 7th is a communication from Spirit S. Insys SAWYAR, of this place, which is fully recognized by her many relatives and friends." Bhe passed on some two years since, away from home, and there are cortain dirount stances referred to in her dommunication in commo tion with the last few months of her earth-life, which are well, nucleistood, by those, who, were acquainted with hey., She was a drm. Spiritualiar, and an active member of the Ladles' Aid connected with the First Spiritualist Boolety in this city. She has frequently communicated with friends since her departure is suring them that she is still interested in the spiritual movement and doing what she can for its furth ... Harothally Mdes., May Sth, 1847, ... J. M. PALARELY School And School And



THE SPIBIT'S FAREWELL. Farewell to the world, I 'm going home-To my home in the spirit-spheres-No more in this jand of grief to roam As I roamed in former years.

My friends are now beckoning me aw Away to their bright abode: I go to their climes of perennial day To dwell in the presence of God. To dwell in the presence of God. Farewell to the scenes of time and sense-To the scenes of my carthly life; I go to my heavenly recompense, To be free from this world of despest gloom; In heaven I seek for my rest; I fear not the shades of the silent tomb, FOR BEYOND IS THE LAND OF THE BLEET. For BEYOND IS THE LAND OF THE BLEET. For set to my overy earthly the That long has detained me here. For heavenly joys are spirotching nigh-Already the angels appear. I come to unite with that peaceful band; I ascens in the ambient cloud; I hear the sweet music from Canaan's land I hear the sweet music from Canaan's land I hear the sweet music from Canaan's land IN MILODX GLEAB AND LOUD. Farewell I am coming, yo happy throng, The earth is now passing away, With you I will join in the blissin song And chant the osciatic lay! We'll accoud to the heaven of heavens above, To the heavens where angels dwell, To the heavens where the air is perfamed with love, Where are joys that he to tongue can tell. hair, restoring color when gray, and pre-bair, restoring color when gray, and pre-stops the hair failing, and is sure to please. My22 17.15 50c. and \$1,06 at Druggists. 28 teow Science of Solar Biology.

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War and Accidents! Sedition and Riot!

Heat and Thunder!

Passed to Spirit-Life

From his residence, in Wakefield, Mass., May 8th, Thomas Y. West.

From nasreguence, in Wakenets, Mass., May8th, Thom-as Y. West. Although over eighty-one years of age, his health was robust until the day before he died. Of large frame, and dignified presence, his features, as he lay in the caklet, seemed to express natural sleep rather than death. Mr. West was well knewn in Roston as a business man of ster-ling integrity before retiring, some eighteen years since, to his home at Wakefeld. Of positive character and decided convisions, he never heatladed to affirm his confidence in the truths of Spiritualism. Mrs. E. H. Prati, the well-knewn medium of Ohelses, and sister of his wife who nine months aince preceded her husband to the higher life, has been the means, with others, of bringing light te his mind concerning existence in the spirit-world. Afterthelimpress-ive remarks of Dr. H. B. Bötter, who conducted the funeral services by request of Bro. West, Mrs. Praty was controlled by one who has been a familiar spirit-friend of the family, who spother, and relatives present. There was a large at-fondance of neighbers and friends, who listened with deep interest to the exercises. The body was interred at Wood-lawn Cemetery.

From the residence of her son, at Mount Lookout. Cin cinnati, O., May 3d, 1887, Mrs. Eliza Golden, in the 62d

dinati, O., May 30, 1857, AITS, Allas Winter, Marki, O., May 30, 1857, Allas Winter, Standard Spiritual circles regularly, and was a sincere and cortial friend to mediuma. The functal services were held so the Mount Lookout Baptist Church On Thursday, May 6th, at 2 . M.

Lobituary Notices not enceeding twenty lines published graintionsing. When they except that number, twenty one approximate the solid of nearons. The words on an approximate an time. No postry admitted under this heading 1, 1916.

www.Line an New Elmapshire.

(Convention in New Hearpahire. The Seventh Annual Convention of the New Hampshire State Buritualist Association will the beid in Franklin on Friday, isturday and Sunday, Jane 2d, 4th and 5th, 187. Speakers engaged: Dr. H. B. Burrer (of Boston); Jen-me B. Hagan (of East Holliston; Mass.); Edgar W. Emer-gen (of Manchester); Mrs. Add. Madded Conserver, Con-control, and Mrs. S. B. Graddesk (of Concord), Others are expected to be in attendance-stond. A cordial invitation is extended and a good time anticipated. Per order: N. A. LULL: Secretary.

. Clackamas Co., Orogon. A Grove Meeting of Spiritualists will be held at New Era actamas Co., Orogon, beginning Thursday, June Ed.

A Grove Meeting of Dirituming Thursday, June Sadi, and holding five days. The Committee - flaying the management of the meeting: The Committee - flaying the management of the meeting in charge, will demplete all necessary arrangements for its more and the burn for for the people while in attendance-ling in the security of speakers and a reduction of fare of the railroads for these wile attend. They meedium, both public and private, are specially in-vited to be present and use this occasion to prove to the attended and the the gath between the two worlds does "stand ajar." WM. PHILLIPS, President, THOMAS BUCKMAN, Secretary.

Amatwartery Masting as Story is Mish, The Annual Meeting of the Harmonial Bodety of Stury is will be held as the Stree Church ministraliate on Friday, Asteriay and Stury, S. should be departed your attract Lymn. () How and other this Spectrum () only in the study is storeday to Ministra is meeting () is formal with be in storeday of Ministra is meeting (). A formal invita-ness is street to all an stand () of the study of Attract Min is street to all an stand () of the study of Attract

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and directions, by which any one can easily uncerstand how to use it. PLANGHERTE, with Pentagraph Wheels, 60 cents, secure-ty marked in a box, and sont by mail, poetage free, NOTIOE TO BESIDENTS OF CANADA AND THE PROVINCES.-Under existing poetal arrangements be-tween the United States and Canada, FLANOHETTER cannot be sent through the mails, but must be ferwarded by expressionly, at the purchaser's systemes. For male by OLLEY & BIOH.

