TABLE OF CONTENTS.

FIRST PAGE, -The Spiritual Rostrum: "What Wilt Thou Have Me to Do?" Original Essay: Inventors

SECOND PAGE. - Mathematics in Spiritual Philosophy. Spiritual Phenomena: "A Wonderful Seance; Seance with Dr. Slade; A Peculiar Coincidence-Not Mind-Reading. Poetry: Thanksgiving. Banner Correspondence: Letters from Massachusette,-Wisconsin, Maine, New York, and Illinois. June Magazines, etc.

THIRD PAGE .- An Ever-Present Revelation. Postry Twenty Questions. "The Appeal to Life," etc. FOURTH PAGE. - A Stock Slander Killed. The Indian Problom. Finale of the Ross Séance Case, etc.

FIFTH PAGE,-All Sorts of Paragraphs. Movements o Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE .- Message Department: Invocation ; Quest tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer. Pamphlets Re-

SEVENTH PAGE. - "Hurry, Papa, I'm Going!" Meeting Notices. Mediums in Boston. Book and Miscellaneou Advertisements.

EIGHTH PAGE .- "Startling Lessons in Every-Day Life," Spiritualistic Meetings in Boston. J. Frank Baxter in Lynn. Materializations in Providence, R. I., etc.

The Spiritual Rostrum.

"What Wilt Thou Have Me to Do?" An Inspirational Discourse delivered through

the Mediumship of MRS. R. S. LILLIE.

[Reported for the Banner of Light.]

INVOCATION. Unto the ministering ones-unto those who open the gateway of truth that we may behold her beautiful form more clearly and may understand her ways more perfectly, do we turn this morning in our aspirations of spirit. And now, too, our thoughts look upward to thee, thou source of our strength, asking that a baptism of the spirit may rest upon each one here assem bled; asking that strengthening hands may give us power and understanding, until the mists and clouds that veil our understanding are rolled away. As the storm-clouds have rolled away from the horizon of our earthly homes to-day and left the sky bright and beautiful, so may they roll away from our spiritual horizon until we see and understand-until we, hearing the truth, are able to make application of it to our daily lives. Unto those ministering angels of life who come to open our thoughts, to give us lessons of truth (better lessons, perhaps, than we are always ready to receive)-unto those do our thoughts ascend to-day. Unto those loving and waiting ones who calm our troubled spirits and lead us by still waters, rippling with light and reflecting divine love and wisdom, showing us the path of peace, do we thanksgiving now and evermore.

QUESTIONS.-1. If the lives of the adepts in the so-called occult forces do not show any practical benefit to mankind, is it desirable for Spiritualists to make an attempt to resuscitate their doctrines or to attempt to teach or practice them in this age?

2. In what way does returning to earth-conditions assist the spirit to progress in spirit-

life? 3. "What wilt thou have me to do?" Out of these questions we choose as our main subject these words: "What wilt thou have beings to ask of their own souls and of the higher intelligences, by whatsoever name you may call them; it is also a question for all who oritioise the lives of others. It is impossible for any of us to stand exactly in the place or position of another, and for that reason, if for possible for us to place ourselves in all the conditions in which others are placed, to know their motives, thoughts and feelings; yet people are constantly condemning that of which they have little or no knowledge. The critics of our well-beloved truth are sitting in judgment upon us. They are sitting in judgment upon us, pouring out the torrents of their abuse, hurling anathemas at us, yet ignorant of the nature of the work we are doing, having no knowledge of the great unseen world around them, nor of the wonders it is performing in

where they stand. I ask you, as Spiritualists, is it not a fact that the nearer you come to this circle of vast experience the closer your lives are drawn to it? Is it not a fact that you feel the reality of these truths more and more? and as you feel them more deeply do you not realize more and more fully that you are not fitted to sit in judgment on the lives of others? And do you not feel more and more that the question that concerns you most is this: "What am I to do? What wilt thou, oh! Power Divine, what wilt

đ

this nineteenth century. They know little or

nothing of all this, nor can they know from

thou have me to do?" It is necessary for us all to go back to that question propounded to that, I had almost said. ancient teacher, but who was in reality a comparatively modern teacher, to whom this inquiry was put. It is the question of questions to all; to every individual. But we are liable, to spend so much of our valuable time in finding out what others ought to do, in laying down principles for the guidance of other people, of these principles to our own individual lives.

for us, how should we know our own shortcomings? I answer, by the application of this question to our individual lives: "What wilt thou have me to do?" If each one does this, and does it well, there will be work enough for in the unconscious trance, and show you, by all time. When we have done this we have the use of terms which you know they have appropriated the saving truth which shall re- never heard, that an intelligence beyond their deem us from the errors and the evils that are own is talking. They will use medical terms rife; the truth that in time will save all men, for the names of medicines and different remejust as fast as the application of this truth is dies, and give you a perfect description of the made to our daily lives. What shall we do condition of the patient, using scientific and with our lives? Entering into the inner temple of our souls we ask this question of our spirit. We ask what are our powers and possi- do the latter is one gifted with what was called bilities? The human soul is a receptacle of divine powers; it is a receptacle of godlike tongue can be used in perfect obedience to the qualities; it is verily the child of the living God, containing the properties and attributes of the living, all-wise Spirit, as far as the finite can reflect the infinite.

It seems to us that these qualities of the human soul are misunderstood, or not yet compreyou please, but by whatever name you call them you speak of the forces of the spirit.

We go to Eastern India, and what do we find? We find a people strange to us in every way; we find they have for centuries been possessed of a knowledge of forces and powers that to us are hidden within the recesses of the soul. Their means of attaining this knowledge is unknown to our practical western life. We could do. not employ those means if we should desire to do so. To us it seems but folly to subject the fiesh or body of man to the privations, the mortifications, the sufferings that they inflict upon

it. We find them entering caves in the mountains; find them hiding in desert places, tormenting the body and reducing it in every possible way in order that the spirit or spiritual forces or powers may predominate. We find these men entirely wanting in the practical qualities that are needed to insure success in business in our practical every-day life. Then we look upon this matter-of-fact, practical world of ours, and we question if there is any wisdom to be gathered from such as these. Of what advantage will it be to acquire such knowledge as they possess? It has no application to our breathed upon everyday and hour by heavenly every-day practical life, we say. Then we look visitants; we are in the world of spirit even at those in our own land of whom we have now. But we are on the lower strata or plane spoken, those standing outside the ranks of of it; we are bound by the clanking chains of Modern Spiritualism and flercely criticising it. the material. Our spirits have taken posses-Yet it is something of which it is impossible to sion of these temples material, through which know anything with actual personal observa- they can, but feebly express themselves at best; tion and experience. Who can prove that the they can but dimly grope their way through the tical benefit to humanity there? You ask a question as to the advisability of Spiritualists in America attempting to resuscitate, teach and practice their arts. Our answer is that Modern Spiritualism has come to teach mankind the principles and powers of these same occult forces, or hidden powers, with a practical application to your way of living, to your climate, to you, as American citizens to-day. Spiritualism is that same knowledge made applicable to your methods of life, your bodies, your homes; and the adepts of your country are your mediumistic channels through whom these spirit forces make themselves manifest. me to do?" This is the question for all human | You, as an inquirer, are used in a peculiar manner, a manner peculiar to your organism, peculiar to the controlling intelligence whose presence at one time you can scarcely realize, while at another you feel it very powerfully, and feel that you are a willing and obedient subject to it. You are an adept/in a peculiar way, in a no other, we are not fitted to sit in judgment | manner adapted to present needs. The occult upon the acts and lives of others. It is not or spiritual power that belongs to you may be transmitted by very simple means; distance will make no difference to it, for it carries its own power with it. So we say you are one of the modern adepts who, using the occult or to this latter light. It did not come before bespiritual forces of your own being, and the powers transmitted to you by the angelic band around you, are doing a peculiar work.

All mediums of Spiritualism to-day are instruments for introducing higher thought and manifestations of spirit-power in its application to our daily lives in this land and climate. Then I would say there is nothing in this philosophy but what is valuable if you can understand it. It would be well if you could study and understand the occult science, past and present, of Oriental lands. It would, in one all the time. They were full in the beginning, way, be'a benefit if you could do so; yet he or she who teaches the lessons thereof, coming in contact with our best mediums -mediums prepared for their work, who realize that the work is being accomplished by unseen powers, yet ignorant oftentimes of the exact mode of oper- little time it did its work; it permeated the ation—those who come to teach them Oriental law find when they come here that they meet those who, in practice, without knowing why, are already adepts therein.

Many of our best mediums are used in the work of healing to-day, and theirs is a knowl- the greatest darkness of past ages you will see edge which, in its practical application, is of that men had as much truth as they could apincalculable benefit to humanity. But all propriate at that time and that day. They these healing mediums do not seem to possess | were not vessels prepared for to-day. There the same amount of knowledge in its outward are vessels, even now, that cannot contain a expression. Some are so largely endowed with drop of the truth that is so much to you. the gift of language that they can express most | Look at them. They seem to have as great onperfectly the ideas of the controlling spirit. pacity in any direction, but they are too full of Others are so organized the controlling spirit is | something else to hold any of this that you enthat we have no time to make an application | limited to the capacity of language possessed | joy so much. They will never desire it until by the medium. We have all seen mediums the vessel is emptied of that which it already I speak of this as one of humanity's shortcom- who, entranced and unconscious, will give a holds. I have seen many a sorrowing mother diagnosis of the disease and the condition of turn from the open grave of her darling and

language of the medium if it is necessary to do | her petition, but her heart is prepared to re- | higher plane. Then will God be truly manifest

Then there are instances where the most uncultivated, unlearned ones of jearth are placed medical terms in giving the diagnosis. Why is this great difference? The medium who can in olden times "the gift of tongues," and his will of the controlling spirit. If another spirit should wish to speak in a language which was entirely foreign to that of the medium, he

would be able to do so through that organism. Where the medium has the gift of tongues in that degree, he can be used as a medical medihended. Many of the hidden treasures of the um if the spirits should desire it, to such an exspirit are called occult powers. You may call tent that he could enter a medical college, pass them spirit powers, you may call them mind an examination, and take a diploma, being himpowers, you may denominate them in any way self, all the time, entirely ignorant of the science of medicine; but there are but few who possess this gift so perfectly. There are many who, in a strange manner, in a very uncultivated manner or form of language, state the truth as to the condition of the patient, and prescribe what is necessary for his restoration to health much more correctly than the best scientist who has not this gift of "the clear vision" can possibly

> And we are but in the beginning of Spiritualism. I was about to say wait until it has become old; but I don't want you to wait so long. In a time that is comparatively near, that is only a little way ahead, you will find that mediums will be able to meet and silence the learned ones of earth-will be able to carry away the victor's palm in almost every instance. These things will become possible because you are preparing the spiritual and ethereal condition for the coming of spirits upon this earthplane. By-and-bye the children who are born will be the natural recipients of light from the spirit-world that surrounds this material one. We are not very far away from the heavens: we are enveloped by their very breath; we are the voice of liberty sings her triumph songs. | ranks of Spiritualism. The people who are do- | States mails! The climate gives us the power-to refine the material, and prepares conditions for a higher unfolding of life. A few can see the rifts in the darkness. Sometimes they are made silently; sometimes with a sound like many waters, or the breaking up of the earth itself, when hourse mutterings, rumblings, and reverberating

shocks have been felt over the whole earth. Those who have crossed oceans to study the light that has so long shone in India, have come back satisfied that the latter light, the light of this nineteenth century, which shines more clearly in our own land than elsewhere on earth, is the brighter one. It carries with it a spiritual interpretation which brings the higher thought and intelligence. Its peculiar powers have developed in the human soul gifts of the most high God-gifts that have been kept in the background in past ages, but which have now broken through their material covering and shine forth to-day as never before. All that has come in the past is not to be compared cause the world was not ready for its appearing. Nature, in her wisdom, never sends anything to you until your necessities demand it.

And the demand brings the supply. Whoseever will, let him drink freely of these waters of life; and he that drinketh thereof shall never thirst; yet though he finds himself satisfied for a time, he will soon want more of the truth, more of the light, because his capacity, through drinking, will become enlarged and he can receive more. We find our vessels full but they were made of material that must and does expand. We could hold but little at first. Perhaps the first lecture that was a little radical filled us full, and we went away declaring we never should want any more. But after a lump, and by-and-bye we found we wanted more. We needed refilling because the cup had enlarged. So it has been all the way.

Now I hold that nature does supply according to our needs. When we go back even to

ceive it. I see some of you scattering seeds on ground that it seems to you ought to be prepared to receive it:

You are teachers on the highway, but if you could discern the things of the mind you would not waste a single moment in some places. When you talk to some people about spiritual things you find them restless and uneasy, wishing you would leave them if you cannot talk of something else. You may talk on, they will not listen. Now the best thing to do is to let such people alone; for, having eyes, they see not, having ears, they hear not. By-and-bye there will come a time when they will reach out for something better than they have known. Then you can go to them with your kindly guiding and it will be thankfully received. Until that time comes wait with patience. It is of no use, it is positively injurious, to feed a person who is not hungry; we must wait for his appetite to come, for him to desire food. When he is hungry and asks for food will be time enough to furnish it.

Spiritualism comes to bring knowledge of self, to show you what you are. How many times have you heard spirits say to you: "You are as much a spirit to-day as you will ever be"? They have said to you what spirits do you could do did you know your own powers and how to exercise them. This is all the adepts of India have ever done or tried to do. They are trying to use the spirit-powers within themselves as well as to invoke the power of the spirit-world around them. We have no need to learn of them to-day. All the lessons that have ever come to them are coming to you with a better application to the needs of humanity than was ever given before. This is true Spiritualism-to know self, and so use self as to make the most and best of the powers that Nature and Nature's God have given us. Oh! that that lesson might go home to human souls. If they would begin to live their religion instead of talking about it! If they would cease to ask what the world thinks, and only ask, "Is it right?" Outsiders say just the same things in regard to us as have been said in regard to the Spiritualism of India. If it does not elevate and purify the lives of its adherents, of what time is it? How does it benefit the world?

The presentations of our modern ideas have been dropped as seeds. Suppose every child, all over the world, dropped just one grain of wheat-what a harvest would arise! If each dropped only one acorn, what myriads of oaks would come up as a result. Let us, then, each drop at least one seed for the spiritual harvest.

ing the world's best work are those who know the saving power of its truths. They can safefellow creatures to it for help. Why? Because they know it carries this saving power for all mankind within itself. Then go out and gather in from the byways and hedges, from the uttermost parts of the earth, those who need the blessings that this truth can give them, lands and climes, even from that strange counthis point without repeating what has been said so often. You have sung of your freedom; you have called to all the sons and daughters of earth to come to your America and share with you the blessings of its civilization and its liberty; and now your call is being answeredtoo freely answered, some of you think. You say you are getting too much of a response. But there is a deep meaning in all this. Let all the waters of the earth be moved. Let the tide of life from the East meet and mingle with the tide of life in the West. This intermingling, this interchange is going to do something to redeem the world. It is God's plan, and I am willing he should work at it. Let the heathen, as you call him, rear his temple in this free land if he will. I can look with joy upon it. I can say, "Good! I'am glad you have come, my brother man! Strange in your mode of life. strange in your manner of worship as you are, you are my brother. God is our father. You have come to tell me that God has given you a revelation of himself. You have come to tell me that God is in your breast. I see you in your mode of worship, strange as it is, looking, as we do, upward. What if you cannot take as much blood as we do? Is that any reason why we should scalp you? We are natural flesh-eaters and blood-drinkers. Because you can live upon cheaper things, because you can eat rice instead of beef, is that any reason that we should destroy you?"

Oh I when will men learn that all the sons of men, scattered over the entire surface of the earth, find them where you may, are children of the same great Parent, and that he who wrongs the humblest of these, his brothers. wrongs his own soul? Whatever may be their color, black, red or brown, it matters not. God is within each, expressing himself as best he can, according to the conditions in which God is manifest in the flesh. Sometimes the manifestation seems very ungodike. We must learn the lesson of patient waiting. I can look upon the Canada thistle and be satisfied that it is here. I can look upon the worst devil in huday: who knows how lone it will be before the patient, and will prescribe proper remediacy; who knows one will say, it we did not act as mirrors to reflect the faults of others, and hold them and the medical terms; yet there is nothing of scientific medical terms; yet there is nothing of scientific medical terms; yet there is nothing but what can be simblified to the same and the condition of the disease and the condition of the minister with her great universe of God. In the course of the patient, and devil will grow into goodes and believe to wait God's time, such that the course of the patient, and did unhonered and in great universe of God. In the course of the sorries of God. In the course of the sorries of God. In the course of the patient, and devil will grow into goodes. She knell grow into goodes and below to wait God's time, such language as thiste such devil grow into goodes. She knell grow into goodes and devil will grow into goodes. She knell grow into goodes and devil will grow into goodes. The necessity of wearing the akins of beauty. We have got to wait God's time, and we all, as a part of his great universe, are discourse to wait below to wait of the such that the course of the such and devil will grow into goodes. The necessity of wearing the akins of the patient, and devil will grow into goodes. The necessity of wearing the akins of the patient, and devil will grow into goodes. The necessity of the first of the patient and devil will grow into good and the necessity of the pati man form and know that he has a place in the

in the earth.

THE POND-LILY. It grows in a circle; its points of white

Are each one outward and up to the light. Its centre is gold, and the beautiful dust Shines so bright in its heart, that, on gazing, you must Have thought of the glory that comes from the sun, Of its bright golden rays, and the work it has done. But yet the pond-lily, so pure and so white, On the breast of the lake, looking up to the light, Has a secret to tell, looking down toward the clay, How it came of its beauty possessed, in what way So I look from the flower, far down deep in the sod, And I see that each part is the work of its God. Though far in the heart of the mud and the clay Lies the root of the flower that has blossomed to-day. So I look on earth's children—the work they are doing See the pathway of life that each one is pursuing; Some sinning, and walking in mud and in clay. But I know they will blossom out white some day ; And I watch o'er these lives that are downcast and low, And mark there a germ which the future will show : By-and-bye 't will unfold in some good deed of love, And one pure white petal thus reach out above. It is down in the mud, it is down in the clay, But rising from that, it shall blossom some day; As the lily its petals unfolds, one by one, So the soul shall unfold, 'neath the rays of Life's sun, And out 'neath Eternity's morn-lighted sky, It shall look pure and white to the souls passing by And deep in its heart, in its centre so bright. The gold of good deeds shine with radiant light. And as in the darkness, the mud, and the clay, The root of the lily was hidden away, But the blossom came out on the breast of the lake, So the lily of life, (when the soul shall awake,) Shall rise from the darkness that held it below, And upward and onward rejoicingly go. And now, of the soul, do you still question why Man passes through clay on his way to the sky? And out on the lake ask the lily so white Why it lives in the mud ero it reaches the light? And both will make answer, In wisdom and love We go from the clay to the sunlight above.

Griginal Estans.

INVENTORS AND INVENTION.

BY FRANCIS O. KING.

It has been said that there is no class of people more laughed at than inventors; and the statement may be true, as envy and ignorance find it easier to laugh at than to excel the inventor in his creative power. Ridicule, however, is not logic. The imbecile may laugh, though lacking the power of intelligent thought. All failures and follies of mankind are not chargeable to inventors. It was a cabinet It is true we may criticise the lives of some adepts in occult science in India are of no prac- shadows that environ them. The light of the of our Spiritualists. We are not here to say officer at Washington who asked one of the asearth, we say it not boastingly, is America. | that they are perfect, or anywhere near it; but | sistants of Prof. Morse how large a bundle they Here the breath of freedom fans the cheeks of | we will say that a great deal of the best materi- | could carry upon their telegraph wires, and if the people, though some are in bondage. Here | al the world has ever produced is found in the | they could not be made to carry the United

In this article it is my purpose to make but a brief allusion to some of the well-known facts, ly point the worst, the most degraded of their | which are but too often overlooked, or entirely ignored by the people, who, in their mad worshin of Mammon and superficial success, forget the brain-worker that made that success possible.

To become an inventor one must create something both new and useful to mankind. There and forbid them not to come to you from all is a wide difference between creating a thing and manufacturing the same after the inventtry called China. I can scarcely touch upon | or has shown his creation to be both new and useful. Through this creative power the inventor gives new knowledge and wealth to the world, and the human race is benefited thereby. It has been truthfully said that he who causes two blades of grass to grow where only one grew before is a benefactor," and I do not know that the remark ever provoked levity, even in shallow places. But multiplication is not creation! Ordinary skill may assist nature to increase its yield, and a beast may tread out the corn.

What the inventor has accomplished for the benefit of mankind can in no way be better illustrated than by pointing to the early history of man, where we find him digging roots to supply his daily wants.

The first step in the upward march was doubtless inspired by the law of self-preservation, and man's first evidence of superiority over the brute creation is shown by his invention of implements of offence and defense.

Next some rare genius steps to the front, and by placing the bit in the mouth of the horse makes him his servant, and creates that power which for untold ages sways and controls the destinies of the human race. Small in name, but most powerful in results, the bit made association necessary. Tribes and nations were thereby forced into existence, and in all contests between them the bit has proven itself more powerful than the sword.

A written language became necessary by association, and its inventor created the power to make the events of the day visible to posterity, and thus written language became the common carrier of thought.

All those who "go down to the sea in ships" are indebted to the inventor for that combination of ribs, beams, planks and sails which enables them safely to traverse the ocean, converting it into a common highway for the commerce of all nations. The inventor of ships created international commerce, with all its wonderful past and still more brilliant future. Those marvelous devices for supplying that universal necessity, textile fabrics, were created by inventors many of whom devoted their

this wasting force of nature, created a new power to relieve man's weary frame, and forced him to become a master, where once he served.

Inventors discover the power of steam, subdue and control it, and thereby add more to the wealth of the world than can be shown from all other sources combined.

A man who looked forward and not backward sent a kite into a storm-cloud and caught that giant of the universe, electricity; and under the manipulations of the inventive spirits | tion, at least two parts and a separator. That of a single generation it has achieved results | man has love which is as real to him and as more than marvelous, while the human mind seems powerless to predict its future.

In view of what has already been accomplished, we are almost tempted to believe that nature's last secret has been revealed, and the inventor must at last rest from his labors and content himself with his laurels already won. But progressive desire was never so great as at | are bound, then, to recognize them at present the present hour, and the great dome of the as distinct entities: these substantial and those universe, in its limitless extent, is packed with spiritual-and this recognizing by the mind still greater things with which to reward the genius that " boldly knocketh at the gate."

Inventors have rescued the race from primitive barbarism; they have transformed the primeval curse into a blessing. True saviours they, whose every gift has multiplied itself a thousand fold by opening new fields of industry and scattering luxuries even among the poorest.

All this has been accomplished by a comparatively small number of men, specially endowed with rare power, who with more than Spartan courage have patiently labored amid jeers and gibes, accomplishing tasks that would have appalled a Hercules-and, passing on, have left to earth a rich bequest of happiness and prosperity.

A nation's progress has no surer indication than the number of things, once the luxuries of the rich, which have become the common necessaries of the poor. Jackson once said "the prime factor in national prosperity is the welfare of the common people." To the inventor, and not to the statesman, politician or warrior, do we owe our present prosperity, and to this point I challenge the attention of the

I have alluded to but a few leading classes of invention, but the whole social fabric of the present day is built thereon. Every new creation has reached out with Briarian arms, and with electric touch has imparted progressive desire to every branch of industry. Employments of an entirely original character have sprung into existence, requiring a higher grade of skill which has raised the social standard.

It has been said that "the sayings of many great men would fill volumes, but their doings could be written on a postal card." Not so with the inventor. By patient, persistent plodding he has planned and worked out the salvation of the race, and his creations will live forever. He may well say with the poet:

"To my own name this monument I raise. High as the Pyramids and strong as brass, Which neither time nor tempest shall efface. This shall remain while time gildes nimbly by; For I'll not perish, nor untimely die."

The inventor's approach is not heralded by trumpets and banners, but he leaves neither widows, orphans nor blood-stained fields behind. His pathway is strewn with emblems of peace and prosperity which bless and save. while the base and brutal are forced to retire. Sir David Brewster, in his "Life of Newton,"

"The achievements of genius, like the source from which they spring, are indestructible."

"Acts of legislation and deeds of war may confer high celebrity, but the reputation which they bring is only local and transient; and while they are heralded by the nation which they benefit, they are represented by the people whom they ruin and enslave. The labors of science, on the contrary, bear along with them no counterpart of evil. They are the liberal bequests of great minds to every individual of their race, and wherever they are welcomed and honored they become the armament and bulwark of the commonwealth."

Craft and cunning may ruin the inventor; ridicule and envy may rob him of honors, justly his due, in his generation and time; but his creations will live on forever, and as eternal and unimpeachable witnesses vocalize his benefactions before that High Court above, from whose decision there is no appeal.

"Glorious it is to wear the crown Of a deserved and pure success ! He who knows how to fail has won A crown whose lustre is not less." Worcester, Mass.

MATHEMATICS IN SPIRITUAL PHI-LOSOPHY.

Spiritual Philosophy includes the study of man's spirit, and its operations and relations. Man, like any other subject of thought, must be analyzed to be understood. The analysis is best understood when simplest and most orderly, and is most valuable when most comprehensive.

Analysis is separating into parts, and may be called division. Separation into two parts is simple and comprehensive. It has as few parts as can be separated from each other, and they make the whole. But separation requires a separator. The idea of division is mathematical, and two parts cannot be separated without an intervening boundary or limit. To have a separator implies at least: two parts to be separated by the separator.

It is important to notice that these three elements are essential to the simplest analysis, namely: two parts separate from each other, and from that which separates them. For con venience let the analysis into two parts with a separator be called Triangular Analysis. Triangular Analysis may be applied to duration of time. As considered entire, it is comprehended under the term Eternity. In the analysis of Eternity the two extremes called Past and Future are divided by a part called Present, which has no measurable duration, yet is ever nearer to us than the other two elements.

Geographers divide the earth, in accordance with Triangular Analysis, into two extreme parts called Northern Hemisphere and South-

W truth; man has a spirit through which he com-

the difference between that which is composed of chemical elements, such as lime, sulphur and iron, and that which is capable of love, courage, hope, faith and spiritual attributes.

Here, then, we have the two parts essentially different, and each different from that which separates them.

That man should, like eternity, be capable of this separation, is in harmony with the logical necessity of there being, in case of a separamuch to him (and more) than his body is clearly in harmony with man's history. It is also inconceivable that such substances as are chemically combined should, by any operations or motions, whether straight or curved, or in combinations of these motions, generate consciousness either of truth or feeling. We separates them.

Geometry compels us to assume axioms such as the possibility of joining any two points in space by a straight line, an instance of two elements with a third dividing them, and nothing is proven in geometry except by showing agreement with axioms for proving truth, or showing want of agreement with axioms for proving the untruth of propositions. Speculative as the first steps of geometry are found to be, it is a science which is of the most practical every-day utility when more fully understood. At another time much may be said, showing the use of this adaptation of a numerical idea of analysis to spiritual studies. FRANKLIN.

Spiritual Phenomena.

"A Wonderful Seance."

Under the above heading The Record (National City. San Diego County, Cal.,) publishes the following letter of a correspondent, a wellknown medium of San Diego:

EDITOR RECORD: I hardly know how to express my gratitude for the honor conferred on me by being the recipient of a grand testimonial benefit séance, given by the wonderful psychic Jesse Shepard, and held at the residence of Dr. H. W. Gould, this city. Considering the fact that Mr. Shepard has been feasted and entertained by crowned heads of Europe as well as hy some of the first states. feasted and entertained by crowned heads of Europe, as well as by some of the first statesmen of this country, and by the literati of all parts of the world, I consider it the greatest honor that I could have bestowed upon me. In this instance, Mr. Shepard departed from his usual custom, using an organ instead of a plano. It is almost impossible to say which is the grandest instrument under this great art. the grandest instrument under this great artist's manipulation, and it only goes to show the wonderful versatility of his psychical pow-ers. The organ used was a small ordinary parlor organ, but at times it seemed as if it had partor organ, but at times it seemed as it it had suddenly been replaced by a vast church organ with a hundred stops and innumerable pipes. The music swells and rolls like a mighty ocean, at times, and then the entrancing harmonies recede, and it seems to come from afar off, to be replaced again by some other new and equally ravishing melody of sound. Nor does equally ravishing melody of sound. Nor does
the wonderful singing of Sontag or Lablache
suffer with this new phase of artistic mediumship. Sontag takes high E, and holds it for
thirty or forty seconds with as great ease as
ever, and Lablache, in the grandest basso that
mortal ever heard, descends to his accustomed
low B, making a range of over four octaves.
The playing of the celestial harp, resting on our
heads and laps while doing so, was in striking
contrast to the grand and powerful strains of
the organ, and it must not be forgotten that an
exquisite organ accompaniment was played
while the harp floated about the room, and
over the heads of the sitters. At times it would
seem as if it were playing afar off; then it
would come nearer and nearer, until it touched would come nearer and nearer, until it touched us. I have never heard any music so soft and us. I have never heard any music so soft and soothing as this harp-playing—it is truly the music of the spheres, and is one of the many features of these incomparable scances, which must be heard and cannot be described. Lights were seen by all present, and a number of remarkable tests were given by the independent voice to persons who were strangers to the scance. ance-room. One lady was told before she left her home that evening that her sister and her daughter would visit her at the scance, touch her, and give their names in a voice loud enough for all present to hear, all of which was done, to

for all present to hear, all of which was done, to the surprise of everybody.

