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The Rostrum.

CLASSIFYING SPIRITS.

A Lecture by MRS. SUSAN C. HORN, Delivered by H. J. Horn Before the People' Meeting, New York, Sunday, May 1st, 1857.

[Reported for the Banner of Light.]

How varied is spirit-life! How varied the manifestations of spirits through mediums! As varied and divergent as the different orders of men on earth! You speak of the inhabitants of the spirit-

world under the generic term "spirits," but you should not generalize thus; you should classify them.

Again: How often you hear the remark made, "Oh ithe 'spirits' are unreliable," "The 'spirits' deceive," "'Spirits' cheat and lie." Thus in one sweeping sentence embracing all spirits; whereas spirits are like men, individualized. and if it cannot be said of men: " Men are cheats and liars," because a few have cheated and told falsehoods, so you cannot with truth speak of the spirits whom you meet at a seance as representing the whole spirit-world.

How many investigators become discouraged and shake their heads despairingly, saying: 'We cannot arrive at the truth in this matter; there is too much mystery surrounding the spirit-life for us to understand it."

It is true, friends, that the science of communicating with spirits is as yet obscure, and leads through a comparatively untrodden field: we do not deny the difficulties in the way, but we ask you to exercise the same patience, the same diligence, in investigating this truth, that you would use in investigating the science of astronomy, chemistry or geology.

How indefatigable have been the efforts of men in these directions! How often a theory that they have built up by years of careful study has been blown to the winds by the revelations of a succeeding age! Do these men turn then upon the science of Geology, (or whatever science they may study) and throw it up, exclaiming, "It is too obscure and difficult to understand; we will abandon it, as not worth a

Sicilian or of miles continues of the No; these students plod on, and any little opening they discover to let in the light of truth they herald to the world!

So should you, in your study of Spiritualism, like the sincere student of Astronomy, turn once more your telescope to the heavens, though baffled again and again in your computations.

What if the spirits who sometimes communicate are comparatively low in the scale of being-given to deception, and the playing of practical jokes—should you turn aside on that account? Would you turn from exploring a country because its inhabitants do not write the English language as well as you do? Where would America be now in development if the dark-eyed Italians and Spaniards had turned from their voyage of discovery on such trivial grounds as investigators of Spiritualism urge? Where, let us ask, would the glorious fruityielding country of California be now in the order of civilization if her pioneers had turned back because the Indians and natives were low and untaught?

Now you rejoice in the luscious fruits and tender vegetables that fill your markets and supply your tables from that golden State; but in Spiritualism you have a vaster territory to explore and to supply your wants. This country-whose earth-touching borders only you have penetrated, and through whose golden gates we spirits come to you-will, in coming time, give you heavenly fruits and flowers, and feed your souls with a beauty to which the whole world turned into a garden-land, and blossoming like a rose, could afford no compari-

Varied indeed are the manifestations of spirit. The Great Master of the universe has filled the earth with infinite variety; and he has not neglected the spirit-world in this respect. The mighty, throbbing, inquiring, restless heart of man will find enough to engage all his powers there; he will not mourn over the monotony of life there !

Even as the stars, "a shining host," make their nightly rounds through the heavens with immutable regularity, though to your eyes unreliable and changing in appearance—now covered with black clouds and dense vapor, and anon dancing in dazzling brilliancy-so the shining hosts of spirits who minister to men, and whom the thoughtless term unreliable and mischlevous, are governed by fixed laws, and it is your duty, to whom they come nightly, like the stars, looking down upon you with their sweet eyes, to endeavor to learn the laws that govern their appearance, and facilitate in every way their efforts to reveal themselves.

Our mediums are the telescopes and our circles are the observatories by which you can study the Spiritual Astronomy. But as yet our apparatus is meagre, and the lens (which is the medium) not made of the best glass always, and when good you do not keep it bright and clear. Our mediums are fragile instruments, and you are not as careful of them as the astronomer is of his wondrous telescopic lens. By and bye, in years to come, you will have a spirit observatory that will rival the great Lick observatory of California; you will then prise your mediums as instruments of ob-servation when they become free of flaws and perfect as the astronomer's glass that aweeps the external heavens! Then will such majestic truths of spirit-life to reside at the waiting world, in her bours of most blasful presolence.

You naturally inquire, How do those who | ticus were written till the days of Poe and | beer will buy a vote. A woman's vote will not turned a cold shoulder on the grand truths of Spiritualism feel when they enter the realities of spirit-life? They are like the typical man in the Bible who wanted to return to warn his brethren, but found a great gulf fixed between himself and them; so imbued with materialism have they grown in their earthly career, that they cannot make use of the spiritual laws that enable spirits to manifest on earth. The poorest day-laborers are frequently more able to communicate than the learned and talented of earth, because they are more teachable; children can prattle forth words of wisdom where the once wisest heads fail to convey sensible idea.

Every medium has a child-spirit to control him or her: a "Janie," or Bright Eyes," or 'Ouins," a "Daisy " or "Snowdrop" to repeat messages from those unable to speak for themselves. Does not this simple fact show the wisdom of the power controlling spiritual communications? Does this wise and beautiful arrangement look demoniacal, or does it show connivance of man when mediums unfamiliar with each other in remote parts of the earth produce the same manifestations of child-spirits presenting flowers and shedding the spirit of love and confidence around all?

Do not blame the "spirits" for your own faults. It has become quite customary for mediums to say: "The spirits made me do this," (or that) when they commit errors-thus covertly censuring the whole spirit world. Name the spirit criticised; let such a one bear his or her own burden, but throw not the responsibility of the mistakes of your medium and of mixed circles upon the "spirits" as a class!

The great men of the nineteenth century are rapidly passing one by one to the spirit-world. They go there some with doubts, others with the truths communicated by spirits sounding in their ears; they go there with the rude jeers of unbelievers still reverberating on their senses; and on reaching the spirit spheres many are obliged to exclaim, in bitterness of soul: "Alas! we turned a deaf ear to this living truth!" Fain would they exercise their tain it. best powers in eradicating the errors they have made; joyfully would they promulgate the

he exclaimed:

"Often the heavens opened and let in a strong flood of light to my soul. My inner nature was like a great barn in the country, packed with grain, but closed up-when spirit power, like a gust of summer wind before a thunder shower, suddenly opened those great doors and the immense granary was exposed to the light of day, and the sweet-smelling odor of the pentup contents smote the air with its freshness!

People who heard me speak when thus inthe source.

to the people; but I reserved the bulk hidden in my soul, as Joseph kept the secret of his relationship to Israel, and when my brethren came I doled it out sparingly and withheld the best, waiting, waiting, till the time might come when I could reveal myself.

Now I wish I had given out all I had. What been overfed? The starving world would have been reached."

What a wonderful age you live in, friends, an the earth have been materialistic in their aspects; plowing machines and reaping machines have revolutioned agriculture, but these inventions, wonderful as they are, fall before the power of the telephone, the microphone and telegraph which this age has revealed. Electricity lights your abodes and scatters the midnight gloom. It carries you over the surface of the earth, and will yet bear you with eagle flight through the air. The sources of spiritlife are being discovered and utilized upon earth. The spiritual telegraph, audiphone and clairvoyant batteries to connect the two worlds are known throughout the habitable globe. Nothing short of a real ghost can prepare man for spirit-converse, like a daily acquaintance with these intangible powers. No Bible-reading, no priestly teaching, no creed nor canon can prepare the mind for its future home as can electricity. Magnetism, Spiritualism and Humanitarianism—the three magic isms of the age—constitute the glorious trinity which outrivals all the trinities of antiquity in directing man's soul up the spiral road that leads to eternal life.

Life is a precious boon! Let no man despise it; let none rush hastily into the spirit-world, imagining, forsooth, because we tell you of the beauty and appropriateness of that life that they can take the kingdom of heaven by force Friends, you cannot enter thus; only by growth, by patience and trustfulness in the divine Fatherhood of God, can you enter the abodes of bliss ! Spiritual knowledge will assist you, Spiritualism is the long sought key which unlocks the mystery of man's being ! It is the sphinx-head, looking heavenward out of the acoumulated sand of centuries, in the desert of ignorance: It reveals the riddle that has pur-cled humanity from the days when those great. The ballot is put into the hands of men with-prote poems of the Book of Job and Roclesias out discrimination, and too often a glass of isolated cases; it must be reached by a proper

"why" and "wherefore" of life, asking in the it is in man or woman. gloom of midnight, "What is the soul of man? whence comes it, and whither goes it? where study politics, as dirty as it is. She can carry wanders it when the body is wrapped in slumber, or in magnetic sleep? How does it affect other souls whom in this strange sleep, free from the confines of the body?"

Spiritualism answers these questions. It tells you that the imponderable action of the soul is fearful in its power for good or ill; that you are linked with humanity so intimately that the good of one is the good of the whole, and the ill of one the evil of the whole; that in all reforms looking toward the uplifting of man and the unfurling of the banner of human progress Spiritualists are bound to take a leading part!

MRS. LILLIE ON WOMAN SUFFRAGE.

Mrs. R. S. Lillie spoke in Providence, R. I. Sunday evening, April 10th, on Woman Suffrage. We are indebted to Mary E. A. Whitney, Assistant Corresponding Secretary, for the following summary of her remarks. The speaker introduced her subject by alluding to a public discussion held in that city the previous week, and then said:

You will notice that Christianity is largely deliberated upon, that the clergy have lent their aid, and these meetings have been placed upon a basis that is termed respectable. We remember, and so can most of you, when the church doors were closed to women who wished to speak in public, and it is but a few years that the right of ordination has been permitted woman, and then amid much struggle and conflict. And we find that when the clergy espouse a cause it is when there is a fair prospect of success. There are men and women who can remember when no church or pulpit would give their welcome to any advocate of Antislavery. Now and then a braver man or a braver mind dared to take a position apart from the rest of the church and gallantly main-

Now we are representing a new movement. Women are numbered among our speakers and truths they have thought lessly suppressed! our ministers. Women are chosen by the champions of the grand pandrama of the spirits to advocate the cause of Spiritualism, which was heralded in an humble home by little beholding the grand pandrama of the spirit girls. And you will observe that from early world set before him, was astonished to find childhood up to ripened womanhood, Spiritual the correctness of clairvoyant vision, and ex- ism has called upon woman to labor. From claimed to the friends who gathered around the introduction of Spiritualism, anywhere and him, with surprise and ardor, that the most everywhere, every spirit has said that one of startling magnetic and soul-uplifting truths he its prominent missions was with woman. You woman has made more advancement than in many centuries before. There are more avocations open to her, more liberty in many ways. The teachings of Spiritualism everywhere have made the work easier for the band of Woman Suffragists who have been so bravely doing their work.

Woman is to be taught; she is to be freed from the erroneous idea that it is wrong or disgraceful for her to interest herself in questions of government. Laughter and derision seem spired exclaimed, 'Oh, what amplitude! what to be the order of the hour. I consider that freshness and sweetness!' not understanding any place good enough for a good man is good enough for a good woman, and any thought Like Joseph of old I had my storehouse filled | which arrests his attention good enough for her with grain in case of famine, and I gave it out to think upon. Noble manhood acknowledges noble womanhood. Woman brings cleanliness, reform, and shall I say civilization? There should be an equalization, and both elements of society should be placed upon an equal platform.

There is a struggle for the voice of woman to be heard in our legislative assemblies. Woif opprobrium had followed? what if a few had man is not a recognized citizen. It is no idle point when she asks for the ballot. The education and government of her children demand it, the government of all classes of criminals age of spirit. Heretofore the developments of demands it. These need the tender, loving influence of our mothers.

Woman's voice is heard in the school boards of some of our States, and it is an acknowledged fact that her influence has been beneficial. Right here I will make this prophecy: You will not see the end of the present centu- being made the subject of such proceeding. ry without many of the States giving the right of suffrage to women, and woman will be seen and heard in our halls of legislation.

There is a need of the work of woman in legislation: it is necessary to the uplifting of her sex. It is said that it will unfit her for her proper sphere-for the fulfillment of her duties at home. Do you know how wide the circle of mediumship itself would be hampered in its home is? what motherhood means? what a true mother is?

It is as holy to vote as it is to pray, and a good deal more powerful. The use of the ballot is one of the holiest means of saving grace. Heretofore woman has worked with her hands tied, but she worked to the best of her advantage and worked valiantly. Woman in the scale of morality exceeds man. The ballot in the hands of good women will be cast in the interests of morality and purity. Do you say that it is degrading for a woman to go to the voting places? I hold this: while men and women go to church together and it is considered respectable, they might vote in church with a minister to preside, and vote decently; and as the churches are idle most of the time it would be a good use to put them to. It would not be a very unclean thing to handle a piece of paper with the name of a respectable man upon it if woman will make mistakes, man has made as egregious ones as she will over make.

As grand and glorious as is our Republic, it can never be a true republic until it gives every

Hawthorne. Mankind has ever sent out upon | be bought as cheap as that, if bought at all. the unresponsive air the subtle questions of the | Do not fear for woman, but ignorance, whether

Woman should study the law of the land, and on the work successfully.

Woman stands in the foreground because she feels the necessity; her children demand it. You say she would oripple herself because of her devotion to the church. Her devotion to her child and her devotion to the right is stronger than her devotion to the church. She is coming, with her Bible, and she will add another leaf to her Bible.

Woman is no longer held by priest or priestly power. Thinking women, daring women, brave women, will step out into the fields of reform, and when the day of success comes the weaker ones will say, "We told you so all the time;" but the brave and thinking women will be the emancipators of the race.

Original Essans.

EXPOSURE OF MEDIUMS.

BY B. L. CETLINSKI.

Any one acquainted with the history of Modern Spiritualism, and who has observed the amazing rapidity with which it has spread all over the civilized world, must be convinced by this time that the New Dispensation has been inaugurated not by mortal schemers, but that it is the work of invisible intelligences, undertaken for some specific purposes.

This work seems at present to be undergoing a process of development tending toward a more definite form of embodiment; and its progressive growth seems evidently to be still under the direction of the same influences.

The phenomena upon which Modern Spiritualism, so-called, is based, are not new, but were well known to antiquity-in fact, have never ceased to exist in a sporadic state, but they have never before assumed the character of a well-defined psychic force, belonging to the human organism exclusively, so as to become an element of anthropology in its scientific sense.

Those sensitive human organisms through whom or in whose presence the phenomena under consideration take place, are now called mediums, but they belong to a class of sensitives known to antiquity by various names; but whereas when the sensitives of old emerged from their obscure corners they were immediately taken up and placed under the protecever uttered were learned from spirits, and through his own mediumship. With rapture Spiritualism was introduced, and in that time where they underwent a certain training, and tion of a powerful hierarchical organization were used for hierachical purposes, the mediums of our time, emerging mostly, as those of old, from the humbler classes of civilization. are utterly left to themselves in the struggle for life, and consequently are exposed to various and more powerful temptations in their new calling-not of their own choosing-of which the outsiders can have but a very faint conception.

Yet mediumship is still the only channel through which the refreshing and vivifying waters are streaming from the celestial fountains. The endeavor of some self-constituted leaders among Spiritualists to subject the mediums to the control of a censorship for the purpose of helping along those invisibles in their divine mission, is as absurd and injurious as it will eventually prove to be fallacious; more absurd. in fact, because Spiritualists as a heterogeneous multitude, moved by various impulses and having various aims in view, are naturally antagonistic to authority and ex-cathedra proclamations, and hence the pretensions of these selfconstituted leaders will be scorned and laughed at outside of the handful of individuals in their immediate surroundings who sympathize with their efforts.

The history of medium-exposure for the last forty years should convince every one who is familiar with spiritualistic literature that the very best mediums have not escaped so-called exposures; and, on the other hand, no real medium has ever been injured in his profession by

If mediums were to be subjected to the control of censorship, they would invariably be led to shape their mediumship to suit the whims, erroneous conceptions and even the personal interests of various leaders, and we would witness the sad reproduction of the effect of the hierarchical control over sensitives of old, while progressive development by the confining and limiting of its power to our own ignorant standard of conception of the real value and significance of the various phases it is capable of developing. The purpose and views of the originators of this extraordinary movement would evidently be frustrated if such a step under consideration should be taken by us mortals.

The phenomena upon which Modern Spiritualism is based embody the work undertaken by the spirit-world for a purpose best known to itself; hence any interference with its modus operandi must evidently fail.

Our mission as mortals is not to interfere. but to observe and study these phenomena and profit by the lesson they offer for our benefit. Of course there are many incompetent observers of such phenomena; and investigators, led by various motives and seeking varied and incongruous results, are necessarily little benefited by their inquiries, but the sensorship of mediums will never enlighten them.

In the study of psychic phenomena, as well as those of nature in general, a truthful concluclassification of all phenomena which belong to the same category. Hence the scientific necessity of allowing mediumship to present to us all the phases it is capable of unfolding if we expect to arrive at a just estimate regarding the Intrinsic value and import of phenomenal Spiritualism in its relation to scientific anthropol-ACHO HAV ORY. WEBER MINE

An earnest investigator of the phenomena confines his observations to the phenomena exclusively, as there are many ways of testing their genuineness without infringing upon the privacy of the medium.

We must bear in mind that even the best and most honest mediums are liable at times to become unconscious instruments for the production of spurious phenomena. Crookes, Zöllner, Wagner, Butleroff and scores of other true scientists who have investigated phenomenal it makes little difference whether it is done or Spiritualism, have all witnessed spurious phenomens of different kinds, but, true to their scientific calling, they did not forget for a moment that the causes of failures in true phenomena were not within the object of their to repeat the experiment—and hence their final victory in becoming convinced of the spiritual origin of these phenomena.

53 West 15th street, New York City.

WILL SPIRITUALISM BE ABSORBED BY THE CHURCH?

BY P. L. VICTOR.

I read the Banner every week, while my neighbors go to church; and I watch the course of human events while my neighbors praysome of them that "Thy will be done on earth as it is in heaven," but most of them that "Thy will be done on earth as it best suits our convenience, and in heaven also, if you please, good Lord." I do not mistake the chatter of the little town where I reside for the murmur of the world, but I take it that we are a typical New England community, and that what I see here is going on in greater or less degree elsewhere in this broad land.

And what do I see? Many things that I wish I did not, but one thing in particular which to the banner-bearers of the new philosophy should be known: I see Spiritualists going into the church, and the church going into Spiritualism. Mind, I do not say this to condemn the fact. I simply say that I see it. The children of Spiritualists almost invariably go to the church, Sabbath-school, the prayer-meeting. the morning or evening service and the "revival" when there is one: But I do not see them at the Spiritualist lecture when there is one ! They grow up into quite liberal Christians, forsaking the philosophy of their fathers and mothers. The church meets them part way, and being no more dainty in its appetite than an anaconda, swallows and digests them. Of course the kind of food so taken has a slight effect on the animal economy of the church. and we see Spiritualism breaking out on the Orthodox skin occasionally, to be cured by an application of theology, but it is the church that swallows and Spiritualism that is swallowed. And there is more joy in the camp of Spiritualists over one minister who drops a ums who spread before them the bounties of the rich man's table.

All this leads me to reflect that possibly the time approaches when what is now known as Spiritualism will be called Christianity, and that with new blood in its veins, a new lease of life in its grasp, and a new theory to enliven its preaching, the Church will become a greater power than it is at present, or perhaps than it ever has been. There is really no vital difference between Spiritualism and Christianity.

The Church believes in a future life; Spiritualism demonstrates it. The Church believes in a future life; Spiritualism demonstrates it. The Church believes in a future life; Spiritualism demonstrates it. The Church believes in a future life; Spiritualism brings of did sign the bill and then remove his signature.

Sure enough, the answer came back, and a score of wards and punishments: Spiritualism brings witnesses to prove it. The Church believes in one Supreme Ruler of the universe, in ministering angels, in visions of seers and prophets, in materialized spirits, in handwriting on tables of stone (now called slates), in all the phenomena which Spiritualism offers; and nothing divides Christianity from Spiritualism except a constantly lessening prejudice, destined to disappear entirely with the old generation of believers, and leave the new as ready to believe in spirit communion as in the resurrection of Christ. A slight change of interpretation, a convenient faculty of giving poetic meanings to passages literally obnoxious, a policy of silence where too great familiarity might breed contempt, and the constant holding up to view of the many passages of the Bible which make that book more effective in the hand of the Spiritualist than in the hand of the evangelist-these make the transformation easy, and when the time comes for the great act of swallowing Spiritualism, that gastronomic feat will occasion no dyspeptic symptoms in the man of Orthodoxy. But the point to be remembered is that the Church does the swallowing. Orthodoxy takes in Spiritualism, and Spiritualism, losing its individuality, becomes in name and body Orthodoxy. So Spiritualism, instead of undermining the churches is in a fair way to strengthen and sustain them: instead of being the foe of the priest and parson is likely to become their saviour and strong right arm in the fierce battle with materialism which, thus far, goes against them .- Do I read the signs of the times aright?

THE ANTI-MEDIUM ORUSADE.

BY H. ARTHUR BOOT.

Ever since the rise of Spiritualism it has been the endeavor of the opposition to crush out mediumship. But this effort has not been succossful, although persistent on the part of those who oppose it. Through mediumship thousands have gained a knowledge of spiritual realities, and by its instrumentality Spiritualism has grown and prospered. But now, when it is attracting the attention and thought of the best and wisest minds of the times, and being accepted by them, there is springing up within our own ranks an attempt to do away with the materializing phase of mediumshipat least the public presentation of it-by renorts to deeds of violence and narrow-mindedness that are truly lamentable: And the more so for the reason that some among reputable Spiritualists encourage and sympathize with such methods. There is, I regret to say, a spirit of bigotry and intolerance cropping out in our own ranks worse than aught which has characterized the Christian Church - worse, because coming at a time when intelligence and free thought are encouraged, and Spiritualists boast of liberty of opinion and free thought. Is it a liberal sentiment that works to deprive others who wish to investigate this the opportunity to do so? and seeks to stop investigation by foroibly breaking up oce

seances and driving the mediums out of the field?