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For sale by COLBY & BICH. THE YOU'TH'S LIBERAL GUIDE, for their Moral Quiture and Religious Enlightenment. By Prov.-H. M. KOTTINGER, A. M. Some years ago the author published a Text Book for the Sunday Schools of the German Free Religious Congregations in America ('' Leitaden für den Unterricht in den Bonntagsschulen Freier Gemeinden. Milwaukee, Wis.'') It was authorized by their Suprame Board, and has been since in general us in most of those schools. This work having subserved so valuable a purpose in the liberal education of the German youth, the subor was encouraged to attempt the publication of an English edition. Oloth, 178 pp., Proc 11.60, postage 10 cents. For sale by ACME AND. DA DEMAGRACH.

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LIGHT. BANNER OF

Banner of Pight. BOSTON, SATURDAY, MAY 21, 1887.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Boom, No. 9 Bosworth Bireet.-Sánces are held every Tuskiay and Friday af-farnoon at 30'clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman. Boston Npiritual Temple, at Berkeley Hall.-

Bervices every Sunday at 10% A.M. and 7% P.M. H Holmes, Chairman; Wm. A. Dunkice, Treasurer.

Momes, Chairman; Win. A. Dunkice, Treasurer.
 Parker Memorial Hall, Berkeley and Apple-tem Streets.-Lecturer, W. J. Colvilie; Organist, Ru-dolph King. Public services every Bunday at 10% A.M. and 7% F.M.
 The Measuremet Avenue.-W. J. Colville holds public receptions for answering questions every Monday, 7% F.M.; Classes in Byrirital Heience meet Tuesday and Friday, at SF.M.; Lecture and Conversation on Theosophy, Baturday, at SF.M.

First Spiritual Temple, corner Newbury and Excise Nirecta. The Spiritual Frateralty Society will bold public services every Sunday P.M. at 24. Sociables every Wednesday orening. All invited.

Story Weanesday evening. All invited.
 College Hall, 34 Essex Street.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.
 Engle Hall, 616 Waakington Street, corner of Essex.-Sundays, at 2% and 1% P. M.; also Thursdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Frescott Hobinson, Chairman. Bpiritmaliate Phenomenna Association, Berke-ley Hall.-Mechags Sundays at 2% P. M. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass," D. J. Hicker, Prosident. This Association also holds meetings every Sunday evening at 7% o'clock at the Ladles' Aid Parlors, 1031 Washington street.

Children's Progressive Lycenm No. 1, Paine Memorial Hall, Sessions Sundays at 11 A. M. Sents free, All invited, Benj, P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston.

Ladies Aid Parlor, 1031 Washington Nireet.-undays at 10% A.M., 2% P. M. Dr. P. C. Drisko, Conduc-

1031 Washington Street.-The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-

Ohelsem.—The Ladley Social Ald Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Parker Memorial Hall .- Sunday last, May 15th W.J. Colville delivered a very powerful and impressive inspirational discourse on "Elliah and the Prophets of Baal." The ground taken was that the solitary of Bah." The ground taken was that the bornary figure of the prophet of Jehovah contrasted with the eight hundred and fifty prophets of Baal and the groves represented a single upright soul conscious of fits moral rectitude, discomfiting a whole host of popu-lar and influential adversaries by the unassisted force the minimum influential adversaries by the unassisted force

Rives represented a single upingle solt considered por-lise moral receitude, discomiting a whole host of popu-lar and influential adversaries by the unassisted force of spiritual integrity. Elliph, previous to his victory over the idolaters, had signally distinguished himself as a man of God, by rendering a service of incalcula-ble value to a widow with whom he had sojourned and who had fed him out of her scanty store, while a fam-ine desolated Assyria. He comes fresh from a signal victory over disease and death to the scene of his most glorious triumph. The God who answers by fire asys he must be acknowledged as the true God; in other words, truth can demonstrate its own omnipotence. Let the altar of Baal's followers be dry, and the altar of Jehovah drenched with water. Fire descende on the latter, though but one man prays for it, while the con-centrated efforts of a multitude fail to bring the slight-est evidence that Baal is other than an idol. In the present day the story reads us all a timely lesson. If we are holding on to truth, that truth will nevitably prove itself to the astonishment of all behold-ers while tried in open court; while error, granted a host of backers, can only miserably fail when put to the test. All theories which cannot stand the feet of solentifio scrutiny and public experience, must hide themselves at length in caves and holes of the earth. The fire of truth uiterly destroys error and whatever supportig. If in the present clash and jar of opinions, some sweet and cheriabed doctrines are fureatened with destruction; if along with the overthrow of de-grading superstillons many lovely ideas seem des-tined to pass awy, we need not fear, for if the fire which burns the chaff should threaten the pure gold of truth, that gold will only shine the brighter and be-which a foretime obscured its brightness and detracted whole a foretime obscured its brightness and detracted whole a foretime obscured its brightness and detracted whole a foretime obscured its brightness and detracted from its value.

from its value. A very pleasing poem ended the services. Miss Phila Griffin gave much pleasure to the audience by her fine solo singing. In the atternoon an animated debate took place be-tween Dr. Dean Clarke and Mr. Coiville. There was a large and enthusiastic audience present. Both speakers ably defended their respective positions, and as no abusive language was employed on either side, all went away in good humor, ready to respect an honest opponent, even if not shaken in their previous convictions.