A spiritual revival has been created in San Dlego from the very beginning of Mr. Shepard's seances, four months ago, and all classes are eagerly awaiting opportunities of admission to his circles. I fear that hundreds will be disappointed, as Mr. Shepard is busily engaged on a book descriptive of his travels, his gifts, experiences and snecdotes of famous people he has known the world over. It will be the most remarkable work of the kind ever published, and will give students of occult and psychological phenomena a fitting introduction to the character, methods and alms of the most universally gifted person known to modern times. I have read with deep interest the series of Mr. Shepard's Baconic essays, published in the Chicago Times, and fully agree with our distinguished townsman and critic, the Hon. Thomas Fitch, townsman and critic, the front from strong, who says that, no matter who delivered these essays, they show a depth of learning as profound as the published works of Lord Bacon himself.

Julia E. Curyea.

Scance with Dr. Slade.

On Saturday last, by invitation of Mr. Home. we had, in company with the United States Consul in Brussels, a seance of slate-writing by Dr. Slade. We three were the only persons in the room, in the centre of which was a plain deal table, without drawers—simply a board with four legs, which we were requested to turn up and carefully examine. We then sat turn up and carefully examine. We then sat round it, our hands touching each other. Soon a manifestation took place—rapping was heard on the back of Dr. Slade's chair and then on the table. Dr. Slade desired that it should again take place on the table, which it did, and also afterward on the chair. Two slates were now produced, perfectly clean—two common slates in an ordinary frame; these were put on the table, one over the other, with a small piece of slate pencil between them. We sat with our hands together, one of Dr. Slade's being on the

the table, one over the other, with a small piece of slate pencil between them. We sat with our hands together, one of Dr. Slade's being on the upper slate, and in answer to the question whether the spirits would write we found written. "Yes, we will."

Dr. Slade then grasped the ends of the two slates with one hand, and one of us the other end, the slates being above the table and in our full sight all the time. The scratching was distinctly heard for a considerable time. When the circuit formed by our hands was broken the scratching ceased, and when reestablished re-commenced. It finally ceased, and upon taking off the top slate we found seven communications in Arabic, Greek, Swedish, German, with Triangular Analysis, into two extreme parts called Northern Hemisphere and Southern Hemisphere, the middle term being the constance, the middle term being the equatorial plane, which is ideal purely, and has no thickness or substance. Many practical and useful applications of Triangular Analysis could be cited as familiar. In all examples of it the three elements are impossible of existence except as considered in analysing the entire entity.

To apply the triangular analysis to the study of man, we observe that man has a material body through which he communicates with the material world; man has a mind through which he communicates with the world of ideas and which he communicates with the world of ideas and which he communicates with the world begond matter and likely such as a spirit through which he communicates with the world begond matter and likely such as a spirit through which he communicates with the world begond matter and likely such as comprehends emotions of love or roughly the spirit is prompt according to the top late we found seven commenced. It finally ceased on them, the witting was formed in alking of the top late were signed "Henci the shadow, oh I God, I come—The shadow of Dethit's white wires—In change of the emines in Arabic, Greek, Swedish, German, I taking of them. The alking of them. The alking of them. The shadow of I God, I come—The shadow of Dethit's white wires—In change of the shadow, oh I God, I come—The shadow of Dethit's white wires—In change of the emines in all fingles. The shadow of Dethit's white wires—In change of the shadow, oh I God, I come—The shadow of Dethit's white wires—In change of the shadow, oh I God, I come—The shadow of Dethit's white wires—In change of the shadow, oh I God, I come—The shadow of Dethit's white wires—In change of the shadow, oh I God, I come—The shadow of Dethit's white wires—In change of the shadow, oh I God, I come—The shadow of Dethit's white wires—In change of the shadow, oh I God, I come—The shadow of the minute of the wire of the mi

and there was a feeling as of some one holding it and drawing it back; so that, to all appearance, it could not have been jerked across by the medium. While waiting for the slate we felt a cool breeze on our hand, how produced was not evident. During the scance Dr. Slade had completed of a painful sensetion caused was not evident. During the seance Dr. State had complained of a painful sensation caused by the action of the spirits. Lastly we each wrote a question on the slate, which was duly covered, and we received an appropriate answer. To the question: "In what room are we?" the answer was: "In a room of the hotel—the medium's bedroom."

Such were the phonomena that we witnessed.

The medium's bedroom."
Such were the phenomena that we witnessed. Dr. Slade attributes them to the action of the spirits. We cannot account for them in any natural manner. If it was, as some say, sleight-of-hand, it was sleight-of-hand of a very marvelous kind. There was no fourth person in the room, there was no second set of slates, uuless they were invisible slates, for them to be changed. We heard the writing, we saw the slates, one covering the other, and it would be extraordinary sleight-of-hand that could enable a man holding two slates in one hand while the other hand was on the table to get rid of one other hand was on the table to get rid of one slate, write with a small piece of pencil on the other, then replace the first slate, and all this while two persons were looking on, eagerly watching the medium's every movement. Are we believers in spirit-rapping? One séance is we believers in spirit rapping? One scance is scarcely sufficient to work a conversion. We only relate what we saw, which, we repeat, we can in no wise account for.—The Belgian (Brussels) News and Continental Advertiser, May 7th,

A Peculiar Coincidence--- Not Mind-Reading.

To the Editor of the Banner of Light: During the last three days I have attended

the Anniversary meetings of the Unitarians, and while at their sessions have frequently felt the presence of spirits, doubtless those of this denomination who have passed to the spheres.

At dinner yesterday I was conversing with some Unitarian ladies from abroad who are in attendance at the Festival. Reference was made to divers of their ploneer preachers, and I remarked that I became acquainted with some remarked that I became acquainted with some of them on the Pacific coast—among them Rev. T. L. Eliot, of Portland, Ore. The ladies spoke in high terms of his father, long located at St. Louis, but they did not mention his given name, nor did I ever know it, though I had heard of him before as a prominent preacher and philantheoniet. lanthronist.

lanthropist.

At 3 P. M., by request of Dr. Charles Main. of 47 Union Park, I called upon Mrs. Mary S. Philbrick at 62 Crawford street, Roxbury, for a wri ten message from spirit friends. I had never seen the lady before, and she knew nothing of me or of my business. I received a very clear and explicit message from my mother concerning personal matters and my future public work, changes that are to come, etc., and then she (the medium) wrote the initials "W. G. E.", with a dash after the last letter, then the word Ellot. The following words were added:

"Much remains for our good Unitarians to

learn. They are to be the Shining Stars in the world, but before they can lead the masses they must recognize the truth of spirit presence and power,"

Though I saw the initials and the appended

name written, I could think of no person of my acquaintance bearing it; but when I read the message it flashed upon my mind that it might be the spirit spoken of at dinner-time. I asked Mrs. P. if she knew of any such person, and she replied that she did not, but supposed it

she replied that she did not, but supposed it must be some friend of mine. So neither of us knew as to the correctness of the name. On returning to my boarding place I obtain ed a Unitarian Year Book, and found that the above initials were those of the celebrated preacher of St. Louis, who doubtless was attracted to me while at the meetings, or while conversing about him, and followed me to the medium's. At all events, I was not thinking of him at the time the message was written, and the medium knew nothing of him or of my conversation regarding him till after the message was received.

Mrs. Philbrick is a lady of refinement, of a high intellectual and spiritual development,

high intellectual and spiritual development, or a high intellectual and spiritual development, and one of the best writing mediums I have ever met. I would commend her services to all who seek communion with spirits for purely spiritual instruction.

Apropos to an article from G. T. Sproat in the BANNER of May 21st, in which he speaks of the lodge of the Indian, Chusco, being shaken by spirit-power, Capt. C. H. Hale, one of the city Fathers of Olympia. W. T. told me there a few years since, that soon after the outbreak of the great Rebellion, President Lincoln appointed him as an agent or commissioner to negotiate a treaty of peace with the Nez Perces and several other tribes who had been in-stigated to the war path by Southern agents. Capt. H. built a large temporary council-room for the purpose, and, if I remember aright, about ten tribes assembled and sat in council for ten days or more before any terms could be made, as one of the most influential tribes was

One day, after sitting in grave silence for some time, some buffalo skins worn by the savages, which were piled in a corner of the room, began to move and fly about in a strange man-ner; then the whole building was shaken as by an earthquake. The Indians did not seem surprised, but looked on with stolid gravity till this startling phenomenon ceased, when one of the leading chiefs arose and addressed Capt. Hale, informing him that the Great Spirit had spoken to them, ordering that they should smoke the pipe of peace. Accordingly a treaty was at once negotiated, and a bloody war with the Indians was prevented by the intervention of spirits, who accomplished what no effort of Capt. Hale could.

I give these facts, I believe, substantially as narrated to me by one of the leading citizens of Washington Territory, who is a Spiritualist and knows by this and many other experiences and knows by this and the value of spirit-communion.

DEAN CLARKE.

1452 Washington street, Boston, May 26th, 1887.

Written for the Banner of Light. THANKSGIVING. BY HELEN STUART-RICHINGS.

From under the shadow, oh ! God, I come Out into the light of day; From under the shadow Thy love bath brought Me into a brighter way. Oh! Father, I thank Thee that in the hour Of my deepest grief and pain

Thy hand on my trembling heart was laid. Making it atrong again. When the angel folded his snowy wings And bent o'er my little one, Fain would I have uttered the Teacher's prayer,

"Oh! Father, Thy will be done :" The spirit was willing, the flesh was weak, And Thou surely dost not blame Thy child for the wild, rebellious cry From mutinous lips that came. Father, forgive, when the shadow was dark

That my faith in Thee grew weak ; That I leaned on the broken reed of self,

Banner Correspondence.

Massachusetta.

BOSTON .- "Justice" writes : "The Legislature of Maine at its last session changed the law of capital punishment to imprisonment for life. This is an act on the part of its members which is in conformity with the true sentiment of modern civilization, and recelves the endorsement of all who have any practical knowledge of the revelations made by returning spirits regarding legal murder and its effect on the next stage of being, not only as concerns the criminal but the great mass of humanity, incarnated and decarnated. I honestly believe that hanging is a relic of a barbar our age, and am glad to note any and every sign going to show that the people of the present day are being uplifted to a broader and higher standpoint than that of the ancient custom of revenge.

Those who argue for the severest punishment for murder are reminded that a life sentence in prison is much harder to bear than an execution by law; while Spiritualists, at least, understand that the sentiment of mercy blends with its provisions, as during the peried of such incarceration the criminal becomes developed to enter a better condition spiritually than if suddenly hurled out of his body at the end of a rope. To my mind no human being has a right, morally or legally, to take the life of another; and I regard the State which requires the life of one person for the killing of another as on the same plane with the criminal it condemns. Doubtless such legal acts will be

so looked upon in coming days on earth, as they now most assuredly are in the spirit-world." NEWBURYPORT .- Mrs. E. P. H. writes: "Dr. F. H. Roscoe, of Providence, R. I., lectured here in Fraternity Hall, Sunday, May 22d, and gave two of the grandest discourses to which it has ever been my privilege to listen. He came here direct from Portland, Me., where he met with equally as good success. He left here on Monday for New York City, for a few

Aid Society. The musical part of the exercises was especially fine. Camp-Meeting Associations and Spiritual Societies should secure Dr. Roscoe for the coming season, and for the fall and winter sessions. May God speed him

and his noble wife in their good work.

weeks of needed rest. Mrs. Roscoe was presented

with a magnificent bouquet of choice flowers by Mrs.

W. Goodwin, of this city, the President of the Ladies'

BOSTON .- A. S. Hayward writes: "The account of Mr. George H. Wells's experience in spirit manifestations, given me by himself, and printed in the BANNER OF LIGHT of April 30th, was the means of causing two old friends who had not heard from one another for many years, to renew their friendship-4. c., Lucian Carnenter, of Providence, R. I., and Mr. Wells. Out of the subsequent correspondence between them, which Mr. Wells allowed me to read, I have permission to quote the following historic evidence of the transmission of important intelligence without the ordinary mundane methods: 'I had a brother Daniel; he was a medium who frequently foretold coming events. I was in a circle with him at the liouse of Dr. Eli R. Davis, in Putnam, the Sunday that Gen. Lee surrendered to Gen. Grant-the 9th day of April, 1865. Daniel was entranced, and suddenly clapped his hands three times, and declared with great force that Gen. Lee had surrendered! This was about six o'clock P. M. The next day the telegrams announced the event as having taken place, as my brother proclaimed. The announcement was thus made through Daniel's instrumentality prior to the receipt in this part of the country of any possible mundane intelligence."

Wisconsin.

APPLETON .- L. D. Nickerson writes, May 14th: To-day marks a period of seventy-six years since 1 first breathed, which was in Harwich, Cape Cod. Mass. Reading the discourse in the Bannen of 14th inst. by W. J. Colville, text: "Experience of the Soul in Search of God," reminded me of a passage in one of my brother's messages to us through his daughter. Mrs. Adella N. Wisner, of Benton Harbor, Mich. (of which messages we have received some twenty-five or thirty since his demise). I will quote:

thirty since his demise). I will quote:

'As we advance in these spheres of celestial light our knowledge will be like unto what, you now attribute to God, but God will still be as far from our sight as he is now, only we shall see and understand more of what are his attributes and far-reaching powers.

Many are coming to this life who expect to see Christ. Only a short time since we met a man who was roaming simlessly about; when asked whom he was seeking he said: "Jesus of Nazereth—can you tell me where to find him?" The answer to him was: "Go feed the hungry, clothe the naked, and give water to the thirsty, and soon you will find Him in the soft whispers of your own spirit, saying, Inasmuch as as you have done this to the sad and lowly of your sisters and brothers you have done it unto me. I am impersonated in every tried and suffering child of humanity. When you would see me, work for them, and soon you shall behold me enshrined within your own spirit, and have no longer need to seek for me without."

Would we know of God and Christ we must become

spirit, and have no longer need to seek for me without."
Would we know of God and Christ we must become
pure and lowly of spirit, broad and grand in principle,
then have we no need to seek without, for both are
within us. When such is the case we have all brightness and beauty, all richness and wealth, all grandeur
and sublimity; we may go into the abodes of suffering
and sorrow, surrounded by an atmosphere saturated
with the perfume of rare flowers and vibrating with
music's harmonles—ourselves filled with a love that
can never change, but which continually distills from
us for the benefit of all whom we approach; its very
presence soothes and strengthens like soit, electric
rays of light: the blind are made to see, the lame to
walk, the sick are healed, and darkness is finally
swept away as a cloud."

Maine.

GARDINER .- A correspondent speaks highly of the independent and truth loving position taken and maintained by the Home Journal of this place on mat ters of reformatory interest generally, and particularly regarding the recent attempts of the medical fossils of the State to foist a "Doctors' Plot Law" upon the people of Maine. The following pungent and sarcastic editorial utterances by the Home Journal editor, regarding the M. D.s in that Commonwealth can be profitably read wherever the Allopaths are seeking to protect "the dear people" for their-the A.'s-special benefit :.

"Ever since the time of Gil Blas, and long before the doctors bave always been considered suitable subthe doctors have always been considered sultable subjects for the jests of the common people; and though we never shared in the belief of a good many people that they cared very little whether they killed or cured, we never realized till this winter what a phlanthropic class they were. What other profession is there that would work as hard as they have to get a law for the public good, and even go of ar as to day themselves for the benefit of their ignorant fellow men, who never even asked for such a law, and indeed did not seem to want it even after it was passed? (Gov. Bodwell vetoed it, and his veto was sustained.) It is a wonder to us that these great good-bearted fellows do not get disgusted with the public, and leave them to suffer the results of their ignorance. As they have tried this medical bill business several years, we advise them now to let it rest, and let the people suffer till they know enough to speak for themselves."

New York. RAST SYRACUSE.-Mrs. Sally Marcy writes, May

22d: "We have recently had a visit from J. P. Thorndyke of Manchester, N. H., a trance speaker and an earnest worker. He gave a course of lectures here, occupying a week in their delivery, and giving excellent satisfaction. He is the first Spiritualist lecturer ever here. His audiences increased from fifteen to about two hundred, which is a large audience for a liberal to have in such a Christian community. We are glad to note that Bro. Thorndyke is not simply a reformer in religious matters, but, upon all topics his expressions are of a reformatory character, and the almighty dollar' does not seem to be his only aim, but rather the uplifting of humanity upon a higher plane of life. He leaves here many new-made friends who hope to hear him again and wish him prosperity in all his work. I feel pleased to recommend him as a worker and speaker to all societies. I think a good test-medium would do well to stay a few days with us and give public scances."

Illinois.

OHIOAGO.-A correspondent writes that the public. work of Mrs. Cora L. V. Richmond and her guides in that city continues to be unintegruptedly and large audiences and interesting meetings being the rule regarding her ministrations.

June Magazines.

ST. NICHOLAS.—The contents are as cheerful and attractive as the opening month of summer, in which it comes to us. A delightful subject has inspired the artist who in the frontisplece introduces the season with "A Day Dream." This is followed by musical lines upon June. Frank R. Stockton gives the ninth of his "' Personally Conducted' Series," the subject of it being King London, and illustrated with an excellent description and a number of fine engravings of prominent architectural features of the world's metropolis. Edith E. Bigelow, in "The Story of a Lost Dog," briefly describes that excellent refuge for canines in London, The Battersea Home, and in " Rilzabeth's Concert." performers from field, forest and marsh carry out a programme that the readers of St. Nicholas who pass their vacation in the country will often hear repeated. Of the remaining contents are new chapters of continued stories, the "Brownies" adventure with a bee hive, the dispensations of " Jackin-the-Pulpit," Letters, etc. The Century Co., New York.

THE ATLANTIC MONTHLY presents as its opening attraction a curious recital by Josiah P. Quincy bearing title as "A Crucial Experiment"; Graham R. Tomson in a "Bailad of Pentyre Town" gives expression to a weird Welsh conception of the spirit's passage and return; "Paul Patoff" and "The Second Son" are continued; " The Theory of the Social Compact" is treated by A. Lawrence Lowell; Mr. Scudder in "Nursery Classics in School" makes a strong appeal for a return to first principles in these institutions; Dr.O. W. Holmes's" Hundred Days in Europe" (fourth paper) is full of wit and pathos, so skillfully blended that no one can fall to own in reading it the touch of a master hand-his poetic tribute "to the boys of '29" is specially fine; poems are also given by Miss Barah Orne Jewett and the late E. R. Sill; art lovers will like to read what Wm. Howe Downes has to say of Elihu Vedder's paintings. Papers by John Fiske (on "The Completed Work of the Federal Convention") and others, and the usual reviews and departments, make up a capital number. Houghton, Mifflin & Co., publishers, Boston.

THE MAGAZINE OF ART .- An interesting sketch of the young English artist, Frank Dicksee, A. R. A. is the opening article, illustrated with a portrait, and engravings of three of his paintings and a photogravure of another, "The Symbol," which serves as a frontispiece. Mr. Dicksee's productions, as here rep resented, are of a peculiarly thoughtful, spirituelle cast, with a tendency to carry the mind of the observer into the realms of spiritual presences; two here given, "Harmony" and "Memories," are of this nature. In "Glimpses of Artist Life" the chief topic is the banquet of the Royal Academy, an annual convivial feast in keeping with Lord Stowell's philosophical aphorism," Dinner lubricates business." In" Iconoclasm and the Destruction of Art" Mr. Alfred Beaver brings from the archives of the past accounts, in the quaint orthography of the fifteenth century, of the demolition-" for the glory of God," it is presumed, not only of vast treasures of artistic wealth but grand architectural structures, "covering the land with heaps of crumbling ruins." Half a dozen other articles, with numerous fine illustrations, a Chronicle of Art" and "American Art Notes," constitute the remaining contents. New York: Cassell & Co.

THE AMERICAN MAGAZINE. - Ernest Ingersoll gives in his vivacious style "The Last Remnant of Fron-tier," in which he describes some very "truly rural" experiences during the construction of the Northern Pacific Railroad. Emma C. Cooke relates "A Woman's Experience in the War." thinking "it might be well to break the monotony of masculine narration by relating a little of the personal experience of one of the girls they left behind them." "Mother Ann's Children" is an account by Van Buren Denslow of a visit to the Shaker Community at Watervilet, N. Y., in the course of which one of the elders is reported to have said to the writer:

"Sixty years before any raps came at Rochester, some of our number communed with deceased persons face to face. Not all of us; only those who have the right physical and spiritual constitution. In 1835 to 1840 this influence was very active. But the tides from the spirit-world change in their mode, though they are always present to us."

In "The Nation's Law-Makers," the House of Representations of the spiritual of the spiritua

resentatives at Washington is the subject interestingly described, portraits of ten of its members being given. The oft-repeated but always interesting story of Laura D. Bridgman, the blind deaf mute, is told by Mary C. Moore, and a portrait given of Miss Bridgman, together with a facsimile of a letter written by her to this magazine. Of other contents we have not tertaining. New York: R. T. Bush & Son.

WIDE AWAKE .- The frontispiece is suggestive of the season and of its prime features, " The First Day at the Beach." The opening poem gives " A Bit of Advice to a Boy," and in it "M. E. B." shows that at times a dog exhibits better traits and is more to be depended upon than a boy. Following this is a spirited story of railroad adventure; an experience with a runaway railway train on the track. Three new serial stories are commenced : "The Secrets at Roseladies." by Mary H. Catherwood, "The Lost Medicine of the Utes," by Lizzie W. Champney, and "The Story of Keedon Bluffs," by "Charles Egbert Craddock." The illustrations are many, and in the supplementary department. Susan Power tells girls how to make a summer cottage cosy and restful. D. Lothrop & Co., Boston.

CASSELL'S FAMILY MAGAZINE.-A family doctor tells how to avoid "That Horrible Nightmare." " Only Tenth," is a pleasing story complete in one chapter. To home florists, "How to Secure Flowers Right Months in a Year," will prove interesting and instructive. New chapters of serials, several short sketches and a summary of recent discoveries and inventions and other interesting reading complete an excellent number of this popular low priced monthly. New York : Cassell & Co.

One by One the Giants Pass Away, And go to learn of that future respecting which so many of them have been agnostic. Huxley posed as a Galilo—"these things do not interest me"—but I think he has concerned himself with them more in his later years. And now Tyndall is passing out of view. He has resigned the Chair of Natural Philosophy, which he has held in succession to Faraday for nearly five-and thirty years at the Royal Institution. He has not been, perhaps, a great man from a rigid scientific point of view, but he has been a vivid scientific point of view, but he has been a vivid and picturesque exponent of the discoveries of other men. We shall remember him for the futility of what he did in investigating psychical phenomena. In similar sort we remember Faraday for his "explanation" of table turning. He exploded the whole thing, but it has gone on "conquering and to conquer" ever since, with developments increasing and extending year by year. Faraday, Huxley, Tyndall, the "wise and prudent" in this world's wisdom, have missed the truth "revealed to babes." I see that Lord Rayleigh succeeds Professor Tyndall at the Royal Institution. His lordship is at least more versed in knowledge of the cocult than his predecessor, and sits on the Council of the Society for Psychical Research.—"M. A. (Ozon,") in "Notes by the Way," Light, London, Eng.

A Spiritual Book.

A Spiritual Book.

"Unasswerable Logic: A Series of Spiritual Discourses, given through the Mediumship of Thomas Gales. Forster." We are indebted to the courtesy of Messrs. Colby & Rich (of the Banner of Light) for a copy of the above volume, numbering 438 pages. These spiritual friends have for a long time kept us well supplied with their peculiar literature, and we are obliged to them for the same. Such generosity is not shown us, by the church party, and so it always passes us by.

The "logic" of the spiritual discourses of Mr. Forster may not be considered "unanswerable" by a Materialist, and yet in loghing them through we discover a considerable degree of liberality and a freedom from intolerance which confirms the opinion we have often expressed that Spiritualism is an improvement on Christianity, and next to Liberalism as an article to the bane of Orthodoxy. Published by Colby & Blot. No. 9 Bosworth street Reson ware for all the spiritual publications on the stainer are for all the spiritual publications on the stainer are for all the spiritual publications on the stainer are

BOSTON, SATURDAY, JUNE 4, 1887.

An Ever-Présent Revelation.

"When a man," says John Burroughs in the May number of The Popular Science Monthly. "when a man talks about the value and importance of the ethics of Christianity-of charity. of mercy, of justice, of gentleness, of purity, or righteousness, or of what the world has in all ages taught to be highest and best, we can understand him; he speaks the language of truth and soberness. When he says, with Marcus Aurelius, that there is but one thing of real value, 'to cultivate truth and justice, and live without anger in the midst of lying and unjust men'; or when he says with Peregrinus that the wise man will not sin, though both gods and men should overlook the deed; for it is not through the fear of punishment or of shame that he abstains from sin, it is from the desire and obligation of what is just and good'; or when he says with Micah, 'And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?' or when he says with Solomon that the fear of the Lord is to hate evil'; or with Jeremiah, 'He judged the cause of the poor and needy-was not this to know me? saith the Lord'; or when he says with St. James, Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world': he gives utterance to sentiments that appeal to the best there is in every man, and that agree with the highest wisdom of all ages and races."

"But when he talks to us about Jesus in the language of the evangelical churches-about the atonement, original sin, sanctification, saving grace, etc.—he simply uses a jargon that may mean something to him, but can mean nothing at all to an outsider. He states things as facts which have no ground either in reason or experience; they belong to a world apart. which neither the rest of our knowledge nor our natural faculties of reason and observation can fact, as sleepless and active as ever he was in put us in communication with. He might just as well talk about the elixir of life or of the philosopher's stone. The traditional theology has undoubtedly proved itself a good working hypothesis with crude and half-developed minds, but upon what thoughtful and cultivated person does it now make an impression? No race has been lifted out of barbarism without the conversing of God with man, in fact, that aid of supernatural machinery. Once lifted out, how prone we are to discredit the machin- ward experiences and perceptions perpetually ery. We have no further use for it. We have outgrown it. But the mass of mankind are This, he says, is the modern gospel; this is the slow to outgrow it. To the mass of mankind the miraculous element of Christianity still seems vital and of first importance. Discredit that, and you have discredited religion itself in their eves.'

p-le v-re ly he an l's .."

he en a

n. ell

rn m-be

of 1's

to

81-80-835 les gh

of at de-ed

the of he de-

tor

ent ew

ich ley er-self ow ned has

He gid vid of the hi-ber rn-

ex-

yn-id's to eds on. wl-and ical

rit-hip ted the dve

We have given these extracts in order to place in the sharpest contrast the "supernatural" and the natural conceptions of what religion is. Mr. Burroughs asserts, and with apparent truth, that, as a natural religion alone, Christianity could not have coped with the "supernatural" religions that then possessed the world. Men's minds were not prepared for it then, and he thinks it probably equally true that the mass of mankind are not yet prepared for a religion based upon natural knowledge alone. He says the Biblical writers had no theology; the Bible is strictly a religious book, and in no sense a theological treatise; Jesus is as free from any theological bias as a child is frem metaphysics, teaching but one thing, namely, that the Kingdom of Heaven is in the condition of the heart; the vast and elaborate system of theology which grew up out of his parables and his Orientalism, and overshadowed the world for fifteen hundred years or more and begat some of the darkest crimes the history of man has to show, is as far from his spirit and that of his disciples as the east is

Quoting the saying of Goethe, that "we learn to know nothing but what we love," he says that in this light science sees that the love of Christ, or of God, may transform a man's life, but not by any peculiar and "supernatural' process, so-called, but by a universal and wellknown law, namely, that we grow like that which we love. We become in a measure the object itself which we look upon or think of with the emotion of love. Science, says Mr. Burroughs, looks upon religion as belonging to the sphere of the natural; it is the legitimate ontcome of man's moral nature; the term that best expresses the complete development and flowering of all his faculties. In no sense whatever does he wish to be taken as arguing against the reality of religion; he is arguing only against the reality of magic and miracles; "against the conception of Christianity as a scheme for man's salvation interpolated into human history, and in no sense one with the constitution of the world; against the idea that the spiritual life is in no sense a possible development of man's natural capabilities, but something superadded from without, a unique and peculiar kind of life, which was made possible to man by the life and death of Christ, and in no way possible before that event."

The Andover creed defines Christianity as "a source of knowledge concerning God which is not given by the external universe nor by the constitution of man, but only by Christ." Thus religion, says our writer, is still conceived of as a miraculous scheme to remedy some miscarriage or failure in the plan of God's dealings with man, a failure whereby his relation to the race was radically changed. It is looked upon as something naturally foreign to man, something to be engrafted upon him from without, not related at all to his natural capacity for virtue and goodness; something which a blameless man may live and die without, but which a cut throat during the last moments of his life the things they best knew, because that was upon the scaffold may, by what is called an act of faith and repentance, obtain. It is against such notions of religion as these that he professes to direct his argument. He urges that the sentiment of religion is the same in all ages and lands, differing in its outward forms, but not in its inward essence, just as the sentiment.

event, an act of disobedience on the part of the original progenitor of the human family, in consequence of which sin and death entered the world, and the suffering and death of Jesus became necessary to bring about a reconcilia tion between an angry God and rebellious man, etc., with the attendant doctrine of the mystery of the atonement, of salvation by grace, of the eternal punishment of the pre-Christian nations, etc. The question now is, whether the ancient or the modern point of view shall prevail; whether evolution or revelation is the law of the world. Neither fact nor set of facts contains any hint that can lead to a rational explanation of how the death of Christ benefited mankind other than in the way the death of every hero benefits us. This is an esoteric, mysterious doctrine, upon which no light can be thrown by an appeal to any known fact or law of the visible universe.