Of course we are told that the object of this is to eradicate "fraud." But where or how, would like to be informed, did these parties obtain their infallible wisdom by which to judge of what is fraud and what is not? Are the people who have spent years in the investigation of materialization but a class of idiots who have all this time been imposed upon by cheap devices, and have never found it out, even in their own homes, where seances have been

Who is to be the judge in the premises? It seems to me that the right way would be to let each one judge for him (or her) self. I do not propose to have any one else do my thinking for me. If I am not capable of doing it for myself, not. I claim that I have a right to patronize

any medium that I in my best judgment deem honest, and if others consider such person dishonest they have an equal right to let that person alone. But I protest against the spiritualistmission to determine and expose, but patiently ic popery now being instituted which decides ex-parte upon the truth or falsity of any phase of mediumship, and then proceeds to carry out its decrees by the methods of a mob! Is the cause of Truth to be promoted by such means? Is such a course right? Is it just? Is it honor-

able? I say it is not. I am not in this article attempting to raise a point in regard to the genuineness or non-genuineness of any medium or mediums; but I wish to say here without fear or favor that the methods I have arraigned above are utterly wrong in my honest opinion-and I hereby enter my earnest protest against such methods as utterly subversive of every principle of truth and justice. We have nothing to fear from fraud. Put truth beside it and the false will die of itself. But we have everything to fear from that spirit of self-righteousness, and intolerance of the honest opinion of others, which has ever been the implacable foe of human

crumb of spiritual comfort into their open | honorable purpose, because I do not think he mouths than over ninety-and-nine good medi- really believes himself in the honesty of his

> A bill is in the Legislature of New York. It has passed the Senate and been reported in the Assembly. It would never have been reported but for the sinister conduct of certain Eclectics in the State Society who have betrayed their brethren. Still I think it will not pass and that they have belittled themselves for nothhas passed the Senate and been reported in the that they have belittled themselves for noth-

did sign the bill and then remove his signature? He had the right, and it was valid. If I draw you a promissory note, and before passing it to you remove my signature, I doubt the power of any body to make that a valid instrument.

In 1857 the Democrats of Illinois gained control of the House of Representatives of that State. I remember well that John A. Logan was the political leader in that body. A bill was passed re-districting the State for members of Legislature. Gov. Bissell signed it. Then the political leaders conferred together, and were of opinion that the Republicans were not properly provided for in the bill, and laid that fact before the Governor. He promptly took his name off the bill. There was some scolding, but the bill did not become a law. The Republicans lost, too; for the next legislative election was held under the old apportionment, and just enough members were lost to secure the return of Stephen A. Douglas to the United States Senate over Abraham Lincoln.

I am glad that Rhode Island has been saved. We are steadily approaching the period of reaction, and every State that is kept clean will help give the rebound and hasten it. Trade-Union doctors will be exposed in all their naked deformity of purpose.

In Alabama the cudgels have been taken up. The medical statute there makes the Old School men sole umpires of medical practice. They tried to cajole the others, and then to prosecute, beginning with Dr. D. B. Williams, of Opelika, lately graduated at Atlanta. Probably the constitutionality of the law will be tested. The Homeopathic and Eclectic Spoleties have joined hands in the matter.

I have one testimony to give to my Eclectic

Even in New York, reputable Old-School physicians of the first grade oppose medical bills. The late Health officers, Dr. John Swinburne and A. J. Vanderpool, are distinct and outspoken; even Dr. G. F. Shrady (editor of the Medical Record), when addressing the New York County Medical Society, as President, declared the profession better off to go back.

Want to the resulty of telephonic communication. They did not know the resulting they had conquered his incredulty, the brave Fish made a sudden grab at the telephone, and, being a powerful first to the reality of telephonic communication. They did not know the resulting they had conquered his incredulty, the brave Fish made a sudden grab at the telephone, and, being a powerful first to the reality of telephonic communication. They did not know the resulting they had conquered his incredulty, the brave Fish made a sudden grab at the telephone, and, being a powerful first to grab at the telephone, and, being a powerful first to grab at the telephone, and, being a powerful first to grab at the telephone, and being a powerful first to grab at the telephone, and being a powerful first to grab at the telephone, and being a powerful first to grab at the telephone, and being a powerful first to grab at the telephone, and being a powerful first to grab at the telephone, and being a powerful first to grab at the telephone and the first to grab at the telephone and the present first to grab at the telephone and the first to grab at the t Even in New York, reputable Old-School fifteen years, when none of this legislation had been had.

But the fact is, lawyers rather than doctors do the detail work in New York, and the legislation is attempted here almost solely to obtain employment for pettifoggers. The lawyers do about all the lobbying, and the Medicolegal Society is said to raise the money to pay "expenses" at Albany. It is disgraceful, and professionally discreditable; but "such is life."

Among the press notices of "IMMORTALITY INHEREST IN NATURALITY by Warren Sumner Barlow, author of "Voices," and other poems, is the following from the Post Express, Rochester, N. Y.

from the Post Express, Roquester, N. 1...
"The title suggests an elaborate and technical work, but on the contrary the matter is not only simplified and clear but is condensed into about forty pages, forming an attractive looking book. These are themes which require careful discrimination and thoughtful and judicious treatment, and the author has well succeeded in these respects."

For the Banner of Light. TO WALK WITH THE UNBEEN.

To walk with the unseen My yearning spirit prays; Mearer the light to lean Of that soul-life serene, Sunned by truth's blessed rays.

On toward the hidden land, R'en as a little child Who clasps the parent hand Though both in darkness stand, I'd walk by love beguired;

By faith and love beguiled, I'd walk with the unseen-The meek, the pure, the mild, Whose eyes through dreams have smiled The day and dawn between.

My loved who passed death's door,

That list'ning heart and ear Their footsteps soft can hear Fall faint on stair and floor. Oh! then with longing keen My soul breaks forth in prayer-Prayer to be made more clean.

They come so near—so near !

To walk with the unseen In thought and spirit here. AUGUSTA CHAMBERS Providence, R. I., April 22d, 1887.

THE TELEPHONE --- A PARABLE

Aaron Fish was the oracle of a village in Pennsylvania. An authority on crops, horse-shoeing, and every branch of country work, which ing, and every branch of country work, which he had studied thoroughly, he had grown so confident of his infallibility, that he was ready to pronounce with certainty on every question submitted to him, whether he had ever heard of it or not. But when the new sciences connected with electricity in its various forms first came to his attention, he utterly refused to believe in them. Especially, when he was told that it was perfectly possible for a man, standing in the telephone office at the village, to converse with a friend, standing in a similar office, twenty miles away, by talking into a metal plate, called a receiver, and to hear the answer of that friend, distinguishing the tones of his voice, Aaron, with a superior smile, reof his voice, Aaron, with a superior smile, re-

plied:

"What do I think of that? Why, simply that it is a lie. That's all. You might testify to it on a stack of Bibles way up to the moon, and you could n't atuif me with no such stories."

When Aaron, at different intervals, heard from prominent men in his village accounts of business transacted through this telephone, his faith in his own infallibility was nowise shaken. He affirmed that the whole thing was just a trick, a juggle, a delusion: and referred especially to the fee demanded by the operator for transmission of messages, as clear prima facie evidence of fraud:

else. He said nothing about his discovery, being

the receiver.
Sure enough, the answer came back, and a

through the telephone, the face of Fish bye was observed to assume an expression of pro-

found scorn. Dropping the cup he had held to his ear, he Well, if this is n't the thinnest fraud I ever

see! Do you suppose that voice came from Charley Davis, in Pontipool?" Charley Davis, in Pontipool?"

"Why, certainly," said Thompson, puzzled at his incredulity, and not prepared for what was going on in the mind of the honest skeptio.

"Didn't he say, he was there? Didn't you hear his voice? Didn't he answer your questions? What more proof do you want?"

Fish burst out laughing.

"Well, if you fellows aint the greenest lot of dupes I ever saw! Why, a baby could see through that trick. It was that young man over there they called 'the operator.' He's a skillful ventriloquist! That 's about the size of it. Let him get out of the room, and I'll bet

it. Let him get out of the room, and I'll bet this so called Davis can't talk to me."

this so called Davis can't talk to me."

His friend Thompson, irritated at the stupidity of the man, rushed to the telephone, rang the bell, and called to the other office, to know if Davis had gone yet. The answer came back that he was still in the room, and wanted to know what Fish thought of the thing.

"Tell him to come back," shouted Thompson, and then handing the cup to Fish, he added:

"I tell you what I'll do with you. You say it is the operator, and that Davis is n't in Pontipool, talking to us. We'll send the operator away, so that there shall be no human possibility of his making the voice. Will you believe then, or not?" then, or not?"

Fish screwed up his face into a queer expres

Fish screwed up his face into a queer expression, as he replied:
"Let's see the thing done, and I'll tell you afterward what I think about it."
The people present in the office to see the experiment looked at each other and shrugged their shoulders, in pity for the obstinate ignorance of Fish, but agreed to do as he wished. The operator, with a smile he in vain endeavored to hide, left the room and went down stairs. stairs.

I have one testimony to give to my Eclectic Fish went to the telephone again, and hailed brethren in the South—they are a unit against partisan medical legislation.

Even in New York, reputable Old-School

Even in New York, reputable Old-School

want to destroy the medium of communica Fish, struggling to get at the telephone, shout

rish string is a fraud, I tell you. You're all frauds.

"It's a fraud, I tell you. You're all frauds.
This thing is a fraud, clear through. That fellow is hidden behind that wall, and he's doing the talking. You're all in league with him. You're his confederates. Let me tear down that juggling machine, and if you can make Charley Davis talk then, so I can hear him, I'll say there's something in it. This is the thinnest fraud I ever saw. That man ought to be arrested for imposing on the public."

His friends, being luckly in superior force, succeeded in getting the infuriated man out of the office without damage to the medium of communication. But to this day Aaron Fish remains convinced that the whole village where he resides has entered into a conspiracy with the operator to swindle the public of the United States by pretended messages: and laughs

Cremation in Europe.

RECENT IMPROVEMENTS IN INCINERATION. The following is a résumé of the reports of Mr. Wegmann-Ercolani and Prof. Heim to the Zurich Cremation Society:

Zurich Cremation Society:

During the last years, cremation has made great progress, and spread everywhere in Europe. Italy, where the first move was made for its re-introduction, stands at the head. Cremation is not yet legal there, but simply regulated by royal decree. Every cremation requires, according to the sanitary law of 1879, a special permit from the prefect of the province. Milan is an exception. The scolety there is made legal by a royal decree. To December, 1885, six hundred and six bodies had been cremated in Italy. The reports for 1886 are not yet published, but the number is estimated at over two hundred. The many Italian cremation societies have formed a union, and often meet in congresses. In Milan they have a museum and a permanent office. The technique of cremation has also very much progressed. After the methods of Brunetti and Polli proved insufficient, three new ones, of equal value, insufficient, three new ones, of equal value, made their appearance. They are the systems of Gorini, Venini and Spasolani-Mesmer. All reach the same end, at the same time, and at the same expense. The system of Venini is

the same expense. The system of Venini is preferable to the two others, because it considers more the asthetic effect, and it takes away the character of an industrial establishment by omitting a chimney.

In Spain there are cremation societies at Madrid and Barcelona. There is a large society at Paris, France. A law for cremation passed the French Chamber on March 30th, 1886, by a vote of three hundred and seventy-one to one hundred and seventy-four. The city of Paris vote of three hundred and seventy-one to one hundred and seventy-four. The city of Paris has caused to be built at the cemetery of Perela-Chalse, at its own expense, a fourfold apparatus, in which the corpses (about four thousand a year) which come from the anatomical rooms are to be burned. The system used there is the invention of a Suisse technique, Emil Bourry, who, in a skillful manner, united the superiorities of Siemen and Venini. The same system is to be used at Zurich. There is a large society at Brussels, Belgium. There are societies in all the important cities of Holland, which formed a union.

tles in all the important cities of Holland, which formed a union.

There is a Siemen's apparatus at the new cemetery of Gotha, Germany, and three hundred and eighty-six bodies had been cremated there at the end of 1886, ninety-six of them in that year. Cremation there is still an expensive affair. The taxes to be paid to the city are all the city are city and city are all the city are city and city are all the city are all the city are city and city are all the city are city are city and city are city are city and city are city and city are city and city are city and city are city are city and city are city an has ever been the implacable foe of human progress.

No. 15 Dright street, Boston, May 16th, 1857.

THE MEDICAL WAR.

BY ALEXANDER WILDER.

A word to the readers of the Banner about the medical men's war against a free people!

In Ohio, Wisconsin, New Jersey, as well as Maine, they have made no progress. The fact is this: these Old-School conspirators in no State and Level and the practice of the Banner in State is this: these Old-School conspirators in no State is this: these Old-School conspirators in no State and Level and the practice of the Banner in State is this: these Old-School conspirators in no State is this: these Old-School conspirators in no State and Level and Le

The Society of London built a crematorium some years ago at Woking, but had not used it for some time because it was said the law did not allow it. But it happened that a physician, whose wife died, had her body oremated on a pyre. He was sued, but acquitted by the courts, because the law did not forbid cremation, nor did the Bible command burying under ground. Since then the Society has cremated any one who wished to be cremated after death.

The Emperor of Brazil erdered the cremation of every one who died of yellow fever.

The society at Zurich, Switzerland, is one of the best organized. The city government and cemetery commission granted it a place for a crematorium, and a large piece of ground at the cemetery for monuments and disposal of ashes. The society kept itself informed of the technical part of cremation, and has sent members to Itsly to study the different applications and improvements. The result is that they decided in favor of the Bourry system. It is a great improvement of the state of Stemps. cided in favor of the Bourry system. It is a great improvement on that of Siemen. Like Siemen, Mr. Bourry allows only heated air to communicate with the body. In both systems the corpse burns directly; no flame is to be seen singeing the body, but it burns itself by the abundance of hot oxygen which surrounds it. Bourry uses carbonic acid gas, prepared in a coke regenerator, for heating the crematorium. During the process of cremation he uses, mainly, chimney gases for heating the air before it touches the corpse, which allows a more economical use of the heat. It is of great advantage that the chimney needs to be only ten metres high from the base of the cellar, so that it is fully covered up by the building. The ashes fall, without being touched, by an almost automatically-working apparatus, into the urn. The dissolution of the body does not take place in the dark, unseen and uncontrolled, but the whole action is clear and open.

Bourry and Venini place the crematorium

Bourry and Venini place the crematorium, which has the shape of a sarcophagus, and which can be approached from all sides, in the midst of the hall in which the service is to take place. There is a little window on the back of the sarcophagus, through which one can see the process of cremation, which is completed within one to one and one half hours, without smell or smoke. The process is solemn and beautiful, and avoids every unesthetic manipulation. The crematorium is to be built in the central cemetery, and will contain three rooms; the largest one, thirteen matral long rooms; the largest one, thirteen metres long, seven and a half broad and seven high, will contain the real crematory apparatus, in the shape of a sarcophagus; a smaller one is to hold the gas generator, and the third one is to hold the gas generator, and the third one is to serve as waiting-room for those who wish to see the process of dissolution to the end, and also as a room for the officers and for storing the records. Along the waits of the crematorium are to be niches of marble and slate, intended to recolve the containing the ashes of the dead.

to be niches of marble and slate, intended to receive urns containing the ashes of the dead. A cover, with the necessary inscription, is the external finish of the enclosure. The expense of the building is about twenty-five thousand francs and the apparatus eight thousand francs. The expenses of a cremation are—in American currency—about ten dollars, urn included. The officers of the Swiss Society are Prof. Heim, City Architect Geiser, Wegmann-Ercolani, Prof. Goll, Col. Oberst Bluntschli, Prof. Schur, advocate, Dr. E. Curti, Prof. Lunge, Schwelzer-Lobbard, Muller-Scheer and Boutrey-Seguin. The crematorium will be ready for operation this year.

Riches.

It is a strange delusion for men to suppose that happiness consists in riches. Contentment is not to be found in splendor and magnificence; or why is it that princes have sometimes exchanged the grandeur of a palace for the more simple enjoyments of private life? Why is the countenance of the rich man fur-Why is the countenance of the rion man fur-rowed with thought and anxiety, while the poor go on shouting and exulting in the bless-ings which God hath given them? Why does the man who has grown in wealth look back to the days of his poverty and ask himself why he cannot now rejoice as heartly over the much as he did over the little?

NEW MUSIC. -We have received the following musipal compositions : "Let Not Your Hears Grow Weary," song and chorus ; words and music by Low the olderator to swindle the public of the United States by pretended messages; and laughs to scorn any one who tells, him that, the telephone is a necessary element in the operation.

Morell's Be sure you're right, before you're and eight instrumental please.

Materialization in Lynn.

To the Editor of the Banner of Light: Mrs. H. B. Fay, of Boston, has during the past winter held seances every alternate Monday evening at the residence of Mrs. Thomas Trask. They have been attended by a large number, among whom were several prominent business men.

The room in which they were held was about 15 by 13 feet, with a bay window 6 by 8 feet, and about three feet deep. This bay window was improvised as a cabinet, by suspending dark, heavy curtains in front. There were double bay window frames, so there could be no collusion from the outside. On the inside of the window washung a large dark shawl, which kept all light from coming in through the win-

There are two doors to the room, but these were infull view of the circle, and no person could enter the room or cabinet without being observed. At the last seance the room was light enough to see every person. Twenty-five or thirty forms made their appearance, men, women and a child. Some of these were recognized. The forms of Mrs. Trask's two deceased husbands came on this as on all previous occasions; one of them, B. F. Osborne, bore a very strong likeness to his portrait, which hung in the room.

At the second seance I attended, Mrs. Fay had scarcely entered the cabinet when a whiterobed female form parted the curtains and said Good evening, friends; this is to be a testséance," and disappeared. It purported to be my mother, but I could see no resemblance to the features of my mother as I could remember them; but my mind was called to some advice which a spirit, purporting to be her, gave me in 1868, and the form said: "My son, it would have been better if you had taken my advice then .- Your mother." I now see that it would have been.

Forms of men, women and a child appeared, some being recognized, others not at all. They were clothed differently; one, in a military suit came to the writer and gave the name of "Col. Edwards." Idid not know him, but he said he had seen me during the late war. Forms appeared and took members into the cabinet with them and allowed them to put their hands on the medium's head. Forms came into the room and while conversing with friends, holding them at the time by the hand, and at a distance from the cabinet, instantly vanished. I have seen, while the curtains of the cabinet were parted, Mrs. Fay in her chair, and at the right of her two female forms, clothed in white, one of whom disappeared while all were gazing at them.

Now what are you going to make of all this? There was no chance that I could see for collusion, and I believe there was none. Linn, Mass., May 12th, 1887.

New Publications.

LATER LYRICS. By Julia Ward Howe. 16mo, cloth, pp. 326. Boston: Lee & Shepard.

The welfare of all humanity, the removal of abuses, the rights of men and women alike, for which the writer of this volume has valiantly labored during a long series of years, find fitting expression in the grand lyrics that, given to the public in this collected and enduring form, will be warmly and heartly welcomed to the homes and firesides of the people. Each poem has a purpose other than to please the ear with a rhythmic flow of words; a blow at moss-grown errors and a rending of the vell that has already too long concealed the truth from the sight of the masses:

THE PIONEER QUAKERS. By Richard P. Hallowell, author of "The Quaker Invasion of Massachusetts." 16mo, cloth, pp. 98. Boston and New York: Houghton, Mifflin & Co. The history recorded in this volume is a dark and blotted page in the annals of Massachusetts. It is limited to that period closing with the year 1677, when the brutal treatment of the Quakers was a prominent factor in the Orthodox religion of the State, and shows to what an extreme length religious bigotry can extend and what flagrant deeds of cruelty and hate it can perpetrate when wholly free to do its own will. As an instance: In 1660 and thereabout the most infamous laws existed and were sternly executed. "Four Quakers were hanged on Boston Common, three had their right ears out off, and scores of public whippings were inflicted. One man's body was literally beaten to a jelly; and when an indignant populace demanded punishment of the inhuman failer who committed the crime, John Norton, the leading Christian minister, defended him."

In this book Mr. Hallowell notes some of the errors of modern writers, and briefly considers the relations that existed between the New England and Pennsylvania Quakers and the native Indians.

THE STORY OF MARGARET KENT. A Novel by Henry Hayes. Tenth Edition. 12mo, paper, pp. 444. Boston: Ticknor & Co.

This is the initial number of a series of books to be published weekly and to include the most successful novels of the past five years. "The Story of Margaret Kent" is too well-known to demand any detailed mention. The fact that it has within two years required ten large editions to supply the demand for it is aufficient to indicate its merit. It is not merely a lovestory, but also a group of characters worthy of Thackeray or Balzac, thrilling with real life and deep feeling, depicting with masterly skill the trials of a young, beautiful and bewitching woman.

MORAL PHILOSOPHY. A Series of Lectures by Andrew P. Peabody, D. D., LL.D., Emeritus. Professor of Christian Morals in Harvard University. 12mo, cloth, pp. 887.

The author's aim is to present what he holds to be the fundamental principles of Moral Philosophy, show its alliance with Christianity, which, in his view, being: Truth and Right, is costernal with God, and to Illustrate the principles of ethical science, as developed in history, involved in questions and subjects of current interest, and applicable to the concerns of daily life.

TWILIGHT CLUB TRACTS ON QUESTIONS OF THE DAY. Edited by Charles F. Wingate. 16mo, paper, pp. 820. New York: John W. Lovell pa Pi tu Wi en ab ful tio 4 8

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The "Twilight Club" is an organization that has forfour years held fortnightly dinners at which "questions of the day" have been discussed in an informal manner. The views thus expressed have, by many of the members, been embodied in essays, and published in various periodicals; North American Review, Forum, Popular Science Monthly, etc. These have been collected, and are now given in this form. Among the forty writers are Henry George, James Parton, T. V. Powderly, Ed. Atkinson, E. E. Hale, Donn Platt, John, Swinton and David A. Wells.

A Study of Primitive Christianity.

A recent four-column editorial review of this book in Light (London, England, "M. A. (Oxon.) and E. Dawson Rogers, editors,) says: "The work contains a remarkably clear and cogent argument; the author's style is picturesque and lucid; the evidence displayed of wide reading is not less remarkable than the traces of a perfectly candid and critical mind that meet us of a perfectly candid and critical mind that meet us in every page. We do not remember to have met with a more exhaustive treatment dt. a very wide anbject within so brief, a compast. The arrangement of the work throughout; admirably clear in spirit, is reproduced in the form in which the publisher has brought out the volume. It is a model of what anch a book about to with in matter and in form. For a said he one the volume. It is model of what and A Book should be both in matter and in form! For safe by Colby & Rich it the Bahner of Light Hookstore, 9 Boak worth atreet, Restort, Price; \$1.50 per Sept.

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DECORATION DAY.

The voice of the wind as it passes Makes musical hum. But hark! through the rustle of grasses
The best of the drum— A sob and a low voice that trembles, A down drooping head, The morning of May-time dissembles;

We meet by the dead. But all are as one in their ending : No sound of the strife Comes up from the dust that is blending

To fashion the life Of grasses and sweet-scented briers And deep-tinted blooms That burn out their delicate fires By numberless tombs.

The maiden who mourns for her lover, Or friend for his friend, Learns here that the battles are over. That this is the end.

And mothers, who meet in their weeping, With quivering mouth Ask not if their sons that are sleeping Came Northward or South. Wilson J. Grosvenor.

Banner Correspondence.

Kansas.