At 7:30 P. M. the Ladles' Schubert Quartet rendered At 7:50 F. M. the Ladies' Sonubert Quarter rendered some exquisite vocal selections, after which Mr. Col-ville delivered a discourse on "The Philosopher's Stone, and the Elixir of Life," The lecture was couched in fervid, poetic language, and put forward many important and some rather novel spiritual ideas. The quarter sang again, and a fine poem ended

the day's services. Sunday next. May 22d, Mr. Colville's subjects will

In the early evolvement government by might is the rule; the giant, not justice, rules. Every cycle of time bears man higher. The full man physically may be a child intellectually. Man claims an inheritance he has not attained as a birthright. If a birth is a right birth you cannot rob him of it. If not a right birth you will not be successful in any attempt to correct it afterward. Changes cau be made. Bludy the child. Develop right facuities, restrain others. In closing the controlling influence said, "It was my duty to envelope this organism before birth for my own experience, that my mission through earth-life be more rounded out. I am not constantly with her, for I have my home in spirit-life, where I can seclude myself from all other spirits for reflection, and leave her in charge of others. This is all the re-incarnation I know. Possessing the traits of character I wished to overcome I have used this means to do it—by living through another." A poem, "The Living Age," closed the service. Mrs. Lillie has two Sundays more, with which the season closes.

Spiritualistic Phenomena Association .- The Sunday alternoon meeting of this Association, in Berkeley Hall, was opened by cornet solo by Mr. A. L. Gardiner and duct by Mrs. Edwards and Miss

Berkeley Hall, was opened by cornet solo by Mr. A. L. Gardiner and duet by Mrs. Edwards and Miss Wakefield, siter which Mrs. Maggie F. Butler made a few remarks. "The sweetest hours of my life," she said, "have been those in which I have sat to hold communion with the spirit-world, and I thank Godfor the gifts which enable us to hold communion with our loved ones who have gone to the other side. You all know that I am an old medium in the ranks of Spiritu-alism. When I commenced my work, seventeen years ago, we did not find the path made smooth for new mediums as it is to-day. In those days, when spirits would control me to go miles away and visit the slok, I was called insane; but through the aid of spirit-power I helped those whom I went to see, and people came to see me out of curiosity. To-day this power of spirit intercourse is recognized, and sad-hearted mourners can go to honest, upright mediums and get the consolation they need-that which can come to them in no other way. "It has often been asked me: 'Why are you so in-terested in the children?' I was sitting at home one bright Bunday moraing. when 'Wild Flower,' upon whose wisdom and truth I would stake my life, said to me: 'You don it have to give your time to carn your living as you used to do; there is work for you among the children.' I went to the Lyceum; I found it in need of assistance; it was one hundred and fifty dollars in debt. I have paid up that debt, and I have more than one hundred dollars in the treasury. We are all growing old ; by-and-bye we must go over on the other side; if we do not try to unfold the mediumistic gifts among these beautiful children, who will there be to fill our places?" Mrs. Builer then spoke of the entertainment to be given by the Lyceum on the 27th inst., and closed by introducing Miss Hattle Dodge, of the Lyceum, a re-markable child-medium as well as a fine elocutionist, who recited with fine expression "Bingen on the Rhine."

Initial characterization books of the biostima are included in the books of the biostima in the intervention of the biostima in thebiostima in the biostima in the biostima in the biostima in th

First Spiritual Temple, corner Newbury and Exctor Streets .- Sunday afternoon, May 15th, the Exerce Streets.—Sunday afternoos, May 16th, the guides of Mrs. H. S. Lake lectured upon "The World's Saviours." They said: "All highly developed natures —those in whom the faculties of benevolence and spirituality are more than usually active—deplore the widespread missery and sin existent among mankind. Sympathy with the sufferent among mankind. This sectiment has been active in the breasts of those who have been termed the world's Saviours. Yet, while we rejoice at the light they have shed along the spiritual pathway of the race, we can but lament the

Bailey with a few well chosen and practical remarks. He was followed by Mrs. M. A. Chandler and David Brown with remarks and spirit-descriptions, all of which were recognized; and these with further tests by Mrs. O. A. Robbins. In the evening an invocation by Mrs. Nellie F. Thomas was followed by Mrs. A. R. Cunningham with an address and tests which were pronounced correct. Remarks were made and tests offered by Mrs. M. W. Leslie, Mrs. O. A. Robbins, Mrs. Nellie F. Thomas and others. Mr. Buddington of Springfield also ad-dressed the audience, and psychometic readings were given by Mrs. Leslie. given by Mrs. Leslie.

The First Spiritualists' Ladies' Aid Society held a pleasant and well-attended meeting in its Parlors, Friday, May 13th, both at the afternoon and evening sessions. Remarks were made by Mrs. Alloe Waterbouse and Miss Jennie Rhind. Mrs. A. M. H. Tyler related a test of spirit-presence given through the mediumship of Miss Keating, which had come un-der her observation. Dr. A. H. Richardson also made a few remarks; singing by Miss Balley and Miss Wakefield.

Wakefield. Friday, May 20th, this Society will give a literary and musical entertainment, when a small admission fee will be charged. On Sunday, May 29th, the annual memorial service will be held afternoon and evening. ALIOE P. TORBEY, Sec'y.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fulton Street and Hodford Avenue.-Services every Bundsy at 11 A.M. and 7% P.M.

Fraternity Booms. corner Hedford Avenue and South Second Street.-Services every Sunday at 7% F.w. Ohlidren's Lyceum at 3 F.M. The Spiritual Lit-orary Union meets the first and third Saturday of each month at 8 P. M

Avon Hall, Bedford Avenue and Halsey Street. -- Mr. John Sister holds meetings on Sundays at 8 P. M. and

Evereit Hall, 306 Fulton Avenue.-Broollyn Pro-gressive Spiritual Conference every Saturday evening, at 8 gressive

Brooklyn Spiritual Conference.

To the Editor of the Banner of Light : We have to note that the old-time Everett-Hall Conference has been revived under the leadership of Mr.