Dying that others may live is truly the order of this universe, its natural order. Even in our selfish and materialistic age, as it is called, not a year passes but our pulse is quickened by the recital of some act of heroism during some disaster upon the sea or in the mines or in burning cities, wherein men have calmly faced death that others might have a chance to live. But he insists that there is no analogy here to the popular theory of the sufferings and death of Christ. The pange of mortality and the consequences of sin have to be suffered by all men just the same. When theologians say that Christ suffered for our sins, and that because he suffered our sins are forgiven, they make a statement that cannot be rationally conceived. and use a language that is not comprehensible by human sense, the language of mysticism. Sin is but a relative term, considered in the light of our real knowledge. It is not a positive thing, but the absence of a thing, as cold is the absence of heat, or darkness the absence of light. "It is the imperfection of human nature when tried by its highest possibilities."

There surely comes a time, says Mr. Burroughs, when the mind perceives that this world is the work of God, and not of devils, and that in the order of nature we may behald the ways of the eternal; in fact, that God is here and now in the humblest and most familiar old Judea. This perception has come and is coming to more minds to-day than ever before -this perception of the modernness of God, of the modernness of inspiration, of the modernness of religion; that there was never any more revelation than there is now, never any more miracles or signs and wonders, never any more these things are not historical events, but inrenewed or typified in the growth of the race. one vital and formative religious thought of modern times. To find the divine and the helpful in the mean and familiar, to find religion without the aid of any "supernatural" machinery, to see the spiritual, the eternal life in and through the life that now is-in short, to see the rude, prosy earth as a star in the heavens, like the rest, is indeed the lesson of all others the hardest to learn. But sooner or later we must learn it. The whole aspect of the universe has changed. Man is born into another creed; he cannot believe the old creed, try he never so hard.

TWENTY QUESTIONS.

A writer many years ago propounded the following A writer many years ago propounded the following questions (now revised and corrected):

Tell me, ye learned heads, if such there be, Nature's profound and secret mystery!

How this vast orb on unseen axles turns,
And unconsumed the sun forever burns?

What unknown power gives it heat and force,
Orders its motion, and directs its course?

How angry tempests drive the seas to shore,
Beat the vast swelling waves, and make them roar?

When waves, like mighty islands, rise and swell,
How fish beneath these moving monotains dwell?

Why servile springs do constant tribute pay
Unto their arbitrary monarch, sea?

How in the hidden space of fate's dark womb
Things are at present laid that are to come?

Next, the mysterious births of flowers disclose,
From the field daisy to the garden rose:
Why such a painted coat the fully wears.
Or why in red the blushing rose appears?

Why olad in white the innocent lily's seen,
And how the scent comes from the jessamine?

Why humble strawberries creep along the ground,
And why the apple struts, and looks so round?

Why lature did for fishes scales prepare. questions (now revised and corrected): why try clings to the oak's bardened waist, And why the eim by loving vine 's embraced? Why nature did for fishes scales prepare, And clothes some beasts in wool, and some in hair? Why golden feathers do the fowls adorn, And why they chirp and sing beneath the morn? And why of these hath Nature's mighty plan Ordained as sovereign lord the creature—Man?

"The Appeal to Life."

"The Appeal to Life."

In the preface to a volume of sermons by Dr. Munger, entitled "The Appeal to Life," a point is so well put that it deserves attention. It is the necessity of the inductive method in religious teaching. This method has revolutionized science and history, and the question is reasonable why it should not revolutionize theology. The pulpit has been the last to yield to the methods which have become universal in every other department of human activity. It dogmatizes through human creeds, or it repeats everlastingly the revelation contained in the Bible, and has been slow to recognize the truth set in the light of daily life and in the real processes of human society. The method which is to hold men to-day is not the old cut and-dried method of the pulpit of a generation ago, but the method which recognizes that the revelation of the Bible is supplemented and coördinated through the immanence of God in nature and in human life. "What is needed to day is the generalization from the whole revelation of God, and chiefly from the revelation in humanity regarded as inclusive of the Christ. Inthe generalization from the whole revelation of God, and chiefly from the revelation in humanity regarded as inclusive of the Christ. Instead of taking the statements of the Bible ready made, the present teacher should search into and read life as it goes on in the world, in history, in the family and in the nation." The mind of God is as truly understood here as it is in the revelation which leads up to the incarnation of the Christ in our humanity as the head of its life. The Christ is not only in human life, Dr. Munger teaches, but is appreciated and understood in no other way than by its processes. The method of the Christ was concrete; it was intended to awaken an intelligent and responsive consciousness in the nature of man. Christ approached men directly and through their experiences and occupations and the things they best knew, because that was

not in its inward essence, just as the sentiment of patriotism or of loyalty is the same. The flowering of man's spiritual nature, says Mr. Burroughs, is as natural and as strict a process of evolution as the opening of a rose or a morning-glory. The vital inflorescent forces are from within, and are continuous from the root up.

The whole Christian dispensation, says Mr. Burroughs, as it is expounded by the popular theology, is little in keeping with the physical order of the world as disclosed by science or with the natural moral order as disclosed by the eonscience. The whole scheme hinges upon the fall of Adam in Paradise as a historical care of Mr. Herbert Spencer to show that

the truth of God is also the truth of man, to explain the order of the world, as men are best able to interpret it, as also the order of the Unknown Absolute who lives behind the shining spheres. This effort to find in the improvement of the life of man the best means for the glorification of God, is the healthlest characteristic of our own age. The most helpful preachers of the day are not those who are most familiar with the words of the holy Scriptures, but those who have the capacity to interpret life on its spiritual side, who are able to enter into life sympathetically, who realize the immanence of God in society and in the world.

—Boston Sunday Herald. -Boston Sunday Herald.

Passed to Spirit-Life

From Decorah, Iowa, May 12th, 1887, Archibald Howell, aged 80 years and 10 days.

From Decoral, 10 May, May 1220, 1887, Archivald Howell, aged 80 years and 70 days.

Mr. Howell's business career continued until he had seen his three score years and ton. Many of these years, if not most of them, were spent in mercantilo life, and nearly a quarter of a century he lived in Decoral. He enjoyed a degree of physical vigor accorted to but few men who attain to four score years; and not until within two years or so ago did he show any material abacument of strength either of body or mind. The reputation he justly earned, and the memory he leaves behind him, was that of the thoroughly upright, honest man. In his business affairs his transactions were always marked by the strictest integrity. For many years Mr. Howell was an earnest believer in the truths of Spiritualism, and he passed on as he had lived, full of faith in its philosophy, and had long been a subscriber to the Bannkin of Light. Merally he was a pure man, exemplary in all his habits, and a natural hater of vice in every form. His first wife, and only children, a son and daughter, were waiting to receive him in the spirit-world. In 1830 he married Mrs. Elizabeth Woods, and she survives him—their union having been one of concord and happiness.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No pretry admitted under this heading.]

Rew Books.

\$1.00 --- \$1.00

Great Reduction!!!

MRS. EMMA HARDINGE BRITTEN'S

Great New Work,

Nineteenth Century Miracles:

SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

A Complete Historical Compendium of "Modern Spiritualism."

This work forms a full and exhaustive account of all the MAIN INCIDENTS OF A SPIRITUALISTIC CHARACTER which have transpired in EVERY COUNTRY OF THE EARTH from the beginning of the Nineteenth Century to the present time.

The SPIRITUALIST will find a complete manual of every henomenon he wishes to refer to.

The INVESTIGATOR will obtain a compendium of all he needs to study.

The SKEPTIC will be answered, and the QPPONENT refuted at every point.

To every student of Psychology, Mesmerism, Spiritualism, Occultism, etc., this volume will prove a COMPLETE LI-BRARY of the subjects dealt with, and a manual of incalculable value FOR ALL TIME.

THE PLAN OF THE WORK INCLUDES SPIRITUALISM in Germany, France, Great Britain, Australia, New Zealand, Polynesian Islands, East and West Indies, Cape Town, South America, Mexico, China, Japan, Thibet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Switzerland, Scandinavia, Spain, Italy, Austria, Belgium, Turkey, &c., &c., and America.

The book contains the following engravings: Mrs. Ada Foye.

Hon. A. A. Aksakof. Mrs. Emma Hardinge Brit. Mr. Spriggs.

The Three Fox Sisters. Mesmer.

D. D. Home. Mrs. Everitt. S. C. Hall-

Casts of Spirit Feet and Dr. J. Beals. Flower. Duke de Pomar. J. J. Morse.

Emmette Coleman Specimens Direct Writing

Hindo Fakir.

Professor Wagner.

Hon. E. B. Jones.

Col. J. C. Bundy.

Henry J, Newton.

Prince Wittgenstein.

Royal octavo, fine tinted paper, cloth. Price 11,00; postage 25 cents. Former price.

For sale by COLBY & BICH, No. 9 Bosworth street, Boston, Mass.

OUR CHILDREN. EDITED BY MRS. H. F. M. BROWN.

The Editor says in the preface: "Another book for children! Yes, another. Why not another, and still another; Little folks see the world in books. They call for the news; they want to know what is going on beyond the garden gate. Very likely they know that the future has something for them to do, so the little dears are trying hard to see and to hear what the full-grown world is doing to day." O-day."
Price, single copies, 75 cents, postage 5 cents.

SKETCHES FROM NATURE. FOR MY JUVENILE FRIENDS. BY MRS H. F. M. BROWN.

A new edition of this fine book for children (which has been out of print some years) has been issued by Colby & Rich. It is full of charming stories and sketches for the little enes, written in attractive style.

Price, single copies, 75 cents, postage 5 cents.
For sale by COLBY & BICH.

THE TYLER BOYS.

BY F. M. LEBELLE.

This is a capital story, well written, lively and entertaining. There is as much dramatic interest in the affairs of these little people as in those of grown-up children upon a wider stage. The characters are a vividly portrayed that the reader can see them every enc. The Spirittal Philosophy is nicely interween throughost. It is considered a difficult thing to write well for children, but this author has succeeded far better than the average of those who undertake it. dertake it. Cloth, 75 cents, poetage 5 cents,

THE FAIRFIELDS. CONTENTS.—Castle Rock, The Pledge, Walter's Secret, Aunt Jerusha's Visit, The Spearation. The Departure, Willing Hands, Playing Lady, Something Wrong. J. The Victory, The Confession, Compensation.

Ciotin, 75 cents, postage 5 cents.

For sale by CULBY & RIOH.

What's to be Done?

BY N. G. TUHERNYCHEWSKY.

BY N. G. TUHERNYCHEWSKY.

This novel and its author have a remarkable history. The work was written in 1861 in a St. Petersburg dungeon, where the author was confined for twesty-two months prior to being sent into exile in Siberla. The author was not only one of the foremeat literary men of Russia, but one of the earliest and most influential of the Milhilists, and, though still in exile, he is looked upon by the Milhilists even yet with a peculiar veneration. His influence upon the youth of Russia was of the most agricandlinary and wide-spread character, and was chiefly exterpled through this romance. "What's to be Done?" The book was, suppressed, by the Carr, but not before it had had a large direculation. The Russian work is now rare, but it is read scorety in Russia still, where optics have been sold for a thought of the substantial of the first in English.

Cloth, \$1,00, postage is center, paper, 75 cents, postage 10 cents.

For sale by COLEY & RICH.

Miscellaneous.

The Spiritual Offering, A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN 178 RELIGIOUS, SCIENTIFIC AND HUMANITABIAN ASPECTS, COL. D. H. FOX, Publisher, D. M. & NETTIE P. FOX......EDITORS.

Prof. Henry Kiddle, No. 7 East 190th st., New York Olty 'Unina,' through her medium, Mrs. Cora L. V. Richmond. 64 Union Park Place, Chicago, Ill.
Among its contributors will be found our oldest and ablest writers. In it will be found lectures, Easays upon Relontific, Philosophical and Spiritual subjects, Spirit Communications and Memagon, Spiritual subjects, Spirit Communications and Memagon, Touris, Cara L. V. Richmond; also a Department has reconity been added, edited by Outra, through her Medium, Mrs. Cora L. V. Richmond; also a Department, "The Offening's School for Young and Old," A. Danforth, of Boston, Mass., Principal.

cipal.

TERMS OF SUBSCRIFTION: For Year, \$2,00; Bix Months, \$1,00; Three Months, 50 cents.

Any person wanting the Offering, who is unable to pay more than \$1,00 per annum, sind will so notify us, shall have it at that rate. The price will be the same if ordered as a present to friends.

In remitting by mails Post-Office Money Order on Ottun-wa, or Drate on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Single copies 5 cents; newsdesients 3 cents, payable in advance, unorthy or quarterly.

RATES OF ADVERTISING,—Each line of nonparel type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

3.7 The circulation of the OFFERING in every State and Territory now makes it a very desirable paper for advertisors. Address.

NPTHITUAL OFFERING, Ottumwa, Iowa.

Jan. 26.

Light for Thinkers,

THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH. Issued fortnightly at Chattanooga, Tenn.

G. W. KATES, Editor and Publisher, Assisted by a large corps of able writers.

Light for Thinkers is a first-class Family Nowspaper of eight pages, devoted to the dissemination of original spiritual and Liberal thought and nows. Its columns will be found to be replete with interesting and instructive reading, embracing the following features and departments: Reports of Phonomena; Reports of Spiritual Lectures; Spirit Message Department; Original Essays and Contributions: Children's Lycoum Department; Editorial Department, etc., etc.

Terms of Subscription—One copy, one year, \$1.50; one copy six months, 75 conts; one copy three months, 40 conts; five copies one year, one address, \$6,00; ten or 'more, ont year, one address, \$1,00 each, Single copy 5 cents, specimes copy free. Fractional parts of a dollar may be remitted is postage stamps. Assisted by a large corps of able writers.

HOW TO BECOME MEDIUM IN YOUR OWN HOME.

WILL send you a 16-page Pamphiet, containing full instructions, and a Scaled Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphiux, or the Lost Key Found, and a sample copy of "THE N. D. C. AXE," for only 15 cents, in one or two-cent stamps. Address JAMES A. BLISS, No. 404 Broadway, South Boston, Mass.

New Thought; A VIGOROUS, Eight-Page Weekly Journal devoted to A SPIRITUALISM and General Religious and Political Reform.
Published every Saturday by MONES HULL & CO., at Des Moines, Iowa,

at Des Moines, Iowa.
The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter, whitten extragestry for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

Terms of Subscription: One year, \$1,50; six months, 75 cents; three months, 40 cents; aingle number, 5 cents. NEW THOUGHT will be sent to new subscribers three months on the interest of the price of blank paper and press-work. Sample copies free.

A NTI-MATERIALISTISCHE MONATSSCHRIFT für die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Prei. Alf. Russ, Wallace, der Professoren Barest und Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hibbe-Schleiden.
Subscription: \$1,75 for six months, \$3,50 per annum. Messrs, COLLEY & RICH, 9 Bosworth street, Boston, Mass, will receive subscriptions and forward the same to the publisher.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUGIE GRANGE, Ed. Itor. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, \$1,20. In remitting by mail, a Post-office order on Paris, France, to the order of MADAME LUGIE GRANGE, 75, Boulevard Montmorency, Auteuil.

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Propheticspirit Communications. Paper, 12mo, pp. 240. Price 66 cents, postage free. For sale by LA LUMIKEE, Paris, France.

THE CARRIER DOVE An Illustrated Monthly Magazine,

DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SOHLESINGER. DR. L. SOHLESINGER and
MRS. J. SOHLESINGER. Publishers. Each number will
contain the Portraits and Biographical Sketches of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pictures by our Artist Mediums, Lectures, Essays,
Poems, Spirit Messages, Editorials, etc.
Terms: \$2.50 per year; single copies, 25 cents.
Address all communications to THE CARRIER DOVE,
32 Eills street, San Francisco, Cal.

Light on the Way. GEO, A, FULLER, Editor. MRS. G. DAVENPORT STEVENS, Am't Editor.

AN EIGHT-PAGE MONTHLY, devoted to the dis-semination of Spiritual Knowledge. Terms, 60 cents per year. Specimen copies free. Address, GEO. A. FUL-LEH, Editor and Publisher, Dover, Mass. My7 The Boston Investigator,

THE oldestraform fournal in publication.

Price, 33,00 a year,
\$1,50 for six months.

8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind.

Address

F. Herbert Bulle.

April 4.

Paine Hermorial,

Beston, Hass.

FOUR WEEKS FREE! THE Eastern Star, now a weekly, published at Glen-burn, Maine, will be sent on trial four weeks free. Send your address at once.

My14

Sexual Physiology and Hygiene; OR, THE MYSTERIES OF MAN.

BY R. T. TRALL, M.D. This work was first published in 1860. Its success has been very great, and it has had a sale in every part of the world where the English language is read, and has become an authority on the subjects of which it treats. In England, in Australia. In New Zealand, in this country, it has been in constant demand since it was first published. The fillustrations in this work are it in number, and will greatly aid the reader by making overything plain and clear. Carefully revised and enlarged edition.

Cioth. Price \$1.00.

For sale by COLBY & RICH.

LECTURES by JULIET H. SEVERANCE, A LECTURE on the Industrial and Financial Problems.
Paper. Price 15 cents.
A LECTURE on the Evolution of Life in Earth and Spirit-Conditions.
Paper. Price 15 cents.
A LECTURE A

A LEOTURE on the Philosophy of Disease, and How to Cure the Sick without Drugs, with an Explanation of Magnetic Laws.

Appr. Price 15 cents.

LECTURE on Life and Health; or, How to Live a Con-

Paper. Price 15 cents. For mie by COLBY & BICH.

POPMAE BY COLBY & BIOH.

DOUND VOLUMES OF THE SPIRITUAL D MAGAZINE. By SAMUEL WATSON. (Formerly published in Memphis, Tenn.)

VOLUME ONE.—Hound in cloth, 8vo, pp. 582, and containing a steel-plate engraving of Samuel Watson. Price \$1,50, postage 15 cents. VOLUME TWO.—Bound in cloth, quarto, pp. 576. Price \$1,50, postage 16 cents. VOLUME THEEE.—Bound in cloth, quarto pp. 584. Price \$1,50, postage 16 cents.

TN. MEMORIAM: SAMUEL, B. BRITTAN.
I. Proceedings of the American Spiritualist Alliance,
Jan, 21st, 1881.
This little pamphlet contains the Memorial Services in
respect to Dr. B. B. Brittas.
Faper, Price 8 cents.
For sale by COLBY & RICH.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass. COLBY & RICH,

Publishers and Proprietors.

THE BANNER IS A first-class Family Newspaper of Eight Pages—containing Forty Columns of Intersecting and Instructive exading—embracing a Literary Idea by Altherative exading—embracing a LITERARY IDEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects, Lipen Spiritual, Philosophical and Scientific Subjects, SPIRIT-MENT, SPIRIT-MENSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, sto,, sto.

TERMS OF SUBSCRIPTION, IN ADVANCE:

 Per Year
 53.00

 Nix Months
 1,30

 Three Months
 75

 Three Months Postage Free.

In remitting by mail, a Post-Office Money Orders on Boston, or a Draft on a Bank or Banking House B. Boston or New York City, payable to the order of Colhy & Rich, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and two preferred.

toos preferred.
ADVENTIREMENTS published at twenty cents per line for the first, and lifteen cents per line for each subsequent insertion.
Subscriptions discontinued at the expiration of the time ** Specimen copies sent free.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory. and Miscellaneous Books. And Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon, Robert Daio Owon, Dr. James M. Peebles, Henry C. Wright, Glies B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Barcen, W. F. Evans, Korsey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. D. Barreit, Mrs. Emma Hardinge Britten, Miss Lizzle Doton, Mrs. Maris M. Klug, Mrs. Cora L. V. Richmond, etc.

Any Book published in England or America, not out of print, will be sent by mailor express.

Catalogues of Books Published and for sale by Colby & Rich sent free. We Publishers who insert the above Prospectus in their respective fournals, and call alt niton to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper to forwarded to this affec.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of MRN. CORA L. V. RICHMOND.

Containing the Spiritual Sermons by the guides of MRM, CORA L. V. RICHMOND.

No. 1.—GENERATION AND REGENERATION.
No. 2.—THE LESSON OF THE HOUR.
No. 3.—THE SPIRITUAL BASIS OF LIFE.
No. 4.—MY RELIGION, by Spirit Thomas Paine.
No. 5.—THE DEATH OF MOLOCH AND THE DAWN OF PEACE.
No. 6.—RELIGION, MORALS AND LAW—WHICH SHALL, PREVAIL?
No. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUALISM NO. 2.—SPIRITUALISM AS A PREVENTIVE OF CRIME.
No. 1.—CAIN, WHERE IS THY BROTHER?
No. 12.—THE BIPRITUAL NEMESIS.
No. 13.—HOW I GAINED THE CELESTIAL CITY.
No. 14.—THE KING OF LIFE AND THE KING OF DEATH—WHERE DO THEY REIGNY
No. 15.—THE TEMPLE OF HUMAN OHARITY,
No. 16.—MR. GLADSTONE AND HOME RULE.
No. 17.—SOME OF THE MODERN ORACLES AND MYTHS.
No. 18.—HOW DOES SPIRITUALISM TREAT
CHURCH, STATE AND OTHER INSTITUTIONS AND PROFESSIONS THAT DENY
IT THE SPIRITUAL REPUBBLIC.
No. 21.—WHAT IS THE ETHICS OF SPIRITUALISM.
No. 22.—WHAT AND YHARD.
NO. 21.—WHAT IS THE ETHICS OF SPIRITUALISM.
No. 22.—WHAT AND FOOD — MATERIAL AND
NO. 24.—THE BUDENT AND FOOD — MATERIAL AND
SPIRITUAL.
No. 25.—THE BUBLE AS A FACTOR IN CIVILIZATION, PRESENT AND FOUTURE.
No. 26.—FAMIPE AND FOOD — MATERIAL AND
SPIRITUAL.
No. 27.—THE SUMMER OF THE SOUL.

IL. IER OF THE SOUL. ITUAL WORK, AND WHAT IT OMISES. L HEALING; OR, THE GIFT OF No. 29.—SFIRIT HEAL No. 30.—THE G No. 31.—THE G No. 82.—SFIRIT

NO. 20.—SPIRITUAL HEALING; OR, THE GIFT OF HEALING.

No. 20.—THE GIFT OF HEALING (continued).

No. 31.—THE GIFT OF HEALING (continued).

No. 31.—THE GIFT OF HEALING (continued).

No. 31.—THE GIFT OF HEALING (continued).

No. 32.—SPIRITUAL OITHS: ESPECIALLY THE GIFT OF PROPHECY.

No. 33.—THE HANDWRITING ON THE WALL.

No. 33.—THE HANDWRITING ON THE WALL.

No. 35.—THE SPIRITUAL INTERPRETATION OF THE BERMON ON THE MOUNT.

No. 36.—THE CASTING OUT OF DEVILS.

No. 37.—THE BOOK OF REVELATION.

No. 38.—IMMORTALITY AND ETERNAL LIFE: ARE THE TWO SYNONYMOUS.

No. 39.—THE COMING CHRIST.

No. 40.—THE SPIRITUAL MEANING OF SALVA-TION.

No. 41.—A PLAIN TALK WITH THE CLERGY.

No. 42.—THE BAPTISM OF WATER, THE BAPTISM OF FIRE AND THE BAPTISM OF THE HOLY SPIRIT.

No. 43.—THE OLD AND NEW DISPENSATIONS OF FIRE AND THE BAPTISM OF THE UPON THE EARTH.

No. 44.—THE NEW YEAR OF SPIRITUAL TRUTH UPON THE EARTH.

No. 45.—THE PATHWAY OF FAITH AND THE WOLAR STARDSOF TRUTHY

No. 47.—HOW TO-MAKE SPIRITUALISM USEFUL.

No. 49.—DOES SPIRITUALISM DENY GOD, CHRIST, THE BIBLE, SATAN, AND HELL?

No. 50.—THE SUPPLIPITY OF IGNORANCE.

No. 51.—THE WIPLIPITY OF IGNORANCE.

NO. 52.—SPIRITUAL ATTITUDES.

VOLUME II.

NO. 1.—THE UNKNOWN AND SACRED NAME OF

VOLUME II.

VOLUME II.

No. 1.—THE UNKNOWN AND SACRED NAME OF JEHOVAH.

No. 2.—18 THERE A GOD IN 18RAEL?

No. 2.—"THE SHADOW OF A GREAT ROCK IN A WEARY LAND."

No. 4.—THE LIVING 18SUES OF THE DAY.

No. 5.—THE RECOIL OF THE PERIHELION: OR,
THE INFLUENCES OF THE PLANETS.

No. 6.—THE LESSON OF SORROW.

No. 7.—THE BPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR BYSTEM.

TIONS OF THE PLANETS OF THE SOLAR
SYSTEM.
No. 8.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR
SYSTEM. [Concluded.]
No. 9.—SOME SMALL THINGS WORTH REMEMBER-ING.
No. 10.—THE TEMPEST THAT PRECEDES THE
STORM.
No. 11.—SPIRITUALISM: HAS IT ANY RELATION
TO METAPHYSICS, CHRISTIAN SCIENCE,
MIND-CURE AND KINDRED SUBJECTS?
Price Scripts age.

Works by A. E. Newton.

Price 5 cents each. For sale by COLBY & RICH.

THE DINISTRY OF ANGELS REALIZED. A Letter to the Edwards Congregational Church, Hoston, 1833, giving an account of the author's conversion to Spiritualism. With an Appendix containing facts illustrative of Angelic Ministry, and a Reply to the Congregationalist. Pamphlet, 72 pages, 15 cents, postage 2 cents; eight copies, \$1,00. ANNWER TO CHARGEN preferred by the Church, with Account of Trial. Pamphlet, 36 pages, 10 cents. LEASONS FOR CHILDREN, on Anatomy, Physicology and Hygiene. Cloth, 141 pages, 50 cents; postage 3 cents.

THE BETTER WAY, an Appeal to Men in behalf of Human Culture through a Wiser Parentage. Pamphlet, 48 pages, 25 cents. THE MODERN BETTIERDA, or The Gift of Healing Restored, being an Account of the Life and Labors of Dr. J. R. NEWTON, Healor, with a fine Portrait. Also containing Observations on the Nature and Bourco of the Healing Power, the History and Conditions of its Exercise, etc. Cloth, 322 pages, octavo, \$2,00.

For sale by COLBY & RICH.

PROSE-POEMS

AND SELECTIONS.

BY ROBERT G. INGERSOLL.

This work is a gem. It is a model in every respect. In fact, one of the richest, brightest, best ever issued. It contains, beside the celebrated "Decoration Day Oration," never before published, and all the famous "tributes" herefore published, and all the famous "tributes" herefore printed in various shapes, but never brought together illi now, many other gems selected from the speeches, arguments, lectures, letters, table-tailss, and day-to-day conversations of the author. The work is designed for, and will be accepted by, admiring friends as a rare personal souwair. To help it serve this purpose, a fine steel portially for it.

Insilk-cloth, beveled edges, gilt back and side, \$2.50; postage 20 cents.

For sale by COLBY & RICH.

A PLEA FOR LIFE. Address delivered be-A fore the Peace Convention, held in Boston, Mass., Jan-price 5 cents. Frice 5 cents. For sale by COLBY & RICH.

TO ROOK PURCHASERS.

TO BOOK PURCHAREES.

Colby & Rich. Publishers and Booksoliers, 9 Bosworth street (formerly Moutgomery Piaco), corner of Province street, Boston, Mass., keep for sale a complete assortment of Brintmual, Proofiessiver, RepronaAtorry And Missellance and Real Books, at Wholesala and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwanied is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of Mork than one dollar will not be accepted. All business separations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express. or express.

**Er Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

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 niterapes.

ntierance.

AT 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 poncil or ink line around the article he desires
specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt
insertion, must reach this office on Monday of each week,
as the Banners goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, JUNE 4, 1887.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

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

THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

19AAC B. RICH......BUSINESS MANAGER. LUTHER COLBY...... EDITOR.
JOHN W. DAY...... ASSISTANT EDITOR

#37 Business Letters must be addressed to Isaac B. Ricit. Hanner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLEY. Private letters should invariably be marked "Personal" on the envelope.

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

A Stock Slander Killed.