BRONSON .- A. H. Nicholas writes: "The religions of all kinds and of all ages have taught a belief in the existence of some mythical power of evil contending with God for the possession of the soul of man. The Satan of the Christian world is believed by many to be an actual being, filled with intense malice toward the human race. If not actually possessed of greater power than Jehovah, he is at least able to frustrate Jehovah's plans in the creation of man, and secure the larger portion of souls for his kingdom of eternal torment. Poor timid children have been affrighted on the very threshold of their investigations into truth by the scarecrow of an angry God, and an almost almighty Devil and ever burning hell. The only Satan that man has any occasion to fear is the Satan of his own ignorance, his unbridled appetites, his evil propensi ties, and these are no insignificant demons to be passed by or treated with indifference.

Though it is a part of the Calvinist's creed that God predestinated some men to eternal damnation, but few of that body of Christians now believe it.

None of the good spirits profess to have ever discovered hell, or to have seen the Devil. Is it not strange that they should deny the existence of such a person and such a place if they really have an existence? Mortal-life or spirit-life is what men and women make it for themselves, for the most part; and they are free to choose good or evil, or a mixture of both.

The American Indians, who speak of the happy hunting-ground, have a more correct idea of the spirit world than many of our wise clergymen of the nine teenth century, who, notwithstanding their wisdom are blind guides in spiritual affairs. When these clergymen pass to spirit-life they are disappointed at finding no hell and no devil, and their Orthodox notions are a hindrance to their progress. The Orthodox teacher would rather hold to that which stultifies his own reason than to admit that the immortality he preaches is capable of demonstration in these modern

The salvation most needful is from error, ignorance, sordid selfishness, and the dominance of perverted appetites and passions—not from hell and the Devil. Those who conceive God to possess a character so cruel as to condemn the creatures of his love, having finite understanding and capability, to an eternal, never-ending suffering for sins committed during the short time allotted to them on earth, have been worshiping a monster of their own creation, and not a God of infinite wisdom, mercy and love.

Spiritualism presents a far better faith and knowledge, and inspires the sweetest affection that blooms in mortal souls for our Father, who provides all good things for his creatures to enjoy. It comes not to give free salvation to every soul, for every soul must work out its own salvation through mighty effort, through grand endeavor and unselfish living. It reveals no royal road to heaven. Instead of teaching that sins are wiped away by faith, or through the atoning power of another's blood, it demands that each person apply nd honest action in every domai of life, religious, political, hygienic, social.

Spiritualism has encouraged humanity to action and aspiration, instead of discouraging it with theories of inability, depravity and endless punishment. Its mission is to cleanse the body from the grossness of vices and appetites which degrade and destroy, as a preparation for finer spiritual unfoldment. It comes not to teach the human family how to die, but how to live just and true lives; not that God will damn them if they do not, or bless them if they do, but that by a wayward course they will damn themselves, and the blessings which they desire will be further away than they otherwise would have been. Instead of the old literal hell the sinner is to be thrust "into the presence of the Lord," and when there he will feel his sins and utter degradation in all their keenness; yet that punishment is not eternal, though it will not he removed until all the errors of life have been atoned for in good deeds, words and thoughts. We are making the record of our own lives; each day building our homes in spirit-life.

A spirit, weighed down by a consciousness of misapent days and misapplied powers, bowed down by its foad of past wrong-doing, darkened by neglected du-ties, may be able to rise into light, to work his salvation from sin. Each must work his own way up to goodness and purity through self-redemption and selfeniture. It is a work of progression, beyond church creeds and superstitions; a work of progression upward and onward toward that which is right, pure, true, just and wise.

Spiritualism is a saviour to save from the fear of death by giving a knowledge of life; to save from the fear of hell by teaching there is no hell except what the erring soul has within itself, and from that hell there is no purification and deliverance except as the seul progresses toward the kingdom of heaven which

EL DORADO.-Allie L. Lynch writes: "On the evening of May 1st I invited a few friends to attend a arlor seance given by the controls of Mrs. R. R. Phillips of Newton, Kan. After an interesting lecture setting forth the pure teachings of Spiritualism, we were given names and descriptions of spirits. Beveral were recognized by friends present, and a few spirits came in the hope of finding friends who were hant. After this, Spirit Lulu came and made cheer ful 'chatter-talk.' This control gives great satisfaction, and she talks English so well that, as she says, she is almost a pale face." Many can testify to Mrs. P.'s mediumship as genuine."

Colorado.

DENVER.—S. C. Gardner writes; "Among the me-diums in this locality is Mrs. Logue, of North Denver, who has been many years before the public, her gifts being trance, test and business. She gives the best possible satisfaction, and is worthy of both praise and patropage. Mrs. Van Dusen is another good medium, an excellent trance speaker, and a most worthy wom. an, and has been years, at work in the spiritual field. Mrs. Russell, formerly of Council Bluffs, is another good and reliable medium, and a worthy woman. Mrs. Penny, a young and highly accomplished woman, has recently become developed as a trance medium and speaker. She has wonderful gifts, and astonishes those who hear her. She gives sittings daily to those who call. I could mention half a dozen others if space permitted. We need here a good medium for form manifestations. It would pay such a medium to come.

Maine.

PORTLAND.-A correspondent writes, May 17: "Dr. F. H. Roseco of Providence, B. L. who came here April 22d to lecture in this Spiritual Temple (or one Sabbath, has at the same stress in the Spiritual Temple (or one Sabbath, has at the same stress in the Spiritual Temple (or one Sabbath, has at the same stress in the Spiritual Temple (or one Sabbath, has at the same stress in the Spiritual Temple (or one Sabbath, has at the same stress in the Spiritual Temple (or one Sabbath, has at the same stress in the Spiritual Temple (or one Sabbath, has at the same stress in the Sabbath, has at the same stress in the Sabbath, has been carefully prepared by Mr. George Sabbath, see that it is some the Sabbath, has been carefully prepared by Mr. George Sabbath, see that it is some the Sabbath, has been carefully prepared by Mr. George Sabbath, some stress of the Sabbath, some stress of the Sabbath, s

earnest efforts have been made to retain him, for he has achieved a marked success and won the esteem of the frequenters of the Temple. Of a fine presence. with a rich, well-trained voice, he is an admirable platform orator and has a most forcible way of pre-senting the truth. He develops rare powers as a medium and elecutionist, and commands the confidence to which his great mediumistic ability entitles him. During his stay here his audiences have been very large, and they will part with him with deep regret. While with us he has been considerably assisted by his wife. a lady of refinement and talent and an able medium herself. Arrangements have been made with Dr. Roscoe and wife to return here for the month of September."

Massachusetts.

QUINOY .- George A. Badger writes: "A number of active Spiritualists in this place have awakened an interest in Spiritualism by causing meetings to be held to which the public have been invited. Our speakers have been Mrs. R. S. Lillie, Dr. Thomas, Miss Knox, Miss Barnicoat, and Frank T. Ripley."

ATTLEBORO. - A correspondent writes: "The Children's Progressive Lyceum connected with the First Spiritualist Society of this place, met for the first time and organized on Sunday, May 8th. The following officers were elected: Conductor, Mr. Fred. L. Torrey; Guardian, Mrs. Abble F. Thompson; Secretary and Treasurer, Miss Emma F. Larrabee; Libra-rian, Mr. B. Frank Boomer. The Lyceum met for the second time on Sunday, May 15th, with an increase of membership, and had a very pleasant, interesting and instructive time."

Texas.

GALVESTON.—Sue J. Finck writes: "I copy from a recent letter the following: 'If Spiritualism could be purified of all kinds of people who make it a byword among moral-loving classes it could then hold its head without shame, as being without spot or blemish; until then it will always be the butt of ridicule. In my heart I feel that other people beside Spiritualists need 'purifying,' since the very author of the above quotation was the same person who introduced a woman seeking a sitting under a false name! 'Let those who are without sin cast the first stone of re proach.'

Convention in Kansas.

The Second Annual Meeting of the First Society of Spiritualists of Leavenworth County, Kansas, was held at the residence of T. C. Deuel, near Fairmount,

on the 7th, 8th and 9th of the present month.

held at the residence of T. O. Denel, near Fairmount, on the 7th, 8th and 9th of the present month.

From a report in the Leavenworth Standard we learn that the locality was one every way desirable, being a beautiful, well kept and tilled farm of several hundred acres, whose undulating surface gave a magnificent picture of healthy growing grasses and small grain, and for miles on either side could be seen the rioh green in its first freshness of growth. Dotted here and there on the landscape were clumps of young trees just coming into leaf, promising refreshing shade anon. The lawn in front of tile door is a large, level, grass-covered square, shaded with elegant pines, sycamores, cottonwoods, sugar-maple and elms, and ornamented with circular beds of brilliant single tuilps, searlet and yellow combined, in rich profusion; jasmine shrubs, just putting forth their apricot-purple flowers; snowy clumps of snowballs, beds of rich-hued pansies, and other choice floral pets of the household, all showing care and taste in their arrangement.

On Sunday morning, Dr. Raymond of Oskaloosa addressed the audience, at the close of whose remarks the company passed to a grove of young maples in the rear of the house, where the regular exercises of the day opened with an invocation by Mrs. Lull of Lawrence, who after singing by the choir, asked for questions as a subject of discourse. A number being supplied her, she proceeded to demonstrate in convincing argument and lucid illustration the truth concerning them, in the course of which she said, referring to an inquiry respecting the coming of greater light to mankind on questions that are now very difficult of solution, that there are so many forms of development that intelligent solution is almost impossible; to individuals who are sitting idde waiting for light to come to them, it would never come; but the knowledge (light), the great truth is waiting on the very edge of our existence for any who may try to grasp it. The wished-for light cannot come to the masses except as t

will to grasp it.

Mrs. Luli's lecture was listened to with the closest attention, gave great satisfaction, and the speaker was at the close enthusiastically applauded.

Miss Lula Deuel followed with an organ solo, and Mrs. Deuel recited two poems under spiritual control. Bubsequantly says as 4 and modiums exercised their vari-Mrs. Deuel recited two poems under spiritual control. Bubsequently several mediums exercised their various gifts, to the entertainment and instruction of all present. They included Miss Porter of Leavenworth, Mrs. Holiday of Topeka and Mrs. Brown. The choir then sang "The Sweet By-and-Bye," and the party adjourned to the house, where an excellent dinner was partaken of. After dinner there was a business meeting of the Society, during which it was decided to charge an annual due of two dollars, and the executive committee was instructed to take steps toward the erection of a temple on Mr. Deuel's farm for the use of the Spiritualists during their meetings in the future. After this meeting those who felt drawn toward the house went into the parior, where Mrs. Fred Heis was found to be under the control of a Mexican maiden, who in various ways identified her nationality. The evening programme was varied and interesting ly carried out. The three days' meeting was a great success.

May Magazines.

THE INDEPENDENT PULPIT.-A lecture upon the life and opinions of Thomas Jefferson, by Gen. M. M. Trumbull, is reported in full as delivered before the Chicago Secular Union last February. It is a very just estimate of his character, and, presenting some of the prominent principles that governed him, seeks to adapt the moral of them to our present conditions. Following this the reader is given Col. Ingersoll's able review of "The M'Glyan Case," from the Brooklyn Eagle, and articles upon "The Living Present," "The Basis of Ethics," "The Prince of Peace and the Saylour of the World," etc. Editorially Mr. Shaw defends himself against a renewed warfare waged on him by the clergy because of his renunciation of Christian dogmas, and signally shows the falsity of their charges Waco, Texas: J. D. Shaw.

THE VACCINATION INQUIRER.—This number was issued on the eve of the annual meeting of the London Society for the Abolition of Compulsory Vaccination, to be held May 11th, and expected to be one of much interest and influence. A copy is given of what is termed "A Most Reasonable Petition," lately presented to the House of Commons by the Committee of the National Association for the Defense of Personal Rights. The petitioners hold that laws compelling parents to vaccinate their children, they at the same time knowing it to be a lasting injury to their bodily health, are unjust. They therefore ask for their annuliment. This petition, with slight modification, may be used advantageously in this country. London:

E. W. Allen, 4 Ave Maria Lane. MENTAL SCIENCE MAGAZINE. - W. I. GIII, A. M. gives his views of "Liberality." Mrs. D. A. Bennett replies to one who asks "What is it that Heals?" and the remaining contents treat upon various branches of the specialty of this monthly, Chicago: A. J. Bwarte.

THE SIDEREAL MESSENGER furnishes to professional and amateur, astronomers its usual variety of instructive and suggestive matter. Northfield, Minn.: W. W. PAYDO.

AMERICAN ART. A general report is given of Prize: Fund and Society Exhibitions," illustrated with engravings of several of the works they contain. Boston : 179 Tremont street.

HOBTIQUITURAL ART JOURNAL -Apples are the of three finely colored plates. A Peonia Arsubject of three finely colored plates. A People Ar-bores is given as a frontispiece, and in its letter-press a strong protest is made "Against Producing and Sending Poor Fruit to Market." Rochester, N. Y.: Stecher Lithograph Company.

CHILD CULTURE, as usual, is well filled with aids to parents, kindergarteners and primary teachers that to them will be found of great value. Fowler & Wells Company, New York.

Cotton Mather.

To the Editor of the Banner of Light : I desire space for five lines in your abiding records. They are as follows:

"Ye have been kind to my memory,
Ye have spoken the truth,
Ye have felt it from me,
And, brother, I thank ye.
COTTON MATHER."

I ask space also in which to state through

I ask space also in which to state through whom and how the above came to me, and the probable reason for it.

On the \$2d of March I called, in a purely social way, upon Mrs. Carrie E. S. Twing, whom I often visited, and valued as a medium, years ago. Soon she handed me a slip of paper, both narrow and short, asking me to write upon it three or four names. I wrote thenames of two of my departed wives, and there being space ieft for only one more line, on that one I wrote simply "the other two," having in mind the other two wives not named. Each of the two named through her hand wrote to me. Two other individuals also wrote, viz: Dr. Gardner and Cotton Mather—the latter just what has been given above; no more.

been given above; no more.

Why should Mather at this late day thus address me? About 1875, when writing some chapters upon New England Witchersft, which were not published till 1880, I found ample historic basis, and used it extensively, for exempting Mather from the ranks of advisers or address of prosecutions or the exemption of the company of th ing Mather from the ranks of advisers or alders of prosecutions or the execution of any who were charged with witchcraft. My conviction then became firm, and it so remains, that had his advice and his example been followed by the civit magistrates, the obsessed ones and possessed ones would in that day have been treated much as their likes have been in our day, and Spiritualism substantially like ours would have gained a foothold then. But the world was not at that time in condition to discern the intrinsic merits of extended intercommunings between the departed and their surviving kindred.

intrinsic merits of extended intercommunings between the departed and their surviving kindred.

The above brief and pithy statements, ostensibly written and subscribed to by Mather himself—if admitted to be his own production—teach an interesting lesson.

He left this mundane sphere in 1728, and therefore had been in the spirit spheres nearly one hundred and fifty years when my careful and extensive scanning of historic records found him to be entirely guiltless as an actor and advocate in favor of executions for witchcraft, though some intervening historians and commentators had represented him to have been guilty of crueity.

Little did I, when writing my account, suppose that my statements were being read by or would ever come under the inspection or to the knowledge of Mather himself. I did not write for him to read, nor to defend him as an individual; but aimed to present him as he was shown on the pages of his contemporaries and immediate successors, and in his own published productions. In doing that I presented him in a much more favorable aspect than some historians had, and in a view more favorable than the public mind had-long and widely been led to take. If he did not write what is credited to him above, who did? Mrs. Twing was the only mortal present in the room with me, and a half score of years have elapsed since Mather received my special attention. I was looking for writings by my wives, and none others.

Mather now says I told the truth, and that I felt it from him. Perhaps I did unconsciously. He may have impressed me, yet historic recoived were my guides.

The lesson taught by the foregoing is that the departed, even the long departed, may know what we think, say and do, which has close connection with them as individual beings. There is kindness, if not wisdom, in the old Latin advice, that we say nothing but good in reference to the departed.

ALLEN PUTNAM.

670 Tyemont street, Boston.

The Picnic at Lily Dale.

To the Editor of the Banner of Light:

Preparations are now rapidly going on which will insure ample accommodations to all who may attend the Annual Pionic and Bunday Assembly of the Cassadaga Lake, N. Y., Free Association, June 11th and 12th, 1887.

Mrs. R. S. Lillie, of Boston—instead of Mr. A. B. French, as heretofore announced—will lecture. Mrs. Lillie is widely known, and has won a high reputation on the Spiritualist platform.

form.
Lily Dale has donned its new spring attire, bejewelled with flowers and grasses, and the lovely lakelets, diamond flashing in the sunshine, are wooing warmly and lovingly the water-lilles are wooling warmly and lovingly the water-lilles to spread their white, perfume-laden petals upward to the sunlight. Come one, come all. Come to "the feast of reason and the flow of soul." Come and peer behind the veil that once shut out our loved ones from us, and be strengthened and upheld and made better men and women.

For information as to details and arrangements address

MRS. M. J. RAMSDELL, Sec'y.

Cassadaga, N. Y.

In Memoriam.

On the 23d of last April John R. Mannox, a member of the American Spiritualist Alliance, departed from this mundane sphere to the higher life of the spiritual

Although young in years, he was mature in the know Although young in years, he was mature in the knowledge which the truths of Spiritualism had imparted to him, and which, through his large intuitive faculties, he appeared to grasp naturally and without effort. Gifted with a highly sensitive and refined nature, and of a quiet and unobtrusive disposition, he was loved and appreciated by all who knew him best.

As a member of this Alliance, he always manifested much zeal and interest in its welfare, and at the time of his translation was one of its officers. Desirous as a body to express on this occasion our feelings of esteem and appreciation for our arisen brother and coworker, be it

worker, be it

Resolved. That as we regret the loss of our friend's visbile presence, we also deeply sympathize with those to whom
he was yet nearer and dearer; and we tender to them in
their affiction the beautiful and elevating consolations that
Spiritualism alone can offer.

Resolved. That while we realize that the material presence of our departed brother is no more among us, we feel
assured that his spirit will often be with us, resdy, as heretofore, to assist and to encourage.

Resolved. That the Corresponding Secretary be requested
to forward a copy of these resolutions to the family of our
deceased brother, and to the Banner of Light for publication.

J. F. Jeaneret, Sec. A. S. A.

J. F. JEANERET, Sec. A. S. A.

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A bouncing girl, healthy and happy, sits among her Angola cats and kittens, on the steps of a French cottage, around which grape vines gracefully climb. She fondly embraces one of her pets, and her countenance in sweet eloquence bespeaks a heart brimful of the dawning of maternal love. Painted by L. Ferrault. Engared on steel by J. A. J. Wilcox. Size of sheet, 22x28 inckes.

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This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasantly with the hot sunthine in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens frole in hay and apples a her feet. The mother, in eloquently pleading attitude, is putting in a decided but dignified protest against the abduction. It is a very animated and pleasing gem of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheef, 22128 inches.

"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. R. Rice. Bize of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the origina painting by Joseph John. Size of sheet, 22:23 inches; en graved surface, 15:20 inches.

"HOMEWARD." Designed and painted by Joseph John. Size of sheet, 22x2, nches.

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

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From the original painting by Joseph John. Entered by J. W. Watts. Bize of sheet, 20124 inches. For each additional Engraving 50 cents extra. Any person sending \$3,50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and StippleSteel Plate

Engraving of the late Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

The plate is 24x32 inches. The central figure is that of the GREAT POET. He is seated on the right of a circular table, which is stream with his books and writing materials. The sourtful historic work of art is a lasting sourenfr and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3.50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1.00. The publisher's trade price for the engraving is \$7.50.

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the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. The above is the title of a pamphlet of over one hundred pages. Wo know of no one book that gives to the enquirer so good an understanding of the teachings of Spiritualism as this. A better understanding of the value of the work can be formed, perhaps, from the titles of several of its chapters, which are given: "Human Life and Its Origin; Reincarnation; Authority; Modern interpretation of the Biblet Mediumship, Its Laws, and the Rehability of Spirit Communications; Prophecy: Psychological Power; Spirit Gealing the Highest Mode of Treatment; Sunday—is It Sacred? Inducence and Disease Imparted to Children; Religion; Spirit Materialization; Capital Panishment; The Ultimate Results of Spiritualists, also to do a missionary work with skeptics and church members. Two copies for one year's subscription, one for six months'.

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RELIGION OF SPIRITUALISM. By Eugodo Crow-ell, M.D. ou, at. D. REVIEW of a Lecture by Jas. Freeman Clarke, BYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

pan.
BOLAR AND BPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan. SKETOHOS, dudyered by Cors L. V. Tappan.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give

the varied shades of opinion to which correspondents give interrance.

ET We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil 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 Banner goos to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, MAY 28, 1887.

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Business Letters must be addressed to ISAAC B. RIGH, Sanner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

Decoration Day.

May 30th being a legal holiday, the BANNER OF LIGHT Establishment will remain closed that

Patrons having advertisements which they wish renewed in our issue of June 4th must see that their applications are at this office on Friday morning, the 27th inst.

Practical Spiritualism.

To be of service, Spiritualism must needs adapt itself to the varied and varying characters, conditions and circumstances of men-in other words, must be practical. It is not something to be left wholly with the lecturers, writers, editors and mediums; it belongs to all those who put their faith in it to do their utmost. day by day, to live by it, to make it an operative force in their existence and career. This they may do in many ways. It is by no means necessary for them to give up everything in this life in cherishing a living hope for the other; we dwell in both worlds already; we are spirits now as much as we ever shall be. It is neither necessary nor belitting to be impatient to leave these active scenes in which we have been placed in order to participate in those which are still in the future, and for an entrance into which we really at present may be utterly unprepared.

Here is the present spirit-life for us; and it is enriched and enlarged by the knowledge of a more exalted life beyond.

There is no evidence that we are called upon to practice rigid abstention and mortification of the body in which we temporarily dwell, in order to prepare ourselves for another state into which we have not yet been summoned. The best and only preparation we can make is to make our lives while here as perfect as possible. If we would enjoy the next state of existence to the utmost of our capacity after entering upon it, we have but to qualify ourselves for it by worthy lives in the form. In doing all that it belongs to us to do here we have the most satisfactory reason to feel that we shall become best prepared to enter upon the duties and delights of the hereafter.

Spiritualism, we repeat, to be most truly efactual conduct of life and made a part of it. After the grist is once received it is necessary spirit is most active with thought when it is practiced writer is many times repaid for the labor he undergoes by the varied suggestions and fancies that crowd around him like aerial visitors during the process of his patient and plodding labor. So with the work of life: while we are sincerely performing it, trusting and believing, humble in the constant presence of this great mystery which we name Life, the angelic ministrations are present in greater or less force, inspiring and comforting us, and disciplining and dealing with us in a way far better than we could ourselves choose for the next life when we shall be called to enter upon it.