Jones, of the People's Spiritual Meeting in New York Jones, of the People's Spiritual meeting in New York City. For a long time we have been without such a meeting-without a platform for the expression of in-dividual thought from among those in the "pews," or audience-so we welcome our good friend and brother to this city, and trust the same success may crown his efforts as in our sister city across the river. We have now held three meetings under the new management, and, from the attendance and interest shown, feel that both interest and attendance will in-crease with each gathering and the effort prove a Success.

shown, feel that both interest and alter date will in-crease with each gathering and the effort prove a-success. The first meeting was addressed by Mrs. F. M. Hoimes and Mr. W. O. Bowen. The second by Mrs. Fike, and the third, and last. by Miss A. P. Beebe on "Nature and Berelation." The latter described the formation of our earth according to the best knowl-edge on the subject, and then compared the Bible statement about the creation with it. Mrs. Fike ad-vanced strongly the idea that we must not cease to use our own fudgment is all matters of spirit com-munion, and that we should weigh advice from spirits out of the body just as much as from those in the body. The meetings have taken a practical turn, and with the singing infroduced must prove more harmonious than for some time heretofore. Mr. W. O. Bowen will address the meeting next Saturday evening, and on the following Baturday it is proposed that the general character of the exercises shall be in conformity with those of Decoration Day, so near at hand. Mrs. Hyzer is lecturing the Sundays of this month at Conservatory Hall, while in the Rastern District, the chil-dren have had no school for some time, and it is hoped by another season that some arrangements will be made for a Lyceum or Sunday School. What we hope for is the united effort of all Spiritu-alists here for a single society, well organized for practical and efficient work in the various depart-ments-social, educational and charitable; and we feel another season will usher it in. Brooklyn, N. Y., May 15th, 1887.

Mrs. Hyzer in Brooklyn.

A correspondent writes : "On Sunday morning and evening of May 1st Mrs. F. O. Hyzer, of Baltimore. Md., addressed the Spiritual Society at Conservatory Md., addressed the Spiritual Society at Conservatory Hall. The audience furnished themes for inspira-tional discussion, and they were handled in a most able manner. Old friends and strangers were in-structed and charmed, as in masterly logic and burn-ing eloquence the problems of life were solved, heaven and earth grandly and beautifully united by paths of light and love. Those who had not heard Mrs. Hyzer within a year or two, since the marked broadening and deepening of her inspirations in reasoning powers, were not pre-pared for such logic and floods of celestial light. Additional interest was in the tests given from the platform by Mrs. Maggie Fox Kane.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.-The Peo-ple's Spiritual Meeting every Sunday at 2% P.M., and

KENTUCKY.

LOUISVILLE.-The interest in Spiritualism has been vivified during the past month under the teachings of the controls of Mrs. Edith E. R. Nickless, of ings of the controls of Mrs. Edith E. R. Nickless, of New York City, and the many and varied tests given by her Indian maiden control, "Sunfower." This Indi-an messenger spirit won for herself and medium hosts of friends at the late Anniversary in Cincinnati, and no less wonderfal has been her success with us. At the close of each lecture she has given at times fifty in the andience positive proofs, by descriptions and names, ef the presence of their unscen relatives and friends. Mrs. Nickless is a medium of wonder-ful powers. Her lectures and many were enlightened on many perplexing questions pertaining to Modern Spiritualism, which to their progression. The tests given were accurate, and convinced many of the cer-tainty of a life beyond. What our city needed and had been asking for was fests, and they have now been gratified. Mrs. Nickless gives more tests from the platform than any medium we have had the good fortuue to hear. At each lec-ture our hall was crowded, and such a desire among our citizens to know more of Spiritualism was never before manifested. If she were to remain long with lotest medium, we recommend Mrs. Kdithier. Nickless there use the agaement with our society closed May 5th, and many were the regrets in parting with her before many were the regrets in parting with her before medium, we recommend Mrs. Kdithier. R. Nick-less. Her engagement with our society closed May 5th, and many were the regrets in parting with her services, as she had endeared herself in many ways to our people. We hope ere long to have her with us again. Your boylety has recently moved into Euclid Hall, on New York City, and the many and varied tests given

our people. We hope ere long to have her with us again. Our Boolety has recently moved into Euclid Hall, on Jefferson, between Sixth and Boventh streets, finding their old hall too small for their increasing audience. We now have as comfortable and respectable a lec-ture room as can be wished, the only inconvenience being that it is two flights from the street. Our regu-lar speaker, Miss Lizzie Bailey, if her health permits, will continue with us for the present. At the regular annual meeting, held May ist, the following officers were elected for the ensuing year: President, Dr. J. Limmerick ; Vice President, E. C. Wilson ; Secretary, Yal Bpeed ; Financial Secretary, Dr. Thounas MoAboy; Treasaurer, H. Scott. We have organized a Lyceum for our children. At present its numbers are few, but from the earnestness they display we feel it will prove a success. The Conductor of the Lyceum is May 9th, 1887. E. C. Wilson, Yose President.

Haverhill, Mass .- Good Templars' Hall .-- Sunday, May 8th, Mrs. Hattle C. Mason was the speaker for the First Spiritualist Society. It was not the privi-

for the First Spiritualist Society. It was not the privi-lege of the writer to listen to her remarks on that oc-casion, but I hear favorable reports of her labors and especially of her singing. Bunday, May 16th, Mrs. Sarah A. Byrnes was the speaker for the above Society, and as usual rendered most effectual work. At the service at 2 P. M. Mrs. Byrnes prefaced her lecture by reading from G. B. Stebbins's book of poems a selection entitled "Ever-more," taking as the subject of her lecture: "The Teachings of Spiritualism." At 7 P. M. Mrs. Byrnes again prefaced her lecture by reading a poem entitled "The Watchers with the Shining Hair." Her subject was: "Death and Birth." The argument was one of her exhaustive demonstra-tions of the immortality of the soul, showing that from decay or death new life or birth sppcars in all nature up to man, and man being a part of nature he can be no exception to the law of death and birth as exem-plified in nature. Joseph D. Stilles will occupy the same platform next Sunday. W. W. O.