The insane falsehood which a certain kind of speakers and writers persists in reiterating in respect to Spiritualism, is that it is a prolific cause of insanity, and that the asylums for the insane contain great numbers of its "victims." Dr. Forbes Winslow, of London, for instance, once publicly asserted that "nearly ten thousand persons, having gone insane on the subject, are confined in the public asylums of the United States." And the Rev. Talmage of Brooklyn as openly declared that "there is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism." The cry is kept up by Tray, Blanche and Sweetheart, and all the curs of less degree, that the whole community is fast being excited to madness by the spread of the popular belief in Spiritualism. Nothing is easier of assertion than that which is without a basis. Insist that | Estimating the number of Spiritualists in the those who make such wild and blind statements shall verify them with facts and figures, and they answer only with a repetition of their lums of the country is properly 1,333, whereas naked assertions. Obviously enough, it is prejudice of the rankest kind that inspires both mates is only 76. Thus-satirically comments these assertions, and the persistent repetitions of them. They who practice the latter seem to these institutions without fair representation." think that "a lie well stuck to" answers just Nevertheless, he adds in the same vein, "we attitude of the President furnishes encourageas well as the truth.

falsehoods pall on the appetite of the intended victims, and a direct and in front answer to their utterers is a necessity on behalf of that living truth which is ordinarily capable of taking care of itself. That time has come now for Spiritualism, in dealing with so serious a misrepresentation as is thus attempted to be foisted upon Spiritualism. We begin with openly and unhesitatingly denying the truth of the charge above made, and with challenging those who make it to produce the proof of their assertion! They cannot do it, and they have never tried to do it. On the other hand, we are prepared to prove, by irrefragable testimony, that the very reverse of what they utter with such effrontery is the truth; and that the cases of overwhelmingly against the churches, instead part in the matter. We quote from a carefully prepared published statement of Dr. Eugene Crowell, who years ago made this worn accusation the subject of his thorough and impartial investigation.

In December, 1876, Dr. Crowell addressed each of the medical superintendents of the institutions for the insane in the United States three direct inquiries: (1) How many patients had been admitted to or were under treatment at his institution for the year; (2) in how many cases the insanity was ascribed to religious excitement; and (3) in how many cases to never knew but one Spiritualist to become inexcitement caused by Spiritualism. The number of asylums in the United States on the 1st of July of that year, according to the American Journal of Insanity, was eighty-seven, and eight more were in process of construction. In those eighty-seven institutions the whole number of prtients was 29,558. From sixty-six superintendents Dr. Crowell received either written replies or published official reports, generally both, of which but fifty-eight were available for the purposes of his proposed exhibit, the remainder not furnishing the information required. He proceeds to give a tabulated statement of these institutions, with their location, the total numbers of patients during periods stated, and the number of those whose insanity is ascribed respectively to Religion and Spiritualism. From this table it appears that there were 23,328 insane persons in fifty-eight institutions: of which total number 412 were reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming the entire number, then, in December, 1876, of insane persons in the various had never known of a single case. Dr. J. M. institutions in the United States to be roundly | Peebles had met with but three cases where 30,000, there ought to have been 530 of this pronounced Spiritualists had become insane. number insane from religious excitement, and | and in neither of these cases was the belief in 76 from excitement caused by Spiritualism. Religion 530, and Spiritualism 76. This is seven inmates insane from religious excitement for drew Jackson Davis could not say that he had every one from Spiritualism. This is the exact ratio between the two, whether we regard the relative numbers in the table given or as estimated in all the institutions in the country:

within their walls, which comes considerably short of one for each institution.

Another table given by Dr. Crowell presente the statistics of this subject for long terms of from their official reports. During this varying series of years for the different institutions, there is a record of 58,875 patients, of which total number the insanity of 1994 is ascribed to religious excitement, and that of 229 to the excitement of Spiritualism. That would show, for the 30,000 inmates of asylums in 1876 the number of 1016 insane from Religion and 117 from Spiritualism. It also makes the following showing of the relative numbers of those whose insanity is ascribed respectively to the excitements of Religion and Spiritualism in former years and at the present time; in 30,000 patients in former years, from Religion 1016, from Spiritualism 117; in 30,000 patients at present time, from Religion 530, from Spiritualism 76. This is plainly a diminution of cases of insanity from both Religion and Spiritualism at the present time.

It is particularly to be noted, that as the knowledge of Spiritualism extends and its believers and adherents increase, there is not only a comparatively but an absolutely less number of cases in which Spiritualism is assigned as the exciting cause of insanity. And the further inquiry is a serious one, whether the diminution also of the number of cases ascribed to religious excitement may not justly be owing to the influence of Spiritualism itself in disseminating more correct, rational, and consequently less revolting ideas of the nature and extent of future punishment. Now the broad assertion of Dr. Forbes Winslow was that 10,000 persons, or about that number, "having gone insane on the subject (Spiritualism), are confined in the public asylums of the United States." Instead of that appalling number, however, it is shown from direct official authority that only 76 were actually in the asylums from that alleged cause, in 1876! The difference between the assertion and the fact is thus proved to be immense. The ratio is nearly that of 1 to 395, and the total number is one-quarter of one per cent. of the whole number in the asylums, instead of Dr. Forbes Winslow's thirty-three and one-third per cent.!

Now, on this authentic showing of the facts in the case, will Dr. Winslow or Rev. Talmage, or any of the repeaters of this base slander, make haste to correct their statement correspondingly and acknowledge their error? Nothing of the sort. They have never done it yet, and they can be depended upon never to do it. They love the truth only so far as it makes, or can be tortured, for their own opinions and prejudices. Here they have the actual truth laid before them, and still they keep on repeating the old stories. But we offer them the truth all the same, and leave them to their own discretion as to when they will begin to recog-

The statistics collected with such care by Dr. Crowell are accompanied with numerous explanatory statements that are of the very first interest in this discussion. The tables given in forty-two of the published reports of these institutions for the insane show that the previous occupations of the patients admitted or treated within one or more years were, out of a total of 32,313 male patients, 215 clergymen and but 45 male and female Spiritualists. Here their proportion of inmates in the insane asythe actual number of Spiritualists who are in-Their needs are greater than ours.

Sifting the detailed statements on the subiect out of the general one just given, they are found not one whit less significant or interesting. For example, in the Iowa hospital more than one thousand patients were treated for the year 1874-5, and not one of the number was a Spiritualist. In the year 1876 there were eight hundred and twenty-nine patients treated at the State Hospital at Worcester, Mass.; and in that and the two preceding years not a Spiritualist had been a patient in the institution. In the Pennsylvania State Asylum at Harrisburg there were 3,988 patients admitted in a period of twenty-five years, and for a long term of years there were no cases caused by Spirituinsanity to be found in our insane asylums are alism. Since 1853, not a patient had been admitted in the New York State Asylum at Utica of Spiritualism, so far as mere belief has any in whose case Spiritualism was assigned as the exciting cause of the insanity. And so the statements run, taking one State and locality with another. And, more important than all. the cause of insanity is very apt to be given as something that has been suggested after the insanity has developed itself.

Per contra, the statements of a number of the oldest and most highly respected investigators and advocates of Spiritualism in this country were sought and are presented with those of the hospital superintendents. The sane; although he had frequently read in the newspapers reports of such cases, he never could procure their verification so as to accept them as facts to be remembered. In his opinion. Spiritualism is calculated to allay excitement instead of increasing it, and thus to help to prevent the insanity which is developed by morbid and gloomy religious views, or in a dread of the unnatural in any form. Robert Dale Owen did not recall, among all his acquaintances, a single Spiritualist who had become insane. On the contrary, he testified to his knowledge of cases of the cure of insanity by spiritual influences, one of the cases being of six years' standing. Rev. Dr. Watson says he had never personally known a single instance of a Spiritualist becoming insane. Hudson Tuttle's testimony is of precisely the same tenor. Mrs. Emma Hardinge-Britten says she had known of two instances of insanity among Spiritualists. Prof. J. R. Buchanan could not recollect that any Spiritualists of his acquaintance had ever become insane. Prof. Denton Spiritualism the cause. Allen Putnam speaks | defunct tribe. This is a feature which, I of one or two cases of his own knowledge. Anknowledge of a single case where Spiritualism was the real cause of insanity. Henry J. Newton never knew a Spiritualist to become insane, though, like the others named, he knew

time incarcerated for insanity.

A person who is a Catholic, or an Orthodox Protestant, as Dr. Crowell says, may become the Indian reservations and tribal organizayears of thirteen institutions, as they are taken insane without having his insanity attributed tions: "Such a policy would result in the exto his religious belief; but if a person who is a termination of the Indians, under circum-Spiritualist goes insane, his insanity is of course stances more unjust and cruel than open war." and at once ascribed to his belief in Spiritualism. This charge that the tendency of Spiritualism is to unsettle the mind is the same that has been hurled at every reform movement and every reformer. Even Jesus himself did not escape, of whom it was said: "He hath a devil and is mad." If the asylums were indeed populated with Spiritualists, it would be the obvious duty of their managers to raise a public warning; but while many other exciting causes of insanity are pointed out and commented on in their published reports by the medical superintendents, the cases are so few that in not one report or letter received by Dr. Crowell had it been thought necessary to admonish the public against Spiritualism as one of these exciting causes. As Dr. Crowell with honest truth declares, "an intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends. Being several speakers will present their views on both a religion and a philosophy, it is based current matters of Indian policy, the Dawes upon demonstration, which annihilates all the terrors of false theology by proving the falsity of endless or vindictive punishment, while at the same time is goves to the satisfaction of every carnest seed of that there is a happier and better world, in which Divine Wisdom and Love has made ample provision for the needs of every soul: where even the vilest outcast of earth shall, under the all-protecting care and guidance of the Father's infinite love, be ultimately exalted to companionship with the purified and blest.

The Indian Problem.

TRYING THE SEVERALTY SYSTEM.

We have all along uttered our warning to the Government that the proposal to allot lands to the Indians in severalty would bear close watching as it approached accomplishment, for the reason that many of the very men who advocated it intended to be in at the allotment. We are sincerely glad to find that what we have urged so strenuously has not failed of due and

timely consideration with President Cleveland. He has just given the Indian Citizenship Committee the promise that these allotments of the Indian lands shall be made only in concurrence with the agents whom the Committee are to send out; and he has further promised that, in a certain degree, the government agents themselves shall be appointed with the Committee's approval. Upon this allotment of lands depends in a very large measure the future welfare of the Indians. Should the plunderers succeed in getting possession of the only lands that are of any real value, leaving the worthless remainder to the Indians, it will come about, as has been predicted by the opponents of the Dawes bill, that the great majority of the Indians will be paupers on the public hands very soon after the expiration of the term of the inalienability shall have ended.

The present chairman of this Indian Citizenship Committee is ex-Mayor Prince, of Boston, and he has been advised by Mr. Lamar, Secretary of the Interior, of the allotment of the lands upon two Indian reservations in Dakota the insane clergymen greatly preponderate. and one in Oregon. On these three reservations there are good farming lands and some United States at the very low figure of 2,000,000. land that is of very little value. The method of procedure in this case is therefore watched with much more than ordinary interest, since it will furnish an illustration of the manner in which the government agents mean to perform Dr. Crowell-"we are taxed for the support of their work, and show whether the Indians are to be deliberately cheated at last or not. The are willing that clergymen and the members of | ment to the friends of the Indians that there is There always comes a time, in the experi-ence of the wronged side in such matters, when of the advantages these institutions afford. It to be no fraud or swindling allowed in the case if the President can prevent it.

> THE INDIAN-WHATSHALL WE DO WITH HIM? Dr. T. A. Bland (of Washington), Secretary of the National Indian Defence Association, is now in Boston, and has repeatedly addressed the public vs. the Dawes severalty bill. Dr. Bland holds that as he has studied the habits and customs of the Indian for fifteen years, he is prepared " to give the Indian side of the question." The only way to govern them is to get their friendship and confidence, he says, "for they are true friends to those who gain their respect, but bitter foes to those who deceive them. What shall we do with the Indian? On behalf of the Association I in part represent, I answer, keep faith with him. Fulfill the treaties we have made with him until, with his consent, they shall be modified or annulled. Educate him or pay him the money we owe him and let him educate his own children, as the Cherokees have done, and which all Indian tribes would do if given control of their own affairs. Pursue this policy, and in due time the Indians, as a people, will become civilized, intelligent, industrious, law-abiding citizens of the United States, having voluntarily abandoned their laws, their religion, their modes of life and their system of holding land, and adopted ours. Pursue the policy of the Dawes severalty bill, and spiritual raiment, and how is it obtained?" in the language of Senator Dolph of Oregon in late Epes Sargent wrote Dr. Crowell that he a speech on this bill when it was before the Senate last winter, 'we should, within a few years after their lands had become alienable, have a quarter of a million of Indian paupers thrown upon the country to be supported by the public treasury, or private charity.' Or as General James W. Denver, who was once Commissioner of Indian Affairs, said to Commissioner Atkins recently: 'If it is the policy of the government to exterminate the Indians, I think the Dawes bill is an excellent measure for the purpose."

The Dawes Land in Severalty Bill, says Dr. Bland, would paralyze the efforts of the Government and of missionary societies to educate the Indian. "How would it do this? The answer is plain. When, under the provisions of this bill, Indians are assigned land in severalty, they cease to be members of their tribe and wards of the Government, and become citizens of the Territory or State in which they reside. When, therefore, all the members of a tribe have had lands assigned them, and been made citizens, the tribe ceases to exist, and, of course, all relations, between the tribe and the Government cease. All obligations between the United States and the tribe cease, and the United States becomes the legal heir to all moneys, lands, etc., formerly belonging to the opine, few friends of the Indian have reflected upon; but which constitutes in the minds of the members of the Indian Defence Association

a chief objection to the bill." He quotes Hon. G. W. Maneypenny, ex-Commissioner of Indian Affairs, as saying: "The

a single Spiritualist in Great Britain at the | despotic to the last degree"; and Secretary Lamar as stating in his report for 1885, while referring to the proposed policy of breaking up

CHANGE IN OHIO.

Col. Maneypenny reports that the Ohio branch of the Indian Rights Association has just unanimously decided to withdraw from that organization, and to join forces with the National Indian Defence Association, feeling that the latter body comes nearest to the principle of justice regarding the red man and his needs. The N. I. D. A., besides many earnest friends of the Indian among the white race in its ranks, has an Indian membership of over two hundred and fifty—the Sloux being represented therein by Red Cloud and fifty sub-chiefs and warriors.

IN DEHALF OF THE INDIANS.

A public Union Meeting will take place next Sunday evening, June 5th, at Rev. M. J. Savage's Church of the Unity, Boston, whereat bill, etc. Dr. T. A. Bland will probably give the principal address of the evening.

Finale of the Ross Scance Case.

In the Superior Criminal Court, May 25th, before Judge Dewey, the case of Charles R. Ross, indicted "for having fraudulently obtained one dollar on the representation that he would produce to Clara S. Crombie certain departed persons and materialized spirits," again came on for hearing. Judge Dewey told the jury that if they found the facts to be true as alleged in the indictment, it would be their duty to return a verdict of guilty. The question whether the money was paid before the seance or after it was of no importance; but to be entitled to declare the defendant guilty on the indictment. the jury must be satisfied, first, that Mrs. Crombie went to the séance in question in good faith, believing that spiritual manifestations were to take place, and was deceived in what she saw; second, that it must have been shown that Mrs. Crombie paid a bank-note dollar, and not a silver dollar, at the séance. If the jury believed that Mrs. Crombie went to the séance expecting to be deceived, then the defendant could not be declared guilty. The jury then retired, but soon returned with a verdict of 'not guilty," and the defendant was discharged.

"The Minister."

"Anniversary week" has come, and has gone by, and it has to be confessed at length on all sides that the Minister is no such being as he used to be, and as we vividly recall him in our boyhood days. If ever there was a ruler in a parish, he was once that man; and what was more, he wished it to be so understood and himself to be respected accordingly. Times have changed since then in a most revolutionary fashion. The people are beginning to see and to think for themselves. The scales have fallen from their eyes, and the weights are lifted from their minds. Now we are very far from wishing to be understood as necessarily advocating a relaxation of morals and manners that would permit the practical abrogation of both; what we do see to rejoice over is that the steady disappearance of the sentiment of superstition carries away with it a blind bugbear fear, that has acted adversely to the freedom of the human spirit more than anything that can be named on the extended pages of human history.

Opening Day at Onset.

By reference to the card of the management in another column, it will be seen that June 17th has been fixed upon as "Opening Day" at this popular resort. New England and New York readers should bear this fact in mind.

THE SPIRIT MESSAGE DEPARTMENT OPENS with the Invocation which preceded the scance of March 22d; Questions are then considered by the Controlling Intelligence regarding the effect of intemperate or morbid habits in earthlife upon the spirit in the future existence: John Pierpont, addresses words of encourage. ment to Mrs. H. D. Mackenzie of Cincinnati. O.: Charles A. Richards seeks to reach his friends in Newport, Ky.; Marion Tyler would like to call the attention of an aunt and uncle and her cousins in Jamestown, N. Y., to the demonstration she gives them of continued existence; John Cheever, of Milwaukee, speaks to relatives in Wisconsin regarding the great "mail service" now instituted by human and spirit ingenuity across the great ocean of physical change; Mary Farlin of Fall River endeavors to brighten up the sometimes dark moments of her loved ones on earth; George Allen of Boston wishes those who remember him to realize his presence in spirit among them; Lucy Morrill brings a few kindly thoughts to her friends in Vineland, N. J.; the questions answered on the 25th of March come next in order -viz: "What is the specific employment of spirits?" "What is spiritual food?" "What is Lois Fenton of Cleveland, O., sends her love to all who knew her in earth-life; and Joseph Coleman wishes to communicate with friends in Portland, Me.

HAIR-SPLITTING IN NEW YORK.-Howard S. Bliss, a candidate for the ministry, and a very promising young man, was refused admission recently by the New York Presbytery on the merest technicality, to wit: he was willing to affirm a belief that the original MSS, of the Bible contained an absolutely inerrant revelation from God to man, but could not feel that they were in and of themselves inerrant. In view of the multitude of works—historical, disputative and revisory—which have come into being in the years past, all claiming to record, defend or explain those very manuscripts, it would seem that the Christian mind in the main is not itself settled as to the "inerrantcy" of those writings. The treatment accorded Mr. Bliss may be, therefore, regarded as Presbyterian hair-splitting extraordinary!

The last number of Revista de Estudies Psicologicos announces the opening, at Madrid, of a Spiritual College for young ladies. It has been founded by Seffora Eusebia Gomez, and will be under the direction of Dr. Buelves Temprado.

The Berry Sisters will continue their seances, during the month of June, at their home, 55 Rutland street. Friends will be notified of any change, through the columns of the BANNER.

25 Correspondential favors from PHILA-In short, while there are eighty-seven asylums, of cases where insanity had been cured by Dawes land in severalty bill overrides the treaty DELPHIA, PA., St. Louis, Mo., and other there are only seventy-six insane Spiritualism. W. H. Harrison did not know of rights of the Indian, and is therefore unjust and points, will be published next week.

In Re the Ross Case.

The London Light of May 14th copies entire the letter of Dr. Alfred R. Wallace from the BANNER OF LIGHT in reply to Prof. James's missive in the BANNER of a previous date. The editor of Light prefaces Dr. Wallace's letter by saying that "So long as we are ignorant as we now are of what goes to make a 'materialized' figure, so long shall we have divided opinions as to what is or is not fraudulent in the given case. We say, and we do not hesitate to say, that nothing in any way equivocal should be considered as evidence worth publication. Let

us have these things under circumstances where they can be thoroughly and carefully tested. And yet we are very far from believ. ing that any given exposure of fraud such as that which we regret to believe has occurred in the case of Mrs. Ross is any proof positive of the absence of mediumship in her, or any presumptive evidence that she is not a medium."

The American Spiritualist Alliance

Has decided, so we are informed, to confine all meetings of the Society to its members and invited guests; also to drop all members in arrears from the roll after June 30th; also to form three distinct circles for investigating spiritual phenomena, to be composed of members according to state of advancement as regards a knowledge of spiritual research, etc.

HALL'S JOURNAL OF HEALTH.-The current number of this progressive medical monthly opens with an article on Phrenology, making a remark that will doubtless be said of Spiritualism by the popular voice a score of years hence, namely:

"At the present day it is a matter of no little surprise that the introduction of a system now so generally accepted as true, should have met with such determined resistance, from a class of minds always ready to condemn anything and everything which oversteps the limits of their understanding, as if their malignant opposition could sweep the pioneers of progress from all new fields, and set bounds to the acquisition of knowledge."

The articles that follow are, as usual, varied, entertaining and instructive, treating upon topics of general interest to all people. New York: 206 Broadway.

The Eastern Star (Glenburn, Me.) republishes the report of the annual meeting of the American Spiritualist Alliance, also the call of Secretary Jeaneret for funds, and directs the attention of its readers to the notice in the following kindly fashion:

"Note elsewhere about the American Alliance. Would the Star were able to follow suit of the BAN-NER, who very generously pledged one hundred dollars in furtherance of its grand object. We hope all those who are amply able will respond.'

MRS. BLISS'S séances, held at the home of Bro. L. L. Whitlock, the genial editor of Facts magazine, have, he informs us, "been very satisfactory, and much that was practically above doubt has proven the genuineness of her mediumship." On Friday evening, June 3d, will be given a sitting in this course by other mediums at Mr. Whitlock's residence, 143 Washington street, Dorchester.

THE CHILDREN'S MAY FESTIVAL. - Just as we were going to press we received an account of the highly successful CHILDREN'S MAY FESTIVAL conducted by Mrs. W. S. Butler, at Berkeley Hall, on Friday afternoon and evening, May 27th, for the benefit of Lyceum No. 1. The report will appear next week.

tinued success of Dr. J. R. Cocke in the development of mediums for public work. He has several now ready for the field who give promise of doing excellent work, as can be testified to by many who receive tests at his developing circles.

We are glad to be informed of the con-

Prof. Alfred Russel Wallace having left Washington, D. C., was at last accounts mov ing, at easy stages, toward San Francisco, Cal.

A Touching Scene

Was enacted at the Lowell cemetery at 5 o'clock on Wednesday. May 25th. On that occasion the remains of our friend James Gordon, late of Cincinnati, O., were removed from the receiving tomb of the cemetery-where they were deposited in November lastand, in the presence of relatives and friends, lowered to their final resting place in the centre of a beautiful lot prepared for them by a sister of the deceased.

As the casket, covered with flowers, rested beside the open grave, Miss M. T. Shelhamer, under the inspiration of her eloquent guide John Pierpont, gave expression to appropriate and consoling words, closing with a soulful invocation to the Father of all. Thoughts of the grandeur of human love, of hope and of immortality were embodied in the remarks of the speaker, and not one foreboding word found utter-ance. Joy for the arisen spirit; hope and reunion with their loved one, for the bereaved, were the promises made manifest in the tender care of a Divine Parent, and through our faith in Him would we find the balm of peace for every wounded heart.

The late afternoon sun, made more welcome because of the early showers of the day, shone benignantly upon the scene, touching the open grave and sable casket like a benediction of love from the heavens bevond. At the close of the simple service the casket was placed in the grave, and the ladies of the company east fragrant flowers upon it. The floral offerings, consisting of various pieces of workmanship, were very beautiful and appropriate, and spoke eloquently of that human tenderness and affection that outlives death, and which in this instance sought to pay fitting tribute to the true life and blessed memory of a trans-

BUCHANAN'S JOURNAL OF MAN FOR JUNE has its usual amount of novel and stirring intelligence from the realms of Philosophy, besides its regular exposition of the mysteries of the brain. The leading article is an exposition of new educational methods by the control of the brain, and the hypnotic methods now practiced in France, which are set forth as successfully revolutionizing the most deprayed and even idiotic natures. The new science of the brain shows how this is possible. "The grand symposium of the wise men" is a very amusing expression in verse of the responses made by many college presidents, professors and doctors of laws to the inquiry of the Christian Register as to what science has to say of Immortality. Their answers are so vague and so profoundly indefinite and uncertain, that when translated into a poetic form they become irresistibly ludierous. The response of Prof. Simon Newcomb, President of the Psychical Research Bociety, is a fair sample of the wisdom of the

Science deals only with matters of sense;
It has nothing to do with a mere pretence.
'It is one thing to say that the soul survives.
And another to say that a cat has nine lives.
But I do not say the one or the other.
Nor amrum nor deay that the monkey's my brother.
I've nothing to say of angels or sprices,
Or the spooks that appear in the darkest of nights,
ror if we can't see them, nor chase them nor tree them.
They can't be detected, nor caught and dissected,
So science must be mum—and I too am dumb.'

I. Lowendahl, Box 776, Vineland, N. J., offers this warning prophecy "to the American daily and Sunday papers": "If you neglect taking sides with Liberalism in order to combat a stale and superannuated theology by sound logic, the time will not be very distant when your Sunday papers will be annihilated and their publication and distribution prohibited by the very bigots you now bow before. Self-preserve distates your duty!"

the

es's The by

od' ₩e

en.

ALL SORTS OF PARAGRAPHS.

DECORATION DAY. Oh! Land, throughout whose vast domains
No herald stands whose voice proclaims
The name of victor over foe,
We see your blossoms lying low
'Neath Northern pine and Southern palm;
Yet never echo of past strife
Disturbs the silence of spring's balm,
That calleth beauty into life.
The skies of peace above your head
As heaven's clear floors translucent shine,
Whilst with thy children at that shrine
Whose alters crowned slone are thine,
Thou keep'st the Victory of the Dead.
—Emily B. Ellis.

The Opera Comique at Paris, an old and historic building, was consumed by fire on the night of May 25th-a terrible panic ensuing, in which some two hun dred of the audience and performers lost their lives and many were more or less injured.

That part of Boston adjoining Dedham may justly be claimed by punctillous pletists to be the Banner Ward of Righteousness, according to their grading, from the fact that, as we are informed, a move having recently been made to supply a great want of its people in the way of a public hall within its limits, it was brought to a standstill, or very nearly so, partly because of a call upon moneyed men to subscribe funds for its erection having been looked upon by them from a speculative, ten-per-cent. point of view, rather than a generous, public-spirited one; but chiefly for the reason that some of those applied to refused their ald because, as they said, the hall might be used for dancing! others, that theatricals might find a place within it to "hold the mirror up to nature." It is well in this connection to inform our distant readers that the locality referred to is in the outskirts, where, it is supposed, the wickedness of the world has not reached; fortunately a different state of feeling regarding innocent amusements prevails in the city proper.

If a man is crusty it is easy "to break him all up." Good nature is proof against all uncivil words.

Dr. Mary E. Bates, known as one of the best surgeons in Chicago, was the first woman to graduate from a medical college in that city. She has a large practice.

"Look here, Jones," said a rich fellow to his former schoolmate, who had asked for aid, "this is the second time you've applied to me this month. I'm afraid you don't live within your means." "Ah," said Jones, "I'm just trying to find the means to live

WOMAN SUFFRAGE.-The chief items of interest reported at the executive meeting of the National Woman Suffrage Association of Massachusetts, at 3 Park street, Boston, on May 27th, are the granting of school suffrage to women in New Jersey, making women eligible to serve on school boards in Connecticut, and raising the "age of protection" in Jersey and Connecticut : a woman has been elected Mayor of a city in Kansas, the municipal suffrage bill in Michigan, though defeated, received a larger affirmative vote than ever before.

Dr. Henry D. Coggswell, the San Francisco millionaire, has given one million dollars for the endowment of a school in San Francisco, where trades will be taught to any girl or boy who is qualified to be admit-

How adversity doth ope the eye! A moon can be seen by day as well as by night; but, to see the stars, you must be in darkness.—Ivan Panin.

Lawyer-I shall have to charge you fifty dollars for my services in the case. Client-But the amount involved is only forty dollars. Lawyer-Well, make it forty, then; I'm always willing to do the fair thing!

Robert Anderson, a somnambulist, was discovered by the police early yesterday morning on the roof of a house at the corner of Sumner and Havre streets. The sleep-walker was yelling and screaming, and had awakened the entire neighborhood. He was taken off the roof uninjured.—Boston Post, May 20th.

Oliver Wendell Holmes tells an amusing anecdote of his visit to Stratfordon-Avon, illustrative of the "prophet without honor" proverb. He did not see now any human being could grow up in the place which claims Shakspeare as its child without having his image ever present. But when in curiosity he asked a group of boys there who Shakspeare was, they all confessed ignorance save one, the biggest, who knew that "he wrote plays," that was all.

"Shun common and plebelan forms of speech, Every lillberal and affected phrase, To clothe their matter; and together tye Matter and form with art and decency."

ONCE A CHRISTIAN COMMUNITY. - Five hundred years ago the Roman Catholic Church sent its missionaries down the African Coast, and for two centuries nearly the Pagan religion was suppressed. Portugal was then a leading nation, and her sword effected a violent peace for the benefit of the clergy and Chris-

A pinch of salt taken frequently will stop a cough or throat irritation.

Here is a little story for the benefit of those who keep pet birds. I am told that there is not far from where I am writing a tame magple which is accustomed to receive dainty little bits from the rosy lips of 4ts fair owner. One day last summer it perched on her shoulders as usual, and inserted its beak between her lips, not, as it happened, to receive, for, as one good turn deserves another, the grateful bird dropped an immense green fat caterpillar into the lady's mouth.—

Leeds Mercury.

A Dakota organization has on its letter head these words: "Office of the Brule County Horse-Racing Association, Successor to the Young Men's Christian Association."

The first Sunday newspaper was published exactly one hundred and seven years ago.

Little Dot (laughing)—"Why, Dick, what's the matter?" Little Dick—"I's most dead. I just took some awful stuff." "That what your mamma put on the table?" "Yes; she left it there in a cup, an' toid me not to touch it cause it was for pudding, an' when she went out I took a great big swallow, an' it's castor oil." "Yes; she said you ought to take some, an' I told her how to fix it."—Omaha World.

A London shopkeeper was recently fined, under the mew act of Parliament, for keeping two of his girls at work for ninety-seven hours in a week-sixteen hours a day, that is, for six days running.