Let us begin, therefore, with seeing the fruits of Spiritualism here and now; in better and larger lives; in the diligent cultivation of kind feelings and of charity one toward another; in persistent abstention from injustice and wrong; in work rather than talk, and life as well as conversation, so that we may say, on reviewing our present lives hereafter, that they were completely lived and so most completely adapted to the great ulterior purposes which lay in our being. If we would help to make the real progress we so ardently profess to believe in for the world, we must contribute our share. through our actual lives, since opinions and beliefs alone will fall of that end. It is only by action that we can keep abreast with the advancing years and ages, and action, inspired with the wisdom begotten of contemplation, is life now and life forever.

In Re Mrs. Wells.

We learn from a New York correspondent, who writes under date of May 21st, that " Mrs. Wells's scance on Friday evening was something astonishingly convincing. She was found object pitcher of water and all-in the off The Decaying Tract Society.

The business of the once flourishing American Tract Society is said to have fallen off fully one-half during the past fifteen years, a fact that has a great deal of real significance. The Society is of sufficient age to be styled venerable in this country, its aim and purpose being the publication and dissemination of tracts, pe riodicals and books that express the views and inculcate the precepts of what is called evangelical religion. It owns a large printing establishment in the city of New York, and its publications, always made with nice and exact care, are sold or circulated without any money return for them. The serious and sober fact now confronts the Society, however, that it cannot dispose of one-half of their former number of publications on any terms; people are neither willing to buy them nor to accept them as a gift.

Of course the Society's officials, desirous of retaining their comfortable livings, are all ready with an explanation of this state of things, and say that the reason of it is that the other religious denominations generally support publishing establishments of their own. They are ready, in fact, to offer any explanation but the true one, which is simply that what is turned out of the Society's publication hopper gives less satisfaction to the people every year. At any rate, before inventing any other excuse, it belongs to them to show that their tracts and other publications are as satisfactory in themselves to the people as they ever were. As the New York Sunday Sun observes on the matter: "Very possibly the tracts are as good as they ever were (no doubt of it), but the great public have long regarded that sort of literature with indifference or aversion. The manner in which it is distributed is also objectionable to them, so that a religious tract agent has become a standing butt of ridicule. He is even looked upon by very many people of religious convictions as little short of a fool, or at least as a bore.'

Aside, however, from the admitted fact that each denomination now concentrates its attertion and expenditures upon the spread of its own religious views and doctrines, the point has been taken out of the Tract Society's publications by the general rejection of the hideous old doctrine of hell and eternal punishment with which those publications were wont to be so highly spiced. Hell is rarely spoken of outright in the better class of Protestant pulpits, and that ought to suffice for the main reason for the decay of public interest in publications that are really warmed with nothing else. Even in the revised version of the Bible the hated word, source of a superstitious fright that has overlaid and darkened the lives of a long line of human generations, is changed to its synonym

sheol, which is of far less fearful signification. Then, too, as the Sunday Sun goes on to say, the periodicals and books issued by the Tract Society "are generally very dull readingfrightfully dull reading even for those who are most interested in the subject of religion." It is not at all surprised at the recommendation of the committee who have been investigating the affairs of the Society that even the illustrated weekly paper issued from its press should be discontinued. In addition to this they advise the sale of the Society's entire property in New York, and the abandonment of its printing establishment. The venerable officers who run the Society naturally object and protest, and much more than that : they do not like the idea of being turned out of their warm and snug places. But they have got to go. As the Sun says, "there is no present use for the American Tract Society."

Either More or Fewer Doctors.

Dr. J. Adams 'Allen, President of the Rush Medical College of Chicago, in his recent address before the graduating class, made some commentaries on the very common complaint that there are too many doctors, that their number is large, and is increasing every year; although he denied that the medical profession was any more crowded than other occupations in which men are engaged in earning a living. He said all the professions are full except the clerical—an admission that may or may not be wholly palatable to those engaged in it. Upon this broad assertion of the Doctor the Chicago Sunday Times proceeds to remark-in view of the rapid increase of our population, and the present vast influx of foreign immigration on these shores—that almost every one is ready to acknowledge that there are too many people seeking to "get a living by their wits" (doctors, by implication, being reckoned among the rest). How to reduce this greatly swollen body of people in the several avocations of life is therefore the problem. With a saturnine humor not often surpassed, the Times slily suggests that fective as a faith, is to be incorporated into the | perhaps the medical profession, of which Dr. Allen is a distinguished member, will prove to be the agent relied upon for reducing our popufor the mill to begin to grind. The human lation, or keeping it within reasonable bounds. If, reasons the Times, it can be demonstrated, most intent on service, on positive work. The as it is often asserted, that doctors kill more persons than they cure, it might be policy to greatly increase the number of medical colleges, to enlarge their facilities for grinding out doctors, and to encourage students to attend them. But if, on the other hand, it can be shown that medical practitioners save many lives that are not needed for doing the business of the country, then the question of restricting the number of doctors or of dispensing with them altogether would deserve careful consideration. It seems to be a question of more or fewer doctors, in any case.

The American Spiritualist Alliance. On our eighth page will be found an official

announcement in the name of this organization. Read it! With the enthusiasm of many new members-bringing new life and new blood into the society-and the earnest efforts of its vet erans combined, there is every reason for feeling confident that the Alliance to-day is on a firmer footing than ever before, and gives great promise of important work in the future.

ANNIVERSARY WEEK,-While matters of polity, membership and local interest are, during this Anniversary Week, attracting the attention of the churches, we would like to impress upon the consciousness of the people assembled the fact that the New Dispensation of a demonstated return of the excarnated spirit is producing greater effects than ever before, and on every hand acting as a solvent, and reducing quite unconsciously to their believers the rigidity of dogmatic lines, leading trinitarian ministers to speak from Unitarian pulpits, and Universalist preachers to raise their voices in Orthodox conventicles, and bringing men involuntarily nearer the recognition of a Universal nt separated from her by the net-Brotherhood, which in its efforts for human betterment cares more for the spirit and less for s difor the letter

Foreign Notes.

THE SPIRITUALISTS OF MELBOURNE. At a meeting of the Victorian Association of Spiritualists of Melbourne, Australia, March 9th, it was unanimously determined to carry on the work for which it was instituted more energetically than heretofore.

The desirability of incorporation was also affirmed, and the President and Secretary instructed to obtain and report information as to

MR. AND MRS. EGLINTON TO LEAVE ENGLAND. It was expected that Mr. Eglinton, who, with Mrs. E., was on the 14th in Guernsey, would esume holding séances at 6 Nottingham place, London, on the Tuesday following. It is reported that these will be his closing seances in England, and that he is soon to establish his residence as a permanency abroad.

"SECOND SIGHT-OR WHAT?" The Nelson (New Zealand) Evening Mail under the above caption relates an incident connected with a fatal accident, the intelligence manifested in which our readers will readily ascribe to its rightful source.

ascribe to its rightful source.

A young man by the name of Allan Herd, once in the employ of Jem Roberts, a horse-trainer, and a brother of a Mrs. Canton, but who died a year or two since, attended as a rider the Nelson races. (While Allan was with Jem, the latter, who was very fond of him, always called him Jack.) At six o'clock on the day of the races, Mr. Canton, who took no interest in and knew nothing of what had occurred at them, reached his home, and found his wife trembling, and it was apparent that she had been crying a good deal. He asked her what was the matter, and in reply she stated that she was aure something had happened to "Jem's boy." He laughed at her fears, and told her not to worry, but she persisted in stating that she was certain he had met with an ing that she was certain he had met with an accident. Mr. Canton then proceeded to question her more closely as to the ground for her fears, when she made the following statement:

iears, when she made the following statement:

"I was sitting quietly in the room, when suddenly I saw my dead brother Jem and the boy as real as life. The boy was on horseback, and riding very slowly along, and not in jockey dress, and Jem was following and leading another horse. All was perfectly silent, until I distinctly heard Jem call out. 'Jack, Jack, and, the boy then turned slowly and looked round, and then both disappeared. Both of them were most painfully near to me. I was terribly frightened, for I felt sure that something was wrong with the boy, and I got up from my work and went out."

The Mail adds to the above the following:

The Mail adds to the above the following:

"Neither Mrs. Canton nor her husband knew anything whatever of the accident until the following morning, for the latter rather pooh-poohed his wife's story, and attached so little importance to it that he took no trouble to make inquiries of any of his neighbors. He was, however, considerably startled when early the next morning he met Mr. Coleman, who lives close by, and learned from him what had occurred. That the story as told to us is absolutely correct we have no doubt whatever. Both Mr. and Mrs. Canton are well known as steady, hard-working respectable settlers, and certainly would be the last people to weave a web of fiction." The Mail adds to the above the following:

A correspondent writing from Cachoeira, Brazil, under a recent date, informs us that a Spiritualist Society has been established in that place, of which Carvalho Ramos is President. We are also in receipt of a three-part brochure on "A New Religion," etc., the work of Presideut Ramos, to which we shall revert when opportunity offers.

THE SPIRIT MESSAGE DEPARTMENT IS introduced this week by a communication from Jane Barstow, of Kent, O., who seeks to cheer her friends in affliction; George McIntyre follows with assurances of his continued existence, which he thinks will be of interest to those who knew him in St. John, N. B.; Ernestine Clapp speaks to friends in Hartford, Ct.; Amos Harvey would like to reach his old associates in Stafford, Ct.; Elizabeth Curtis gives a mother's encouraging message to her daughter in Philadelphia; the Invocation which prefaced the scance of March 18th next finds publication; followed by the answers of the Controlling Intelligence to questions bearing on man's duty to the poor, and "card-readers," and the source of their capabilities; George E. Cummings speaks especially to Mrs. White, of Los Angeles, Cal.; Freeman H. Gurney has a word of remembrance for his friends in Lynn and elsewhere; Annie Childs hopes to reach her friends in New York City and Hoboken; Jonathan Pierce returns from "over the great sea," where he found a "beautiful shore," to speak to those who knew him in wave-washed Marblehead; Katie B. Robinson seeks to encourage the trial-tossed mediums of the Spiritual Dispensation everywhere, but has a marked desire to reach "one friendly heart," now in Washington; Joseph Ludlow claims recognition on the part of friends in Lexington, Ky.; and "Rosie" brings words of appreciation to Mrs. Helen Stuart-Richings.

We are requested to announce that Mrs. H. B. Fay, materialization medium of this city, has been advised by her physician to discontinue her public sittings for some time to come in consequence of iliness, and that she has reluctantly consented to do so.

Onset Bay Notes.

Treasurer R. Y. Johnson and wife have arrived for the season, and the Treasurer's office has been open-

The Children's Progressive Lyceum closed Bunday. May 15th, until June 5th, at which time its sessions will be resumed at the Pavilion.

Thirty acres of woodland were recently consumed near Onset by the prevalent forest conflagrations, and the worthy citizens of that balliwick are now agitating the formation of a fire department for self-protec-

A note from Mrs. Rogers informs us that the Doctor and herself are now located at Onset Bay Camp-ground, as previously intimated. They have a fine cottage situate at the corner of West Central Avenue and Fifth street, where a fine water view and other natural advantages are to be enjoyed. They will, during the season, have some nice rooms to let, and will be pleased to hear from those desiring to secure apartments at this delightful resort.

Birthday Gathering.

Mrs. H. W. Cushman, the deservedly well-remem bered musical medium, will be glad to meet her friends at Mechanics' Hall Building, 212 Main street, Charlestown District, on the evening of May 81st-the meeting being held in honor of the attainment of her sixtysecond birthday. All are freely invited. We trust her friends, everywhere, within reasonable distance. of Boston, will bear this well-carned congratulatory session in mind, and be present on that occasion.

We learn that the Unitarian society of Hartford, Ot, of which Rev. Mr. Kimball is paster, recently tendered the free use of its church to the Spiritualists, which they gladly availed themselves of to listen to an inspirational lecture by Mrs. Neille J. T. Brigham. Such liberality is to be highly commended.

JAMES GOODWIN ANDERSON, late editor, and proprinter of the Richmond (Mo.) Democrat—a man of paid, protections which he feared spiritualistic convictions, which he feared post to express at all itimes—passed to the botter life of the morning of May 10th, used fortrans reals.

Two Memorable Seances in London, Eng.

With a Moral Applicable to the Present State of Affairs in America. To the Editor of the Banner of Light:

As the question of materialization is exciting the public mind to a very great degree at the present moment, and as the accusations of fraud in this particular phase of manifestation are exultingly made on all sides, it seems little less than a duty for those who have had experience in this phenomenon to bear witthe best means of accomplishing it.

As this meeting was called for the purpose of ascertaining whether the Association should resume its labors, the result is looked upon as a strong indication of the growth of Spiritualism in that locality, and an increased interest in the subject generally.

have had experience in this phenomenon to bear witness to that which they know or believe to be true. As nearly all investigators into this subject are novices, and consequently unprepared either by study or experience to comprehend the action of these occult forces, it is not strange perhaps that there should be a continual conflict of opinion. It is not supposable that at the outset experiments in any branch of science will always be rewarded by success, and a truly wise man will allow each failure to teach him an important lesson, instead of condemning and denouncing that which from the very nature of his education it is impossible for him to understand.

Many of the mediums who are to day loudly charged with fraud and deception, are able to offset such allegations by the endorsement of the most brilliant scientific minds that the age can boast of, and while a police court may pass its judgment and condemn a medium, the endorsement of such a man as Prof. Alfred Russel Wallace makes the person thus con-

demned, at least, a very interesting study.

The court, who has not seen, declares them frauds; the astute Professor, who has witnessed their power pronounces them genuine.

It is not my purpose to enter in upon the personal defense of any one, but rather, from out of my experience, to throw, perhaps, some light upon a subject manifestly so little understood.

It was my good fortune, during a sojourn of some years in Eugland, to have many scances with the justly-celebrated Florence Cook, and I could fill volumes in describing the many marvelous materializa tions that took place in my own house, where the pos sibility of a confederate was entirely out of the ques tion. At these séances, men distinguished in science, literature and the social world, were present; and while oftentimes incredulous as to the reality of Spirit ualism, were unanimous in declaring their belief in Miss Cook's wonderful powers. Yet, like Napoleon, she was destined to meet her Waterloo. She was en gaged to give a series of séances at the rooms of the British National Association, where investigators were able to gain admittance to her otherwise exclusive circles. Each person was in honor bound to sit still and witness what occurred then form his own conclusions. But whoever has yet seen, in a certain class of investigators, a comprehension of the meaning of "honor bound"? Their promises, like egg shells, seem made only to be broken.

At the first seance of the series referred to, two young gentlemen, representing themselves to be very skeptical, asked permission to tie the medium. This was granted. They tied her very carelessly, so that it was with difficulty that she even kept the ropes from failing off her wrists. Nothing however occurred at this scance. At the second scance the same operation was repeated by the same persons and with the same result. Miss Cook remarked to me, as she came out of the cabinet: "I was so loosely tied that I could have got out in a moment had I wished to." The two gentlemen who had tied her looked knowingly at each other and smiled.

The third evening was the fatal one. The same gentlemen again volunteered and bound the medium. She said, "Tie me tighter to night, or I shall be get ting out." They had scarcely seated themselves when the curtain opened and a spirit clad in robes of white lace swept around the circle, touching nearly every sitter as she passed. One of the gentlemen, Sir Chas. -, who had not passed his college days, asked her to come to him again. She complied, when, forgetting his honorable(?) promise, he encircled the form with his arms and shricked for a light. The gas blazed to its height; the lace which had swept in such voluminous folds around the form seemed to fade before the light, and the medium was held, halfclothed, in the student's arms. She did not move, nor did she seem to comprehend the situation, but stared him in the face with the fixed gaze of a somnambule. Some one rushed into the cabinet and threw the outer garments of the medium into the room, whereupon the ladies took'charge of Miss Cook, while the gentlemen went down stairs to propare an article on " the last expose" for the morning Times.

The ladies searched Miss Cook, and every part of the room, for the elegant lace apparel, but nothing was found save the common clothes of the unfortunate medium. At this time she absolutely seemed to realize nothing that had occurred. She was to hold a seance that same evening at my house. A lady and gentleman took her in charge, and brought her there it being about a twenty minutes' walk from the Association rooms. When she arrived at Gordon Square, where I lived, the rooms were already filled with a company of non-Spiritualists. Upon entering the room where Miss Cook and her escort had been shown. I learned from them what had occurred only one half hour before. Miss Cook said, with tears streaming down her face, "I really can understand nothing about it. I only know that they tied me as they pleased, and that I woke up to consciousness in the arms of that man, and I shall never dare to sit again."

She received small consolation from the two who had escorted her, and their very attempt at serious dignity was the only amusing feature of the recital. It appeared to me that the very best refutation to all that had occurred would be a second and a successful séance, and I was quite willing to lend whatever influence I had for that purpose. I went to the draw ing-room up stairs, and told the assembled company exactly what had occurred, and asked them if they desired to have the seance. With one accord they an-

awared "Yes." Two ladies examined the medium very carefully. She was seated between two skeptics, for we had no cabinet on this occasion. We sat in the dark around the table and held each the hand of his neighbor. No sooner were the lights out than voices were heard speaking in French, English and Hindostanee. Lights were seen which gradually developed into a full mate rialized forms, but, unlike many of the luminous figures which I have witnessed in this country, their individnality was very marked. With little reference to the material occurrences of the previous seance, the guides, speaking in independent voices, volunteered the following information:

We have just held a seance where we were strange ly affected by the sitters. One of the number was a strong mesmerist, and although being allowed to tle the medium so as to prevent fraud, he really tied her so that she could easily get free. The moment we entered into practical control we felt his will very strong ly, and, under the influence of his desire, were com pelled to throw off the clothing of the medium and take her out as we did-exactly in the same way that a subject responds to the will of the mesmerist. The lace was materialized by us, and at the moment of the seizure returned to the atmosphere. You may ask the man referred to as to his mesmeric power and his the masses is reported to have made him a verifable thoughts just before the selzure, to prove the correctness of our statement."

Closing these remarks followed a marvelously powerful séance, which won the hearty praise and endorsement of every person present. Thus a person caught

ment of every person present. Thus a person caught in what appeared to be premeditated fraud at 8 P. M., gave at 10 P. M., on the same evening, a seance that for wonders outrivated those of the "Arabian Rights."

A little later I met the gentleman who figured as an exposer in this case, and asked bim if he tied the medium so that she could get away; he replied that he did. Furthermore, he said that he had practiced mesmerism to a considerable degree, and that he was assured in his own mind, as soon as the curtain dropped, that the medium would remove her clothing and appear just as she did. Now this presents to my mind a very conclusive demonstration that mediums who are influenced by spirits outside the material, may also be affected by spirits outside the material, and appear just as she did. Now this presents to my mind a very conclusive demonstration that mediums who are influenced by spirits outside the material, and she could be spirits and say that the above its the clever excuse of a detected fraud; that does not in any sense meet the issue. The mistake has doubt less been in the past that the only necessary live does it in any sense meet the issue. The mistake has doubt less been in the past that the only necessary live does it in any sense meet the issue. The mistake has doubt less been in the past that the only necessary live does it in any sense meet the issue. The mistake has doubt less been in the past that the only necessary live does it in any sense meet the issue. The mistake has doubt less been in the past that the only necessary live does it in any sense meet the issue. The mistake has doubt less been in the past that the only necessary live does it in any sense meet the issue. The mistake has doubt less been in the past that the only necessary live does it in any sense meet the issue. The mistake has doubt less been in the past that the only necessary live does it in any sense meet the issue. The mistake has doubt less peakers the names of the hispor of indicated the meeting of the hispor of

ALL SORTS OF PARAGRAPHS.

Though it rains like the rain of the flood, little man, And the clouds are forbidding and thick, You can make the sun shine in your soul, little man— Do something for somebody quick; Do something for somebody quick i

THE WORLD IS FULL OF GRABBERS just now: There are land-grabbers, money-grabbers, child-grabbers, medium-graphers, pocket/book-graphers, and the Lord only knows how many other sorts of grabbers. What are we all coming to?

Queen Kaplolani (now in New York) is reported to be greatly excited over intelligence received by her from Hawaii to the effect that the fifteen thousand Chinese now within her domain—secretly encouraged, It is thought, by the home government of the "Flowery Kingdom," have risen in a sort of quast-rebellion because of certain restrictive laws regarding the use of opium, etc. Ten thousand dollars are said to have been offered for her husband's head by the Chinese of the island. The Hawaiian army consists of but about five hundred men.

The end as well as "the way of the transgressor is

Prof. Neumayer, of Hamburg, urges the necessity of Antarctic exploration, laying special stress on its importance for geology and paleontology. He anticipates that it will show that the South Pole was a centre of dispersion of animals and plants for the Southern hemisphere, as the North Pole is believed to have been for the Northern.

Mr. Ruskin denies the rumor that he has become a convert to Catholicism.

The graduation exercises of the class of 1887, at the Massachusetts Institute of Technology, will occur at Huntington Hall, Rogers Building, Boston on the afternoon of Tuesday, May 31st.

The ghost of the Investigator's " Captain John Jenkins," who has just arisen from "the vasty deep," according to the types of that sheet, and is foaming all over with froth about "sperits," as he chooses to call them; says he has landed on terra firma once more. and "shall soon be on the war-path again." Is n't it rather undignified for the Investigator to print such anonymous missives as "John Jenkins" writes? We don't care how often that writer or others condemn Mrs. Ross, to whom he specially alludes, if she simulates her manifestations; but that fact has not yet been proven. On the contrary, as will be seen in another column, the lady in question has held a séance recently at Mr. E. A. Brackett's residence, in the vicinity of Boston, at which were a select party of competent witnesses, who were fully satisfied with evidence presented that decarnated spirits did materialize and were recognized by their earthly friends.

Pope Leo has at last officially indorsed the course of Archbishop Corrigan and condemned that of Dr. Mc-Glynn.

Among the wonderful results from the use of natural gas at Pittsburgh are exquisitely beautiful objects of glass ware, which have found a market in Europe. After awhile they will be re-imported and be duly appreclated on this side of the Atlantic.

The Twentieth Annual Meeting of the Free Religious Association (with convention and festival) is to be held in Tremont Temple, Boston, on the 26th and 27th of May.

She was a healthy soprano, and at the concert sang, Oh! for the wings of a dove," yet an hour later, at supper, she took the wing, tail-piece, drum-sticks and most of the breast of the turkey, and then passed her plate for "more stuffing."

The recent earthquake in Mexico continues to grow in magnitude as a disaster, as time proceeds, and the fearful sum total swells. Sixty persons are now knows to have been killed, and many of the wounded are beyond hope of recovery. It is thought that at least one hundred and fifty persons lost their lives by the catastrophe.

Husband (impatiently, to his wife)-"I told you I only wanted half a cup of tea, and, as usual, you've filled it up to the top. Do n't you know what half full is?" Mother-in-law (grimly)-" She ought to know by

The ocean steamer Celtic, from Liverpool, and the Britannic, from New York, collided during a fog, three hundred and fity miles off Sandy Hook, May th vessels were considerably damaged and several steerage passengers on the Britannic were killed, it is said.