Haverhill, Mass.-Brittan Hall.-The meetings of the Spiritualist Association of Haverhill and Bradford in Brittan Hall last Sunday were well attended -the audiences listening with interest to the very ac-curate psychometric readings of Miss A. E. Colt be-fore entire strangers to her, furnishing additional evi-dence of the reality of this wonderful phenomenal

power. The interest in the present lecture course remains The interest in the present lecture course remains unabated, and will continue to the close. Next Sun-day Mrs. Mary F. Lovering will occupy the platform, flying an account of her personal experience in pass-ing out from exclusive oburch associations into the clearer light of the Spiritualistic Philosophy. It will be a testimony meeting, interesting to Spiritualists, and instructive to investigators. On the following Sunday, the 29th, the meetings will close with lectures and platform tests by Mrs. E. O. Kimball, of Lawrence. E. P. H. Haverhilf, Mass., May 16th, 1887.

Greenwich, Mass .- There were many strangers present in the large audience gathered in the Liberal Independent Church in Greenwich, Sunday, May 15th;

Independent Church in Greenwich, Sunday, May 15th; speaker, Mrs. Juliette Yeaw; 'subject of discourse, "Knowledge is Power." The prevalence of epidemics in the community caused quite a number of vacant seats in the Lyceum. yet the curculase were of the usual interest. A story from "Apples of Gold," read by Mr. H. W. Smith, in-terested alike ehildren and adults. Beadings were given by Miss Helen B. Lochlan and Mrs. Johnston; recitations by Misses Crette Southworth, Edna John-ston.

The general lesson, "Heaven," was beautifully re-sponded to by about half the children present. An original poem upon the subject was feelingly recited by Miss Loobian. Lesson for next <u>Sunday, "Quarity</u>," JULIETTE YEAW.

North Attleboro', Mass.-A number of citizens desiring to investigate the phenomena of Spiritualism engaged Mrs. Jennie K. D. Conant to be with them on

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their man-velous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

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isisw 178 Tremont Street. Boston. F26 INTIMATIONS OF IMMORTALITY. A Lec-ture, by GEORGE A. FULLER. Delivered at Bover-ly, Mass., August 15th, 1880. Also SHADOWS FROM OVER THE SEA. FOCMS by ELLA W. STAPLES. Paper. pp. 81. Price 15 cents. For sale by COLBY & BICH.

California Spiritualists' Camp-Meeting Association. Third Annual Gathering at Oakland, Cal., From

JUNE 5711 TO JULY 4TH, 1887. The objects of this Association, as set forth in its Consti-

tution, are to encourage spiritual, moral, intellectual and social growth; to bring the rapidly increasing numbers who are welcoming and accepting the truths of Spiritualism into closer communion and sympathy; to make individual effort more effectual by concert of action, and open the way for a wider diffusion of the knowledge and experience for a wider diminion of the knowledge and experience which comes to each; to establish and support spiritual meetings; to buy, rent or lease suitable places for holding the same; to open, improve and maintain camp-grounds, and to erect suitable buildings thereon, etc. The management announces with pleasure that thorough and complete arrangements have been made to make our Camp-Meeting a joyous and profitable occasion. All the good features of former meetings will be preserved and new ones added.

ones added. Location and Grounds.—The grounds are located in East Oakland, at the northwest corner of Twelfth street and First Avenue, on the eastern shore of Lake Merritt, and have been chosen with special reference to their close proximity to railway stations, street cars, convenience of obtaining water and light, and everything that is needed for the comfort and accommodation of a large camp-meet-ing.

and nave been chosen with special reference to their close obtaining water and light, and everything that is needed for the comfort and accommodation of a large camp-meet-ing. Grounds-How Reached.—Parties coming by way of San Francisco on the U. P. H. H. local line will leave train at Olinton station, two stations east of Broadway; and by the marrew-gauge at its present terminus, corner Webster and Fourteenth streets, and from each point will require ten minutes wak or lass to reach the grounds. This wak may be avoided by lawing train and taking as Broadway depoint the Broothyn line of horse cars, which pass the grounds. Byeakers.—A large number of speakers trance, inspira-tional and normal-from all parts of the State and coart, will occupy the rostrum. Last year we introduced to the people of this coart, for the first time, the world-remowned W. J. Colvills; this year it gives us pleasure to announce that we have secured for the entire season the services of the no less celebrated J. J. Morse, of England. Platform Test Mediums.—During the past year there has been a wonderful development on this coast in this de-partment, sand we shall be able to present this interesting and convincing phase in a manner surpassing any former camp-meetings in this or other parts of the world. Among those to be present are Mrs. J. J. Whitney, Mrs. Ada Foye, Fred Erans, Dr. D. J. Stanabury, W. H. Cobby, Mirs. M. J. Hendee, Mrs. L. G. Eccleston (of Batersfield) and oth-ers. We are also expecting Dr. H. F. Morrill, of Lake Pleasent, Mass. Mediums, on the coast. Mediums on the Pacific slope have signi-ing to us properly accredited, will be publicly presented and receive the fostering support of the Association. The most noted and popular mediums on the Pacific slope have signi-fied their intention to be present as a twill be an occasion of the most powerful and perfect concentration of spiritual forces ever known on the coast. Music,.—This important part is in the hands of Mr. Jo-commonion, swill be year of music threughout th

BEAUTY I of Eig Skin & Scalp RESTORED » by the » CUTICURA Remedies.

MAY 21, 1887.



West Brookline street, Tuesday evening, May 10th. The exercises consisted of a plano duet by Willie Boyce and Maudie Banks; song by Mrs. Lovering, Prof. Fisher of Cambridge at the plano; recitations by Miss Lucette Webster; plano solo by Miss B.F. Barnett; song by Mr.J. T. Lillie and Miss Clara A. Clark; recitation and tests by Mrs. W. A. Dunklee; song by Dr. O. T. Bufum, with guitar accompaniment, and recitations by Charles W. Sullivan; Mrs. R. S. Lillie gave some fine improvisations, and, under con-trol, addressed the friends in a pleasing manner. All joined in singing, after which the friends dispersed, bidding the host and hosters a Godspeed in their spir-itual work. MRS. MARY F. LOVENINO, Secretary. No, 439 Shaurnut Avenue, Boston.