"Do you think," she asked dreamlly, as he sat be-side her at the circus," that this is the same elephant I saw when I was a child?" "No," he answered with scornful candor, "you know elephants only live to be two hundred years old." It won't be this year.

A FAVORITE.—Dr. F. H. Roscoe, of Providence, R. I., who lectured at Fraternity Hall on Sunday aftermoon and evening, is a great favorite in spiritualistic circles. At Portiand, where he has been lecturing for a month past, he was presented before his departure with a large oil painting, and also a solid silver service.—Newburyport (Mass.) Heraid, May 23d.

Quite an earthquake shock was felt at Nogales, Arizons, Bunday, May 20th, which created much excitement, although no damage was done. Ten minutes afterward there was another very light shock. Sunday evening a terrific dry cyclone visited that place. It came from the mountains on the east side of the town, and demolished a great many Mexican huts and unroofed several other more substantial

Scientific leaders have sunk down so low in the gulf of materialism that scientists generally do not know that they have souls.—Dr. J. R. Buchanan.

ور

Our Dumb Animals - published monthly by the Massachusetts Society for the Prevention of Cruelty to Animals, Goddard Building, 19 Milk street (corner Hawley street), Boston-is a worthy exponent of an important truth, and we wish it the highest measure of success in its beneficent mission.

A correspondent of the Boston Evening Record says tie believes in the "whipping post" as a remedy or a hundred and twenty feet show that the whole surcorrective for certain crimes against propriety, name-

beaters, vitriol-throwers, garroters, blackmailers. He thinks "it would work powerfully for good, as many a scoundrel who would risk a few days' or weeks' im prisonment, would yet think twice if he knew that if caught he would have to undergo the lash!"

A serious configration on the early morning of May 27th consumed the Belt Line Stables in New York; fourteen adred horses were burned to death; scores of teneme houses were licked up by the flames and hundreds of the poor rendered homeless. Property loss, six hundred thousand dollars.

In these modern days gratitude is a diaphanous institution : yet the ingrate possesses memory, and you can see by his hang dog look that what little conscience he has left continually upbraids him, not withstanding his constant endeavor to hide his shame by traducing the characters of those he has victimized.

Major Ben: Perley Poore, journalist, politician and (in old days) a military man as well, died at Washington, D. C., early Sunday morning, May 20th.

ANOTHER VICTORY.—The medical practice bill has been shelved by the Legislature by a rejection followed by a move to reconsider in order that the bill may be continued to the next general assembly and put before the people with the laws of this session. If the people, after reading the law, decide that they want it, they certainly ought to have it and a good deal more like it, till they get enough.—The Winsted (Conn.) Press.

At the meeting held in respectful memory of the lifework of Wendell Phillips, at Fancuil Hall, Boston, on Monday evening, 30th ult., Dr. T. A. Bland, of Washington, was present among the speakers, and told the people what he knew of this many-sided lover of humanity as "a friend of the Indian."

Young Physician—How are you getting on this morning? Patient—I hardly know; pretty slow, I fancy. Y. P.—Did you take the prescription I left? "Oh, yes." Y. P.—Feel any worse? "No.no." X. P. (decidedly)—Ah; I must change the prescription.—

The requisite funds have been obtained for the construction of the Hudson River Tunnel at New York, The cost is estimated at \$11,000,000, and the time need ed for the completion of the work only about a year.

A native Colonel, who was formerly under Gordon at Khartoum, has arrived at Cairo. He says the city did not fall from treachery, but was carried by assault, owing to the exhaustion of the soldiers from want of food. Gordon was buried inside the palace. The Mahdi was angry at his death.

A terrible explosion occurred May 28th in the Udston coal pit at Blantyre, a village in Lanarkshire, Scotland, eight miles from Glasgow. Two hundred and twenty miners were entombed in the pit, most of whom perished.

"NATUR# PENETRALIA."

A sluggish little stream that lolters slow Between gnaried tree trunks and thick tangled

Between gnarled tree trunks and the grass,
And glant reeds in a deep wet morass
For many a league, screened from the flery glow
Of tropic sunlight, here and there a row
Of small red bitterns, sitting patiently,
Watch for the passing of their finny prey,
All slient as the water's voiceless flow;
Flash like live opals through the gloom a pair
Of bronzed-winged doves: and in the inmost heart
Of this deep wilderness, alone, apart,
With mighty limbs outstretched, and half-shut eyes,
Lord of the pathless forest, dreaming lies
The deadly tiger in his darksome lair.

—Rhymes and Renderings.

The Swiss Republic pays its President \$3,000 a year, which is probably the smallest sum that the head of any civilized nation receives. All of the expenditures of Switzerland are on a correspondingly low scale. The expenses of the Confederation do not reach \$10,000,000 annually.

Decoration Day was appropriately observed through out the country. Twenty thousand people visited the tomb of Gen. Grant at Riverside Park, New York; and Wendell Phillips was not forgotten in Massachusetts.

The law condemns the man or woman Who steals the goose from off the Common, But lets the greater felon loose. Who STEALS the COMMON from the GOOSE.

The New York Cremation Society reports that there have been nearly two hundred incinerations at its crematory during the past year. The total membership is nearly two hundred, and the society is financially prosperous. The President remarks in his an-

If you want to see a wildcat, simply hold up the domestic article by the tail.—New Haven News.

Those who hope to reach the heart and understanding of the thinking portion of the community, in whatever department of belief or practice, should, as Chapman advises:

Yellow fever is reported to have made its appearence in Key West.

Mr. George W. Childs, the liberal proprietor of the Philadelphia Public Ledger, has offered to place in Memorial Hall, Harvard, a memorial window of Longfellow, at a cost not less than ten thousand dollars.

There are twenty thousand people homeless in Michigan on account of the recent destructive fires in

The anniversary of the birth, of Queen Victoria which occurred on May 24th, was celebrated with increased zest. The celebration, however, was to some extent overshadowed by a greater event, now less than three weeks away, the fiftieth anniversary of her accession to the throne.

A city daily declares that the presence of Queen Kapiolani in Boston brought into public use a new phrase derived from the liquid language of Hawali, to wit: " Aloha oc," I love you," which it predicts will displace many of the hackneyed mottoes to the same effect which have been engraved in blunt Saxon on" forget-me-not" offerings, or been suspended when framed on the walls of dwellings-perchance where love is not!

Napoleon I, paid considerable attention to the voices of animals. O'Meara cites the following from a conversation of the Emperor : "How can we know that the animals have not a language of their own? Does it not seem very presuming on our part to deny the existence of such a language simply because we do not understand it?

Every now and then some bigot entrenched behind a pulpit seeks to throw a very cheap stone at a strawbuilt image which he misnames as Spiritualism, but the cause itself goes onward and has nothing to fear from such theologic "Don Quixotes."

ANGELIC MINISTRATIONS .- "I have imagined in-ANGELIC MINISTRATIONS,—"I have imagined infinity of worlds, infinitely various kinds of moral agents, infinite sons of God, infinite gradations—all in one Divine unity—that is, under one origination and authority. It is plain I could have no just basis for such conceptions, unless I chose to find it in the few and marvelous glimpses of angelic life and ministrations."—Rev. T. Mozley's "Reminiscences."

Buenos Avres is being ravaged by the cholers, and the cremation of the bodies of fall who die of the dis ease has been resorted to in self-defense by the sur-

EPITAPH ON AN EDITOR.—Here lies one who never lied before.—Washington Critic.
Why write our epitaph before we are dead?—Saratoga Eagle.

The one hundred and thirty-seventh anniversary of the birth of Stephen Girard occurred May 20th, and the college was given up to festivities to appropriately celebrate the event.

"A CASE IN PRACTICE."—The young men attending the Harvard Medical School have a prejudice against the female students, one of whom they called to attend a case of fracture of the leg. The patient was a man fity years old; and, when the lady exposed the damaged member, she found it to be a broken wooden leg. She sent for a hammer and nails, made substantial repairs, and charged twenty-five dollars, the collection of which she enforced by the aid of a constable.—Popular Science News.

THE VALLEY OF THE NILE.—It is stated that the specimens of clay from the Royal Society's borings in the Nile delta have not at present yielded any but "derived" fossils; but beds of gravel found at a depth of face was formerly a hundred and twenty feet higher, By, that it should be set up for the punishment of wife and was that of an ordinary river valley,

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

Mrs. L. A. Coffin has taken Bertha Cottage, on Park Mrs. L. A. Comn has taken Bertha Cottage, on Park street, at Onset, Mass, for the summer, and will continue to Eve psychometric readings as usual. All letters directed to Bomerville will reach her at Onset.

J. Frank Baxter will lecture, sing and delineate spirits in Bouthold, (Peccole) Long Island, N. Y., on Sundays, June 5th and 12th; in Hanson, Mass., Sunday, June 10th; and in West Duxbury, Mass., Sunday, June 28th.

Mary L. French will lecture in West Groton during the summer and fall, with the exception of August. She would like camp-meeting engagements for that month; specialties, the improvisation of poems, the auswering of questions in sealed letters from the audience, etc. Address heriBox 98, Townsend Harbor, Mass.

Hon. Warren Chase lectures in Worcester, Mass.

Hon. Warren Chase lectures in Worcester, Mass., June 5th; in Lunenburg, Mass., June 12th. The last two Sundays in June and first two in July are open for engagements. He will be at Onset from July 18th to 30th, and speak in Hanson, Mass., July 31st. Will be at Sunapee Camp from Aug. 15th to 25th; at Queen City Park Aug. 6th, 7th, 8th and 9th.

Orly Park Aug. 6th, 7th, 8th and 9th.

Dr. J. K. Bailey spoke in Colfax, Ind., May 1st and
3d; In Hillsburg, Ind., 6th; Indianapolis, 8th; in St.
Louis, Mo., 12th; Springdeld, Mo., 15th, 17th, 18th and
19th, and (on resognement) the 21st and 22d. He desires further engagements in Southern Kansas and
Colorado. Those wishing to arrange with him for lectures will please address him immediately Wichita,
Kan., General Delivery, or his home address, Box 123,
Scranton, Pa. cranton, Pa.

Beranton, Pa.

Mrs. H. S. Lake speaks at Bridgeport, Conn., June 8th, 19th and 20th; at Parkland Camp-Meeting, Pa., June 12th; at Onset Bay July 23d and 24th; at Cassadaga Camp Aug. 17th, 10th, 21st and 23d. She is engaged for the Sundays of October at Norwich, Conn.; the Sundays of December at Berkeley Hall, Boston. Seelettes wishing her services will address her for the month of June at Bridgeport, Coun.

Dr. D. J. Stansbury, the independent slate writer, will be in Oregon and Washington Territory during the month of June. His permanent address is 305 Scott street, San Francisco, Cal.

Charles Dawbarn, of New York—an article from whose pen will be found in another column—addressed the friends in Williamantic, Ct., on Sundays May 22d and 29th—the attendance being good and the interest very clearly marked at each session; he also on the 22d conducted the funeral services of Mr. Clark, a veteran Spiritualist of that place. Mr. Dawbarn will speak at the Casradaga Lake and other Spiritualist Camp. Meetings the prescut season. Camp-Meetings the prescut season.

As will be seen by his advertisement, Dr. H. B. Storer has removed his medical office and residence to 406 Snawmut Avenue (opposite Blackstone Park) Boston. He will, as heretofore, officiate at funerals in any part of New England, and accept calls to lecture

Onset Bay Grove Association. [Chartered March 31st, 1887, by Special Act of Legisla

ture.]
Officers and Directors: W.D. Crockett, President, 50 Dale street, Boston ; Geo. Hosmer, Vice-President, 131 Federal street, Boston, Mass.; E. Y. Johnson Treasurer, Warren, R. I.; E. Gerry Brown, Clerk, 16 Olty Square, Times, Charlestown, Mass.; Simeon Butterfield, Chelsea, Mass.; Alfred Nash, Boston, Mass.; Cyrus Peabody, Warren, R. I.; Walter W. Currier, Haverhill, Mass.; Mrs. J. P. Rickor, 9 Magnolia street, Boston, Mass. Committees, '87: Railroads-Crockett; Legal Advice-Brown and Hosmer : Public Property-Nash, Johnson and Butterfield; Wharf and Bridge-Nash; Temple-Butterfield; Cottages and Tents Currier; Deeds and Titles-Currier and Brown; Privileges-Johnson: Speakers-Crockett and Johnson: Entertaining Speakers-Peabody; Music-Hosmer; Printing-Brown and Currier; Police-Peabody and Nash.

Card.

I shall, after June 6th, discontinue office treatment during the heated senson, confining my practice to healing at a distance, by transmitting spirit force through the vehicle of paper, a system that I have followed for the past nineteen years with signal success as to cures, also human testimony is valueless. I will visit patients in Boston and vicinity, as usual, for personal treatment, by letter appointment only. Appointments for personal treatment-or by paper will reelve attention if addressed to me, 9 Bosworth street, Boston, care of BANNER OF LIGHT. Hee advertise ment in another column for full particulars. A. S. HAYWARD, Magnetic Physician.

Every cat has a night-key. It keeps it in its voice. Burlington Free Press.

A Unique Residence.

The beautiful villa being built for Mr. Jesse The beautiful villa being built for Mr. Jesse Shepard on Sherman Heights is nearing completion, and will be ready for occupancy in a few weeks. Several boxes filled with objects of art have already arrived from Paris, souvenirs from his many admirers in France, and tokens of esteem and appreciation are constantly arriving from eminent people in all parts of the world to grace the walls of this unique residence. Mr. Shepard's home will be a centre of artistic and literary culture, quite unlike anything of the kind on this continent.

—The Daily Bee, San Diego Cal.

Horsford's Acid Phosphate gives Satislactory Results. Dr. O. W. Weeks, Marion, O., sa s: "Its use is followed by results satisfactory both to patient and physician."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street. Boston, Mass.

Special Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

The Banner of Light

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

Subscriptions Received at this Office FACTS. A Monthly Magazine. Published in Boston.

PACTS. A MORTHY MEGRANIC. Published in Boston. Per year, 61,00;

BUGHANAN'S JOHNAL OF MAN. Monthly. Published at Boston. \$1,00 per year.

HALL'S JOHNAL OF HEALTH. A Progressive Family Health Magazine. Published mouthly in New York. \$1,00 per year. per year.

THE SPINITUAL OFFERING. Published weekly in Ottunwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00.

THEOLIVE BRANCH. Published monthly in Utics, N. Y. 81,00 per annum.
THE CARRIER DOVE. An Hinstrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal.

diums and opiriums works at \$2.50 per year.

Religio-Pullosopulical Journal. Published weekly at Ohicago. Ill., Per year, \$2.50; six months. \$1,25.

Light: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price manity, both here and investor.

\$3.00 per year.

The Medium and Daybnear: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

The Theosophist. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per year.

THE GOLDEN GATE. Published weekly in San Francisco. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2.50,
THE PATH. A Monthly Magazine, devoted to Universal Brotherhoed, Theosophy in America, and Aryan Philosophy, \$2.50 per annum.
THE EASTERN STAR. Published fortnightly at Glenburn, 16. Per year, \$1.00.
THE ESOTERIO, A Monthly Magazine of Advanced and Practical Esoterio Thought, Published in Boston. Per year, \$1.50, For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy lo cents. HALL'S JOUNNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Sinlicatth Magnzine. Published monthly in New York, Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly, Published at Boston. Single copies, 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Octumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2,00. Single copy Scents.

THE CARRIER DOVE. An Hillstrated Monthly Magnzine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents.

MISCELLANKOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

cents. THEOLIVE BRANCH: Utica, N. Y. A monthly. Price

cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

LIGHT FOR THINKERS, Published weekly in Chattanooga, Tenn. Single copy, 5 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy, Single copy, 20 cents.

THE ESOTEHIC, A Monthly Magazine of Advanced and Practical Esoteric Thought, Published in Boston. Single copy, 15 cents. copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING.

Each line in Agale type, twenty cents for the first and every fusertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the sevenih 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. lended matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereou they are to appear.

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

cess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

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

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Audrew 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

Dr. Jas. V. Mansileld, at 28 Dartmouth street, Boston, answers sealed letters. Terms 33. and 10c. postage. 4w My21 \$3, and 10c. postage.

Consumption Surely Cured. To the Editor-

To the Editor—
Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will not their Express and P. () address. sond me their Express and P. O. address.

Respectfully, Dr. T. A. SLOUUM, 181 Pearl St., New York.

R. W. Flint, 133 West 36th street, New York, answers sealed letters. Terms, \$2,00.

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

M. 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.

ADVERTISEMENTS.

Onset Bay.

HAS REMOVED.

DR. H. B. STORER has removed residence and office from 20 Indiana Place to 400 SHAWMUT AVENUE, BOSTON, corner of West Brookline street, where he will receive patients and orders for his celebrated remedies. Jet

DR. J. C. STREET. 78 Monigomery street, Boston, Mass., near corner to mer of Canton at, Athomo from 10 A.M. to 2 P.M. Ap16 isliw*

MRS. L. L. WHITLOCK

CIVES Psychometric Readings from Letters, Locksof Hair, and other articles, Terms \$1,00. Address Drawer 5323. Boston, Mass, tf App

BOARD AT ONSET. MRS. D. E. PUTNAM has taken the Plummer Cottage non South Beulevard for the season, and will furnish Hooms and Board through the month of Juno for \$6 per week. Jes

MRS. DEMOND, TEST and Business Medium: Psychometric Readings 22 Winter street, Room 16, Boston. Removed from 4 w. Jos

MRS. DR. N. F. THOMAS MAGNETIC Healer, Test and Business Medium, treat all diseases successfully. 1039 Washington st., Boston lw*

MRS. JAMES A. BLISS. Address Onset, Mass., from June 1st to Oct. 1st.

AMANDA M. COWAN, 612 TREMONT ST., BOSTON. Sóances Wednesday and Sunday afternoons at 2:30; Thursday, Saturday and Sunday evenings at 8. C. D. COWAN, Manager. 1w*

Mrs. Augusta Dwinels. SEERESS; also Trauce and Prophetic Medium. Term \$1,00. No. 20 Common street, Boston. 4** Jes

1000

STATEMENTS of Reliable Phenomena wanted for publication in FACTS. Drawer 5323, Boston. tf Ap2 Dication in FACTS. Drawer 5223, Boston. tf Ap2

EHAME MAYNARD.

ONDON and Paris, givos Massago and Magnetic Treatments, Vapor and Electric Baths; Psychometric Readings. Letter or Photo. 42,00 and 4 stamps. 209 Tremont street, Suite6, Bostou. Uard-reading. 1w Je4

DSYCHOMETRY — Analytic, Medical and Prophetic—by Bills. C. H. Buchhanan, 6 James street, Boston, Mass. Terms for written opinions, 43,00; for verbal, 42,00.

MRS. I., HIGGINS, Business, Tranco and Test Medium. Bittings daily 10 to 3. Wednesdays excepted. 89 E. 10th st., formerly 226 E. 27th st., New York. Je4

2879

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments. Darimouth st., Boston.

Now on Sale. The Grandest Spiritual Work Ever Published

-Echoes from Many Valleys;

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

A Spiritual Legacy for Earth's Children.

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

him to the world.

Catalogues, giving constant very one, Please send your name and address.
Address all letters
JOHN B. FAYETE,
Oawego, N. Y.

30,000

Special Sample Copies of FACTS.

THE NEXT NUMBER of FACTS will be double the usual size, and contain several flustrations. One of these copies will be sent to every person who sends us by June 15th the names of Spiritualists in their section. Single copies, 10 cents; \$1,60 per year.

SPIRITUAL DISCOURSES,

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

ntable proofs given of the reality, naturalness and immortality of that life-will be consolatory to those who mourn the seeming loss of friends, and inspire them with courage

guides, might be put in a form available for the collighten-ment of the world of mankind now and in future years,

will welcome this volume with heartfelt gratitude.

The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find

LECTURE IV .- Philosophy of Death. LECTURE V.—What Lies Beyond the Veil. LECTURE VI.—The Resurrection. LECTURE VII .- Future Rewards and Punishments.

LECTURE X.—Spiritualism of the Apostles, LECTURE XI.—Heaven,

LECTURE XVII.—What Spiritualists Believe.
LECTURE XVIII.—Spiritualism Without an Adjective. LECTURE XIX.-Christmas and its Suggestions.

LECTURE XXIV .- The Unity of God. Cloth, large 12mo, beveled boards. Price \$1,50,

BY GEO. W. BELL.

In his preface the author says: "We have reached a crisis in our national development. We have rushed to this pinnacle of greatness with a mad impetuosity unparalleled in the annals of the world; ignoring social adjustments, essential to the symmetry and stability of a state.

My purpose being to prove the existence of a class-conspiracy, the design of which is to subvert the principles of our government by a monopoly of all wealth, I have discussed the merits of no measures further than to prove the centralizing tendencies."

Cloth, pp. 350. Frice \$1.00: postage 10 cents.

For sale by COLBY & RICH.

JUST PUBLISHED. The Relations of Science TO THE

Phenomena of Life, BY PROF. MICHAEL FARADAY, Late Electrician and Chemist, of England.

How to Strengthen the Memory: NATURAL AND SCIENTIFIC METHODS OF NEVER FORGETTING.

BY M. L. HOLBROOK, M. D.

The work contains chapters on The Memory of the Aged The Memory of Names and Localities; The Musical Memory; The Culture of Memory in Schools; The Lawyers' and Clergymeu's Memory; The Relation of the Health to the Memory, and a multitude of suggestions and hints of the greatest value. Prof. Edward Spring, the sculptor, has contributed an original chapter on Memory of Forms and Faces. Prof. Gallard, the eminent teacher of languages, contributes a chapter on The Best Methods of Cultivating the Memory for Words, and the author has extracted from Prof. Edward Pick's book, long out of print, the chapter on How to Learn a New Language.

Cloth. Price 41,00.

For sale by COLBY & RICH.

For sale by COLHY & RICH.

CTRANGE VISITORS: A Series of Original A Papers, embracing Philosophy, Science, Government, Religion, Poetry, Art. Fiction, Battire, Humor, Narrative and Fronhecy. By the Spirits of Irving, Willis, Thackersy, Bronté, Richter, Byron, Humboldt, Hawthorne, Wesley, Brouting, and others now dwelling in the Spirit-World. By Hisb, SUSAN G. Holdth.

Among the essays contained in it may be found: Preëxistence and Prophecy, Life and Marriage in the Spirit-Land, Prodictions of Earthquakes, Causes of Insanity, Apparitions, The Mormons, Invisible influences, Locality of the Spirit-World, Drama and Painting there, etc., etc., etc., For sale by CULHY & HICH.

Voices from Many Hill-Tops-

In Ages Past: In the Long, Long Ago; and their Many Fa-

This book of many lives is the legacy of spiris Eoná to the wide, wide world.

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

It has 630 large-sized pages, is elogantly bound in fine inglish cloth, has bevoted boards and gilt top. Will be sent by mail on receipt of \$2,50. Bend amount in Money Order or Registered Letter.

ADVERTISE!

UNANSWERABLE LOGIC:

THOMAS GALES FORSTER.

The arguments in support of a natural religion are strong and impregnable to all assaults that may be leveled against them, and commend themselves, by their reasonableness. to the common-sense understanding of every honest-minded person. The views presented of a future life—the unde-

to meet the trials and duties that attend their present form The thousands who have listened to the eleguent discourses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exalted spirit-

that he has fortified them with "Unanswerable Logic."

CONTENTS. LECTURE I. - What is Spiritualism? LECTURE II. - The Spiritual Body.

LECTURE VIII. - Joan of Arc. LECTURE IX .- Human Destiny.

LECTURE XII.—Holl.

LECTURE XIII.—The Devotional Element in Man.

LECTURE XIV.—Thanksgiving Day.

LECTURE XV.—Do We Ever Forget?

LECTURE XV.—Clairvoyance and Clairaudience.

LECTURE XX.-Protoplasm. LECTURE XXI.-Auniversary Address. LECTURE XXII.—Spiritualists and Mediums.
LECTURE XXIII.—Ye have Bodies, but ye are Spirits.

postage free. For sale by COLBY & RICH. THE NEW CRISIS.

Paper, price 10 cents. For sale by COLBY & RICH.

MORAL AND SPIRITUAL HARMONY A
L Discourse by MRS. CORA L. V. RICHMOND.
This discourse, including poem (and all similarones) was
dolivered impremptu, without notes, or previous preparation of any kind on the part of the speaker, or medium,
whose name is attached thereto. The medium is the instrument or atmosphere of communication for disembodied
intelligences acting on the brain and inspiring the thoughts
thereful expressed.

Paper, 5 cents.

Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are hold at the Banneh of Light Office, 9 Bosworth street (formerly Montgomery Place), every Tuenday and Friday Afternoon. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the stance, except in case of absolute necessity. The public ere cordially ineffed.

The Messages published under the above heading indicate that spirit scarry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no decrine 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—in more.

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

To 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.

All 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.

All We invite suitable written questions for answer at these sounces 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 visitors on Tuesdays, Wednesdays or Fridays.)

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

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held March 22d, 1887. Invocation.

Oh! mighty souls, who make up the vanguard of truth; oh! exalted spirits, whose watchword is ever progress; oh! ye generous hearts, benoing from the imperial heavens, who listen to the cry of human souls, responding to their needs, sending forth your influence of help to those, in times of distress, who call for aid and succor, we invoke your influence and aid this hour; we invite your presence here; we would know of you, following in the line of labor which ye have outwrought, and would be worthy to assist in your labors, and to do even as ye have done for our Father Got.

Oh! ye bright apostics of freedom, give unto us, at

Oh! ye bright apostles of freedom, give unto us, at this time, some inspiration from your own heavenly heights, some bright assistance from your own exaltthis time, some inspiration from your own resident pleights, some bright assistance from your companionship; we would become stimulated by your example; we would emulate your worth and your will. Oh our friends, for we know that ye are the friends of humanity, and that ye will listen to the cry of every earnest spirit, we would know more of the world beyond, of its laws and of its phisations; we would have you become our teachers and our guides. Lead on, oh i friends, that we may follow, ever upward and still upward, nearer and nearer the throne of the Great Eternal. We would now come into communion with such intelligences from the higher life as can voice their thoughts and give forth some message of truth and good cheer to their friends on earth; and, above all, we would grow under the inspiration of the true, the good and the perfect of heavenly life; we would be uplifted in spirit, caught onward by their own most beautiful life, and born into a higher comprehension of God's laws and of his eternal truths. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

Ques.—[By C. M.] If drunkenness ruins the physical body, what effect will it have on the

physical body, what effect will it have on the soul or spirit in the future existence?

Ans.—"Drunkenness," we all know, has a most depressing or degrading effect upon the physical system. Whatever affects the physical correspondingly affects the spiritual, so that the body which is affected adversely by the surrounding conditions of mortal life, cannot provide for the spiritual body that material which is required in making up a most beautiful and refined spiritual form. If the emanations, the magnetic aura from the physical tions, the magnetic aura from the physical structure are dense, dark in character as they must be, arising from bodies saturated through every pore and portion by intoxicants, by alco-holic stimulants, then must the spiritual body, which finds its elements or material from these emanations of magnetic aura, also present a darkened, unlovely appearance. This is the law from which there is no appeal. The man who becomes intemperate, sends forth from his physical system a cloud or an atmosphere which is not only dense and dark in appearance, but is noxious, emitting a pungent, disagreeable odor. This atmosphere must surround the spirit just as fully as it envelopes the physical body, and consequently the external appearance of the spirit of such a man is anything but an agreeable one. Then, if the spiritual body presents such a character as this, what must be the condition of the mind? We all know that one who becomes habituated to the use of inone who becomes habituated to the use of intoxicants many times finds his brain passing out from under his control; he becomes depressed in spirit, and feels debased and debilitated in mental passing all the opportunity in the world. bilitated in mental power, and does not retain a strong grasp in understanding life and its duties, and consequently the spirit, or mental tone of the individual, is adversely affected; the spiritual part of his nature cannot continue to unfold in the graces of the higher life; he cannot enter in and mingle with those finer qualities and spiritual emanations which come from the lives of exalted, pure-minded intelligences; consequently, until he works out of the first condition, by strong, wise effort and self-purgation, he will not only find himself, upon entering the spirit world, residing in an atmosphere that is dark, dense and unwholesome, but he will also find himself unable to grasp understand the spiritual life, or to cope with the vast experiences and duties which other more refined and exalted spirits have no

other more retined and exalted spirits have no difficulty in dealing with.
Q.—[By C. C., Hamilton, O.] When a person is a slave to the morphine habit in earth-life—or any other morbid appetite—will that habit follow him into the spirit-world? If so, can he be oured there as well as here?

A—A person who becomes a clave to the week.