In view of the risk of forgery by photography the Commercial Bank of Scotland has its notes printed on both sides in a combination of colors.

FIRE !-Lake Linden, Mich., the home of the stamp mills of the Calumet and Hecla, Osceola, and other copper mines, was almost entirely destroyed by fire, May 20th; most of the milling works were saved, but thousands were rendered homeless, and a property loss of \$1.500,000 inflicted :- Cannon Falls, Minn., was visited by a destructive fire on the evening of May 20th. A score of business houses were burned-loss of \$100,000, insurance \$50,000.

About 25,000,000 acres of land are to be taken by the government from Western railroads and thrown open

Wages in Mexico range from twenty-five cents per diem to seventy-five for skilled hands, but when the manufacturer wishes heads for all the different branches of machinery he hires Americans.

Ex-Mayor Albert Palmer died at his residence, No. 14 Forest street, Roxbury, Saturday morning, May 21st, of pneumonia. He was a native of New Hampshire, and was born at Candia, Rockingham County, in 1831.

A contract, says the Light for Thinkers, has been made to build ten tent cottages for campers at the Lookout Mountain meeting in July. Those who want rooms or cottages should speak early so that they may be arranged. If the crowd of ruffians' in Toronto which assaulted

O'Brien with stones and clubs imagined it was doing anything in honor of Lord Lansdowne or to hurt the cause of justice to Ireland, it made a great mistake.

Man is not apt to fall down and worship the golden calf unless he has some hope of becoming the calf's owner.—Picarune. owner.—Picayune. The style of 19 and

The convention of the National Education Association is to open in Ohicago, July 12th, with a reception at the Exposition Building. Preparations are to be made for ten thousand teachers.

She twin-soul—" Pardon my dishevoled appearance I have just come from the bath." He twin-soul-"Ahl you bathe, then." She twin-soul-"Yes.", He twissoul-"Another habit in common. How sweet!"

France appears to be on the very verge of a governmental crisis. Gen. Boulanger's great popularity with "bull in the china shop" to the statesmen of that re-

The good thoughts, words, and actions of mankind are the sparkling gems that shine so brightly, cheering

According to the New York Independent the Unital rians at this Anniversary season show little change. The number of communicants is the same; but there are three more churches and twenty-dye more ministers. The Universalists show a falling off—in shurches of twenty-four, in ministers of forty, and in communi-

The annual festival of the New England Woman Suffrage Association occurred on the atternoon and evening of May 23d, at the Vendome, Roston, Among the speakers the names of Mary A. Livermore, Mrs. Helen M. Gougar of Indians, Mrs. J. Riles: Poster of Idwa. Dr. Blackwell and others are promipant Mrs. Julia Ward Howe, Presiden of the association was the presiding officer of the hippy obsessed.

Spiritualistic Meetings in Boston.

Parker Memorial Hall .- On Sunday last, May 22d, W. J. Colville delivered two inspirational dis-courses to large and interested audiences. The morncourses to large and interested audiences. The morning subject was "Translation and Ascension." Instancing the cases of Elijah and Jesus, the speaker said the evident intention of the writers of the Books of the Kings and the Acts of the Apostles was to enforce the great spiritual truth of man's ultimatevictory over every enemy, death itself included. Elijah, in his day, stood for that type of mind which, in its dauntiess bravery and steadfast adherence to right, defied all the hosts of laiquity and came off victorious in every encounter with the powers of darkness. Though the effort was laborious and the prophet exposed to unnumbered dangers and trials, having finished his earthly career, he speaks of his transition to other fields of activity as a promotion to a higher station to which he is called by God. Elisha, his faithful servant and companion, persists in accompanying him through all the stages of his spiritual initiation, until at length, when Elijah ceases to reside on earth, Elisha's eyes are so fully opened to spiritual things that he beholds a glorious vision of his beloved master's triumphant entrance upon the higher life. As the fear of death is conquered and men begin to realize the naturalness and reality of spirit-life, they are enabled to accompany their friends in spirit from Jerichoto Jordan, and even to cross the Jordan with them; d. c., figuratively speaking, to follow the spirit in its flight to other realms, so that the pangs of separation and bereavement usually occasioned by death are unknown.

All phenomens are but stalrs, elevators or ladders ing subject was "Translation and Ascension." In-

flight to other realms, so that the pangs of separation and bereavement usually occasioned by death are unknown.

All phenomena are but stairs, elevators or ladders leading to a state of spirituality where outward symbols may at length be laid aside. For, however useful phenomena may be, and however thankful we may be for the materialization of spirit forms, we have not learned the lesson phenomena are intended to teach until through our own spiritualization we can do what Elisha did after the translation of Elijah, turn sour matter into sweet, or, in other words, so introduce the sait of spiritual wisdom into all places where we have a mission to fulfill as to in every way improve the social as well as the moral condition of humanity, thereby demonstrating in our useful lives the cut cone of our spiritual attainments.

The strange old story of Elisha and the bears, when esoterically interpreted, is a simple but very instructive one. As we are told, Absalom's long hair was the occasion of his untimely death, and Elisha when a double portion of Elijah's spirit rested upon him was ridiculed for being bald, and as we read of Samson's physical power leaving him when his hair was cut off, we can readily perceive that hair is the synonym of external glory and authority. Great hirsute growths in scriptural language mean great worldly advantages and external pomp. Those who despise the truth because it comes in lowly guise, and has no earthly prestige to commend it, will ever find that bears out of their own woods will prove their destruction.

The latter portion of the lecture dealt with the As-

tages and external pomp. Those who despise the truth because it comes in lowly guite, and has no earthly prestige to commend it, will ever find that bears out of their own woods will prove their destruction.

The latter portion of the lecture dealt with the Ascension of Jeans and the expediency of Jeans withdrawing himself from his disciples outwardly, that through the very lack of earthly comfort they might be the better prepared to rely altogether on the spirit of truit as the indwelling comforter.

In the evening the lecture was a forcible dissertation on the theory of Henry George concerning the land, and on the results likely to follow from the bold and conscientious position taken by Father McGlynn, who, though still a Catholic priest, is determined to exercise his freedom as a man and a citizen. The ground taken in the lecture was that if the theory of Mr. George were carried into effect no one need be impoveriabed, as the proposed scheme had for its object the reasonable and laudable desire to see all men employed and honestly remunerated for their labor. The three essentials to work and the creation of wealth are intelligence, labor and land. Given these three, and the three must ever work together; no one need be a pauper under a just government. Poverty is a disease, and should be treated as such. The remedy is not in anarchy, but in proper utilization of all the forces of nature under a free and moral government. Let us in peaceful endeavor to secure justice, offset the tyranny of monopoly and the blind rage of anarchy, and by means of intelligent arbitration and cooperation, and the combined use of all our faculities, help to bring about the happy day when pauperism, crime and disease will be numbered among the relies of an effete barbarism.

At both services the music was very pleasing. Mr. King official as organist, and the choir consisted of Mr. Grounds were the world's Destruction in the Spiritual Needs of the Risiang Generation—How Can We Supply Them?"

At 745 P. M., there will be a grand conc

The morning service of last Sunday was introduced by a vocal duet given by Mr. J. T. Lillie and Miss Clara Clarke, F. E. Crane, planist. The controls of

The morning service of last Sunday was introduced by a vocal' duct given by Mr. J. T. Lillie and Miss Clara Clarke, F. E. Crane, planist. The controls of Mrs. Lillie considered in a very instructive and satisfactory manner several subjects submitted from the audience, upon one of which, "Consciousness." It was said: "Some claim that consciousness is of God and is God; others that it descends to man, but no lower in the order of creation. I think it is the same in insect and deity, differing only in degree. Man expresses his consciousness in language; every animal does the same in tone or scotton. Man may study the animal and learn its nature, but not comprehend its language. Consciousness, I believe, exists through all animate matter.

**Hore to the control the soul! We cannot say. Some say the brain, others the beart. If there is a special point we infer it is one of these. Injury infleted on other points may cause immediate death, but in the gradual dissolution the lower limbs become cold and inactive first, and the brain the last, and at this polnt section ceases, and the spirit leaves the body, as seen by clairvoyants.

Zwebon should see pray! To those higher intelligences who will assist us. It is well to pray to some power that can answer; when we pray to somehing power that can answer; when we pray to somehing power that can answer; one we pray to somehing power that can answer; one we have the best prayers are on nuse. Work out your desire, this is prayers. **Lower of the summer of the summe

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od."

After Lillie will speak at the closing sessions of the Boston Spiritual Temple next Sunday morning and evening.

W. A. D.

THE LADIES INDUSTRIAL SOCIETY met at the residence of Mrs. George W. Smith January and May 17th; Mr. W. A. Dunklee presiding, the exercises opened with a song by Dr. Henry J. Sweney and Mrs. Lovering, with plane asseompanianent by Prof. Mrs. Lovering, with plane asseompanianent by Prof. Mrs. Cornella, with plane asseompanianent by Prof. Mrs. W. S. Butler; "Topay," same several neare "nelodies and received a bearty smoore. Airs. B. J. Lillie, under control of Lewis" addressed the friends, and gave several in on the afternoon of the lame day. President Tobey and Secretary Howard of the Pasce Society at the Res. U. D. A. Davis was finely energy at 1 the above, or remark by Mr. W. A. Davis was finely blefy are also members of the R. I. D. A. Davis was finely blefy are also members of the R. I. D. A. Davis was finely and secretary Howard of the Pasce Society at the Res. Control of the Pasce residence of Mrs. George W. Smith Tuesday evening,

period of social converse all joined in an id-time hymn, and the company bade good night in oking many blessings from the spirit-world to rest upon the hostess.

Mrs. Mary F. Lovering, Secv..

No. 439 Shawmut Avenue, Boston.

First Spiritual Temple, corner Newbury and Exeter Streets .- Sunday afternoon, May 22d, the guides of Mrs. H. S. Lake addressed a large and deeply

guides of Mrs. H. S. Lake addressed a large and deeply interested audience upon "The New Movement in the Catholic Church, as represented by Father McGlynn," "We choose this subject," said they, "for the reason that, at this time, there is a widespread interest in the movement represented by this brave priest. The world is agitated as never before as to the effect upon that powerful ecclesiastical body to which he has piedged his allegiance. Popular interest has become so intense that the signs of the times point to a social and industrial, as well as a religious revolution. All questions in the abstract are religious questions, since no change can be brought about in the physical condition of mankind which does not act, directly and indirectly, upon the moral and spiritual status of the race.

The times are ripe for many and great changes, and the spiritual powers, which mold the deathnies of mankind, finding, in the person of this capable and devoted priest, a medium through whom to accomplish much of the work, are opening the eyes of the multitude in a most gratifying manner. Every reform has its prophet; the right manner. Every reform has its intellectual ability, his spiritual development, his kindness of heart, bravery, honesty and enthusiasm, which have won for him the confidence and affection of the masses, eminently fit him for the important mission which he is to perform. Few people can realize the extraordinary courage required by a priest to resist the authority of his ecclesiastical superfore, and to follow the guidance of his own sense of right.

Dr. McGlynn is not working merely for the physical well are of the masses, but for their mental and spiritual well are of the masses, but for their mental and spiritual well are of the masses, but for their mental and sp mission which he is to perform. Few people can realize the extraordinary courage required by a priest to resist the authority of his ecclesiastical superiors, and to follow the guidance of his own sense of right.

Dr. Modlynn is not working merely for the physical welfare of the masses, but for their mental and spiritual elevation as well. Ardous and long-continued toil benumbs the brain, weakens the intellect, and may retard the spiritual advancement of the individual in consequence. Emancipate the masses from grinding poverty, and an opportunity is presented for the growth of the soul. With the power to reflect will come more free and independent action. Father McGiynn realizes the great responsibility which thus devolves upon him in leading the footsteps of the thousands who follow him. Should he embrace and impart an error to the people, he fully realizes how grave would be the offence. I cannot give you a realizing sense of the mental angulsh of a highly sensitive organization thus suddenly arrayed against an institution like the Catholic church, which he has thought to be infallible, and around which are entwined his tenderest and most holy feelings.

The problem which confronts the philosopher is the amelioration of human suffering. Father McGlynn perceives that charity will not solve this problem, for has not Ireland appeared, periodically, as a beggar before the world, and are not her people still struggling with want and degradation? Many remedies are offered, but those which are destined to be most effective are cooperation in industrial pursuits, and the abolition of land monopoly. You may not favor either of these proposed methods, and may believe that with the death of Henry George and Dr. McGlynn childed would fail of practical effect, but we say to you the work has only begun, and it is not dependent upon one man or set of men. Even should there be error in these methods proposed for the abolition of proverty (which, however, we do not believe), the service which Father McGlynn are highly develo

men.".

Next Sunday the closing services of the season will be held. At 2-15 p. m. the guides of Mrs. Lake will speak upon "Our Work—What is its Fruit?" All seats free.
The last Social will occur on Wednesday evening, to which all are cordially invited.

Spiritualistic Phenomena Association.—At the Sunday afternoon meeting of this Association in Berkeley Hall, and also at the evening meeting in the Ladder' Aid Pariors, 1001 Washington street, the well-thown medium and locture. Mr. J. W. Fieloher, course upon dium and locture. Mr. J. W. Fieloher, course upon dium and locture. Mr. J. W. Fieloher, course upon dium and locture. Mr. J. W. Fieloher, course upon dium and locture. Mr. J. W. Fieloher, course upon din it he certainly fuifiled the hope expressed by the Chairman that he "would give the devil in stour the profession of a poem, Mr. Fieloher said: termoon discourse was "Devil.—Past and Present" and in it he certainly fuifiled the hope expressed by the Chairman that he "would give the devil in stour. The Orthotox Davil in all his various characters, of the recitation of a poem, Mr. Fieloher said: The Orthotox Davil in all his various characters, of the recitation of a poem, Mr. Fieloher said: The Orthotox Davil in all his various characters, of the recitation of a poem, Mr. Fieloher said: The orthotox Davil in all his various characters, of the recitation of a poem, Mr. Fieloher said: the profession of the said appeared on earth as the Old Cloven-foot of modern times, was faithfully portrayed, after which he spots and the said appeared on earth as the Old Cloven-foot of modern times, was faithfully portrayed, after which he spots higher nature, or to those about us—these are the devils to be chunned and feared; and they can be on quered only by purity and truth in the innermost soul. From the consequences of wrongeding there is expressed by the purpose of purifying the soultand by a unfering, with the evil in late of normal particulations. This will ultimately be done, and, emball go oward and upward foreverwore.

The musical exercises of the safernoon were, as a sund singing by Mrs. Klawras and Miles Wacfeld, and the profession of the safernoon were, as a sund singing by Mrs. Klawras and Miles Wacfeld, and the profession of the safernoon were, as a sund singi Spiritualistic Phenomena Association .- At the Sunday afternoon meeting of this Association in Berke-

Boston Spiritual Lyceum .- Paine Hall .- On Sunday last the attendance was large, about one hundred participating in the Lyceum. Excellent readings were given by Miss Nettie Morris, Grace Scales, Rddie Rich and Louise Irving. The musical part of the programme was especially fine, consisting of instrumental music by the Jordan Orchestra, plane solo by Bertie Newton, vocal selection by Miss ida Burnham and Miss Rya Morrison, and a duet by the Ingersoil Sisters. Mrs. W. S. Butler alluded to chartable work which ought to receive more attention from Spiritualists generally, mentioning several worthy cases where such work might be engaged in. Will persons who contribute for the supper at our Restival please deliver their gifts as early in the day as possible? As a large number of tickets have already been disposed of, those who desire good seats should be early at the hall.

**France Reservational Large Moodburk, Cor. Sec. y.*

**Example Reservational Large Moodburk, Cor. Sec. y.*

The Rivet Reservational Large Large Add Soblety. Sunday last the attendance was large, about one hun-

The Elest Spiritualists Ladies Aid Society. A meeting of the Society will be held on Friday, May

27th. The speakers for Memorial Sunday, May 29th, will be, Mrs. Sarah A. Byrnes, Mrs. A. M. H. Tyler, Will be, Miss, Salad, Byline, Miss, Miss Keating and Dr. Arthur Hodges; singing by Miss Amanda Balley, Miss Ella Wakefield, Mrs. Lovering and Dr. Sweeney-Prof. Fisher, planist.

ALICE F. TORREY, Secretary.

THE INDIAN PROBLEM.—Dr. T. A. Blaud, Corresponding Secretary of the National Indian Defense Association, delivered an interesting address at the Roxbury Universalist Church last evening, his subject being "The Indian; What Shall We Do with Him?" The speaker described some of the peculiarities of the Indian race, after which he explained the disastrous effect which the Dawes severalty division act would have upon the Western tribes it not counteracted at once. This act, the speaker claimed, was passed more in the interests of railroad corporations and land grabbers than to benefit the Indians.—Boston Herald, May 22d.

Dr. Bland also addressed the Congregational ministers on the same present tonic at their

Movements of Mediums and Lecturers. [Notices for this Department must reach our office by fonday's mail to insure insertion the same week.]

George A. Fuller, of Dover, Mass., lectured at Clinton, Mass., May 22d, and will speak at the same place the 29th. He speaks at Stafford, Conn., June 5th and 2th, and at West Duxbury, Mass., June 20th. Would like an engagement for June 19th. Dates for July, August and September are already contracted for.

J. Madison Allen has closed his three months' successful work in New Orleans, La., and Is now busy at other points on the Gulf coast. He spoke in Summit, Miss., May 16th and 17th, where he was invited by the Hon. R. G. W. Jewell, Ex-Consul to China. Present address, Fass Christian, Miss.

The address of the excellent trance speaker. Mass

The address of the excellent trance speaker, Mrs. Sophronia E. Warner-Bishop, is No. 548 High street, Oshkosh, Wis. She is ready to repond to calls from any part of the United States.

Brank T. Ripley, the well-known platform test medium, goes to Corinna, Me., after the first of June. Societies in that State wishing his services can address him at Corinna (P. O. Box 164) after June 4th. Mr. Ripley will accept calls to lecture and give platform tests anywhere in the United States at camp or grove-meetings, or public services in halls.

Mrs. H. W. Cushman, musical medium, will arrive at the Onset Bay Camp-ground about the 20th of June; and will on or about the first of August go to Lake

Bishop A. Beals's engagements at Providence, R. I., will close on Sunday, May 39th; he will then speak at Greenfield, Mass., the first two Sundays in June. Ad-dress for the present at Greenfield, Mass.

J. W. Fletcher will give the closing leeture at Berkeley Hall, Sunday afternoon, at 3 o'clock. The discourse will be followed by a test descriptive scance. Francis B. Woodbury, well known to the Spiritual-lets in this violnity, has recently been granted a cer-tificate as a "Registered Pharmacist" by the Massa-chusetts State Board of Registration in Pharmacy. J. Frank Baxter, who, on the 29th inst., will close his lectures for this season in Lynn, will, on Sundays, June 5th and 12th, lecture in Belmont Hall, Peconic, Long Island.

Long Island.

J. P. Thorndyke, of Manchester, N. H., spoke April 17th and 24th for the Spiritualist Association of Troy, N. Y.; May 1st in Townsend, Mass.; May 8th and 9th in Shelburne Falls; May 11th, 12th, 13th, 15th, 16th, 21st in Rast Syraouse, N. Y.; May 17th in Rochester, N. Y.; May 19th in Newark, N. Y.; May 24th in Shelburne Falls, Mass., and will speak in Lunenburg May 29th. Cancels all camp-meeting appointments, as it will be impossible for him to attend to any rostrum work in New England before October.

Mrs. J. A. Bligs, by reason of the illness of hereon.

work in New England Defore October.

Mrs. J. A. Biles, by reason of the illness of her son and the advice of her physician, leaves Boston June 1st for Onset Bay, where she will remain until Oct. 1st.

Dr. Dean Clarke spoke with usual success at Salem last Sunday. He speaks at Fitchburg May 29th, and would like engagements in the country for June. Address in care this office.

Dr. H. F. Merrill having changed his plans will remain in New England through the summer—spend-ing nearly all the time in the State of Maine. ing nearly all the time in the State of Maine.

Mrs. Clara A. Field spoke on Sunday, May 1st, in
Albany, N. Y.; May sit for the Lebanon Shakers; she
will be at Saratoga Springs, N. Y., about June 1st;
parties desiring her services as a speaker can address
her at any time at 33 Boylston street, Boston. She will
be at Niantic Camp-Meeting, Ct., the last week in
July; at Sunapee Lake Camp, N. H., the second week
in August; at Queen City Park, Vt., the first week in
September.

Spirits in the Churches.

Spirits in the Churches.

To the Editor of the Banner of Light:

The invisibles are at work on every hand among the church members and others outside the Spiritualist ranks. My course of life takes me frequently into places where Spiritualism is, as a dispensation, practically unknown, and I am often surprised by the recitals made to me by parties who have apparently bestowed but little attention to the subject, concerning highly satisfactory experiences with mediums which have fallen in their way.

Among others of this nature is the case of a prominent business man of Lynn, Mass., (a non-Spiritualist) who has been of late called upon to part with his idolized son; he informs me that since his departure he has received, through medial instrumentalities, unmistakable evidence of that son's continued existence. Another case is that of a Baptist church-member, who assured me that she had received equally convincing information and tests in a similar manner. All which (multiplied by hundreds in the experience of others) goes to show that the churches are surely (even if slowly) being completely imbued with the spiritual leaven.

Mrs. F. O. Hyzer.

Horsford's Acid Phosphate for Impaired Vitality. Dr. F. SKILLEM, Pulaski, Tenn., says: "I think it is a reliable medicine for impaired vitality."

MR. FLETCHER, the reliable clairvoyant, 6 Beacon street. Boston.

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-sided 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 the children.

The entertainment will begin shortly after one o'clock; the first part to consist of readings 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 sessions—tickets for same being placed at fifteen cents.

The exercises of the evening will open with a

cents.

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 aid the Children's Progressive Lyceum.

Mrs. Butler earnestly desires all Spiritualist Societies in Boston and vicinity to cooperate with her in making this Festival a grand success.

Nemoka Camp-Meeting, Michigan The property known as Nemoka, and the summer resort of the Hardys, at Pine Lake, near Lansing, has been purchased by Mr. James H. Haslett, of Port Huron. A Spiritualist Camp-Meeting will be held there this

summer, commencing Aug. 3d and closing Sept. 5th, With both of these grounds under one management, there need be no fear about accommodations. Two hotels, hall, a steamboat, and small boats, are already provided. Speakers and mediums desiring to attend are requested to communicate with John M. Potten-address at Pine Lake or Lansing, Mich.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion 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.

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

AF Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that purion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted.

accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dehonest or improper persons are using our advertising columns, they are at once interdicted.

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 confidence.

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 until further notice, 123 Amity st., Brooklyn, N. Y. Ap2 Ap2

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms 23 and 10c. postage. 4w* My21 \$3, and 10c. postage.