Boston Spiritual Temple at Berkeley Hall .-The services last Sunday opened with two ducts by

Mr. J. T. Lillie and Miss Clara Clark; F. E. Orane planist. Several questions were presented to Mrs. R. B. Lillie for the subject of the morning's discourse. The guides selected, "By What Power does Dr. Henion Exercise the Healing of Persons?" in reply to which it was said: We claim there is no power ex-cept that of spirit, mind; for power is from spirit, and spirit only. In the days of Jesus they believed that he understood as a healer the power that worked through him. In the present time it is not under-stood. The presence or the touch often heals. We are so strangely constituted that we possess powers we are not aware of. These powers will appear in childhood if drawn out by exercising them, but if not used they lie dormat, and, so to speak, become rust-Mr. J. T. Lillie and Miss Clara Clark: F. E. Crane entinged it drawn out by exercising mem, but it hot used they lie dormant, and, so to speak, become rus-ed. These, our earthly lives, are but a small portion of our being. Though these powers or gifts lie dor-mant here, sometime in the future they will be devel-oped. Bpiritualism has come to us and developed these qualities, and by it we are led into paths not trodden before. You say how shall we reach those paths of wisdom

oped. Spiritualism has come to us and developed these qualities, and by it we are led into paths not trodden before. You ask how shall we reach those paths of wisdom when there are so many lo l here, and lo i there's. You may meet with disappointments as you proceed. Do not expect all at once, but little by little add to your store of knowledge. If you became satisfied at once you would be likely to sit down and stop exami-nation. Truth attained, expands the mind and de-mands further knowledge. Look within, if you want to find truth, not outside of yourselves. The seeker after truth is propelled toward the eternal truth. What is a life of seventy or even ninety years to attain knowledge? Thirty of these years are preparatory. Jeaving but sity years at most for the attainment of a knowledge of ourselves and mankind. Therefore there is need of a continued existence for the perfect-ing of what is but in embryo in this life. "There which fire. Lillie's guides spoke upon a subject submitted from the audience, namely: "Fythagoras and the Dostrine of Metemprychous Compared with Spiritualisms or, Anciest and Modern Spiritualism." "thereing that first prima the sould give. The these of there is a cude form of evolution. There is a stat by the infine infine first fourth at all the gradient that Fythagoras followed the progress of spirit harmoup a nimal life, from the lower to the high-it, gradient and and one we call crift. When we are tood and function of wisdom and love controls all, and we that one has shouth and, another not, we aak, if this great power can right all, why this difference?

the day's services.
Bunday next. May 22d, Mr. Colville's subjects will be at 10:30 A. M., "The Translation of Elljah, and the Ascension of Jecus. How Can Belence Explain these Maratives?" 7:30 F. M., "The Work of Henry of the race, we can but lament the Belence".
A GRAND CONCERT by the Ladles' Bohubert Quartet and other eminent talent. Whitshinday, May 29th, and there eminent talent. Whitshinday, May 29th, "So p. M. Tickets now ready.
W. J. Colville's lectures and conversations on Spiritual Belence, in New York and Brooklyn, are drawing together a fine class of thinkers. The closing sessions of the present series will take place Wednesses and Thursday, May 22th, at 32 West Street, New York, at 7:45 F. M., and at 322 West Street, New York, at 7:45 F. M., "Booletty Hail, Everett, Mass.
W. J. Colville's public reception for answering questions is open to the public every Monday at 7:45 F. M., at 478 Bhawmut Avenue. His class in Bpiritual Science meets at the sime place Tuceday and Friday at 3 F. M., at 478 Bhawmut Avenue. His class in Bpiritual Belence meets at the sime place Tuceday at 7:45 F. M., at 678 Bhawmut Avenue. His class in Bpiritual Bolence of Mr. and Mrs. J. T. Lillie, 90 mother case low for another beast of the standard of man's moral. His class in Bpiritual Bolence meets at the same place Tuceday and Friday at 7:45 F. M., at 20 Colville's public receiption for answering question at the residence of Mr. and Mrs. J. T. Lillie, 90 mother action the beling of a plano solo by the alarse from low to high estate. Many have been they may and the street, Tuceday erening, May 20th. The exercises consisted of a plano due by Wires Bavicur to the race. We must cease look in boy thery have been and the area of a plano solo by the addience and the addience and the street is a street. Tuceday erening, May 20th. The exercises consisted of a plano bolo by Miss. Lovering, Prof. Fisher of Cambridge at the plano;

closely the life within, devising and carrying out our own salvation. However many may be the opportunities offered for physical, mental or spiritual advancement, these op-portunities are but adds to the work, they are not the work itself. This can be performed only by each in-dividual acting in harmony with his own comprehen-sion of spiritual law. It is not the experience of your brother, but of yourself, which ripens your own soul. Bpiritual stature, like the physical, is obtained by ab-sorption and assimilation of the needed spiritual ele-ments. Vicariously this cannot be done." The music was of its usual excellence. Next Sun-day, at 2:5 P. M., Mrs. Lake's guides will speak upon: "The New Movement in the Catholic Church, as Rep-resented by Father McGlynn." All scats free. Meet-ing Wednesday evening at 7:30.