A.—A person who becomes a slave to the use of any narcotic or stimulant is always in an unhappy condition unless he can indulge that appetite; so an individual on earth becomes depressed in mind and does not retain his full grasp upon the mental sphere of life, and in many ways he loses his tone and position, or descends downward. Passing to the spirit-world, this individual continues in his unhappy state; merely changing his condition from the physical does not affect his tastes and acquired habits on the other side; having parted with his physical body, he feels the need more than ever of some stimulant such as he has been addressed to the state of the state dicted to, or that narcotic to the use of which he has become a slave. The spirit may be un-able to indulge his appetite; in the spirit-world there are nostimulants, no narcotics and drugs for the use of its inhabitants : those who desire and seem to require these things cannot find them in that atmosphere, and unless they come into close contact with some mortal organism that will indulge them in their habits and with whom they can closely assimilate, such spirits will for a time lead a life of wretchedness. In-deed, should these spirits find such sensitives on earth as those we mention, they may, for a time, find pleasure in indulging their appetites through those sources; but the reaction must ever result, and after each debauch or each in-dulgence the spirit fluds itself more depressed than ever, more closely enchained to the physical outward life, and less able to rise to the spiritual condition, and to work out from the environments of darkness which surround him. Should the spirit not be able to find a sensitive who will gratify his tastes and appetites, he will, as we have said, lead a wretched life for a time, because of his continual craving and longing, which will rack his system and torture his mind. He does not turn to the con-templation of higher things; spiritual research, scientific investigation, even the attendance of loving friends who live in the affectional sphere, do not attract him; they are foreign to his nature and to its tendencies; all that he understands and realizes is the terrible craving and stands and realizes is the terrible craving and sinking sensations that come to him. It must be through an effort of his will that he arouses from this condition, and is aided in a measure and directed or stimulated by the attendance of wise and good spirits, whom he may not see, by his side. When the spirit finds that he cannot, by any means, indulge his appetite with impunity, that he is constantly seeking to the thought that if he would become a bright, and it bright that if he would become a bright, and it be within the sound of my voice; at ship in their midst that may be developed and produce good results, not only for them, but for others, but only for them, but for these things, and the produce good results, not only for them, but for these things, and the produce good results, not only for them, but for them, but for them but for them but for the solution and fruitiul results.

John Cheever,

Pardon me, Mr. Chairman, if I step in for a moment. I am from Milwaukee, and have no the finds; that if the world we shall wait and work, hoping for the end does not seem right that the that the that the solution of these things, and we shall wait and work, hoping for the end does not seem right that the that the the produce good results, not only for them, but for them which is allowed to my produce good results and for the within the solution of any kind further list may be does not seem right that the the subtileast

John Pierpont, to Mrs. H. D. Mackenzie.

I desire, Mr. Chairman, to voice a message to a lady who is at present in Cincinnati, Ohio, as the thought of the spiritual band interested in the thought of the spiritual band interested in her work, and who understand the motives which inspire her mind and prompt her actions. This lady has in contemplation the formation of a practical home that will result beneficially for little homeless children. A spiritual band, headed by our noble friend, Henry Clay, is in-terested in this spiritual work and is exercising its influence to bring about certain results in more effective ways than it has been at-

tempted before.

The lady to whom I refer has already under her charge several little walfs who were without home and friends to care for them. Having come into the light of spiritual knowledge, ing come into the light of spiritual knowledge, and realizing the fact that there are unseen friends around her to endorse and bless this work, she desires to extend its limits. We feel that a word of encouragement to such a soul as this will not be out of place from the Banner of Light Circle Band, and I express the sentiments of that band, as recently expressed to me by Mr. Clay, in relation to this movement.

I will say to that lady : Be of good cheer ; the angels understand your object and will guide you; they are now forming their plans as rap you; they are now forming their plans as raplidly as possible, which you understand in a measure, and which they feel will be outwrought as you desire. They will bring you the material advice and assistance you have craved. We know that you are willing to give your all to this work; but what is mostly needed is the strong, good advice of brave minds, who are wise enough to guide you clearly and not direct you on to the shoals. This we hope will be brought to you from near places, and the outbrought to you from near places, and the out-

look is promising.

I wish to say that the good friends who are interested in humanitarian works should pariticularly be interested in the welfare and care
of the little children—the waifs of the streets, the outcasts from society—who, if left to them-selves and their own unlovely surroundings, will become a curse to mankind and of no ser-vice to themselves or to the world, but if gathered in and cared for in loving ways may be taught wholesome influences and assisted to form such correct habits as will make them industrial, honest and pure-minded members of society. Therefore 1 bespeak sympathy and something more practical from those who love humanity and desire to see it advanced to the highest possibility of unfoldment.

The time is not far distant when, in private ways, such advice and suggestions will be given to the lady I refer to—Mrs. H. D. Mackenzie—as will guide her steps and movements and give she can, after securing the home—which appears not only a possibility but a certainty—interest a number of good men and women who will be willing to invest twenty-five dollars each in the operation, it will be a grand and lasting satisfaction for them to know that by investing these few dollars they are really providing some child of God with a home. This is a work, we trust, that we shall see accomplished. When I say we, I mean a band of spirits who intend to work until such practical labors are estab-lished in all quarters of the globe. John Pier-

Charles A. Richards.

My name, Mr. Chairman, is Charles A. Richards, and though I can say that I am interested in good works—for I most certainly wish to see them flourish—yet I have no particular thing of this kind on hand, and I only come to speak to personal friends. My friends, principally, are in Newport, Ky., and they do not believe in the return of the dead, for they think that when a man dies that is all the hear closed. that when a man dies that is all; he has closed his account with earth-life and can know no more of its doings. They have a belief in the future, but it is not at all like the truth as I

find it. I come here to send my greetings to my friends, and to tell them I have found a satisfactory position on the spirit side. It is not at all what I looked for, not at all like that which

In coming back here I feel a little oppressed; there seems to be a stricture on the lungs, such as at times afflicted me when on earth. I know this does not belong to me now, but yet I have to take it on; still I would tell my friends I am

to take it on; still I would tell my riemds I am strong and healthy on the spirit side, capable of doing my work and not growing weary.

I would like to come into personal communication with those I have known. I shall not come to speak to them of material business affairs; I have now but little interest in those concerns; documents and finances do not attract me though I want to see my finance. tract me, though I want to see my friends on earth prosperous and getting along smoothly over the path of life. I want to come and talk with them socially and friendly, referring to with them socially and friendly, referring to the past as I can, and speaking of what I am now, and what I look forward to with them in the future. If they can give me an opportunity of coming I shall be most happy to respond; at all events, I desire them to know how well situated I am, and how thankful that the change has come. I did not want to go. I had no desire to leave the earth and its surroundings but now that I have passed through death ings, but now that I have passed through death I am glad of it, and I would not come back here and take up the old life on any account if I had my choice in the matter. Thank you, Mr. Chairman, for receiving me.

Marion Tyler.

My name, Mr. Chairman, is Marion Tyler. I have no relatives on earth nearer than an aunt, uncle and cousins. They reside in James-N. Y. I have been with them a good I was with them as much as possible when on earth, for they were very dear to me. Since I went to the other life I have tried to communicate with these friends. I wished to

Since I went to the other life I have tried to communicate with these friends. I wished to thank them for their kindness to me, and to assure them of my continued affection. I see things in a clearer light than I did when here, and can understand them more fully, and appreciate a great deal that perhaps I did not when on earth; yet my friends knew that I loved them, and was thankful for all things.

Now I wish to say to them that I am delighted to find that they are beginning to interest themselves in a study of the Spiritual Philosophy. They have seen but little of its phenomena, and so do not know what the possibilities may be for spirits to identify themselves to their earthly friends, but they have begun to read and study and ponder the philosophy of Spiritualism, and they think it holds out vital truths, and that it leads the human mind to a contemplation of spiritual things, lifting it above the purely material, to a higher standard of right, of justice and of truth. This not only pleases me, but other dear friends in the spiritword way concerning myself, my own thoughts and desires, I seem to express the thought and blessing, and asking each one to continue in this search, for it will most certainly repay the effort, and by-and-bye when they have drank in the light that oomes in that way, we hope to find power to bring tokens of our presence that will dentify each one to our friends. We hope to bring messages and tokens from spirit-life that will be recognized and comprehended, and will identify each one to our friends. We hope to bring messages and tokens from spirit-life that will be recognized and comprehended, and we are working to this end. There is mediumship in their midst that may be developed and produce good results, not only for them, but for others, who now know nothing of these things, and we shall wait and work, hoping for the end to bring to us satisfaction and fruitful results.

such knowledge penetrates his darkened understanding, he will begin to rise above the condition which chains him downward, and begin to less the craving or sinking sensation, because his soul life will be quickened by higher impulses and grander tendencies, and his gravitation will be upward instead of downward, as it has been in the past.

The state of the two spheres of life. I want to take advantage of such a line and I am here o take advantage of such a line, and I am here for that purpose.

I send out my words to friends, and I am sure they will be seen by some who knew me, and I hope they will be responded to. I ask them in hope they will be responded to. I ask them in all sincerity to give me a welcome, as they would were I returning to them from a distant port. They would not turn a cold shoulder upon me nor slam the door in my face and say, "We do not know you; you are none of us;" they would meet me with cutstretched hands, and faces all aglow with smiles, and be ready to hear what I had to say, and no doubt be filled with all sorts of questions concerning the things I have seen. That is exactly the state of mind I want to find them in when I come from the spirit-world. them in when I come from the spirit-world.

Unfortunately I cannot take up your time or space for this, Mr. Chairman, because there are other spirits crowding upon me for a chance to speak. I know there are places in Milwaukee where spirits can come and communicate, and I want my friends to go to those places and give me a chance of speaking with them. I will be on time. I was one who tried to be on time whenever anything of importance concerning me was going on, and I shall not be any the less so now; therefore if my friends are disposed for this thing, I shall be with them heart and

Those who have passed on to the other side of life, in whom they are interested, join me in sending regards. They are all filling their own stations, doing their own work, not altogether in the same line, each one looking after that which appeals most directly to his mind, his energies and his capabilities. One of my friends is interested in work that is altogether repugnant to me, yet he is making something lasting and useful out of it, while I should make a complete failure if I attempted to follow it; so I am nursuing a line of employment which he is Those who have passed on to the other side of plete failure if I attempted to follow it; so I am pursuing a line of employment which he is not adapted to at all, and he has no desire to enter upon it. Each one is doing that which is best for him to do, and as I look over the results I find that after all in the aggregate a great deal is accomplished by earnest spirits.

I hope to gain the attention of my friends, and if they will open the way I will be ready to come at any and all times when I find it possible. I am John Cheever.

Mary Farlin.

They told me, mister, that I could come in here and speak. I am a stranger, and a poor woman, who has been a good while trying to get back. I left friends who were very dear to me, and those who were in a way dependent on me, who needed my care, and I have felt anxious about them always since I went away. Not that I have been altogether unhappy, for I have a pleasant little home, and kind friends are there, and there are many things that are bright to make me cheerful: but still, when I bright to make me cheerful; but still, when I look around and see my friends on this side groping along, sometimes having a hard time to get what they need, it makes me feel bad,

and I want to come to them.

Now if I could come bringing those things which they ought to have it would do me a great deal of good; but while I cannot do that in one way I know I can in another, so I come here to cheer them up and tell them they are surrounded by good friends who try to help them, and that sometimes these friends do succeed in amouthing over the rough places and

them, and that sometimes these friends do succeed in smoothing over the rough places and making them more easy to travel. Sometimes they succeed in brightening up a little the dark moments and making them less cloudy, so they are doing good in that way, and all the while they are trying to accomplish other things for the benefit of those they love on earth.

I want my dear ones to know I come to them, that I am glad when they are pleased and sorry when they have their heavy trials to bear; but I think the time will not be long before they will find the way more easy; the rough places will be smoothed down, and they will travel along with more comfort than they get sometimes now. times now.

I never came this way before, and, of course, I would be glad to speak to any one I know, especially my dear ones, if I could find them in a quiet way. I do n't know whether I ever can or not, but I will be glad if I can. I come here speaking in this way because I feel that I must express myself or my heart will burst. I come from Fall River, if you please, sir. My name is Mary Farlin. I never came this way before, and, of course,

George Allen.

The rich and the poor, the humble and the proud, the grave and the gay, I find, meet together on this common platform, and I have been studying the faces of these spirits, who, I suppose, are unseen by you. They express a variety of emotions; many are anxious, some are sad, others are lighted up by an exultant brightness that comes to those who do good for the sake of doing good, and others are brightness that comes to those who do good for the sake of doing good, and others are brightness that comes to those who do good for the sake of doing good, and others are brightness of some are hanghty and will not lightness that the same are hanghty and will not lightness that the same are hanghty and will not lightness. ed, some are haughty, and will not listen to the advice of those who know better how to proceed than they do; others again are very humble, and willing to take counsel, and be-come as little children in the study of truth, So, Mr. Chairman, though a stranger to you, have been passing through a school in this place. I have come here several times, hoping to speak to my earthly friends, but did not succeed in my wish, so I contented myself by looking on, and watching those around me, and as I say, I have been taught lessons, and learned something of human nature on the spirit side, and feel myself repaid, even for my fruitless efforts, in seeking communication with earth.
I have friends in the body, and they are very
dear to me, some of them bound to me by the
closest of tender ties; then I have friends whom I met in business, whom I esteem, and would like to reach if possible, by some word or com-munication. I come here bringing affectionmunication. I come here bringing affectionate remembrances and pleasant greetings. I pass these along, because I do not want my friends to think I am dead; it pains me to have them look upon me as being shut in by the coffin lid. I have been to near friends of mine, and when they turn in thought to me and my memory, they seem to be bounded by the sight or remembrance of these last rives way the

they are passing through a like experience, and of course living upon the same plane.

My name, sir, is George Allen. I have a son Henry and a daughter Helen. I have other near and dear relatives, and I wish to have them all realize my presence here and what I have attempted to do in thus feebly speaking to them. My home was in Boston. My friends are many here; it seems as though they must almost be within the sound of my voice; at least they are within reach of my spirit, and it does not seem right that they should not know of my presence. I trust, in the near future, they will receive the information and be blessed accordingly.

time I would, and I have tried to wait with patience, knowing that all things are wisely planned, believing that what is best will be done. I come now, bringing my love to my friends. I am closely attracted to one named Addie, who was very dear to me years ago, and whom I have tried to help since I went to the spiritworld. She is slightly mediumistic, and she knows a little of spirits coming back. She has wondered why I could not impress her mind with a knowledge of my presence. I could not, but I think I may sometime. My friend has, at times, mentally requested some one of her friends to come here and speak a few words, if they could do no more. Others have attempted, but without success. Now I come just to send my love and to say that we are happy: we do not forget you; we will try to help all our friends as far as we can, but we cannot make their way altogether bright, and I think it is wise, because if we pass through shadows here we can enjoy the blessed sunshine beyond. I find it so, and I know others do the same. My friends are in Vineland, N. J.

Report of Public Séance held March 23th, 1887. Questions and Answers.

QUES.—[By G. B.] What is the specific employment of spirits? Ans.—You may as well ask what the specific employment of mortals is, for employment in the spiritual world is as varied as human temperament, constitution, inclination and habit. You have on earth people of various tempera-You have on earth people of various temperaments, those who have different organizations, energies which are employed and unfolded in divers channels and in a variety of ways. So is it in the spiritual world: the energies of one spirit are employed in a certain direction; it may devote itself to studious habits, become a wise thinker, a great student, and perhaps eventually be learned enough to expound the law to other spirits. Another spirit, traveling in an opposite direction, finds no food for reflection, no development for his native energies in the line of study and pursuit which employed the first; and yet this other one will find in the spiritual world an occupation fully adapted to his own nature, and his energies will expand, his faculties will grow, and externally he will discover ways and means through which these natural attributes of his being may be expressed in practical and useful ways may be expressed in practical and useful ways for himself and his fellows. There is no specific employment among spirits. The "eternal psalm-singing" which theologians teach their converts never has been and never will be the

psalm-singing" which theologians teach their converts never has been and never will be the occupation of the spiritual world.

Q.—What is spiritual food?

A.—Spiritual food is that nutriment which nourishes and sustains the spirit. Different spirits outside of the material body may be sustained and nourished in different ways: one living in close proximity with the earth, whose tendencies, habits and inclinations are rather of a physical nature, will feel a craving that calls for something of the animal life, a desire for strong food, similar to that of which it was wont to partake when on earth, and unless it is supplied such a spirit will feel a continual sensation of weakness extremely unpleasant. Such a spirit will satisfy its cravings by coming in contact with a susceptible mortal, and through that organism, either by possessing it—as a spirit controls a medium—or by attaching itself to it magnetically, feed from the food which is taken into the system of that mortal. Other spirits, more highly unfolded in their spiritual nature, do not feel this craving, this terrible want of strong physical food; they have no sensations of that kind, and yet they do recognize the necessity of taking within their systems some kind of nutriment which will sustain and supply the forces of their spiritual bodies. Such spirits partake of the fruits that grow in spiritlife—for we assure you there are luscious fruits that grow in the spiritual will sustain and supply thee lorces of their spiritual bodies. Such spirits partake of the fruits that grow in spirit-life—for we assure you there are lusolous fruits that grow in the spiritual world—which are abundant, and adapted to the needs of those spirits of whom we speak. And yet there is another class of spirits so highly refined, so far above the material condition, that they never partake of any substantial food whatever. These spirits must be supplied with nutriment, the spiritual forces of their being must be sustained, but they have only to absorb the sunlight and the atmosphere in which they dwell in order to find that nutriment which they most require.

We must remember that science declares that the atmosphere even of the physical universe holds within itself in solution all the powers necessary to the life and growth of man. Now, were you sufficiently wise, had you gained the knowledge how you would be able to extract from the atmosphere those elements which your physical bodies require for growth and

your physical bodies require for growth and sustenance, without partaking also of that sup-ply of waste, of refuse matter, which has to be thrown off again by your bodily systems. In the spiritual atmosphere is contained all the elements necessary to the growth and development of the spiritual nature of man, and those wise intelligences who have so far advanced as to understand the law can absorb into their systems those elements which supply strength, vital power, in short, nutriment to their entire

systems. Q.—What is spiritual raiment, and how is it obtained? A.—Spiritual raiment is clothing for the spiritual body. This spiritual raiment may appear coarse of texture and dark in hue, or very fine and delicate in appearance and bright and shining, according to the degree of advance-ment of the spirit. This spiritual raiment may appear very mean and worn, or it may ever seem fresh and beautiful, as though unsoiled by contact with any object whatever. This is also dependent upon the spiritual nature of the being who wears it. The raiment which goes to clothe the spirit may be woven from the elements of the atmosphere by the spirit itself, if it has so far arisen in thought and knowledge as to understand the law; or it may be obtained of such material as they have at hand by the spiritual attendants or friends of the spirit who as yet knows not how to obtain it. A person who is unlovely in disposition, self-ish, full of personal grievance or desire, who does not care especially for the privileges and the blessings of others, but considers self first, gives from his entire being an aurathat is dark and unpleasant. From this aura, however, must be chosen those elements which shall weave the spirit-garments of the spirit when it passes from the body. Being of the earth, earthy, dark and dense, there will be provided elements for a very coarse and unlovely garment; but such as they are, they are the best materials which the spirits at work can find for their use, consequently the soul on passing from the body must adopt this garb, however it may desire not to do so. A person who is bright and beautiful by nature, however plain his mortal features, however coarse and orude his outward appearance, however humble his earthly garb, sends out a bright and beautiful aura. If he desires to bless others rather than self, is seeking the advantage, the good of his neighbor, rather than always looking for something for his own use, his spiritual emana-tions will be of a fine, delicate quality, provid-ing a spiritualized material to the friends around him who come from the immortal shore. They gather up the elements from this aura, and understanding how to weave them into a beautiful fabric, have no difficulty in fashioning a garment for the spirit when it shall pass to the other life that will be at once shall pass to the other life that will be at once bright and beautiful, shining resplendently like the sun. We wish it understood that, after a time, when spirits have grown in thought, have gained knowledge, have derived wisdom from their surroundings and their experience, they will be able to fashion their own garments into any form thay please for the artis and into any form they please—for the entire universe of spirit is replete with material for such work as this. No spirit, no human intelligence, is deprived of any element whatever that is necessary for its comfort or happiness.

coming out into life, and taking their places, so I have stood by them, and have sometimes thought they knew or suspected that their mother was by, bringing an influence from the spiritual world to help them along over the

spiritual world to help them along over the road of life.

I left a dear husband too, and I was often by his side. Although in time he chose another to fill my place in a certain way, I could still be with him. glad that he had found one to give him sympathy, and to whom he would give sympathy in return. I watched over the young family, and felt that all was beautiful to me, and just as our loving Father had designed.

It does not seem very long to me since my husband came to the spirit-world. He knew that we could return from the higher life and communicate with those whom we left on earth,

communicate with those whom we left on earth, so it was not all strange to him; yet he was delighted when he found he was in the spiritudelighted when he found he was in the spiritual world, and found so many old friends and dear, familiar faces througing around him. He has tried to speak here to his children and to his friends, to give them his love and good words. He desires his friends to know that he stands fast by the truth, that he does not falter, and he would, if possible, from this place, raise his voice in behalf of this spiritual truth which is so dear to us all; yet he finds he cannot make use of this instrument, and so, after a great many years, I come to speak not only for him but for many loved ones and for myself.

I have made my influence felt in times past; at least it seems so to me from the spiritual side, and I shall try to make it felt again and many times in the future. Not that I expect to accomplish much, but every spirit who comes many times in the future. Not that I expect to accomplish much, but every spirit who comes from the other life earnestly anxious to make an influence felt, will. I am certain, help along the great day when all fear of death shall be removed from the mortal mind.

I send my love to all, and assure them I have a pleasant home in the spirit-world. I do not lack for food or raiment or anything that is for my comfort and pleasure. I am provided for, as are all these around me in my sweet home.

as are all those around me in my sweet home. We perform our labors as best we can, day after day, and sweet compensation is brought to us in a beautiful life with pleasant friends

and loving companionship.

I am from Cleveland, Ohio; at least I like to call that my home; it is where some of my loved ones are. I am familiar somewhat with the place, and for years as a spirit I have, from time to time, lingered in that vicinity because of dear ones of mine who are in the mortal form. Leng Lois Fanton. tal form. I am Lois Fenton.

Joseph Coleman.

I don't know, Mr. Chairman, whether my friends on earth will be glad to hear from me-or not, but I shall take the risk of speaking or not, but I shall take the risk of speaking here and sending them my greeting. Those whom I especially care to communicate with live in Portland, Maine, though I have a few friends and acquaintances elsewhere whom I would be glad to reach if I could; but my friends at Portland draw me; they send out what I might call a line, which pulls me to them. It comes sometimes from their thoughts, because they are thinking of me and of my past life, and sometimes it comes. I suppose, here life, and sometimes it comes. I suppose, be-cause of certain interests of theirs in which I was concerned, and which I feel concerned in now. I am anxious to reach those friends in private.

l am grateful for this opportunity, and take advantage of it in sending my love to those who would care to hear from me, telling them that I am quite well satisfied with my present position. Yet it is not at all what I expected, not at all in accordance with my belief concerning the future when on earth. I was rather strict the ruture when on earth. I was rather strict in my opinions, and perhaps not tolerant enough of those of others. I regret that now. I might have learned many things which would have helped me along had I been more willing to look for truth outside of my own limitations, but I did not, and so when I went from the body it was with a perverted idea of the future life.

When I gazed around me, and saw the spirit-world as it really is, I was not satisfied; it did not seem to be what I needed; but after a while I came to the conclusion it was the very heat I could get, and so I went to work to try and understand it. After a while I began to grow more contented, because it was all so natural. I found it was just what I ought to have expected, and so settled down to extract the best I could from it. Since then I have been growing more satisfied, and I am really quite pleased with what I find, as well as with the associations I have formed. If my friends in Maine will give me an opportunity of coming to them. I came to the conclusion it was the very best I

will give me an opportunity of coming to them,
I shall feel highly gratified.
I want to speak of legal papers that are in the
possession of some connections of mine, that
seem to be important. Of course, they will not
affect me. I do not care personally how they are settled, but so far as my friends go, I want them settled to their advantage. That is why I speak of this. I want an opportunity of doing so privately, so I may express myself more freely in regard to them. I am Joseph Coleman

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 25 .- Mattle Gray; Albert Webster; Lizzle Clough; Marca 23.—Institle Gray; Albert Webster; Li221e Ulonga; John Bentley.

March 29.—Lotela. for Albert Walker, Joel Caldwell, Carrie Butler, Harriet Burgess, Mattle Arnold, Luke Pat-terson, Louisa Pollock, William Anderson, George A. Black, Annie Blake, Joseph Smith, Mary Ann Groves, Maria Osgood, Frank Mason, Blue Cloud.

THE MESSAGES GIVEN

As per dates will appear in due course.

May 20.—George Dillon: Mary E. Kimball; Charlie Carver; William K. Lewis; Eliza Blanchard; Frank Morton.

May 21.—Hoss T. Amedey: John Ring; Margaret Peck;
Charles F. Hoyt; Elizabeth Rowe; Thomas Kejes,

Pamphlets Received.

HISTORY AND WORK OF THE WARNER OBSERVATORY, Rochester, N.Y. Vol. I. 8vo, pp. 70. Bochester, N.Y.: Lewis Swift, Ph. D., Director.

CAPTAIN GLAZIER AND HIS LAKE. An Inquiry into the History and Progress of Exploration at the Head Wa-ters of the Mississippi since the Discovery of Lake Itasca. 8vo, pp. 58. New York: Ivison, Biakeman & Co.

THE NEW GOD. By Samuel P. Putnam, author of "The Golden Throne," "Adami and He-va," etc. 16mo, pp. 34. New York: The Truth Seeker Co.

THE WATSEEA WONDER. A Narrative of Startling Phenomena Occurring in the Case of Mary Lurancy Vennum, by E. W. Stevens; Mary Reynolds, a Case of Double Consciousness, by Rev. Wm. S. Plummer, D. D. 16me, pp. 54. Chicago: Religio-Philosophical Publishing House, SAN JOAQUIN COUNTY, CITY OF STOCKTON, Location, Olimate, Industries, Trade, Commercial Importance, etc. 12mo, pp. 114. Stockton, Cal.: Orr & Ruggles, for the

NATURAL RIGHTS, NATURAL LIBERTY AND NATURAL LAW. An Inquiry into the Causes of Social Maladjust-ments-The Rational, Just and Adequate Remedy. By Frank Q. Stuart. 8vo, pp. 37. Denver, Col.

WHO CARRY THE SIGNS? Emma Hopkins. "And these signs shall follow them that believe." 16mo, pp. 27. Chicago: Banitary Pub. Co.

WOMEN JURORS. By Lelia J. Robinson, LL. B., Member of Suffolk (Mass.) Bar. "Equity knows no difference of sex.—Herbert Spencer. 840, pp. 16. Chicago: Cook Co. Equal Suffrage Association.

Verification of a Spirit-Message.

CHARLES K. GRAHAM. The communication from CHARLES K. GRAHAM, in the BANNER OF LIGHT May 7th, was somewhat startling to many, who, having known him intimately for years, had no idea that he had a middle name, as he never used it in his business or in answering correspondence. His name was Charles Kinnaird Graham. His friends are very glad to hear from him, and to know that he takes so much interest in his old camping-ground, and they hope to hear from him again. He was my husband. MARY GRAHAM. Cincinnatt, O., May 20th, 1887.

Lois Fenton.

I will not undertake to tell you, Mr. Chairman, how many years have passed since I left my mortal form, for they are many, and yet they do not seem long to me, as a spirit. I have traveled through so many places, and come in contact with so many people of different classes, and been so busy watching their mode of life, and sometimes participating in it, that the years have flown rapidly by a Ket i left a did not pass all my time in that way. I left a family of dear children, and I dame back year after year, to watch their growth, and see them

"Hurry, Papa, I'm Going!"

There was a funeral recently at the Church of the Immaculate Conception, at which solemn high mass was celebrated by Rev. Fr. Teeling. Before the altar stood a snow-white casket, with a glass top, almost completely buried by flowers arranged with exquisite taste. The casket contained the remains of Miss Agnes Buckley, a beautiful girl of thirteen, daughter of ex-policeman Francis Buckley. Prior to her departure she made all the arrangements for her own funeral, selecting the style of casket, kind and arrangement of flowers and the form of service. The girl was in consumption, and, realizing that the end was near, made all these arrangements that loving relatives might be spared the pain of so doing after her death. At eight minutes before nine c'clock P. M. she heard the summons to come up' higher, and then, hearing the click of the gate outside, and her father's footsteps on the walk, she summoned all her remaining strength, and, as with a mighty effort, raised herself in bed and cried: "Hurry, papa i hurry, papa! I'm going:" The cry was heard by the agonized father, and he ran into the house and reached the bedside just in time to fold her in his arms, as with a smile illumining her face and a whispered "Goodran into the house and reached the bedside just in time to fold her in his arms, as with a smile illumining her face and a whispered "Goodbye" the pure soul left its tired mortal frame. It was an incident, one of those rare incidents which somehow soften human nature, make men and women better, and lead all to hope that the hereafter is not a myth, that there is indeed another life where we shall all meet and "know as we are known," when in the "dawning of the morning" we, too, shall be "outward bound."—Newburyport Herald. bound."-Newburyport Herald.

THE CARRIER DOVE FOR MAY .- An attractive feature is a new story by Miss M. T. Sheihamer, " Breaking the Links," complete in five chapters. Portraits and brief sketches are given of the officers of the California Spiritualists' Camp-Meeting Association, also a portrait and aketch of Mrs. H. R. Wilson. Of the re-maining articles one entitled "Ignorance, Fraud, or Both," having bearing upon materialization, is designed to show that ignorance of the law involved and of the forces brought into action for the production of that phenomenon may often lead honest men and women to believe there is trickery where it does not exist. Several experiences in illustration clearly sustain the position of the writer. San Francisco, 32 Ellis

VACCINATION AS A RITE.—The master of a Bethnal Green Board School, in the course of a Bible lesson, was comparing the Jewish and Christian religions. Wishing to lead up to the fact that the custom of circumcision was replaced by the Christian rite of baptism (infant), he asked, "What ceremony do Christians now observe insteau of circumcision?" "Please, sir." replied a reflective youngster, "Vaccination i"—F. J. GOULD.—Vaccination Inquirer.