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My14

To Foreign Subscribers the subscription price of the BANNER 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 embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER of LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic." CONTENTS.

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LECTURE XIV.—The Devetional Element in Man.

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LECTURE XV.—Do We Ever Forget?

LECTURE XVI.—Chairvoyance and Clairaudience.

LECTURE XVII.—What Spiritualists Believe.

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LECTURE XIX.—Obristmas and its Suggestions.
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Message Department.

Public Free-Circle Meetings

Are held at the Bannen of Light Office, 9 Bosworth street (formerly Montgomery Place), every Turksday and Feidaay Ayternoon. The Hall (which is used only for these scances) will be open at 20°clock, and services commence at 30°clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public ere corditally fartised.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the carthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

son. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

E. Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

E. We invite suitable written questions for answer at these seances from all parts of the country.

[Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visiturs on Tuesdays. Wednesdays or Fridays.]

E. Letters of inquiry in regard to this department of the Banner must not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held March 15th, 1887-Continued from last issue. Jane Barstow.

I come here to day from Kent, Ohio. I have I come here to-day from Kent, Ohio. I have just come out of the surroundings of my friends, some of whom are in distress, in affliction. At the present time they are bowed down by a great weight of sorrow, and it disturbs me in my spirit home. Feeling that something was wrong with those I loved, I felt impelled to reach them, and so I went, only to find that those near to me were really suffering under what they consider a great infliction. I tried to comfort them, but though they have felt something of the influence which I and others brought, they did not know its source, nor could they realize what a power surged around them; they realize what a power surged around them; so I have come here to speak a few words, believing they will be received. I cannot tell, but that is how I feel, that if I only express myself, those dear friends will know and understand that their spirit friends unite in great sympa-thy for those who are on earth, and we wish to say that the young life which has just gone out into the spirit-world is not really quenched. Al-though the blow came suddenly to those who are left, although the change came swiftly to him-self, yet it was not a severe one; it is bright and really pleasant if we can only come to look upon it so. This young friend who has just been summoned to the spirit-world was cut off from high hopes and aspirations I know, but there are others to open before him on the other side, and he will gain new powers and com-prehensions, such as he could not have gained on earth.

I come to bring comfort to his family, to his friends, to tell them that this cloud has a silver lining, that there will be communion with his heart if they only seek to find it. I am the only I come to bring greeting and love to friends, one who has just now the power to speak in this way, and I do so plainly, yet with the tenderest sympathy for the mourning hearts who refuse to be comforted. I ask them to look upward, above the shadows, and not to allow this grief to weigh their spirits down. Let them grief to weigh their spirits down. Let them find within something to console and uplift, and I know that by-and-bye they will feel that all has been for the best, and that heaven itself doeth all things well. I am Jane Barstow.

George McIntyre.

Do you want to see me, Mr. Chairman? [You are welcome.] Well, I didn't know as I had a right to come, but I have been wanting to for a good while. My name is George McIntyre. Those who care to know anything about me, or will take any interest in what concerns me, live at St. John N. B. I have been onite well

and find things a little more smooth; he will get along faster and in better trim, and that is why I come here to speak, because I think maybe he will hear that I have got back, and it will encourage him to hold on a bit.

Now, I want to say to Dave : You have had a row, I want to say to Dave: I ou have had a pretty hard time, and no one knows just exactly how you have managed. It is all right for you to keep your own counsel. I think you had better do it, even a little more closely than you better do it, even a little more closely than you did before, because it is important for you to keep out of those troublous things. I have been looking after Langdon, and I think those things will come out all right in a little while.

I do n't know, sir, as what I am saying will be of any use, but I have just felt that it would. I had to come, I couldn't keep away nohow, so have I am speaking these words in hores they

here I am. speaking these words, in hopes they will reach a poor, tred-out friend of mine, who has been having hard luck, whose lines have not by any means been easy.

Ernestine Clapp.

Friends of mine have called me many times; they are asking that I return from the land of souls and give them something by which they may know I live. They watch the columns of your paper week after week, hoping to see a familiar name among the spirits who are announced as having come here; and week after week they have laid the paper aside with a feeling of disappointment which has made my heart ache, as I watched them from my spirit. heart ache, as I watched them from my spirit-

It was not because I did not care to come that I have delayed so long; more than once I have made the effort, but have been repelled, not by any spirit, for all have been ever kind and helpful to me, but by lack of power—just why I do not understand. I only know that when I tried to come within the sphere of this circle I found myself repelled and unable to reach the goal. To-day I am most happy at my success, though I may not accomplish all that I desire.

I desire.

I come to say to my friends: I have known your wish, and I have tried to answer it. I have seen you, when gathered around the old familiar table, in the evening hour, and have known at such times your thought and your occupations. More than once you have spoken of me and of others whom you thought absent, but filed were close beside you, participating in your enjoyments in life.

Our friends all send love and greeting, as I do; we wish you to think of us as united and happy in a spirit-world that is vital, real and beautiful to us. We wish you to remember that earthly life is but as a moment compared to eternity; that which is here is, in reality, the unsubstantial part, that which is beyond, being the real, the active, the almost supreme. I desire.

Questions and Answers.

Composition of the control of the control

There are many questions I would like to answer, but I cannot at this time. I have thought if I could just speak and let them know that I knew and understood their hearts, it would be a blessing to both sides of life; so I come with tender memories and loving thoughts in my heart, and sweet floral offerings from spirit, a friendly heart. If you have not world-life, hoping to be of use to those whom I love on earth, and at the same time wishing to point them onward and upward to the spiritual world where their dear ones abide and where peace and tranquility come to every soul who seeks through the trials of earthly life. My name is Ernestine Clapp. The friends to whom I refer reside in Hartford, Conn.

There are many questions I would like to answer; but I connected the worthy and to those in need the will find a blessing auch as no other expering freely to the worthy and to those in need the will find a blessing auch as no other expering freely to the worthy and to those in need the will find a blessing auch as no other expering freely to the worthy and to those in need the will find a blessing auch as no other expering freely to the worthy and to those in need the will find a blessing auch as no other expering freely to the worthy and to those in need the will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other expering her will find a blessing auch as no other special in section in life will afford. Give with a willing spirit,

think of and look forward to, and that is, the time when every child of earth will have grown out of the bondage of error into the perfect freedom of truthful knowledge. I believe that time is coming, though the outlook seems to be dim at present. There are thousands and thousands who know nothing of the great and beautiful truth of Spiritualism and the laws of life; but I believe the time will dawn when all will be emancipated, and come into the glorious light of truth and mental liberty. Every earnest spirit must work toward this end, must join forces with his neighbor and co-laborer for the purpose of bringing forward this era of truth, and mortals and spirits should unite in harmony of thought and action.

harmony of thought and action.

I feel friendly to all; though some do not agree with me in my opinions, and I cannot entertain the conclusions of their minds, yet I feel that we can press forward in earnestly doing our best toward the great work we have

in view.

It does me good to speak from your platform.
Mr. Chairman: it makes me feel strong and active in spirit; it recalls to me memories of the old days when I too was a mortal, trying to perform some little work for good. I have been watching the spirits manifesting from this place, not only to-day, but on other occasions, and I have been struck by the fact that nearly all have some personal, because the rrand on hand; their mission is to cheer up some sore in view. all have some personal, beneficent errand on hand; their mission is to cheer up some sorrowing relative or friend, or bring instruction that will help a friend to tide over the adverse conditions of life, or in some way strengthen the hearts of those whom they wish to reach; I have thought this was a blessed work, one that ought to bring its own benediction with it, and spread a wide influence from the spirit-world. Spirits in seeking their own friends and trying spirits, in seeking their own friends and trying

truth. Those who wish to help their fellow creatures, and to make their lives better and more comfortable, will certainly find support and strength from the great army of zealous workers in the spirit-world. Just simply call me Amos Harvey.

Elizabeth Curtis.

Do you want to see me, Mr. Chairman? [You are welcome.] Well, I didn't know as I had a right to come, but I have been wanting to for a good while. My name is George McIntyre. Those who care to know anything about me, or will take any interest in what concerns me, live at St. John, N. B. I have been quite well accustomed to that Province in my time, but I do n't feel altogether at home in this place, as I never was here before.

I have wished to tell my friends how well I am getting on. They don't know I am alive; they think of me as dead; but that is a mistake. I never could feel like that, at all; it always seemed to me there was agreat deal more of life about this change that they call death than anything else, and I have never felt quite satisfied to be thought dead by my friends. I have been looking after them as well as I could, and the very come here, hoping that my child may know I am with her, that she may in the complete of the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her, that she may in the provided may know I am with her any in the provided may know I am with her any in the provided may know I am with her any in the provided may

isfied to be thought dead by my friends. I have been looking after them as well as I could, and I've tried to help them along in their struggles; and also to let them know of my satisfaction when they met with prosperity—but I have not succeeded as I wished.

Within the last few months I found a near friend of mine, whom I call David, in what he calls a pretty kettle of fish; that means, that he is in trouble, and do n't exactly know how to get out of it. I have been trying to help him. It seems to me now that in a little while he will get out of his uncomfortable condition, and find things a little more smooth; he will get along faster and in better trim, and that is through all the shadows and gloom. I know that he will not accept my message, nor do I expect to work on his mind at the present time; but I come to my child because she needs her mother's love and counsel. I come bringing her more than I can express, and bidding her still press on, for she shall have my influence and my help. As I look upon things, it seems to me that these trials will not last a great while longer; a year or two, perhaps, of painful discipline, of trying experience, and then something new and brighter will come to my child and she will be relieved of the burdens that have long weighed upon her.

dens that have long weighed upon her.

Thus do I come to encourage and to sustain her. I have watched her life for years, from the spirit-world. I have known her aspirations and I have tried to respond. For the fulfillment of every duty, for the patient waiting and labor she has given I know she will find compensation, not only in the spirit-world, but even here while she still remains on earth. I am Elizabeth Curtis.

Report of Public Seance held March 18th, 1887. Invocation.

Oh! thou most tender and protecting Spirit, we now before thee at this hour in aspiration and in praise. Not only do our lips pour forth the thanksidying that we owe to thee, but deep within the releases of the soul arise peans of praise and grateful neense to thee, who art the defender of all life, the cipd friend and graying of each pear. Oh, our cesses of thee, who art the defender of all life, the kind friend and guardian of each heart. Ohl our Father God, we thank thee for all the blessings and the privileges of life; we praise thee for the discipline that thou hast bestowed upon humanity; whether it be rugged and stern, or whether it be weet and pleasing to the individual heart, we know that this experience thou hast sent for human good, for the advancement of the soul of man; and we may praise thee for each hour that comes to us, even though part of it may be in the shadow, and press forward with bleeding feet over a rugged pathway. We praise thee that amidst the conditions of frost and snow the beautiful flowers may bloom forth to enrich the heart of man, and as we realize thy tenderness and thy bounty in this direction, let us also not forget that amid the perplexing and distressing conditions of human life thou hast also afferded opportunities and powers of growth to the most lovely blooms of the spirit, and these may be called forth into outward expression, to give fragrance and beauty to please the eye and to enrich the

grance and beauty to please the eye and to enrich the heart. We praise thee for all things. We ask thy blessing We praise thee for all things. We ask thy blessing to rest upon every life. We would commune with thy holy angels, to receive from them aspirations and inspirations which will bless and benefit our lives; we would also bestow upon these pure spirits from another world our sympathy, our love, that we may not drag them down to planes of lowly life, but arise, in our own aspiration and might, to their altitude of purity and peace. Amen,

Questions and Answers.

those less fortunate than himself; that in giving freely to the worthy and to those in need he will find a blessing such as no other experience in life will afford. Give with a willing spirit, a friendly heart. If you have not worldly possessions to bestow upon others, then be not sparing of the genial smile, the word of cheer, and the tender, heartfelt hand-class, that may prove more to a soul in distress than great riches.

that sty for awhile, I claimed that as my home, for Jfelt at home there, and I have many times come in connection with old friends and comparing of the genial smile, the word of the tender, heartfelt hand-class, that may prove more to a soul in distress than great riches.

Amos Harvey.

Mr. Chairman, I come to friends in different towns in Connecticut, but my thought goes out most freely to those in Stafford, perhaps because of old associations and experiences of my own. I bring to all friends, everywhere, my most cordial greeting. I feel as though I could clasp hands with every one of them, and give them something from the glorious spirit-world. I have a dear companion here, who joins me in this feeling of regard and friendship, and there are other good friends who unite in sending to those we have known the wealth of love in our hearts.

I am interested in your world in this sending to the care of the gifts he has to bestow, but who will accept them in a grateful spirit, appreciating not only the gift, but the kindly heart that has bestowed it. It is true, there are those on earth who will always be poor, because they are thriftless in character and disposition; they do not understand how there are other good friends who unite in sending to the care of that which they have; if they receive to-day a large sum, it will go to-morrow; and in a week's time these parties will be this teeling of regard and friends mile in sending to those we have known the wealth of love in our hearts.

I am interested in your work in this movement, as I was before leaving earth. It appeals to my nature, it gives me something to think of and look forward to, and that is, the time when everychild of earth will have grown out of the bondage of error into the perfect freedom of truthful knowledge. I believe that time is coming, though the outlook seems to be and reap from life the blessings and the possessions which they have hitherto looked to others to gain; but, as we have said, while there are those who will not profit by what there are those who will not profit by what they may receive, there are others who will be grateful, and who will put to a good use every penny and every kindly word bestowed.

Q.—[By George Richardson.] Is it by the aid of spirits that some card-readers are able to tell one of events in the future and present? If they do it by clairvoyant sight, who arranges the scenes and events which they describe?

A.—Card-readers who are successful in their

A.—Card-readers who are successful in their predictions are mediumistic in their natures. redictions are mediumistic in their natures. They may not be aware of the presence and assistance of spiritual intelligences, nevertheless they are themselves open to the spirit-side of life. It may be that the card-reader is clair-voyant, that the scenes he describes pass before his mental vision as do the various details of a panorama; if so, his clair-voyant vision is undoubtedly arranged by some spirit-friend or attendant of the sensitive, in connection with some spiritual friend or guide of the party who is present and who desires to receive such news. is present and who desires to receive such news. Another card-reader may not be essentially chirry ant—that is, may not see events or scenes passing before him—but he is highly mediumistic, intuitive, impressive, and his mind is acted upon by unseen intelligences, and as he looks at the cards before him he may not see within them or read from them any special event of the past or the future, but there may come into his mind certain words he is forced to speak, and he gives expression to them. The site was the company of the model of the company ter who listens pronounces what the reader has said to be the truth, as he detailed events and portions of that sitter's life-history. We declare that it was given to him by unseen spirits. He goes on to make statements which come to his goes on to make statements which come to his mind, not knowing why he is thus forced to speak, but feels impelled to do so. By-and-bye the one whom he has addressed returns to him and says: "What you told me has come true; your predictions I can verify; they were per-fectly correct." These prophecies were out-lined to the mind of the sensitive by clear-sighted spirits, who could look into the future and read the results of that life which was be-

George E. Cummings.

I am called, Mr. Chairman, George E. Cummings. I have been absent from physical life for more than five years, yet I have not altogether withdrawn my interest from this side, and I have friends whom I wish to address myself to. I come especially at this time to reach a near friend and relative, Mrs. White, of Los Angeles, California. She has attracted me to her side many times within a few years; partially because she is highly sensitive in her organization; although not understanding Spiritualism and mediumship, yet she is strongly mediumistic herself. I find that when I come to her in a positive mood, with my mind made up her in a positive mood, with my mind made up for the accomplishment of any special work. I can influence her mind; if I wish her to move in a certain direction to see special parties, or to undertake some desirable labor, I have only to stand by her side and concentrate my thoughts upon her, and I find, after a while, that she begins to respond to my thought and to undertake the work I have in view.

Now my friend does not know that I have been an attendant spirit, and have many times used my influence on her in this way, but it is the truth, and I am attracted to her. This rel-ative felt kindly disposed toward me before I ative felt kindly disposed toward me before I passed from earth, and was ready to lend a listening ear or a willing hand to anything I had in view, and I feel that she will be none the less so now that I have passed from the body, so I am free to speak of my connection with her in coming back from the unseen world.

For some time I have found my friend moving among shadows, perplexities and little misunderstandings that have arisen in her life and made her heart sore with annoyances. I have done my best to lighten these burdens, but it seems to me nedessary now to say a few have cone my best to lighten these burdens, but it seems to me necessary now to say a few words. If my friend will turn aside from the insinuations and statements of a certain individual who often visits her home and always with some detail or elaboration of these points to which I refer, I am sure she will find herself moving out of the difficulties that seem to surround her. The unpleasant influence comes from that source, although she does not realize it at the present time. I am disposed to help her, and many friends are ready to give her assistance. I come here to send our greet ing and our sympathy, and to assure her that if she will undertake a study of these things it will be but a very little while before she will be able to receive communications from 'departed friends personally through her own or-

To all my friends I bring greetings. I wish them to know I am active and not at all distressed in mind or body... I, feel that I have found my proper place, and am quite ready to give my friends a description of it if I can get at them there is a constant of the life. to them through some private channel. Thank you, Mr. Chairman, for your kindness.

Freeman H. Gurney.

Do you care to listen to one of the Grand Army boys, Mr. Chairman? [Yes; glad you 've come.] And I am very glad to be here. This spiritualism is no stranger to me; it was something that beautified my life before I passed from the body, and to day it brings a brightness that gives me joy. I was a soldier in our late civil war, and I need not say I tried to do my duty, for every boy in blue who served his time and received an honorable dismissal did his duty by his country and by himself. I am only one of that great body whose services go to make up the record of that great struggle for liberty and for personal right, but I was proud of my connection with that era, and I am proud to-day to say I am one of the old soldiers.

soldiers.

Now I wish to introduce myself to my friends as one of the soldiers of the new life—one of that vast army that stands by the cause of truth, and is constantly fighting for that cause and for human right. I am a Spiritualist, and I come to speak a good word in behalf of Spir-

Annie Childs.

I wish to come to my friends who live in New York City and in Hoboken. I send them my love, and I want them to know I am happy in my spirit home. They do not know of these things, and they have little thought of where I have gone, yet sometimes they think of me with regret, they feel sad because my life was cut off early, and it makes me grieve because they cannot understand how, instead of being cut off, my life was enlarged, made happier and more peaceful, because of the change which death brought to me.

death brought to me.

My name, Mr. Chairman, is Annie Childs, but I was always called Nannie by my nearest friends, and I 'retain the old pet name still in the spirit-world, it is so familiar to me, and I am attached to it.

I wish my mother to realize and think that I come to her. Her name is Mary S. Childs. I think if this information should reach her it would make her life far happier than it is at the present time. She is apt to indulge in gloomy thoughts and forebodings. She does not look upon the brightest side always, but dwells upon the sorrows that are brought to her life. It seems to me, if she could know that outside of this physical world there is a great spiritual realm, filled with brightness and joy, some of its glory would enter her heart,

great spiritual realm, filled with brightness and joy, some of its glory would enter her heart, and chase away the shadows that rest there. My friends used to think that I was cheerful in disposition, and it was so. My mother looked upon me as her sunbeam, and said she could not feel sad and anticipate trouble when I was there, to laugh or cheer her with some of my frolicsome ways, but when I died it seemed as though a pall settled over her life, and she did not care to rise above it. I speak of this because it seems natural that I should do so, and I want my mother to know that I am the same cheerful spirit, with the same sense of joy and happiness in my heart, ready to chase away the shadows, and make her pathway bright, if happiness in my heart, ready to chase away the shadows, and make her pathway bright, if she will give me welcome, if she will believe and feel that I am with her; and if she will not shut me out of her heart by distrust and doubt, I know I can brighten her life, and give her something to think of in the days that pass by. I send my love to other friends, to my schoolmates, to those who were near to me. I thank them for all their kindness. I remember it all. I remember the beautiful flowers they brought to me, and the kind words they spoke. I know how they wished I could get well, and be with them again. But it was all for the best; I cherish every kindly thought and pleasant

cherish every kindly thought and pleasant memory in my spirt home, like so many lovely blossoms, shedding fragrance and beauty across my life. I tell my friends I will meet them byand-bye, and in our own sweet home we shall renew the associations that they believe have been forever cut off.

Jonathan Pierce.

I feel like an old man in coming to you, Mr. Chairman. Well, I felt that way when I was here, but in the spirit-world, why, bless you! I feel strong and well, and not tired out with the

here, but in the spirit-world, why, bless you! I feel strong and well, and not tired out with the years that I have seen. I don't know as any one wants to hear from me, but I've come back here to say a few words.

I have friends—I call them my friends, for I think they have quite a kindly heart for me—who live in Marblehead, the old place by the sea where I used to listen to the sound of the waves, and think to myself what a story they could tell. Well, I've gone over the great sea, and have found the beautiful shore. There were a great many waiting for me there—oh I a great many word my alting for me there—oh I a great many word my alting, and to know that spirits have a great deal to do, and that they have the power to come back and look around over the scenes they have left, it seemed to me I ought to try and speak in this way. Perhaps my words will reach some one who used to know me; they may do a little good, if only to make some one think that there is a life, active and practical, away from the body. I am sure my visit will not be useless.

I send greeting to any who wants it, and I would like to talk with them quietly, alone, if they will give me the chance. There's a good many things to be said, there are some stories to be told over, that may be useful. If they don't want me to come, why, I hope they will give some one of their nearer and dearer

do n't want me to come, why, I hope they will give some one of their nearer and dearer friends a chance, let them speak, because there's a great world of spirits waiting to be heard, and every one has something of his own to say. I do hope the time will come when each one will get the chance of having his say, whether it is much or little. You may call me Jonathan Pierce.

Katle B. Robinson.

I feel at home on this platform. I feel at home wherever there is a circle of spirits and friends gathered to listen in such places as this to communications from the other life. I feel at home in this great work of spreading spiritualistic light, conveying messages from the unseen to the mortal, so I am very glad to be here and to give my highest regards to all friends and workers in this great spiritual

vineyard. I know there are many who need a word of cheer; that there are mediums, broken down and discouraged, who do not know which way to turn for assistance or for light, and I have sympathy for them all. I bring what influence I can to their aid, and I bid them be of good can to their aid, and I bid them be of good cheer and press on bravely, doing the best they can, for I am sure help will be given them from on high to stem the tide and to gain the victory over those unpleasant conditions which surround them. It seems to me that every one who is faithful to the highest light within must surely find reward by-and-bye. I believe that every one who tries to do right and is working for others rather than for self will achieve the highest results and be blessed acachieve the highest results and be blessed ac cordingly.