Boston Spiritual Lycoum. - Investigator Hall was filled with children and their frien ds on last Sunwas filled with children and their frien ds on last Sun-day morning. The Banner March, Lesson of the Day, calisthenics under the direction of Conductor Benj. Weaver, were a pleasant feature of the occasion. Alonzo Danforth read an article on "The Spiritual-ist' Duty to their Children," earnesity appealing to all to aid in teaching the practical truths of Spiritual-ism to reserval Sundays, received a warm welcome "home," and at the conclusion of her excellent read-ing was presented by Spirit Father Hinkley, through the mediumship of Mrs. Daisley, with a basket of beautiful flowers. Mr. W. F. Falls made an earnest address, returning his thanks to the loved spirit-friend in behalf of him-self and daughter, and alluded to several tests of the spirit-presence of him who so loved the children and the Lyceum.

spirit-presence of him who so loved the children and the Lyceum. Vocal music by Miss Ida Burnham, and instrument-al by Master Bertie Newton, rendered spiritual condi-tions most harmonious. Readings were given by Hat-tie Dodge, Grace Scales, Eddle Rich, Gertie Bich; Mrs. W. 8. Butler delivered one of her inspiring ad-dresses, in which she alluded to the fact that many of the old Lyceum members are interested in the coming Festival, she having received many letters, the con-tents of which would be made public at or after the Festival, and here a both and recently for-warded a letter with words of oheer and a five dollar note, proving herself to be a worthy daughter of most worthy parents. Mr. Fred T. Cooley entertained all, especially the children, with a humorous selec-tion.

all, especially the children, with a numerous serv-tion. The First Spiritualist Ladies' Ald Society have voted to call their weekly meeting which should convene MAY Sith, so that all may attend the Lycoum Festival. A committee has been appointed to endeavor to secure a hall which the Lycoum can control for next season. Heveral new classes or groups have been recently add-ed to the school. Persons destring tickets for the May Festival should secure them at once. FRANCES B. WOODBURK, Cor. Sec⁴y. 25 School street.

Eagle Hall, 616 Washington Street,-Excellent audiences were in altendance at this hall on Sunday. last, and the meetings were interesting and instructive. The alternoon exercises were opened by Col. E. C.

Adeiphi Hall, corner of 52d Street and 7th Avenue,-Serrices every Sunday at 11A. M. and 7% P. M. Conference every Sunday 22 P. M. Admission free to each meeting.

The People's Spiritual Meeting. To the Editor of the Banner of Light:

The sessions of the People's Meeting in this city, on Sunday, May 15th, were not without spiritual profit and intellectual pleasure. A poem, "A Bong of Heav-en" (by Miss Kate E. P. Hill), was read by Mirs. Mor-rell at the opening of the afternoon session; an invo-oation was delivered by Dr. Emma R. Still; a recita-tion by Horace M. Richards; remarks were made by Dr. B. M. Lawrence; psychometric delineations pre-sented by Mirs. Morrell and Dr. Still, and readings by Prof. J. A. Keenan. In the evening Dr. Lawrence gave an instructive ad-dress upon "The Philosophy of Fasting and Prayer as a Means of Spiritual Growth"; Prof. Milliz gave some fine experiments in mesmerism, there being several excellent psychics present. Prof. M. will probably continue these experiments next Bunday evening. Bunday, 20th inst., exercises will be held appropri-ate to the annual decorating of the graves of our fallen brave; and Sunday, June 5th, the Fourth Anniversary of the People's Spiritual Meeting will be observed. *New York', May 16th*, 1887. F. W. JONES. and intellectual pleasure. A poem, "A Bong of Heav

Providence, R. I.-J. Wm. Fletcher occupied the platform Sunday, giving us two excellent discourses. The subject in the morning was "Materialization-What's to be Done?". While this phase of phenom-

The subject in the morning was "Materialization— What's to be Done?" While this phase of phenom-ena was sharply oriticised, and in many instances de-nied by Spiritualists, nevertheless it was a fact, and had come to stay. It was to play its part in the eluci-dation of the philosophy of Spiritualism, out of which was to come untold Diessings to humanity. When suriosity on the one hand and greed on the other had been eliminated, there would be an unfoldment of truth far-reaching and potent. The mere phenomenal-ist, who was satisfied with wonders, and never went back to first principles, would contribute little or noth-ing to the development of Spiritualism. The true Bpiritualist, who sought to fathom the phenomena-with a view of making a practical application of the spiritworld, and would largely contribute to the cause of progress, and a religion based on a moral system more comprehensive than any before revealed. To the best end, mediumship should be cultivated, and an effort be made to bring mediums to the highest possi-ble plane. It would be well if every association had a body of thoughtful and sincere men and women, who would als in the spirit. of. truth, and seek its unfold-ment, and strive for a better understanding of the phenomena, having a medium whom they would ald in developing. In some such way mediumship might be made a thing of certainty and absolute reliability. The exampt and sincere men and women, who would als in the spirit. of. truth, and seek its unfold-ment, and strive for a better understanding of the phenomena, having a medium whom they would ald in developing. In some such way mediumship might be made a thing of certainty and absolute reliability. The exampt a better understanding of the general standpoints cocupied. The outcome of the discussion was that in the last analysis the diverg-ences often noted were on the surface only, a mere mat-ter of words. The is last the set to allow the set of the diverge-ences often noted were on the surface only, a mere mat-ter of words. T

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Lawrence, Mass .- Mrs. E. C. Kimball; of this city, occupied the platform at Pythian Hall, Sunday, April 24th, afternoon and evening, and under control of her 24th, afternoon and evening, and under conirci of ner-guides gave a very interesting lecture to a large andi-once. After the lecture her guides gave a large num-ber of tests-furnishing full names and descriptions--nearly all of which ware recognized. We consider Mrs. Kimbail one of the Dest speakers we have had the pleasure of listening is; her tests are very con-vincing to the most akeptical. This is her fourth ap-pearance in public, and we predict for her success, and a large addition to her list of friends, wherever she goes. F. J. PLADE.

Newark, N. J .- Our Association here is doing something toward promalgating the truth of spirit re-turn. We have with us at present Mrs. B. Outler (late Mirs, George of Philadethals, Pa.), who is giving tests in the physical state of the state of the state of the state search the state of the state of the state of the state of the have said new with us the third time since (Astronov, Search B. C. Engeland) Sec y. 1 14 Philadethe street Toward, N. 7, 1

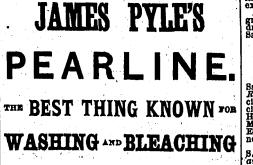
engaged miss. Schnie A. D. Conant to be with them on the 9th of May. Of the large gathering of interested in-quirers present all save a few had never seen anything of the kind before. Mrs. O. gave very clear and con-clusive psychometric readings which afforded much satisfaction. Arrancements have been made with Mrs. Conant to visit the friends here again in two weeks from above date.