A glass of sait water, warm or cold, taken on rising in the morning, will cure constitution—somebody says.

California Spiritualists' Camp-Meeting Associathind annual gathering at Oakland, Cal., Flom

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 Spiritualiam into closer communion and sympathy; to make individual effort mere 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 meetinss; to buy, reat 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-Aleeting 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 JUNE 5TH TO JULY 4TH, 1887.

opes added.

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

obtaining water and light, and everything that is necessary for the comfort and accommodation of a large camp-meeting.

Grounds—How Reached.—Parties coming by way of San Francisco on the U. P. R. R. local line will leave train at Olinton station, two stations east of Broadway; and by the narrow-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 depot the Broaklyn line of horse cars, which pass the grounds.

Speckers.—A large number of speakers—trance, inspirational and normal-from all parts of the State and coast, will occupy the restrum. 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 Rediums.—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. H. Colby, Mrs. M. J. Hendee, Mrs. L. G. Eccleston (of Bakersfield) and others.

J. Hendee, airs. L. G. Ecciesion (of Bakersneid) and oiners.

Mediums.—Mediums from all parts of the country are invited to be present and exercise their powers professionally, whatever their phase may be, and we will make them comfortable at as little expense as possible. Mediums coming to us properly accredited, whit be publicly presented and receive the fostering 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 powerful and perfect concentration of spiritual forces ever known on the coast.

Mesic.—This important part is in the hands of Mr. Joseph W. Maguire, who takes this method of inviting the cooperation of all lovers of music threaghout the country to make this a prominent feature of the exercises, and come prepared to take an active part.

Tests and Campage.—The public services will be held in our grand pavilion tent, recently enlarged and colored rendering it cool and its light mellow. A large number of commodious, well-furnished camping-tents, supplied with good board floors, will be put up before the meeting opens, ready for occupancy as soon as campers arrive. Parties wishing to furnish their own tents will be allowed to do so by paying from four dollars up, ground rent for the season. Having increased the camping grounds to five times the area of that of last year, the management guarantee to make everything connected therewith both comfortable and attractive.

Board and Leaguing.—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 of in the city. Cumper will have the same market, grocery and bakery advantages as those enjoyed by the resident community.

Rail and the regular larges we have become tickets and a reduction in the regular larges we he obtained on as many

cory and bakery advantages as those enjoyed by the resident community.

Ratiroad and Steamboat Fares.—Excursion tickets and a reduction in the regular fares 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, 200 Sansome street, San Francisco.

H. O. Wilson, President, 1 Fifther, orr. Market, San Francisco.

G. H. Hawes, Corresponding Secretary, 200 Sansome st., San Francisco.

Convention in New Hampshire,

Convention in New Hampshire.

The Seventh Annual Convention of the New Hampshire State Spiritualist Association will be held in Franklin on Friday, Saturday and Sunday, June 3d, 4th and 5th, 1837.

Speakers engaged: Dr. H. B. Storer (of Boston), Jene B. Hagan (of Kast Holliston, Mass.); Edgar W. Emerson (of Manchester); Mrs. Addie M. Stevens (formerly of Claremont), and Mrs. S. B. Graddock (of Concord). Others are expected to be in attendance.

Ample accommodations will be secured for all who may attend. Arrangements have been made with the railroad companies for a reduction of fares. A cordial invitation is extended and a good time anticipated.

For order, N. A. Lull, Secretary.

Clackamas Co., Oregen.

A Grove Meeting of Spiritualists will be held at New Era, Clackamas Co., Oregon, beginning Thursday, June 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 committee having the people while in attendance—including the securing of speakers and a reduction of fare on the railroads for those who ettend,

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 "stand ajar."

Thomas Buckman, Secretary, Committee of the second of the committee of the

. Nomeka Camp-Meeting, Michigan. The property known as Nemoka, and the summer resort of the Hardys, at Pine Lake, near Lanning, has been purchased by Mr., James H., Haslett, of Pert Ruron.

A Spiritualist Camp-Meeting will be held there this aumner, commencing Aug. 2d and closing Sept. Sth., With poth of these grounds under one management, there need be his fear about accommendations. Two horeis, hall, a steambest, and small beats, are already provided.

Breakers and mediums desiring to attend are requested to communicate with JOHN M. POTTER—address at Pine Lake or Lansing, Mich.

The Annual Meeting Of the Spiritualists and friends of progress of Summit and adjoining Counties will be held in Dr. A. Underhill'shouse, two and a half miles north of Akron, O., the last Sunday in June-the 26th. The friends who are delirous of locating camp-meeting grounds at Brady's Lake, or some other location, are invited to attend and consult on the matter, Speakers at usual will be present. O. P. Enlogg is expected.

How Ed., 1857.

Anniversary Months at Storgle, Mich.

Adbertisements.

Dr. F. L. H. Willis

May be Addressed until further notice. 123 Amity Street, Brooklyn, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and scarching psychemetric power. Dr. Willis claims especial skill in treating sil diseases of the blood and nervous system. Cancers, Scrotula in all its forras, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refor to numerous parties who have been aured by his system of practice when all others had falled. All letters must contain a roturn postage stamp. Send for Groutars, with Edferences and Terms.

App.

DR. J. R. NEWTON

OTILL heals the slok! MRS, NEWTON, controlled by DR, NEWTON, cares Disease by Magnetized Letters, Sond for circular and testimonials. Address: MRS, J. R. NEWTON, P. O. Station G, New York City.

Ap2 18w*

SOUL READING.

Or Psychometrical Delineation of Character. Or Paychometrical Delineation of Character.

M. R.S. A. B., BEVEHANCE would respectfully announce
A. to the public that those who wish, and will vist her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.
Full delineation, \$1,09, and four 2-cent stamps.

Address, M.B.S. A. B. BEVERANCE,
Centre street, between Church and Prairie streets,
App. 6m* White Water, Walworth Co., Wiz.



FOR MEN AND BOYS.

These goods are perfect fitting and unexcelled for beauty of finish and elegance of style. Unrivalled for cheapness, as the reversible principle makes one collar equal to two. Both standing and turn-down collars in all desirable sizes and styles.

Sample collar and pair of cuffs sent on receipt of six cents. (Name size.) litustrated catalogue free.

Ten Uollars, or five pair of Cuffs, sold at stores fer 25 cents.

REVERSIBLE COLLAR CO.,

27 Hilby Street, Boston, Mass. THE 1887 IMPROVED

MONITOR STOVE

BAKES, BROILS, ROASTS.

Doing the work of the very best range perfectly, Without Smoke or Smell,

And is the only Absolutely Safe Oil Stove Made. SOLD EVERYWHERE.

MONITOR OIL STOVE CO.,

86 Cornhill, Boston. CRATEFUL-COMFORTING.

EPPS'S GOCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocca, Mr. Epps has provided our breakfast tables with a delicately flavored beverage, which may save us many heavy doctors bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Esrvice Gasetts.

Made simply with boiling water or milk. Sold only in haif pound this by Grocers, labelled thus:

JAMES EPPS&CO., Homosopathic Chemists, London, England. 18teow

RHEUMATISM Neuralgia, Lame Back, MUST CO

When MENTHOL PLASTER 19 used, When MECN TELLULA THAT I wood, the only Plaster that will kill Pain.
Every Plaster in an air-tight tin box. Sold by all druggists, or sent by mall for 25 cents.

MATKONAL PLASTER CO... SAT East Eighth St.,
East Headon. Head.

Take only those in tin boxes.

Ap2 13w

Science of Solar Biology.

TNOLOSE 50 cents, with Date of Birth, for Delineation Li of Character, Mental, Physical and Business Qualifications, Conjugal Adaptability, etc., etc. Address EEO-TERRO PUB. CO., 478 Shawmut Avenue, Beston. My14 ASTONISHING OFFER.

SEND three2-centstamps, look of hair, age, sex, onelead-ling symptom, and your disease will be diagnosed free by spirit power. DB. A. B. DOBON, Maquoketa, Iowa. Api6

Sealed Letters Answered. MRS. DR. ELEANOR MARTIN, 73 West Lane Avenue, Columbus, Ohio. \$1 and 8 cents. 5w* My28

Crawford House, \$1.50 PER DAY. Corner Sixth and Walnut streets, agor. OAKES, Managor.

A FURNISHED COTTAGE of 7 rooms, on South Boule-vard, near Sheil Point. Apply to C. F. HOWARD, FOXDOTO', Mass. My28

MRS. L. PET ANDERSON, Trance Medium, 49 South Ann, near Medison street, Chicago, Ill.

The Writing Planchette.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either about or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic circle should be without one. All mestigators whe desire practice in writing, mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives of triends.

Directions—Place Planchette on a piece of paper printing or writing will answer), then piace the hand lightly on the board i in a few minutes it begins to move, and is ready to answer mental or speken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or came the instrument to move, independent of any muscular affect of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one he not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pendi

and directions, by which any one can cally understand how to use it.

FLANGHETTH, with Pentagraph Wheels, 60 cents, securety selection a box, and cent by mail postage free.

FOVIE TO RESIDENTS OF OARADA AND THE
PROVINCES,—Under existing postal arrangements between tha United States and Canada, FLANGHETTES
cannot be sent through the mails, but must be forwarded by
express only, at the purchaser's expense.

For sale by GOLE & BIOH.

"Glad Tidings of Immortality."

Finely executed lithographs bearing the above title have been reviewed by us. The size is Tai, 172%. The principal figure is a female, evidently designed to represent a materialised spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right in a sgroll-inscribed with the words "he sages of Love." Over-less head were three stars. The drapery on each side appears to be the curtains of a cabinet, between which are stands in an exceedingly graceful position, suggestive of the lines. "A thing of beauty is a joy forever," From above a ray of light indicable over the entire form. Viguetto like-posses of light, Britishas, Mrs. Holmond, Mrs. Lillie and Mrs. Britishas, Mrs. Holmond, Mrs. Lillie and Mrs. Britishas, and Assert. Howell and Colville, are given, and excellent once they are. The article is 4f. Shobe, who, we are informed, has accounted than Colville are given, and excellent once they are requested than yeartlest a strength instructive of the flat result and colville are given. The article is 4f. Shobe, who, we are informed, but a required finary beautiful drawings limitarity or the flat result. A BRICHLE THE BRITESH FROM SHOT OF THE BRITESH FROM SHOT

DIACNOSIS FREE

Mediums in Boston.

JAMES R. COCKE, Developing and Business Medium.

Medical Clairvoyant, 603 Tremont Street, Boston. Sittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

Private Developing Sittings. SIX PRIVATE SITTINGS FOR 4,00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry. Tests and Inspirational Music. Thursday evening, at 7:30, for Development. Special Terms for Development To family parties, or three or four friends desiring to sit

MEDICAL AND BUSINESS ADVICE. 6 Beacon Street,

BOSTON, MASS.

SPIRITUAL GIFTS DEVELOPED, Especially Healing and Public Speaking. DR. SAMUEL BARKER, Magnetic Mealer.

BERRY SISTERS.

SEANCES at their home, No. 55 Rutland street, Sunday and Tuesday evenings, at 80 clock; also Thursday and Saturday afternoons, at 2:30 clock. G. T. ALERIGO, Manager. Ap2

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER, Sittings by Letter.
Send own handwriting, age and sex, accompanied by
\$2.00. Private Sittings daily on Health, Business, Mediumsitic Powers, etc., at 23 Hoylston street, Hoston. Circles
Thursdays, at 3 P. M., and Sunday evenings, 7:30.

Jed

Mrs. Abbie M. H. Tyler, Mental and Magnetic Healer,
OT DOVERST., BOSTON. Spiritual and Material Remchoila, Obesity, Liver and Kidney Complaints; also
strongthens and restores Falling Sight. Treats at a distance.
Auf

MRS. DR. WALKER, MEDICAL and Business Medium, examines the sick from a lock of hair, and points out the best remedy. Ladies a specialty. Lawsuite, Wills, Patent Rights, Loss Property, Partmerships and Business Ansirs. Terms, \$1.00. Hotel Stewart, Warwick street, Boston. 4wt My14

MRS. W. A. RICH, THANCE, Business and Writing Medium, 514 Tremont Astroct, Boston, Mass. Office hours from 10 A.M. to 6 F.M., except Saturday. Test Séance Sunday evenings at 50 clock.

MISS HELEN A. SLOAN, MAGNETIC Physician. Vapor and Medicated Baths. Celebrated "Acid Cure." Office hours from 9 A.M. to 8 F.M. 171 Tremont street, corner Mason st., Boston.

MISS A. PEABODY, USINESS, Test, Clairvoyant Medium. Bittings daily, Circles Monday and Thursday evenings, Tuesday after-nats. 1 Bennetst., corney Washington st., Boston. 4

A. HAYWARD, Magnetist, 448 Shawmut

A. Avc., eradicates disease totth his healting gift when
medicine falls. Hours 9 to 41 other times will visit the sick.

Yor 17 years he has had signal success in cures with his poseerful Spirit-Magnetised Paper; 2 packages by mail, \$1,00,

Ap2

MRS. H. D. CHAPMAN, M EDIUM. Magnetic and Massage Treatments. Office 147 Tremont street, Room 8, Boston. 9 A.M. to 8 P.M. My 23

MRS. ALDEN. TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. My23

MRS. M. L. HARDY.

208 trio and Massage Treatments. Vapor and Medicated Baths. MRS. JENNIE CROSSE, Test, Clairvoyant,
Business and Medical Medium, returned to 37 Kendall
street. Six questions by mail, 60 cents and stamp. Whole
Life Reading, \$1,00 and two stamps. Disease a specialty.
My28

My28

MEDICAL and MAGNETIC TREATMENTS

If or the cure of Diseases. Call on or address 251 Shawmut Avenue, Boston, Mass. Room and Board for Invalids.

By DH, B. YORK. For terms and car-fare, see Cards free.

My28

MRS. FANNIE A. DODD. MAGNETIC PHYSICIAN and Test Medium, 48 Win-Jos MISS L. BARNICOAT, Medical, Test and Business Medium, Lectures followed by Tests and Psychometry. 178 Tremont street, Boom 10, Boston. Mh26

MRS. DR. JULIA CRAFTS SMITH gives of medical examinations free every Thursday from 8 to 8. Office, Hoston.

App. Section 1. Cabe, "8 Appleton street, Boston.

TOSEPH L. NEWMAN, Magnetic Healer, No. 5% Bosworth street (formerly Montgomery Place), Boom 4, Boston, Mass. Office hours, from 1 to 4 r. M. Jys

6 Worcester Square, Boston. Dr. H. G. Petersen. 18w* Ap2

MASS. MELLIE D. COFRAN.
Magnetic Healer and Spirit Medium, 26 Pembroke street.
My21

3w PROF. J. McLEOD, by Magnetic Treatment, confers Clairvoyance, &c. Heals, and frees the Obsessed. 120 Lenox street, Boston, Mass. 1w Je4

MRS. K. E. FISHER, 147 Tremont street, Racom 6, Boston. Magnetic and Massage Treatment. Patients visited. Medicated Vapor Baths. 2w° My28 MRS. J. C. EWELL, Inspirational, also Physician, 172 West Springfield st., Boston, Hours 9 to 4.

DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown, 18w D25

J. A. SHELHAMER. MAGNETIC HEALER. Office St Bosworth Street (Boom 5), Boston, Mass.

Office \$\frac{1}{2}\$ Hosworth Street (1900m 0), Hosten, Mass.,

WILL treat patients at his office or at their homes, as

W desired. Dr. S. prescribes for and treats all kinds of
diseases. Specialities: Rheumathms, Neuralgia, Lung, Liver and Kidney compaints, and all Nervous Disorders. Consuitation, prescription and advice, \$2.00. Moderate rates
for Medicines, when furnished. Magnetised Paper \$1.00
per package. Healing by rubbing and laying on of hands.
Parties wishing consultation by letter must be particular to
state age, sex; and leading symptoms. Liver, Anti-Dyspeptic, Liver and Ridney, or Strugthening and Soothing
Pills, 25 cents per bot; or rive boxes for \$1.00.

Office hours from 10 A. M. to \$2. M.—Axcept on Tuesdays
and Fridays, when he attends out-of-town patients. Letter
address care of Banner Of Lights.

THE SCIENTIFIC BASIS OF SPIRITUALIBM. By EPES BARGENT.
This is a large immed 373 paged, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea.

CONTENTS. Unap. I. The Basis: Unitroyrance: Direct Writing, etc. 2. Facts Against Theories, etc. 2. Reply to Objections of Wundt, etc. 4. Charroyrance a Spiritual Faculty, etc. 5. Is Spiritual Science Hostile to Religion, etc. 6. Phenomenal Proofs—Theophyl-Body, etc. 7. Proofsrom induced Somnambulism, etc. 1. Campletive Testimosy; Spirit Communications, etc. 2. Histories Mental States, etc., id. The Grand States, etc., id. The Smilling etc. 11. The Sentiment of Immortality, etc. 11. The Grand States, Cioth, Ismo, pp. 304. Price 31, 30, postage in cents.

To THE DESPAIR OF SCIENCE? or, Sci-

For sale by OULBY & BIGH.

TE IT THE DESPAIR OF SOIENCE? or, Solutions and the second of the second

DHILOSOPH (C. IDEAS, or, The Spiritual August Manager, Teachts to 1) Wilmanust, on the Spiritual Formula by Could C. ATOH.

Miscelluneous.

CATARRH CURED!

MARY A. HULL

HAS secured a supply of the well-known SYKES SURE CURE MEDICINES, and will supply them and give personal attention to the sulleted at her New Pariors in the Arilington, 1413 Washington street. Boston. She has also a full line of SPIRIT "MOTHER RACHEL HAWK. INS''! Invaluable Remedies for the numerous like of Life, that stir the LAZY LIVERS, Furify the BLOOD and strengthen the OVERTAXED KIDNEYS that now so generally and fearfully sullet almost every one. Sample Treatment will be given at her Rooms to all who apply. These Remedies can be found at the stores of the best Drugglats in Boston and obsowhere. The Drug Trade will be supplied with "Mother Hawkins" Remedies at the Company's Prices, Correspondence and personal calls solicited.

Parlors 1413 Washington street, Arlington House, D4 ... HULL.

STELLAR SCIENCE.

A WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Troment atrect.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GUULD, Box 1664, Boston, Mass.

July 19.

NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

DR. RHODES' FAMILY MEDICINES. Purely Vegetable (ALL SUGAR-COATED)

Medical Confections. A Universal Blessing. SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Renovator and Blood Purifier. Cleanes the entire system from all Billouaness and Blood Polsons from Maiaria, etc., And cures Readsche, Backache, Side and Momschache, Diarrhora. Dysentery, Pains in the Limbs, Lameness, Numbness, Constipation, Prica, Worma, Dyspepsia, Consumption, Nervouaness, Weakness, Bidney and Blasdder, and all other urinary aliments, etc. Also, Rhenumatism, Neuralgis, and in fact almost all the various aliments of humanity and in fact almost all the various aliments of humanity. Paicas: Trial box, 25 cents; 25 boxes second size, \$5,00; large boxes, \$1,00; diarge boxes, \$5,00.

For sale by Colby & RICH.

Dr. Hardcastle's

TOOTH-LIFE. A Delightful Tooth-Powder.

This Powder thoroughly cleaness the teeth, bardens the gums, purifies the breath, prevents decay, etc.

Of the four pages printed mitter accompanying each box of "Tooth-life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too." The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-life's and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentits and student dating from 1860, of infinitely more benefit than twenty-five cents worth of anything else one arth. The tooth-preservative measures taught alone are worth more to parents and guardinans than a thousand times the amount of the investment."

Put up in a neatbox. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH. Spiritual Workers

Photographed from Crayon Portraits BY ALBERT MORTON.

Additions to this List of Portraits are being Drawn. dr. Benjamin Rush.

PASCHAL BEVERLY BANDOLPH. CHARLES H. FOSTER. OHARLES H. FOSTER and SPIRIT ADAH ISAACS MENKEN, after Spirit Photograph by W. H. Mumler. PROF. ROBERT HARE. PROF. WILLIAM DENTON. DR. H. F. GARDNER.

Cabinet size. Price 50 cents each. For sale by COLBY & RICH.

THE GREAT SPIRITUAL REMEDIES MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Buy the Positives for any and all manner of diseases except Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chilis and fover. Mailed, postpaid, for \$1,00 a box, or six boxes for \$5,00. Send money at our risk and expense by Registered Letter or by Money Order.
For sale at the Banner of Light office.

GARLAND'S VEGETABLE COUGH DROPS

The greatest known remedy for all Throat and Lung Complaints. For Catarth, Asthma, etc., etc., it has no equal, it is warranted to cure Coughs, Colds, Whooping Cough, Gore Throat, Heareness, Indicensa, Bronchitis, and Indiammation of the Lungs. It is free from all oplates and milstrais, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD FURIFIER IS TRULY UNRIVALLED. A box, taken according to direction, is sourranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M., H., GARLAND, 406 Broadway, Chelses, Mass.

Frice, per box (one-fourth peund), 25 cents, postage free, For sale by COLBY & BIOH.

NEW MUSIC. BY C. P. LONGLEY.

"ONLY A THIN VEIL BETWEEN US." Song and horus. Words and Music by C. P. Longley. Price 2 oents.
"WHEN THE DEAR ONES GATHER AT HOME."
Song and Oborus. Words and Music by C. P. Longley. Song and Chorus. Works
Price 25 cents.
For sale by COLBY & BICH.

NEW SHEET MUSIC. When I Go.

QUARTET. Words and music by Mrs. Sarah A. Van Blarcem.

Price 25 cents.
For sale by COLBY & BIOH. For sale by COLBY & BIOH.

A DISEMBODIED SPIRIT'S THEORY OF A THE ORIGIN, NATURE, AND DESTINY OF MAN, as a Creation based on his Conception of the Geological, Phrenological, and Inspired Bissle Teachings, Having Reference Thereto.

As this work presents a new view as to the special origin and nature of Jesus, and the effect of his advent, life and death on humanity; it is hoped that Trinitarians and Unitarians, awail at Materialists, will give it a careful perseal and a candid criticism, especially as it does not deny the accuracy of Bible teachings.

Paper, price 36 cents.

For sale by COLBY & BIOH.

THE ORIGIN OF LIFE. The errors of fash-lonable, Scientific Materialism, examined and exposed. By DB: GIBSON SMITH. Price 15 cents.
For sale by COLBY & BIOH.

Rew Nork Advertisements.

DUMONT C. DAKE, M.D.

17 WEST 20th street, New York City, "cures Incura-bles," Twenty years experience in the Healing Art. Thousands of Testimonials. Send for Circular, A VOLUNTARY TRIBUTE TO THE DOCTOR'S SKILL. Dr. Goo. H. Perine, 71 West 50th street, New York City, writes under date April 11th, 1867. Light for Trinkers: "1 cannot close this hasty communication without speaking of the wooderful success of Dr. Dumma, C. Dake, whom i

WHEN I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the discase of FITS, EPILEP, SY OF FALLING SIGKNESS slife-long study. I warrant my remedy to cure the worst cases. Recause others have failed in on reason for not now receiving a cure. Sends once for a treatise and a Free liottle of my infallible remedy. Give Express and Post-Office. It costs you nothing for a trial, and I will cure you.

PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS Perfectly Restore the Hearing, and perform the work of the natural drum. Invisible, confortable and always in position. All conversation and even whispers heard distinctly, Send for illustrated boox with testimonials FREEL Address or call on F. HISCOX, 853 Broadway, New York Monitor this paper.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Beances every Sunday, Wednesday and Friday ovening, 80 clock. Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York, Dally attemps for Communications and Business. MRS. A. E. FLOWER,

149 EAST 48th street, New York City, Business, Test and Magnetic Medium. Best of references, Terms reasonable. Hours 3 to 8 v. M.

Mrs. F. Morris Clarke, 152 WEST 40th street, New York City, Magnetism and Clairvoyance, Best of references, Terms resonable. Magnetic Plasters, \$1,00. 1w Je4

MARY C. MORREILL, Business, Prophetic Mand Developing Medium, 155 West 20th street, New My21

A LIBERAL OFFER; BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND 42-ct. stamps, lock of hair, name, age and sex, we will diagnose your case PHEE by independent spirit-writing. Address DR. J. B. LOUCKS, Canton, N. Y. My7

Clairvoyant Examinations Free. ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 28w* Ja29

Received from England.

RAPHAEL'S ALMANAC: OR, THE

PROPHETIC MESSENGER AND

Weather Guide, FOR 1887:

Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year.

War and Accidents! Sedition and Riot! Heat and Thunder! A Large Hieroglyphic.

BY RAPHAEL, The Astrotoger of the Nineteenth Century.

CONTENTS.

Bixty-Beventh Annual Address,
Monthly Calendar and Weather Guide,
The Voice of the Heavens,
Raphaol's Every-day Guide,
The Voice of the Heavens,
Raphaol's Every-day Guide,
The Farmer's Breeding-Table,
Astro-Meteorologic Table,
Table of the Moon's Bigns in 1887,
Bymbols, Planeta, Moons, Bigns, etc.
Useful Tables, Weights and Measures,
Royal Tables, Weights and Measures,
Royal Tables, Weights and Measures,
Ready Rockoner and Wagnes Table,
Farmers' and Gardeners' Tables,
Building and Income Tables,
Manure and Weather Tables,
Manure and Weather Tables,
A Calendar for 20 years,
Tide Table for the Principal Ports,
Stamps, Taxes, and Licenses,
Postal Information,
Pawnbrokers' Regulations, Marriages, Annuities, etc,
Eclipses during 1887,
Bust Periods during 1887 for observing the Planets,
General Predictions,
Periods in 1887 for gathering Medicinal Herbs,
A Short Medical Directory for Different Diseasea,
Birthday Information; also the fate of any Child born
during 1887.
Useful Notes,
The Crowned Heads of Europe,
Explanation of the Hieroglyphic for 1886,
Fliffiled Predictions in 1886.
Hints to Farmers,
Horticultural, Botanical, and Herbal Guide,
Useful Hints, Legal and Commercial.
The Farmer, Receipts, etc.
Useful Rieceipts,
Positions of the Planets in the Nativities of the Rulers in
Europe,
Raphael's Fublications, etc.

Europe.
Raphael's Publications, etc.
Raphael's Book of Dreams.
Raphael's Book of Fate. Price 35 cents, postage free, Fer sale by COLBY & RICH.

BLEVENTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious ACROND BUT THOSE PHYSICAL STREET OF A PEBLE delineates the individuality of Matter and Mind, fratornal Charity and Love,
THE VOICE OF SUPERSTITION takes the croeds at their cord, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garthe god of moses has been defeated by basian, from the dar-den of Eden to Mount Caivary.

THE VOICE OF PRAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for ef-fects, independent of cause.

Eleventh edition, with a new stippled steel-plate engraving of the author from a recest photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

of the author from a recent photograph. Frince in large, clear type, on beautiful tinted paper, bound in beveled boards.

Price \$1.00; postage 10 cents.

AP Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's new pamphlet entitled the THODOX HABH, WITH OHANGE OF DIET," if

they so order. For sale by COLBY & RICH. Dutton's Illustrated ANATOMY.

Dit. DUTTON'S work on the structure of the human body is a scientific work for the whole people, and not for any class. It is a complete Anatomy, so written with explanations of terms that it can be understood and mastered by all. 'Let the people learn the structure of their own bodies, and laws of their being, and beauty and beath will be the fruitage. Other anatomics are difficult to understand, even to medical students, and it has been the work of years to learn Anatomy. Dutton's Anatomy can be read and understood at once. Over three hundred illustrations. Price, in leather, \$5,00; cloth, \$4,00. For sale by COLBY & RIGH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RIOH.

Bent free on application to OOLBY & BIOH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manapulations, by Dz. Syona. For sale at this offse. Price (1,25 cloth-bound copies, 43, 50.

At this office, Price (1,28 cloth-bound copies, 22, 50.

MARRIAGE AND DIVORCE; OR, THE DINOWS, ONE, OR MORE GROUNDS OF DIVORCE?
WHICH SHALL CONTROL? THE MARRIED PARTNERS,
OR STATEMANSHIP, OR CHUECH-REQUILATIONS? By
ALFHED E. GILES, author of "The Sabbath Question
Considered by a Layman," "Office and dedical Liberty in
the Healing Art," "A Letter to Massachusetts Members of
Congress on Plural Marriage and the Mormon Problem," Paper, 10 cents. For sale by OULBY & RICH.

PRING BUDS AND WINTER BLOSSOMS.

By MRS. JENNIE H. FOSTER. With a lithographic likeness of the authoress.

This fine poetic work contains the outpourings of a heart touched by the spirit-ingers of such as love freedom and humanity for humanity sake.

Price 21.00, poesage 16 cents.

For sale by COLEY & RICH.

Banner of Bight.

BOSTON, SATURDAY, JUNE 4, 1887.