I am delighted with my spirit-home. I had

I am delighted with my spirithome. I had the welcome of angels and the assistance of those bright spirits. I have been given work to do which is congenial. I have no time for regret; I have no desire to take up the past; everything seems to me to be just right, so far as I have found the spirit-life, and I am here, grateful for what has been given me, but I will improve the opportunity of speaking a kindly, friendly word to my brother and sister mediums and to all who are working carpestly for ums and to all who are working earnestly for truth and right, no matter where they are found. That is not my especial object in coming here

today. I send my love and very tender remembrances to friends in Philadelphia and in membrances to friends in Philadelphia and in the bare membrances to friends in Philadelphia and in all places who have been kind to me, who have been friendly with me, but I come especially to speak to one friendly heart who is now in Washington. This friend has, in spirit, been calling for me. She has desired my presence and my influence; she thinks that she needs me, but I do not see that she requires me more than she does others of her spirit friends; yet I am glad to come, and to kay to my friend: than she does others of her spirit friends; yet I am glad to come, and to say to my friend; I have been near you when you called me. I knew your wish and responded. I did impress your mind; I brought my influence to bear upon those things that you wished, and I shall promise to do what I can in the future. I will try to make the way plain, so that you may go forward fearlessly and with strength. Your spirit friends desire me to send their. love, and to say they have around you a circle of light, of

Joseph Ludlow.

I am a stranger, Mr. Chairman, and have hesitated about coming, but there are some compli-cations in material affairs that trouble me a bit, and I was told to come here and speak and it would free my mind from the pressure upon it. The great trouble with me is, I cannot see just how to move, I don't know what is just best to be done, and it was said that if I came here, by this experience I would be able to see more clearly and get at the root of this matter

more clearly and get at the root of this matter which troubles me.

As I tell you, it is about material affairs, and you might think, if I told you about them, they were very material, and had very little to do with the spiritual life. That is true, for all that I am a spirit, and I know I am dead, as the world calls it; that I have no longer any physical hold on these outward things; yet I really do have a grasp on them—or rather they have a grasp on me—which keeps me in connection with them. I can't seem to get away from these affairs of which I speak.

I have friends who are connected with them

I have friends who are connected with them in Lexington, Ky. That is a long way off. I had no idea I should have to come such a distance when I was told of this place. I had some trouble in getting here. I have heard spirits say that they were in connection with material affairs in the West, or even across the water

say that they were in connection with material affairs in the West, or even across the water in foreign countries, and that when they determined to come here to this place, or others like it, they had no difficulty in getting here, and the journey was a very speedy one.

Well, that is not my experience. I suppose there's a reason for it; but I have been a good while coming, and somehow there were hindrances before me all the way; I had to stop here and there and almost everywhere, until I came to the conclusion I would never get along. But I've got here, and I'm not going to weary you by a great deal; but I thank you for opening this way for me.

I send my greeting to my friends. I want them to know I am not dead. They think I am, and they have no idea I have any wish or concern in those things that once belonged to me. I have, and I want it understood. If I can get the knowledge into their heads, perhaps they will do a little differently, or at least perhaps I will get free from these things and know more about the peculiar life around me on the spirit side, but which in reality seems to be but a little part of my nature. I am Joseph Ludlow. part of my nature. I am Joseph Ludlow.

Rosie.

[To the Chairman:] Oh! you've got lovely flowers, have n't you? I am Rosle, and I came here once before. Mr. Pierpont said I could come to day and speak, because I wished to give a few words to my mamma-medium. I am so close to her, I make my home with her always. I tell her my home is in her heart, and so it is, because in her love and her influence I find the bright conditions for spirit-growth and knowledge. I come to day to send her the love of our band; their guardianship surrounds her, they are guiding her on in the path that she is forced to tread.

When I came before I said that she was to enter a new work to be opened for her by the spirit-world. Since then she has entered that work, and has been doing it nobly. We appreciate and understand all her motives and her aspirations, and we thought that a word of cheer from this place would be grateful to her. I did not wish her to fear that shadows would fall over her way and prevent the fulfillment of the work that has been outlined to her. That which might seem to be a shadow will turn into beautiful sunshine, flood her life and bring her new power. She has only to go forward, with trust and confidence in her spirit-band; they will guide, protect and care for her and for all who are dear to her heart. Those who are here on earth, whom she loves, will be protected, and those who have been taken to the

BELLA HAMILTON. I read a communication, in the BANNER of May 7th, from Bella Hamilton, and I have no doubt it is from my daughter Bella, who passed over about seven years ago. There is a slight discrepancy, however, where she says "Lillie would like to talk to her mother." She must mean fust the reverse, as Tillie is here and mother is with Bella, as she passed on twelve

Verifications of Spirit-Messages.

You published a beautiful communication from Bella some years ago, in which she gave her full name, also the cause of her death, her mother's name, and also my name and her age, and mentioned her sister, and as none of us knew your medium or even her name at that time, it was a very convincing test of the return of the so-called dead.

of the so-called dead.
Thanking you, Mr. Editor, for your kindness in publishing these letters from our loved ones, believe me,
Respectfully yours, GEO. F. HAMILTON.
89 Sheridan Avenue, Jamaica Plain, Mass.

Passed to Spirit-Life

From the residence of her daughter, Mrs. Palmer, in Boson, May 15th, Augusta F., widow of the late E. W. Barlcoat, U. S. N.

nicoat, U. S. N.

Mrs. Barnicoat has been a Spiritualist for many years, a member of the Ladies. Aid Society of this city, and has resided at her cottage, Onset Bay, during the summer. With cheerful confidence she anticipated retinion with her loved ones, and earnestly desired to go hence and be with them. The casket and room were beautifully decorated with flowers presented by the Ladies. Aid Society and other friends. The Weaver male quartet sang three pieces admirably, and with Dr. H. B. Storer's inspired remarks, rendered the occasion one of cheerfulness and spiritual joy.

Com.

From Barre, Vt., April 28th, 1887, Mason Carpenter, at From Barre, Vt., April 23th, 1837, Mason Carpenter, at the ripe age of 83 years.

During all these years he has borne the test of intimate acquaintance. For his kindliness of heart and thorough business integrity he was appreciated and respected. During several of the later years of his life fir. Carpenter was a believer in Spiritualism. For twenty-six consecutive years he had taken the Banner of Light, which he read with pleasurable interest. Something mere than a year since the wife of his youth—the companion of his years—isased on to the higher life. Since her death he seemed to feel that he himself was only waiting to be called over. In his life he gave to the world a good model of earnest integrity. In his death he evinced an unshaken faith in the goodness and mercy of God, and the immertality of the soul. To the six children who remain, there are only pleasant memories of a faithful father and a fond mother, who, having borne the burdens and shared the pleasures of this earthly life, are waiting in the land supernal for those who are so soon to come.

From Westerly, R. I., May 80, 1887, Miss Arabella Cooper, daughter of Mrs. Barah D. Lawrence, in the 24th year

of her age.

The deceased was a beautiful and intelligent girl; Shewas a great sufferer for a number of years from bonnumption, yet here all her pains and troubles withouts murmur; as the was sustained by spirit-friends, who, gave her frequent views of her spirit-home, which as he was she to deciserioe to her many friends. She was a good medium for physical manifestations. Her many friends mount has loss yet not without a hope that their loss, is her gain; and that spirit fruits and flowers, which she used to describe, are now among her choicest treasures. She has already assured her friends in the mortal of her pleasant surroundings, and her ability to return to them.

Westerly, R. J., May 1948, 1887 of her age.

From his home, in Sutton, N. H., April 18th, 1887, William H. Marshall, aged 75 years 5 months and 23 days.

Mr. Marshall was among the first to welcome title advent of Modern Spiritualisms, and he was always its true and firm defender. He leaves a widow and five children. B.

firm defender. He leaves a whow and are children.

From Leominster, Mass., May 1st, Shephard O. Wilder, aged 30 years and 5 months.

Mr. Wilder was a ristive of Leominster, and always rended thans. He was the oldest of a family of eleven children, algabed whom, with his wife, preceded him to the
other life, He left to children, but in his own home newas,
faithfully dared for, and his declining, years made sheery
and peachul. He was a kind shd gentla man, castiful in
his friendship, with large sympathy for the suffering. He
closed his eyes in along a generally as an inimit, with the
Storion's hope of a redinton with the many angel triends
i whose messages of love he had gladly welcomed in hours of
pain and weariness.

The Angel of Chang in Cleveland, O.

TRANSLATION OF A DAGGHTER OF THOMAS LEES. TRANSLATION OF A DAGGETER OF THOMAS LEES.

The members of the Children's Lyceum and the Spiritualists of Cleyrland, O., were profoundly touched on Sunday morning, the 15th inst., to learn of the very sudden decise of Mrs. Minnie Lees Tausch, aged twenty fire, eldest daughter of Thomas Lees, the indefatigable worker in our cause, which event

the indefatisable worker in our cause, which event the indefatisable worker in our cause, which event occurred or the afternoon of the day previous.

Mrs. Tausch had been in but moderate health for the past few months, but no serious issue was anticipated; yet, unexpectedly, the physical organism collapsed without any perceptible warning. Mrs. Tausch was a former pupil of the Lyceum, and an adherent of the principles she therein imbibed. Her husband was by profession a member of the Catholic Church, but with a magnanimity which reflected the highest credit upon his loying devolion to his wife, he arranged that the interment services should be conducted in accordance with the progressive principles of our beautiful philosophy, while another pleasing feature was the presence of nearly all the employes of the Valley Railroad engaged in the same department, who attended to teatify their sympathy and respect. A delegation from the Lyceum was in attendance and conducted the musical portion of the exercises, Mrs. Nellie Heywood supplementing their endeavors by reading a poem.

conducted the musical portion of the exercises, Mrs. Nellie Heywood supplementing their endeavors by reading a poem.

The services were conducted by Mr. J. J. Morse, of England, who under the influence of his controls delivered a very feeling, apropos and consolatory address. The attendance of relatives and friends was so large that all could not be accommodated, so many adjourned to Woodland Cometery to participate in the closing deremonies held there. Universal expressions of sympathy were tendered to our old friend, Thomas Lees, at the sudden departure of this, his eldest daughter, and that feeling of respect and sympathy was thoughtfully embodied in the proceedings of the regular Sunday services in the following form, the same being published in the Plain Dealer of this city in the following terms:

"At the usual session of the Children's Progressive Lyceum, the following resolution, on the motion of Mr. J. J. Morse and Miss Sarah Bage, was unanimously adopted:

"That the Progressive Lyceum of Cleveland, Ohio, hereby expresses its sincere sympathy and respect to Thomas Lees, in the sudden transition of his daughter, Mrs. Minnie Tausch, and assures him that we lovingly remember her as a former pupil of the Lyceum; also that we tender the same expressions of sympathy and respect to the husband of our arisen slater."

DECRASE OF THE FIRST CONDUCTOR OF THE CLEVE-John A. Jewett, aged sixty years, passed to spiritlife from his residence, 25 Sibley street, Cleveland, life from his residence, 25 Sibley street, Cleveland, Friday, May 6th, after seventeen years of suffering.

Bro. Jewett was an 'early convert to Spiritualism, and bears the proud distinction of being the first Conductor of the Children's Progressive Lyceum of this city (1864). In deference to his wishes the funeral service was very simple, and consisted merely of the reading of his favorite silver-chain poem by J. W. McCreary:

"There is no death; the stars go down To rise upon some fairer shore. And bright in heaven's jeweled crown They shine forevermore."

Mr. Thomas Lees read the poem, and several of his

And bright in heaven's jeweled crown
They shine forevermore.'
Mr. Thomas Lees read the poem, and several of his
oldest co-workers and friends responded by reading
the alternate verses—Mr. J. J. Morse, the well-known
trance medium closing the exercises with a brief but
impressive address. The whole funeral service did
not exceed fitteen minutes. But few tears of sorrow
were shed at the parting, the liberation of the spirit
from its trammeled condition being rather a cause of
rejoicing than sorrow. The beautiful philosophy of
Spiritualism offers a consolation in such deaths that
no other system or creed can; and the faithful wife
and daughter who have ministered to his sufferings
for so many years are happy in the consciousness that
he is now released from his physical surroundings,
and where his spirit can unimpeded continue its progressive march onward and upward. The deceased
leaves a wife and married daughter, Mrs. A. B.
Calkins.

California Spiritualists' Camp-Meeting Associathird annual Gathering at Oakland, Cal., From

THIRD ANNUAL GATHERING AT OAKLAND, CAL., FROM JUNE 5TH TO JULY 4TH, 1887.

The objects of this Association, as set forth in its Constitution 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 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-Meeding a Joyous and profitable occasion. All the good features of former meetings will be preserved and new ones added.

Location and Grounds.—The grounds are located in East Oakland, at the northwest corner of Twelft street.

none added.

Location and Grounds.—The grounds are located in
East Oskiand, 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-meeting.

proximity to railway stations, street cars, convenience of obtaining water and light, and everything that is needed for the comfort and secommodation of a large camp-meeting.

Grounds—How Reached.—Parties coming by way of San Francisco on the U. F. R. R. local line will leave train at Clinton station, two stations east of Broadway; and by the narrew-gauge at its present terminus, corner Webster and Fourteenth streets, and from each point will require ten minutes; walk or less to reach the grounds. This walk may be avoided by leaving train and taking at Broadway depoit the Brooklyn line of horse cars, which pass the grounds.

Speakers.—A large number of speakers—trance, inspirational and normal—from all parts of the State and coast, will occupy the rostrum. Last year we introduced to the people of this coast, for the first time, the world-renowned W. J. Colville; 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 Hodiums.—During the past year there has been a wonderful development on this coast in this department, and 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 Evans, Dr. D. J. Stansbury, W. R. Colby, Mrs. M. J. Hendee, Mrs. L. G. Eccleston (of Bakersheld) and others. We are also expecting Dr. H. F. Merrilli, of Lake Plessant, Mass.

Mediums.—Mediums from all parts of the country are invited to be present and exercise their powers professioning to us properly accredited, will be publicly presented and receive the festering support of the Association. The most noted and popular mediums on the Pacific slope have signified their intention to be present; and it will be an occasion of the most powerion and perfect concentration of spiritual forces ever known on the coast.

Music.—This important part is in the hands of Mr. Joseph W.

ares or that of that year, the management guarantee to make everything connected therewith both comfortable and attractive.

Board and Lodging.—Families in Oakland will entertain our friends and furnish board and lodging at reasonable rates. Those preferring the European plan can rent rooms and board at restaurants, either on the grounds or in the city. Owing to the close proximity of the grounds or in the city, owing to the close proximity of the grounds or in the heart of the city, campers will have the same market, grocery and bakery advantages as those enjoyed by the resident community.

Raifread and Sisamboat Fares.—Excursion tickets and reduction in the regular farea 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 speakers, circulars, programmes, transportation, membership, etc., should be addressed to G. H. Hawes, the Corresponding Secretary, 20 Bansome street, Ban Francisco.

H. O. WILSON, President,

EXI Sansome st., San Francisco.

The Sevention in New Hampshire.

The Seventh Annual Convention of the New Hampshire State Spiritualist Association will be held in Tranklin on Friday, Saturday and Sunday, Jane 2d, 4th and 5th, 1837.

Bookiers congaced: Dr. H. B. Storer (of Boston); Jennic B. Hagan (of Last Hollston, Mass.); Edgar W. Emerson (of Manchester); Mrs. Addie M. Stevens (formerly of Claremont), and Mrs. B. B. Craddock (of Concord), Others are expected to be in attendance.

Ample accommodations will be secured for all who may stend. A cordial invitation is extended and a good time anticipated.

Per order, N. A. LULL, Secretary. Convention in New Hampshire.

Clackarias Co., Gregori.

A Grove Meeting of Spiritualists will be held as New Era. Clackarias Co., Oregon, beginning Thursday, Jane 22d, and holding five days.

The Committee having the management of the meeting in charge, will complete all necessary arrangements for its success, and the comfort of the people while in attendance-inclinding the securing of speakers and a reduction of fareon the railreads for those who attend.

Test mediums, both public and private, are specially invited to be present and use this occasion to prove to the akeptical mind that the gate between the two worlds does "satend alar," WM. PHILLIPS, President.

THOMAS BUCKMAN, Herestary.

Auniversary Moeting at Sturgle, Mich. The Annual Meeting of the Harmonial Society of Sturgis will be held at the Free Church in that village on Friday, Sturday and Sunday, 34% the and Stricky of June, Lyman O. Howe sand other shie speakers from abroad will be in attendance to address the meeting, A cordial invitation is given to all to attend in Per Order of Committee.

WE HEAD ZORLLWER'S TRANSCREPT CYLL
EFFICES This Lipone of the grandest works
of the inter-emits century. Everybody should
asyes copy (Colby & Rich have/she, work on
the lipone of the l

Adbertisements.

Dr. F. L. H. Willis

123 Amity Street, Brooklyn, N.Y.

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To the Editor of the Banner of Light:

Those of your readers who have been interested in the case of Mrs. Ross, of Boston, lately charged with producing bogus spirit manifestations by means of personations, the employment of confederates, etc., may be further interested in the following statement:

I was one of sixteen persons who attended a seance on the afternoon of May 17th at the house of my friend, E. A. Brackett, Esq., in Winchester, Mass., at which Mrs. Ross served as medium. Mr. Brackett (author of the valuable work published by your house, entitled "Materialized Apparitions,") has seen much of Mrs. R.'s mediumship, and had arranged this seance at his own house for the purpose of demonstrating to some of his friends and neighbors that tangible and visible forms, not of ordinary flesh and blood, and not the product of personation or confederacy, do appear in the presence of Mrs. Ross, notwithstanding what has recently been alleged against her.

Mr. Brackett's residence is on a lofty elevation, overlooking the surrounding country, and is several rods from any other dwelling, making seclusion an easy matter. A "cabinet" or Inclosure for the medium had been constructed by simply hanging curtains on brackets against a dead wall on one side of the sitting-room—the -ourtains forming three sides of the small inclosure-no window or door within several feet. I examined this wall on both sides, and found it to be of solid plaster, with no possible entrance for confederates either through that or

the floor. Mrs. Ross was unattended by her husband, so there is no opportunity for the plea of "coverture" in her behalf in this instance, were anybody disposed to make it. Before the séance she invited all the ladies present, nine in number, to the scance-room, where (as I was informed by some of them) she wholly disrobed herself, and requested a thorough inspection of her clothing; which showed that she had nothing about her but ordinary apparel. She did not leave the room afterward until the close of the séance.

The scance which followed, though not as light as others that I have attended on former occasions (the arrangements for lighting proving defective through inexperience), furnished conclusive proof on the point in requisition.

Confederates being out of the question, under the circumstances, the appearance of any form not that of the medium, who alone entered the enclosure, was a demonstration; and such forms did emerge therefrom, to the number of twelve or more, of various sizes and apparent ages, from children' of four or five years to fullgrown adults, and dressed in the garb of both sexes. These, I think, were seen more or less distinctly by all present, and some were touched or handled by their friends, proving their tangibility. Moreover, several of them were able to speak and thus tell their names or otherwise identify themselves to their friends, though countenances were hardly distinguishable. The medium being of a large frame, the contrast presented by smaller forms was easily noticeable. The medium's voice was repeatedly heard in the cabinet, while forms were out in the room, and in several instances two forms appeared at the same time.

I will not weary you with the details, but simply mention that, among others, a male form appeared, who did not seem able to identify himself to any one; but, taking the arm of a lady, walked across the room and asked if there was a Mason present, as he wished to give a sign pertaining to that Order. A gentleman responded, and received what he determined to the West Side Lyceum, takes place in G. A. R. Hall, Friday evening, May 27th and promises to be a grand eveness. Miss form appeared, who did not seem able to identleman responded, and received what he declared to be a veritable Masonic signal in a vigorous grip of the hand.

A female in a white robe, claimed by a gentleman present to be a well-known deceased friend of his, exhibited a large quantity of lace. apparently manufactured on the snot. This was submitted to inspection, and was at first of a heavy variety, but was subsequently manipulated into a very fine, gauzy fabric, and at length vanished as mysteriously as did its manufacturer.

Mr. Brackett's niece "Bertha." (so interestingly described in his book,) appeared with her characteristic sprightliness and vivacity.

A female form, manifesting extreme lameness, hobbled from the cabinet, called for myself, and gave the name of an old and highlyesteemed friend known years ago at the South, but of whom I had not thought until her name was spoken. That friend, in her last years, had been nearly disabled from walking in consequence of an injury to the hip. Of this person, or her name, I am confident no one present except my wife could have known anything. This, to us, was a crucial fact.

But I must not extend this statement. I will say that several who were present requested me at the close to write for your paper an account of what had occurred. I have no opportunity to submit the above to any of them, and therefore am not authorized to use their names. Among the gentlemen present, I am told, were two lawyers and a clergymen, strangers to myself, who were searching for evidence on the subject. Doubtless they must have witnessed substantially what I have described; but as I am unable to consult them, I am not at liberty to mention their names.

In the light of these facts, and of what I had previously witnessed in the presence of Mrs. R., and in view of the conflicting and doubtful testimony thus far presented against her. I think I am fully justified in giving her the benefit of the doubt in the late accusations of fraud. I understand she totally denies the employment or knowledge of a confederate in any instance, and claims to have been the victim of zuffianly and dastardly outrages in the late socalled "exposures." I trust her innocence will be made to appear in due time before the proper

tribunal. In the meantime, as there seems to be evidence of a concerted movement on the part of hostile persons to make raids upon and break up seances—even to the extent, as I am informed, of entering them in disguise and hiring ignorant roughs to do the violent work—is it not time that measures be taken to protect, sustain and defend honest mediums, who are willing to employ their peculiar gifts for the enlightenmt of humanity? They should not be left to epatend individually against such unscrupu-

ders them in a measure incapable of self-protection or support in ordinary ways. Nothing is more clearly proven than that the results of séances for spirit manifestation, in any form or manner, depend largely upon the character or mental and moral conditions of the persons present; and hence the necessity, in order to secure results of value, in either a scientific, moral or religious point of view, that care should be exercised as to the character and motives, not alone of the medium, but of all who are permitted to be present at such seances. Mediums should be instructed (if need be) in the necessity of making these discriminations, and sustained in refusing admission to unfit persons; else anything like the public exercise of mediumship is liable to be destroyed by the violence of ignorant and unscrupulous opponents.

May not the American Spiritualist Alliance, now being revived, find a useful function in an endeavor to diffuse information as to the proper conditions of investigation, and to promote the adoption of more careful and truly scientific methods of observation, verification and record of psychical phenomena, as well as protection of the instruments (mediums) used? It seems to me here is an important work needing imme diate attention. But of this more anon.

Yours truly, A. E. NEWTON. Arlington, Mass., May 21st, 1887.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: The advent of Mr. J. J. Morse in this city drew out a large audience at G. A. R. Hall, Sunday, May 8th. The prestige of this distinguished trance speaker had preceded him, and all who heard him were highly pleased, both with the control and the controlled. The morning was given to answering questions asked by the audience, and were replete with instruction and interest. At the evening service the hall was packed. The subject chosen by the control proved highly interesting, even to the many not in the habit of attending spiritual meetings, and not in full accord with the philosophy advanced. "The Dead; Their Nature and Destiny," was the theme, and afforded full scope for the exercise of this gifted medium's powers. He held the audience in breathless attention for nearly two hours; it seemed like a revival of the good old times.