Fitchburg, Mass.-Mrs. Abby N. Burnham, of Boston, spoke for our Society Sundays May 1st and 8th, giving great satisfaction. She is an eloquent speaker, and possesses a faculty of clothing her ideas in refined and pleasing language. We hope to hear her again soon. JOHN C. SANBORN, President.

Clinton, Mass .- Dr. H. F. Merrill, of Montague. occupied our platform on the 15th, giving satisfaction to all who listened to his numerous and satisfactory tests. We recommend him to Societies desiring a particularly fine test medium. E. M.

May Festival-Cleveland, O.

The Children's Progressive Lyceum will hold a May Festival in Heard's Hall, Tuesday, May 17th-" May Gueen," and "May Pole Dance," by Sixteen young la-dies-and on Friday evening, May 27th, Lyceum No. 1 will give the West-Side Lyceum a Complimentary Benefit. Admission, 10 cents. SAMUEL RUSSELL, Sec.



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Mhi2 is 28 icow THE LIFE. The main object of this little A volume is to give to suggestive teaching a recognition and a force (in the domain of religion and inorals) greater than dictation has. It announces a system of life. It an-nounces a few primal principles which can hardly be denied by any one, and endeavors to show how, from adherence to those principles, every life will grow into symmetry-into harmony with itself in this life and the great herestion. It is sent forth to the world by its author and his associates, as the preface indicates, without the hope or possibility of pecuniary profit to them - small fruit of some of the principles it aims to inculcate.

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 ⁶⁶ [UHE REASON WHY: " Or, Spiritual Ex-ansisted process of JULIA CHAFTS HAITH, Physician, and the process of JULIA CHAFTS HAITH, Physician, one calculated to impress the skeptic and unballever with the truths of Spiritualism. Oloth, 51,001 paper, 50 conts, postage free.
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cery and bakery advantages as those enjoyed by the reader dent community. Railread and Steamboat Fares. -Excursion tickets and a reduction in the regular tares will be obtained on as many lines as possible. A nominal admission fee to the public exercises will be charged. All mediums admitted free. All communications relative to epsekers, circulars, pro-grammes, transportation, membership, etc., should be ad-dressed to G. H. Hawes, the Corresponding Secretary, 200 Sansome street, San Francisco. H. C. WILSON, President, J. Fifthat., cor. Market, San Francisco. G. H. HAWES, Corresponding Secretary. 200 Sansome str., San Francisco.

G. B. HAWES, Corresponding Beerelary, 20 Sansomest., San Francisco.
 LIST OF OFFICERS FOR 1887. - President, H. O. Wilson, San Francisco; Vice-President, Chas. E. Ellot, Oakland; Recerding Scoretary, Mrs. B. B. Whitehead, Man Fran-cisco; Corresponding Scoretary, G. H. Hawes, Ban Fran-cisco; Corresponding Scoretary, G. H. Hawes, Ban Fran-cisco; Corresponding Scoretary, G. H. Hawes, Ban Fran-cisco; Corresponding Scoretary, G. H. Hawes, Man Fran-cisco; Corresponding Beerstary, G. H. Hawes, Man Fran-cisco; Corresponding Beerstary, G. H. Hawes, Man Fran-cisco; Corresponding Beerstary, G. H. Hawes, Man Fran-cisco; Treasurer, B. Olark, San Dr. T. O. Kelley, Ohas, E. Ellot, S. B. Olark, Mrs. Julis Schlesinger, J. J. Whit-ney, Dr. John Allyn. Chamitrars. - Renting Privileges. - Ohas, E. Ellot, B. D. Olark, Dr. Louis Schlesinger. Scotal Intercourse and Introductions. - Mirs. Sarah Scal, Mirs. Ada Beakes, Walter Hyde, Geo: A. Carter, Mirs. A. Babbett, Mirs. F. E. White, Mirs. Eggert Altkin. Grounds, Tense and Polics. -B. B. Clark, Ivory Wells, O. H. Gliman, Decora-fores. - Mirs. Julis Schlesinger, Mirs. O. E. Ellot, Men-bership. - Mirs. B. B. Whitehead, Dr. Louis Schlesinger, F. A. Davis, Reception and Entertainsent. - Ohas, E. Ellot, Mrs. M. A. W. Mayo, Social and Literary Batter-tainment, - Mirs. M. A. W. Mayo, Prof. Geo. - J. B. Ters. Geo, H. Hawes, H. C. Wilson, Transportation, --J. J. Whitney, Capt. M. R. Roberts, Austing Moorents --J. J. Whitney, H. O. Wilson, Mrs. M. A. W. Mayo, Press Reports, -J. H. Little, G. H. Hawes, H.

Nemoka Camp-Meeting, Michigan.

Nemeka Camp-Meeting, Michigan, The property known as Kemoka, and the summer resort of the Hardys, at Pine Lake, near Lanning, has been pur-chased by Mr. James H. Haslett, of Port Huron. A Spiritualist Camp-Meeting will be held, there this summer, commencing Aug. 24 and closing Sept. 502. With both of these grounds under one management, there need be no fear about accommodations. Two hories, hall, a steamboat, and small boats, are already provided. Full particulars will be published later. Speakers and mediums desiring to attend are requested to communicate with JOHN M. POTTRE-address at Pise Lake or Lasing, Mich.

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ST. LOUIS, NO.-The First Amodiation of Solitical internets at 34 F. M. every Sunday in Brandt's Hall south west corner of Franklin A venue and Ninth street, Spiend of the cause invited to stand, and correspondence solicited from America and Europe, H. W. Fay, Freddent, So 60 South Browdwy, Image S. Lee, Cor, Sec., No. 140 North 18th street, St. Louis, Mo.

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