Honoring the Man.—On Monday evening, the 9th, a score or so of friends met at 105 Cross street to pay their respects to Mr. Morse, and his wife and daughter, who are accompanying him on his present tour. The affair was impromptu, and of an informal character, and all felt pleased at the opportunity offered for the social exchange; the friends were glad to meet Mr. Morse, the able representative of the cause they love so well, and he in return seemed pleased at meeting and taking them by the Sunday, May 8th. The prestige of this distin-

Air. Morse, the able representative of the cause they love so well, and he in return seemed pleased at meeting and taking them by the hand. Mrs. T. V. Cooke, one of our bestknown resident mediums, harmonized the conditions by singing one of her favorite ballads, which "The Strolling Player," one of Mr. Morse's controls, used to his advantage in introducing bimself to the company and for an hour he en-

"The Strolling Player," one of Mr. Morse's controls, used to his advantage in introducing himself to the company, and for an hour he entertained them with "chunks of wisdom," interspersed with his original wit and humor.

Public Reception to Mr. Morse.—On Friday evening, May 13th, a public reception was given Mr. Morse and family by the Children's Lyceum In the absence of the Conductor, the writer presided, and speeches of welcome were made by him and Mr. C. G. Oyston, which were fittingly responded to by Mr. Morse. Following him was a ballad by Miss Zadie Turner; a reading of "Queen Vashti," by Miss Maria Harris, a rising elocutionist, and a ballad. "The Dance of Love" by Mrs. Neilie Heywood (charmingly rendered), with a violin obligato by Prof. Heywood. Brice and Pae discoursed excellent music, and the balanca of the evening was divided between Terpsichore and social converse. All felt pleased to have met the genial Morse family socially, and they felt pleased at the hearty reception accorded them by the Lyceum Leaders, and Cleveland friends generally. Friend Morse did not forget to say a good word for the Children's Lyceum and its work, and his remarks were exceedingly opportune, and to the point.

The Luceum May Festival. at Heard's Hall.

and to the point.

The Lyceum May Festival, at Heard's Hall,
May 17th, was a complete success. Miss Rena
Hatch made a beautiful May Queen. "The
May-pole Dance," by sixteen young ladies of
the Lyceum, was beautiful and artistic, and

27th, and promises to be a grand success. Miss Lillie Root, the Lyceum prodigy, will take a prominent part in the programme, it being well understood by the workers that the proposed benefit is really intended as a compliment to the precocious talent of this ten year old West Side Lyceum scholar, who has so many times contributed to the success of our entertain

Memorial Sunday .- Sunday morning, June 5th, the Third Annual Memorial Services of the Children's Progressive Lyceum will be held in honor of all the friends and workers who have passed to spirit-life the past thirty years. Donations of flowers and mottoes are solicited for the occasion; let no one come empty-hand

ed.

Psychometry.—Dr. Mariam S. Dussenberg, of
Baltimore, who is now arranging for a visit to
Cleveland to form classes in the study of Psychowetry, will speak to the friends and public generally on this interesting art in G. A. R. Hall Sunday evening, June 5th. Mrs. Dr. D. was a member of Dr. Buchanan's Psychometric Class

of 1876, and comes highly recommended.

Picnics, Excursions, etc.—As the warm weather approaches, these out-of-door pleasures are suggested, and hall meetings will soon be suspended.

Fraternally yours, Thos. Lees.

J. Frank Baxter in Lynn.

The appreciation in which Mr. J. Frank Baxter's services is held in the city of Lynn was demonstrated Sunday, May 22d, by the unusually large audiences, imber, by count, of tickets sold being above four hundred.

Mr. Baxter in the afternoon was led by his feeling t mr. Baxter in the atternoon was led by his feeling to set aside the consideration of an announced subject, and gave a most fitting practical lecture, which, had he known the precise condition of Lynn Spiritualists and liberal people and the exact inside working of the society, could not have been better adapted. At the close the expression of all was marked, and Mr. Baxter was thanked over and over by the officers of the occasion.

ccasion. In the evening, at 7:30, it became necessary to increase the seating capacity of the hall. The lecture was upon "The Rationale of Spiritualism as a Bible Teaching." None present can ever forget it. Most comprehensive and replete it was, and applause was transfer.

In his music Mr. Baxter was a marked success, and a bis mediumship displayed a positive proof of spirit-iterference and control.

Next Sunday, 29th, Mr. Baxter, by request, will give, in the afternoon, in Lynn, his noted lecture upon "The Ethics of Virtue," and in the evening will lecture upon and illustrate by his gifts "Spirit-Intercourse." With these exercises the Lynn course will end for this season, but the Lyceum will probably be continued.

Chicago, Ill.-" Cella," whose favor, we regret t announce, came to hand too late for publication last week, notes that J. J. Morse was to speak before the week, notes that J. J. Morse was to speak before the Young People's Progressive Society on May 22d, morning and evening, at its hail, 15e 22d street. "The young people of Chicago," writes this correspondent, "are not lacking in energy or perseverance, and are showing themselves to be not only competent instructors, but enterprising workers in the cause of Spiritualism. The leaders of this new organization are thoroughly imbued with the thought that real hard labor is the only method by which they can attain to and have others gain the truths of Bpiritualism." Mr. Morse was, by his remarks on the 22d, to dedicate the new society to the advancement and stream on Bpiritualism and the elevation of humanity, "A musical and literary entertainment will be given on Friday evening, May 37th, to defray expenses."

The absorption of their mental and Public Spraking and Healing developed by J. W. Flexching & Bencom street, Boston.

THE AMERICAN SPIRITUALIST ALLIANCE.

To the Spiritualistic Public:

The above Society was organized in January, 1881, and incorporated under the laws of the State of New York in June of that syear.

The objects of the Alliance, last forthlin its Certificate of Incorporation, "are to promote the development and diffusion of Spiritual Science and true Spiritual Religion, as shown by enlightened reason and the highest [teachings of the spirit-world"; and it has always been its endeavor to faithfully carry out these objects, which have been advanced by public meetings, lectures, addresses, essays, spublications and committees of practical work, as prescribed in its charter.

The membership consists of three Orders, viz.: active for resident, who pay in dues fifty cents monthly; non-resident, who pay one dollar a year; and honorary, to which class no dues are attached.

It has long been the purpose (of ithe Alliance to establish permanent reading) and assembly rooms at some central point, to be at all reasonable hours open to the members and their invited guests, where their brethren from labroad would salways find a cordial welcome; but all previous attempts toward the accomplishment of so desirable an object have failed for want of sufficient means to carrylit out. Here is gri THE PARTY OF THE P

The Alliance is now in possession of a very complete and valuable collection of works upon spiritual subjects, for which it is indebted ito the generosity of a most estimable lady member. Another member has offered to place upon its table the leading spiritualistic journals of this country; and your committee is satisfied that many other persons in the city of New York and elsewhere, would willingly, nay, gladly, swell the measure of doing good in this way out of their superabundant means, if the subject were to be understandingly brought to their attention:

The Secular Press Bureau,

Organized out of the Alliance some five years ago, for the purpose of reviewing and replying to attacks upon the Spiritual Philosophy through the secular press, during a period of more than two years held weekly sessions for the allotment of the work then in hand, which was found to be very considerable. Its first chairman was the late Prof. S. B. Brittan, who was succeeded by Prof. Henry Kiddle. The gratuitous labors of the Bureau in repelling the ignorant and groundless attacks of certain of the public press upon Spiritualism and its manifold evidences of a future existence, it is believed, have greatly contributed to the changed aspect of affairs in that direction. Indeed, so rarely have these attacks become in quarters worth noticing, that it was deemed advisable to discontinue the Bureau at the late annual meeting.

Affiliated Societies.

In the fall of 1883 the Alliance devised a plan of uniting the various Spiritualist Societies of this and other countries, in bonds of fellowship and fraternal good cheer, in which each Society so united, whilst i wholly independent fof the others, might still maintain fraternal relations with them, mutually advantageous to all. The result of this endeavor has been to draw into closer relations a large number of organized societies.

Necessary Means.

What the Alliance now lacks in order to attain to greater usefulness, is the necessary means tolcarry)forwardhits work, vigorously and make its influence felt at home, and, measurably at least, elsewhere. 🖺 It has already published and distributed gratuitously various pamphlets upon spiritual topics, and there a is determination among its members to further carry out its objects in this land other frespects with unceasing assiduity, although making no special claim to public attention, or any possible direction over or in relation to other Spiritualist Societies.

The central location of the Alliance in respectito the country at large makes it a common mark, and much is expected of it by the spiritualistic public which it finds itself unable to perform, simply for lack of the requisite means. In all this country there is not a reading-room devoted even partially to spiritualistic publications and open to Spiritualists, much less a club-room, where social and friendly intercourse can be freely indulged, although the believers in the Spiritual Philosophy, are numbered by millions, and include some of the ablest and wealthiest of our thinking population, and their numbers are greatly on the increase. With these facts in mind—and under the belief that very many who have a common interest in our work would lend it a helping hand if fully advised in the premises, who indeed would consider it a privilege to contribute to it of their ample means, if only by a non-resident membership, which carries with it all privileges—it?is ithought advisable to lay the foregoing Report before the public, with the announcement that any subscriptions or donations of money sent to F. S. MAYNARD, Treasurer, at the rooms of the Alliance, 52 West 15th street, New York City, will be faithfully applied to the purposes which they are intended to serve.

INELSON CROSS, J. F. CLARK, Committee. B. L. CETLINSKI,

[Spiritualist papers are requested to copy the above.]

Spiritualism at Newton, Kan. To the Editor of the Banner of Light:

My work at Newton is ended for this season. My work at Newton is ended for this season.

I write this at Oswego, in Kansas, and am so far on my way back to New Jersey. This little town is one of the prettiest. The people are intelligent and industrious, and among them are a few Spiritualists. Our last meeting at Newton was held at the beautiful home of Mr. Munger, the President of the Lecture Association. About fifty ladies and gentlemen mat. tion. About fifty ladies and gentlemen met, and the programme was carried out in an excellent manner. First, there was a presentation to me of Appleton's Student Library of thirty-four volumes—a fine work, in token of the apfour volumes—a fine work, in token of the appreciation of the work of my controls. I accepted the present and made my acknowledgments as best I could. It is as hard to accept a gift gracefully as it is to make a gift that does not offend some one. I felt really happy, for I realized that the connection was very real and close between me and the people of Kansas, and especially the people of Newton.

I must say here that the measure of my success there must be largely attributed to the ex-

I must say here that the measure of my success there must be largely attributed to the excellent business tact of Mr. Munger, the President of the Association, who, I am sorry to say, is not in the best of health, and is coming East. Persons at the camp-meeting of Lake Pleasant will find him there, and be able to obtain from him information about the land interest of the West served; is the land interest of the

him information about the land interest of the West, especially Kansas.

Spiritualism in the West is planted, and will grow into a stronger tree than in the East. There is more real democracy in the West; the aristocracy which exists in the East does not yet appear. The feeling is more cosmopolitan, the country is young, the log cabin of the early settler is still here, and everything is primitive. The cowboys are growing to want to know something about Spiritualism; I have mingled with them in the West and Southwest of Kansas. I have just returned from a run as far as the Cimarron, to see the life out there; found quite

I have just returned from a run as far as the Climarron, to see the life out there; found quite an interest in Spiritualism, and have been studying the Indian problem on the spot.

During my time out here I have spoken at the following places: Newton, Larned, Garden Plain, Eldorado and Oswego. There are good Spiritualists at all these places. The Banner or LIGHT gets into these corners of the world.
Here, where I thought I was a perfect stranger,
I find that people know me, and receive me
with demonstrations of pleasure. The spirit

with demonstrations of pleasure. The spirit of hospitality is great.

I am to speak in Cincinnati on the Sundays of June and July. In the month of August I come East to some of the camp-meetings, and then back to Cincinnati for the months of September, October and November. So the great work of the spirit-world goes on. The lecturer and medium feel that the work is going on and growing. Sometimes I am discouraged and sad and almost despair; and then some great triumph comes and I am again encouraged to believe that soon will come the day when we shall better understand the flaws of nature and be better understand the laws of nature and be enabled by that knowledge to set at rest the problems which directly confront us now.

J. CLEGG WRIGHT.

JAMES A. BLASS VINDICATED.—On the 4th of March, 1887, James A. Bliss was arrested in Boston, Mass., on a charge of illegally using the U.S. mails to defraud. The day for the trial was set for March Sist. Mr. Bliss was all ready with his witnesses, but the case was postponed until April 4th, when he again appeared for trial. The indictment was quashed on that date by District-Attorney Reed, as being defective. The case was postponed to the May term of the court. Upon the indictment can be found the following andorsement:

May 18th 1887.—The evidence which now appears in the case not warranting a gonviction; the United Status will prosecute no further.

Pittsburgh, Pa. To the Editor of the Banner of Light :

J. Frank Baxter made us a flying visit, taking our people by storm-even making one of our leading papers, whose report of Sunday lectures has hitherto been characterized by unfairness, capitulate by force of argument, coupled with incontrovertible proofs of spirit presence which were recognized and acknowledged by the large and appreciative audience. Mr. Baxter showed wherein the Church has retrograded, and is new far from being a follower of the lowly Nazarene, who healed the sick cleansed the leper, cast out unclean spirits, bade the sick arise, take up their bed and walk. Now, continued Mr. Baxter, "If Jesus were to enter Pittaburgh to-day, heal the sick, or work as he is recorded to have done in holy writ, a blue-coated, brass-buttoned officer would demand of him his license, failing to show which he would be bundled off to prison." [Applause.]

Referring to spiritual gifts he quoted from St. Paul and other Bible writers coplous instances in support of Spiritualism, which the Church has implicit faith in, but occurring to-day are denounced as fraudulent; however, there were some notable exceptions, and he was pleased to see a growing tendency to more liberality.

Mr. Baxter's poem. "Back-bone "eligited marked en. pers, whose report of Sunday lectures has hitherto

and he was pleased to see a growing tenuency to mote liberality.

Mr. Baxter's poem, "Back-bone," elicited merited applause, as did also his rendition of the beautiful song, "Beckoning Hands." The universal sentiment at the close of his eugagement was that he was just the man needed for this locality, and expressions of pleasure and congratulations were heard on all sides. Parties came seventy-five miles to hear him, one excursion from Irwin Station, in an adjoining county. Could the lecture course have been longer I doubt if our hall had capacity to seat the multitude that would in time have flocked to hear him, such was the growing interest. erest. I have not entered into a detail of Mr. Baxter's

I have not entered into a detail of Mr. Baxter's wonderful descriptions of spirit-presence; they are too well known to dwell upon, and were a complete success, which is, I believe, universally the case with him, and cannot fall to draw crowds to hear them. We regret that Mr. Baxter's time is so taken up that we cannot have the pleasure of seeing and hearing him again soon.

that we cannot have the pleasure of seeing and nearing him again soon.

We hope after the warm season to supply the people here with weekly lectures, to which end we invite correspondence. Our society is increasing rapidly, and by fall we expect to be in a hall of our own. I cordially commend the course of the Bannes in its voice against taxing mediums out of existence in this State.

OHAS. P. MESKIMEN.

Sec'y Pittsburgh Society of Spiritualists.

BOSTON, May 20th, 1887.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

Sir—I have this day received a slip from your paper entitled "Verifications of Spiri-Messages," "Frederick Baylies," signed by Wm H. Allen, of Providence, R. I., from which I learn that in your issue of Dec. lith, 1886, you published what purports to be a communication from my father, Frederick Baylies. The communication referred to is handed me with the above. The facts of his earth-life, so far as stated, are correct. He died about two years before the publication of this "communication."

Boon after his death I published in the Pineyard Gazette, Boston Journal and Zion's Herald notices of his life and character, and several notices appeared from other pens. If you will turn to your office or private scrapbook of "Obituary Notices" or "Blographical Sketches," you will find these notices, some or all. Hugh scrap books are convenient for reference for facts."

The facts being, in the main, correct, what about the

or all. Huch scrap-books are convenient for reference for "facts."

The facts being, in the main, correct, what about the rest of the "communication"? My father was a man of few words, tereely expressed, whether his speech or writing, in good Anglo-Baxon. The words of this "communication" are not his words, and the style is not his style. I cannot think that, in the blessed society of intelligent spirits, he has so soon lost that ability to express himself which, in this life, he retained to aimost his dying hour. There is such a crime as slandering the dead. This pretended communication is in the nature of such slander. His "relatives and friends" will not credit the slander, and cannot be imposed upon by such stuff. Please publish this and oblige. Respectfully yours.

Washington, N. H.—N. A. Lull, Secretary, writes:
"Please announce with regard to the call for the Convention of the New Hampshire State Spiritashe Convention; that arrangements have a reduction. Assessing that railroad companies for a reduction. Assessing that time. Right, W. Emberson.

Spiritualist Motings in New York. Spencer Hall, 114 West 14th Street.—The Peo-ole's Spiritual Meeting over Sunday at 25 F. M., and Thursday afternoon at 3 o'clok. Frank W. Jones, Con-

Adelphi Hall, corner of 12d Street and 7th Avenue.—Services every Sunday at 11 A.M. and 7M F.M., Jonference every Sunday at 2M P.M. 1 dmission free to each neeting.

People's Spiritual Meeting.

To the Editor of the Banner of Light: "Rational and Irrational Spiritualism " was the topic under consideration at the People's Meeting in this city last Sunday afternoon. Mrs. M. C. Morrell led the speaking, first reading Henry W. Stratton's led the speaking, first reading Henry W. Stratton's poem, "A Spirit Message." Mrs. M. made a strong and earnest plea for "rationality" in all our investigations and our intercourse with the spirit-world. Her words called out remarks, both interrogative and assertive, from Emma R. Still, M. D., Abbie R. Outter, M. D., 'of Wickett's Island, Mass., Messrs. Horace M. Richards, T. O. Ostrander, Tappan, Greene, and others. The occasion was profitable, intellectually; may it lead to an advance in spirituality.

In the evening Prof. P. Milliz continued his interesting experiments in Mesmerism, much to the delight of all present. Prof. Milliz, though but a short time before the public as a Psychologist, proves himself quite efficient, and uses his powers principally to aid himself in his profession as an Electropathic physician.

Next Sunday afternoon William C. Bowen will address us, it being the annual return of the day on which we honor the brave heroes who gave their lives to the country's call in the late war. F. W. JONES.

105 West 20th street, New York, May 23d, 1887.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Falton Street and Bedford Avenue.—Services every Sunday at 11 A.M., and 7% P.M.

and 7g P.M.

Fraternity Booms, corner Bedford Avenue
and South Second Street.—Services every Sunday at
7% P.M. Children's Lyceum at 2 P.M. The Spiritual Literary Union meets the first and third Saturday of each
month at 8 P.M. Avon Hall, Bedford Avenue and Halsey Street. Mr. John Slater holds meetings on Sundays at 8 P.M. and

Everett Hall, 898 Fulton Avenue.—Brooklyn Pro-ressive Spiritual Conference every Saturday evening, at 8 l'clock.

Brooklyn Spiritual Conference. Fo the Editor of the Banner of Light:

The Brooklyn Progressive Spiritual Conference was addressed last Saturday evening by Mr. William C. Bowen, Mrs. De La Mar, Mrs. Sue B. Fales-of Cambridge. Mass.—(who also gave tests) and Mrs. T. J. Lewis, who closed the pleasant session with platform

Dr. Emily J. Pike, Wm. C. Bowen and others will speak next Saturday evening in honor of the brave who fell in our country's defense in the late war. New York, May 23d, 1887. F. W. Jones.

Haverhill, Mass .- Brittan Hall .- Mrs. Mary F. Levering, of No. 489 Shawmut Avenue, Boston, was our speaker last Sunday. She was invited to give her

our speaker last Sunday. She was invited to give her experience in passing from the held of old theological opinions—in which is so much of darkness and uncertainty—into the clearer light of the Spiritualistic faith, and in compliance therewith the occasion was rendered a "fact meeting" of great interest.

In the afternoon she gave a narrative of her life-experience and development as a medial instrument for writing communulcations.

In the evening she read a brief address obtained in the same way from invisible sources, the theme of which was "Proof of the Past through Present Revelations to Mankind," which was a clear and forcible expression of convincing facts and suggestions. This was followed by reading several other messages and by her being controlled, during which several fine tests were given.

by her being controlled, deling the state were given.

Mrs. Lovering supplied the songs, with plano accompaniment, which afforded the necessary variety to the exercises. It was truly a season of refreshing.

Next Sunday will be the closing one of the present lecture course, when Mrs. E. C. Kimball, the new and powerful test-medium, of Lawrence, will be present.

R. P. H.

Portland, Me .- Dr. F. H. Roscoe, of Providence, R. I., has been occupying the platform of the Portland Spiritual Temple the past month. He has addressed from the first constantly increasing audiences, and has made so many warm friends here in the Forest City that they could not let him go without some token of their esteem. Friday evening, May 20th, they gathered in goodly numbers at Mrs. Brozier's pariors, where the Doctor has been stopping, and presented him with an elegant silver confee set, and gave to his wife a beautiful oil painting. Speeches were made by Past President T. B. Beals Hon. Elliot King, Esq., Vice-President B. A. Stone and others to which the Doctor and his wife responded very feelingly. Spiritual Temple the past month. He has addressed

Greenwich, Mass .- The usual large audience at Greenwich represented Sunday, 22d inst., many differentitowns. The floral decorations of the church were profuse and beautiful—conspicuous among them being a pillow of violets on a groundwork of white, the work of Miss Nellie Sears.

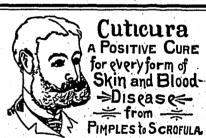
the work of Miss Nellie Sears.

The attendance at the Lyceum was large. All the exercises were exceptionally fine; singing was very spirited; recitations and readings were of unusual interest. Many responses were given to the general lesterest. Many responses were given to the general lesterest. "Charity." Subject for next Sunday: "Angels."

JULIETTE YEAW.

SPIRITUALISM.—We are often asked what we SPIRITUALISM.—We are often asked what we know about Spiritualism by ministers and thinking men and women, and tell them what we have seen, and heard, and felt; but as we cannot tell them in the Tribune we print the advertisement of the BANNER of LIGHT on the fourth page, which we consider the best paper published on that subject, and all may learn more than we can tell them. Read it.—Weekly Tribune, Hornelleville, N. Y.

Women are now eligible for election on local school boards in Connectiont.



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This repeated daily, with two or three doses of CUTTGURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the fiver and kidneys active, will speedly cure.

Eczema, tetter, ringworm, psoriasis, lichen pruritus, scale head, dandruff, and every species of tetturing, diafiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fall.

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