"Startling Lessons in Every-Day Life." To the Editor of the Banner of Light:

According to reports published in the Daily News of London, Eng., an attempt has been made by physicians in Paris, France, to determine the duration of an hypnotic influence. Some of my readers may not be aware that 'hypnotism" is a word coined by the medical faculty to replace the term "mesmerism," which they consider disreputably associated with Spiritualism. These physicians seem to have had some fine sensitives upon whom to operate. The first experiment was upon a lady of some means, but having a mother and sister dependent upon her for support. The hypnotizer first established his influence in the usual manner, and then told the lady he wished her to go to a lawyer the next day, and make her

poor fellow's perplexity; but my friend would have been surprised to discover that therein was the entire case of the French sensitives and of our poor mediums.

A very important thought is that an hypnotic influence need not spring from any verbal expression. We all carry with us an influence which strikes every sensitive we meet; and if we sit with her when she is, of course, specially passive, she must receive a yet more marked influence. There is a photographic curiosity now often exhibited which. I think, illustrates the thought I want to emphasize. A family or a class can be photographed one by one, at exactly the same foons and on the same negative. with the result that you have a clear and distinct face, not of any one's personality, but that actually combines the features of the whole into a new individual unlike any one of the sitters.

That is the very influence we cast upon a sensitive when she sits for us in a miscellaneous circle. We cannot say that any one of us has powerfully affected her, but we know the entire influence has got control and possession, and that influence follows her, too often with irresistible power. Yet whatever the consequences to that medium, if she be a genuine and fully developed sensitive, let us remember we are responsible, and nature permits no plea of ignorance to soften the result.

I believe that the work of spirit-bands who would fain act as guardian angels to mediums is almost entirely to neutralize the injurious effects of our influences on the sensitive. I am aware we might carry this argument too far. I have no wish to exempt any medium from such responsibilty as properly belongs to her; but I think if Spiritualists will begin to study these influences with plenty of personal application,

A Russys " Ton Sunden.—A wink in time water.—Texas Siftings.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 2 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 20'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Parker Memorial Hall. Berkeley and Appleton Streets,—Lecturer, W. J. Colville: Organist, Rudolph King. Public services every Bunday at 10% A.M. and 7% P.M.

and 7% F.M.
478 Mhwmut Avenue.—W. J. Colville holds public receptions for answering questions every Monday, 74 P.M.; testing assess in Spiritual Science meet Tuesday and Friday, at I.M.; Lecture and Conversation on Theosophy, Saturday,

at 3 r. M. College Hall, 34 Easex Street.—Sundays, at 10% A. M., 2% and 7% r. M., and Wednesday at 2% r. M. Eben Cobb. Conductor.

Eagle Hall, 616 Washington Street, corner of Easex.—Sundays, at 2% and 7% r. M.; also Thursdays at 2 r. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Child-and Progressive Lyceum No. 1. Paine

Children's Progressive Lyceum No. 1, Paine Memorial Hall.—Sessions Sundays at 11 A. M. Seats free. All invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indians Place, Boston. 1031 Washington Mirect.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. 11. 0. Torrey, Secretary.

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

First Spiritual Temple, corner Newbury and Exeter Streets .- Last Sunday, May 20th, the guides

manner, and then told the lady he wished her to go to a lawyer the next day, and make her will in his favor. She protested, but finally gave way. All memory of this promise seemed to be lost as soon as she returned to her normal condition. But the next day she went to a lawyer, and although he begged her to remember her mother and sister, the will was made just as suggested by the physician. She was an affectionate daughter, and told the lawyer she was impelled to leave her property to a stranger by an influence she could not resist.

A second experiment with another sensitive, was then tried. This time the poor girl promised to poisson a friend next day, and carried away with her a doso prepared by the doctor. Not knowing why, and like the other sensitive, under an influence she could not resist, she gave her friend the harmless drug in a glass of milk, and thus onacted the part of a murderer.

These experiments have the novelty of having been made by the regular faculty; but thousands of Spiritualists have proved the truth of an hypnotic influence lasting long after the apparent release of the sensitive. We know, or ought to know, that the hypnotic condition can be induced without visible passes; and many of us have seen a sensitive under influence sitting quietly, showing no sign of her slavery to the will of another. We may go yet a step further, and assert that men and women, yisible and invisible, are constantly psychologizing each other, although we only use the torm "sensitive" when the effect is visible to our dull senses.

But Spiritualists as a whole have been converted by phenomena appealing to their outwerful and sclentific experiment. Yet such facts of the private and the closing lecture of the season upon: "Our Work; What is its Fruit." They said: "In the sclampling in the season upon: "Our Work; What is its Fruit." They said: "In the collemniation of list collecting was an affectionate daughter and to remain affectionate she will assert the remain affectionate and spirit, is to believe it the se

retred by phenomena appealing to their outward senses, and know little and care little for effects that can only be traced by shrowd, careful and scientific experiment. Yet such facts as come to the surface in those experiments with sensitives in France, are keys with which to unlock some of life's darkest mysteries, and expose the harsh treatment of many mediums. Many of us have been greatly troubled by the conduct of our mediums, and often puzzled by their carefully prepared attempts at fraud. Mediums we have met and loved, because they have given us proof after proof of "gates ajar" for angel visitors, have been presently detected in frauds that required days of careful preparation. We have cried, "Down with the frauds!" and insisted they should return to wash-tub and spade for an honest living.

We have omitted to keep in view that one who is a medium Mondays, Wednesdays and Fridays must also be a medium Tuesdays, Thursdays must also be a medium for must appeal to the proposation of the world's lunalies is the essential listory of the world's lunalies is the cesson of our own experionce. I was talking recently to a gentleman of prominence, tw

iy; and ere many years there will congregate here, in these several rooms, men and women with natures as unselfish, devoted and enthusiastic as is his who founded and carried to its present state this building in which we are assembled."

At the conclusion of the address Mrs. Dyar, under control, arose and pronounced a feeling benediction upon the persons assembled, the members of the Temple Fraternity and the work of the speaker of the day, alluding to the same with much affection and appreciation; she characterized the work of Mrs. Lake and her guides as effective and thorough, and prophesied her return among them to labor for the advancement of the spiritual purposes contemplated by the friends, mortal and spirit, of the Fraternity.

Mrs. Lake then thanked the congregation, members and officers of the Society, for the encouragement and support which they had given her, repeating a poem which her guides had written for the occasion, and blidding all an affectionate farewell.

The music, both vocal and instrumental, was of its usual high order, and greatly enjoyed by all present. The meetings will be resumed in the early fall.

OUR WORK. Given through the mediumship of Mrs. II. S. Lake at the conclusion of the lectures for the season. May 29th, 1887, at the First Spiritual Temple. Boston.

I cannot evolve from the fruit or the flower
The wonderful lesson of life;
It is only revealed in all of its power
By the strongth of a soul in its strife,

Thy work? oh! my friend, 't is to quicken the right Among the dead bones of the wrong; To chauge the low tones of the authem of grief To a rapturous, rhythmical song.

Your work? 'tis to pray, and to strive as you pray To live, oh! so wisely and well. That dark souls may catch such a gleam of your light It will cast o'er their spirits a spell.

Look upward and downward, and 'round and below, But oh! peer more closely within, That never a flaw on thy garments remain Of error, deception, or sin.

Wash out, by atonement to him you have wronged, While yet in this sphere you remain; Make haste to undo all the wrong you have done, For love of the law, not for gain.

And your work? oh! its fruit will be pleasant to see As downward life's valley you stray; You will bleas your beloved once who speak to you now And remember this auspicious day,

Boston Spiritual Temple at Berkeley Hall .-Sunday, May 29th, Mrs. R. Shepard Lillie gave the closing lectures of the season. The morning service opened with a duet by Mr. J. T. Lillie and Miss Clara Clark, F. B. Crane, planist, entitled, "The Angels are

think if Spiritualists will begin to study these influences with plenty of personal application, they will, for a time at least, grow less eager for tests, and more anxious for self-protection from ignorance. So mote it be.

CHARLES DAWBARN.

BRITISH SPIRITUALISM.—We find with extreme surprise in the Religio-Philosophical Journal of British Spiritualism," and is signed "E. W. Wallis."

"It is curious to note how dissimilar the movement in the provinces is to the so-called Central Association. The Latter appears to regard the subject as one of a purely scientifie or philosophical character, to be analyzed without emotion, dissected without enthusiam, some new wonder, some fresh marvel, which is at some new wonder, some fresh marvel, which is at some pounced upon and riddled. This Central Association is a sort of London literary institution, with eccasional sofres and dress-coated assemblies, where anything like the hearty, free and fraternal feelings manifested at similar gatherings in the North is unknown, and would be frowned down."

The "so-called Central Association" of Spiritualism' and would be frowned down."

The "so-called Central Association is a sort of London literary institution, with Enough and would be frowned down."

The "so-called Central Association is a sort of London literary institution, with excessional sofres and dress-coated assemblies, where anything like the hearty, free and fraternal feelings manifested at similar gatherings in the North is unknown, and would be frowned down."

The "so-called Central Association of the certain of spiritualism' and moulds be frowned down."

The "so-called Central Association is a sort of London literary institution, with excessional sofres and dress-coated assemblies, where anything like the hearty, free and fraternal feelings manifested at similar gatherings in the North is unknown, and the substance and power, and move the solution of the province of the solution of the province is the solution of the province is the solution of the province is the sol

the New Testament? You will find a diversity of mind in the spirit world as to a Jesus. I am not concerned in the matter: I have not looked for such a person in spirit-life. There is a material fact that there are many who believe to-day that he did exist, and many doctrines have been attached to that belief. Whether there was such a person or not, there exists a result of such a belief, and it underlies society around us. It calls for our examination. The question of the life and suffering of any one in the past is not of so much importance as the life and suffering of man now. The highest, say the spirity, that man can give to God or heaven is kindness to mankind. Such we can bear up to heaven. The kingdom of heaven is within, said Jesus. I believe in Jesus as a reformer and the developing of spiritual gifts through himself and his disciples. The majority of Spiritualists have the most rational belief about Jesus as manifested by his works, as is proven by the similar manifestation of body in works and be wifts. the most rational belief about Jesus as manifested by his works, as is proven by the similar manifestation of body in works and by gifts.

One or two other questions were considered, after which Mr. Lillie sang a song appropriate to the occasion, Mrs. Lillie closing with a poem, "Our Fallen Heroes."

Evening.—Mr. J. T. Lillie sang as a solo Longfellow's "Bridge" as an opening. The control of Mrs. Lillie repeated the passage, "What is man that thou art mindful of him, or the son of man that thou visitest him?" and in remarking upon it considered man

Lillie repeated the passage. "What is man that thou art mindful of him, or the son of man that thou visitest him?" and in remarking upon it considered man in his relations to his fellow; the relation of this life with the next, and with those who were once our companions; the tender relations existing between the living here and those beyond. This brought the next day's services to mind: the soldiers decorating the graves of their failen companions. The country has tried to be liberal to those defenders of the country, but fails far short of the real needs of the invalid and crippled. The Grand Army of the Republic are looking after those whom the pension does not reach. In speaking of the floral deposits upon the graves of the buried soldiers she said: "The needs of the living should not be neglected to garnish the sepulchres of the dead; see to it that the living are kept from want." The spiritual manifestations that have recently come to man for his uplifting were alluded to. The philosophy and the phenomena have both been needed to reach the different minds. Man is of a two-fold nature, the physical and mental, and when both are supplied he grows. After a few remarks on the different modes of manifestation and the trials mediums have to pass through, the guides of Mrs. Lillie gave the true ones God-speed and closed with a poem, "The Closing of a Buccessful Season."

Mrs. Lillie will open the next year's meetings, speaking the month of October next for this Society at the same hall.

W. A. D.

In the month of October next for this Society at the same hall.

The Spiritualistic Phenomena Association held the closing meetings of the season at Berkeley Hall and the Ladles' Aid Parlors last Sunday afternoon and evening. In the afternoon Nr. J. W. Fletcher delivered an address upon "The Duty of Spiritualists and the Responsibility of Mediums," which was listened to with much interest. In substance he said: "During the last twenty-five years there has been made a place for the new truth to stand in. To accomplish this every obstacle that ignorance, prejudice and bigory could interpose has had to be met and overcome. Like ploneers in a new country Spiritualists have had to toll in heat and cold, in the midst of difficulties that seemed almost insurmountable. The God and the devil of men's imagination, the lurid terrors of hell, the results of Islse education, all these were enemies to be met and overcome. And it has been accomplished in such a degree that Spiritualism has a place large enough to stand in without spending its time to fight these old bugbears any longer. It has its own province, its own country whereupon to build its own spiritual temple.

The ground is ours. Have we any seed to plant therein? What is Spiritualism? To the scientist it is nothing more nor less than another branch of that science to which he has devoted his life. To the reformer, who, turning from Church and State, seeks more direct and less cumbersome methods of bringing good to man, it is simply a reform movement. The materialist believes that it is simply the exhibition of some occult force in matter which he has not yet been able to clearly define. Persons in whom the religious idea is prominent find in it simply a religion. We say that Spiritualism covers every department of human life and thought. It is all these, a reform, a science, a religion, and powerful for good as we incorporate its teachings and its truths into our daily lives. Men and women who understand that spirits can return are no better than they were before

conscience.
The first duty of Spiritualists, then, is to have the The first duty of Spiritualists, then, is to have the moral courage to stand by and defend what they know to be true. Their second duty is to refrain from evil speaking. Speak evil of no one unless the cause of truth is served thereby. The human tongue is the best thing or the worst thing in the world, according as it is used. To refrain from evil speaking, we must refrain from evil thinking; cast out all envy and jealousy. Is the great work done? That is the question. If it is, it matters nothing what instrument is used. tion. It it is, it matters nothing what instrument is used to perform it, nor through what medium the light is, transmitted. The accomplishment of the great purpose is all in all. No matter how small, seemingly, is the work that can be done, if there can come only one tiny rap, if the medium can speak only one word, so that be genuine, it is not to be despised. Mediumship is only the window through which shines in the light of the spirit-world. Heep the window clean, and the pure, usualled beams will come in; mediums, like artists, are born, not made; and while circumstances may call out these peculiar gitts, they cannot create them.

artists, are born, not made; and while circumstances may call out these peculiar gilts, they cannot create them.

What shall we do with humbugs? My answer is that as long as mediumship is held up for an entertainment and a show, so long will deception walk hand in-hand with everything that is genuine in it. Demanding impossibilities, you invite deception. Jesus said wisely, 'Spiritual things are spiritually discerned.' How many in the scance-room show any discernment whatever? You ask the spirit-world to come, not according to spiritual, but according to material law. To mediums I would say: You are responsible for the exercise of your gilts, be they small or great. Exercise them honestly and fearlessly, regardless of criticism. Open the door of your souls and let the angel guests come in. When they have shown you your duty perform it with strength and courage; and if you walk hand in hand with your angel guides, the world will recognize the light that is within you." At the conclusion of his remarks Mr. Fletcher gave a test scance. Among the spirits who wished to send messages to their friends was a Miss Starboard, who said: "I want to remind a friend of a promise to put dandelions on my grave. It was done once. They will understand. I am just as fond of dancing as I ever was." Jacob Stevens said he has a sister who lives in Blackstone Square, with whom he would like to communicate. Benjamin Stoddard, Henry Adams and George Lowell gave their names.

In the evening a very pleasant meeting was held at the Ladies' Ald Pariors, thus closing in a most satisfactory manner the work of the season.

Boston Spiritual Lyceum.—Paine Hall.—As

factory manner the work of the season.

Boston Spiritual Lycsum.—Paine Hall.—As the Secretary was obliged to absent himself from last Sunday's session of the Lycsum, a full report of the proceedings cannot be given. A large number of scholars and visitors attended, and after the usual lessons, readings and recitations were given by Leroy Thorp, Quincy Blanchard, Grace Scales, Miss Hattle Dodge, Lulu Morse, Fiossie Butler; also a plano solo by Bertie Newton.

The address of the day was delivered by the genial editor of Facts Magazine.

Mrs. W. S. Butler reported the great success of the Festival given under her direction—two hundred dollars above expenses!—the same to be regarded as a trust fund to aid the Lycsum next season.

A unanimous vote of thanks was moved by Mr. Whitlock on this occasion to the champion of our cause, Mrs. W. S. Butler, and unanimously adopted. Further action will be taken by the Association on Thursday evening, June 2d.

Next Sunday at 11.4 M. the annual observance of Memorial Sunday will take place. Memorial service by Bro. Alonzo Danforth, addresses, etc. Will friends kladly forward flowers to the hall before ten o'clock on that day. Francis B. Woodbury, Cor. Sec'y.

25 School street.

Eagle Hall, 616 Washington Street.—The mest-

Eagle Hall, 616 Washington Street.—The meeting at this place on Sunday last was attended by intelligent and earnest seekers after truth. ing at this place on Sunday last was attended by intelligent and carnest seekers after truth.

The afternoon exercises were opened by Mrs. O. A. Robbins with appropriate remarks and recognized tests. She was followed by David Brown, whose remarks were interesting and elevating, closing with a large number of spirit descriptions which were readily recognized as correct.

John T. Coombs gave many tests which were recognized. Patriotic remarks, appropriate to Memorial Day, were made by Father Looke, which drew, forth hearty applause. Highly interesting remarks were made by Dr. P. O. Drisko, Dr. Ayer and Miss Jennie Rhind, who also gave a few typical readings which were pronounced correct.

In the evening well-chosen remarks were made by Fred Heath (the blind medium), Mrs. M. W. Leslie, Dr. Drisko, Mr. Bennett and Dr. M. V. Thomas, and recognized tests were given through the organisms of Mrs. Leslie, Mrs. Robbins, Dr. Thomas and others.

These meetings will be continued through the summer, Bunday afternoons and evenings, and Thursday afternoons at 5 o'clock.

[The Sixty-fourth anniversary of the birth of Prags-Corry Bonnisson, the chairman of these meetings, the shairman of these meetings, Boston, on the evening of These continued through the summer strength as a G. A. R. Hall, Sic Washington as the fire and the summer of the su

Scotia, and found all her statements were correct in every particular.

A friend of mine visited the scance at the same time. His mother came to him, and not being satisfied with what she told him, he asked for more proof, and she said she would try to give it. The next time he went, she came, and also his aunt. The latter gave her full name, and told him she passed away before he was born, which he knew was corroct. There also came a little cousin who passed away in Trenton, N. J., of whom he had been very fond in childhood. She gave her full name, Carrie Keller. My friend asked her what was the cause ler. My friend asked her what was the cause of her passing away, and she said the doctors did not understand her case; which was true, three physicians having so stated at the time of her death. Many other equally positive tests

were given. What I have above described occurred at What I have above described occurred at Mrs. Allen's home. She held a séance at my own house May 11th, 1887, in a new cabinet, from which twenty-six forms came. One was the daughter of T. P. Marshall, of Princeton, who caused to mysteriously appear in his hand a beautiful calla lily. After she had gone, fearing it would wilt, he dropped it on the floor behind the sofa on which he and his wife sat. When the séance was over Mr. Marshall turned to look for the illy, and found it standing upwhen the seance was over Mr. Marshall turned to look for the lily, and found it standing upright in a corner, full three feet, if not more, from where he had placed it. Recognized spirit forms came to all present, and the séance was satisfactory in every way. I consider Mrs. Allen one of the finest mediums for materialization I have met.

MRS. G. F. BARTHOLME. Providence, R. I.

Prof. Cadwell in Greenfield.

To the Editor of the Banner of Light: Prof. J. W. Cadwell, the Mesmerist, has been giving a series of lectures in the interest of the Greenfield (Mass.) Spiritualist Society upon Spiritualism, Mesmerism, Psychology, and kindred subjects, and explaining many of the so-called ancient miracles of the Bible. He has performed many interesting experiments with various ladies and gentlemen, who proved to be good subjects, and has created quite an interest in the community here. He will continue the meetings through the present week. JOSEPH BEALS.

J. Frank Baxter in Lynn. To the Editor of the Banner of Light:

On Sunday last, May 29th, the Society of Lynn closed the season with the exercises of the day. Bervices were held both afternoon and evening, presided over, as through the winter, by Mrs. Dr. Chase of Swampscott. She opened the afternoon services with appropriate remarks for Memorial Sunday, as well as the diosing sessions of the course, and then introduced Mr. J. Frank Baxter, who, after singing, gave an impressive rendition of the poem." Chemistry of Character," decidedly fitted as a preface to his lecture upon "The Ethics of Virtue."

pressive renotition of the poem." Chemistry of Character," decliedly fitted as a preface to his lecture upon "The Ethics of Virtue."

The lecture was full of suggestions, extremely radical, argumentative and truthful, and at the same time practical. Mr. Baxter is an earnest speaker, and held the attention of his auditors wonderfully.

Notwithstanding the storm and the many attractive memorial services in the various churches—the G. A. R. Post of Lynn in attendance at one—yet at 7:30 o'clock, Sunday evening, Cadet Hall was filled with a grand audience. Not only a very large one, but as well a "good qualitied" and intelligent one. By request Mr. Baxter read "The Relief of Lucknow," and sang the ballad "Jessie's Dream," founded upon the story. His lecture was upon "The Independence of Truth and Consequent Positiveness of Spiritualism." He said, in substance: "People believe this or that relative to the future life, as per their education, creeds and theologies, but they know nothing about the same; but if Spiritualism is true and spirits do return, they, above all others, can tell us what in spirit-life they have found, and what they've not found. Returning, they tell us there is no personal God, no personal Devil, no great throne, no pleading Jesus, no local heaven, no local hell; that salvation by faith is all nonsense; and they teach instead salvation by character. The church grows alarmed and cries 'Blasphemy! Spiritualism is of the devil!' People who go anywhere to see for themselves are they who know, and, returning, they are the ones to give us information, and we must accept, no matter what our notions were or are. Remmber spirits are the people who have been to see, and hence our opinions and be-lifes amonn to little armaticum. normation, and we must accept, no matter what our notions were or are. Remember spirits are the people who have been to see, and hence our opinions and beliefs amount to little or nothing as compared with the truth they utter. Had spirits testified (though faisely) in the interest of theological creeds, Spiritualism had long since been accepted by the church, and the phases of mediumship been considered as the 'signs that should follow them that believe.'"

The scance of one hour that followed was replete with evidence of spirit presence. Many spirits were announced, described and recognized. Among the many, several soldiers manifested.

The new season in Lynn will open with Sunday.

The new season in Lynn will open with Sunday, Sept. 18th. Mr. Baxter will lead in the course, lecturing on that Sunday and the following. So far as is possible, the first talent the spiritual lectureship and mediumship affords will be secured. Negotiations are already now pending.

Harrisburgh, Pa.

To the Editor of the Banner of Light: We have had a little revival of the great truth of pirit-life by having with us the celebrated clairvoyint test medium, Miss Maggie Gaule, of Baltimore, Md. Those who were fortunate enough to have a sit-

Md. Those who were fortunate enough to have a sliting with her during her short stay were very much pleased, especially some skeptics and investigators who are confessing that there is something very mysterious about the manifestations they witnessed through her mediumship, and are desirous of obtaining further light on spirit power.

Our spirit friends appeared in numbers, and were pleased that we had obtained Miss Gaule as a medium of communication, and fully availed themselves of her pressence to manifest their own. The manifestations were grand, and a remembrance of them will long be cherished by us all.

While at dinner with the medium we had rappings; questions and ible and mental were answered with great rapidity and accuracy.

We cheerfully recommend Miss Maggie Gaule to all who desire to investigate spirit phenomena, and hope to have the pleasure of her presence again with us at Harrisburgh.

Fraternally,

HARRY H. MUELLER.

Harrisburgh, Pau May 27th, 1887.

Cincinnati, O .- The Society of Union Spiritualists of Cincinnati holds services, every Sunday morning and evening, at the hall 115 West Sixth street. Of ficers: President, Edward O. Hare; Vice President, J. B. Grooms; Recording Secretary, C. C. Stowell; Treasurer, Isaac S. McCracken; Corresponding Secretary, L. Barney; Trustees, M. G. Youmans, Jacob H. Wright, E. W. Ward, Mrs. Genevieve McCracken, Mrs. Mary Graham.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN YOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER,

NAVES LABOR, TIME and SOAP AMAZINGLY. and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAYS labor-saving compound, and always bears the fisme of

JAMES PYLE, NEW YORK.

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED CUTICURA.

POR CLEANSING, PURIFYING AND BEAUTIFY—
Ing the skin of children and infants, and curing toruring, disfiguring, itching, scaly and pluply, diseases of
the skin, scalp and blood, with less of hair, from infancy
o old ago, the Cuticura Remedies are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fall.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from soisonous ingredients. Sold everywhere. Price, Cuticura, 50c.; Soaf, 25c.; ESOLVENT, \$1. Prepared by the Potter Drug and Hemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."



In TARBANT'S SELTZER you behold
A certain cure for young and old;
For Constitution will depart,
And Indigestion quickly start;
Sick Headachs, too, will soon subside,
When TARBANT'S SELTZER has been tried.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The Peo-ole's Spiritual Meeting every Sunday at 2½ F.M., and Chursday afternoon at 3 o'clock. Frank W. Jones, Con-

Adelphi Mall, corner of 52d Street and 7th Avenue.—Services every Sunday at 11 A.M. and 7M P.M. Conference every Sunday at 2M P.M. Admission free to each meeting. F. W. Jones forwards a report of the services ield at the People's Spiritual Meeting. New York City, on the 29th ult., also by the Brooklyn Progressive Conference on the 28th. These favors, arriving too late for the present issue, will appear next week.

Mrs. E. C. Hall is to make the opening address before the Conference on Saturday evening, June 4th. Next Sunday, June 5th, occurs the fourth anniversary of "The People's Spiritual Meeting." Mrs. Nellie Brigham and others will address the meeting in the afternoon, and Prof. Militz give experiments in mesmerism in the evening.

Haverhill, Mass .- Brittan Hall .- The series of ectures before the Spiritualist Association of Haverhill and Bradford, for the year 1886-7, closed Sunday, May 29th, with the services of Mrs. E. C. Kimball of Lawrence, a trance speaker and platform test medium. The speaking in the afternoon purported to be by a soldier who lost his life upon the frigate Congress in the early days of the war, and was in many respects a most convincing test of the power of spirit communion. A Union soldier in the audience propounded many questions, which were promptly answered in accordance with the facts known to him. Following the address a large number of soldier spirits made known their presence, and were generally recognized: It being Memorial Sunday, the occasion was chiefly made use of for the return of soldiers whose lives were surrendered in the late war.

In the evening an address was delivered upon "The material and the spirit-world, as seen and realized from the spirit-side of life," following which were fitty or more descriptions of spirits present—the larger portion being fully recognized. The exercises were interspersed with fine orchestral music, and the lecture course was brought to a fitting and successful close.

The next series of lectures will open Oct. 1st, for which an able corps of speakers will be secured.

E. P. H. hill and Bradford, for the year 1886-7, closed Sunday,

Fitchburg, Mass.-Last Sunday the Spiritualists of our city had the pleasure and benefit of listening to Dr. Dean Clarke, whose discourses were both enter-Dr. Dean Clarke, whose discourses were both entertaining and highly instructive, and were given with great inspirational power. His answers to questions were very clear, and expressions of great satisfaction were made by all seekers after spiritual truth at his ready replies. — Miss M. T. Shelhamer speaks for us again next Sunday, and she may expect a cordial greeting from the many friends she made when with us before. — Our cause is looking up, and one of the best evidences of its growing power is the alarm manifest in the churches. We are sorry that the coming of the "kingdom of leaven" disturbs them, as it seems to, but they have long prayed for it, and now God's will must be done, whether agreeable to them or not.

Salem, Mass .- A correspondent writes: "Prof. Watson lectured twice in this place on Sunday, May 29th, forcibly demonstrating the law of genius as affecting individuals and nations in the sphere of art, and contending that all inspiration in the religious, art and political worlds was and had ever been clothed with the suilled garments of human ignorance: The codes, articles and laws of ecolesiasticism clinging to truth are now being assailed, and primitive spirituality is made to shine brighter by the advance of genlus in modern thought."

Clinton, Mass .- George A. Fuller, of Dover, and Louis Jones, of Boston, occupied our platform on the 22d and 29th. Mr. Fuller's addresses were elequent, and full of advanced thought. Mr. Jones's descriptive tests and his wonderful fire test were satisfactory. The services were rendered acceptably to good and appreciative audiences.

West Duxbury, Mass .- Miss M. T. Shelhamer spoke in this place last Sunday, morning and aftersoon. The morning exercises consisted of a service "In memory of our departed friends"; in the after-noon the speaker addressed the people on "The Spirit of the Age."

Hanson, Mass .- George F. Simpson, Secretary, forwards a report of meetings in this place, the appearance of which we shall be obliged to defer till our next issue. "On Sunday. June 5th." he writes, "Mrs. Sarah A. Byrnes, of Dorchester, will occupy our platform."

The Quarterly Convention of the Vermont State Spiritualist Association Will be held at Tyson, Vt., June 17th, 18th and 19th, in Liberty Hall; and if the weather is fine, in the beautiful grove on Echo Lake. As no Mass Convention will be held in this vicinity this spring, we expect a full attendance. Speakers expected are: Mrs. Abble W. Crossett of Duxbury, Mrs. Fannie. Davis Smith of Brandon, Hon. A. E. Stanley of Lelester, Mrs. Emma L. Paul of Morrisville, Mrs. Lizzle B. Manchester of West Randolph, Mrs. S. A. Wiley of Rockingham, A. F. Hubbard, Esq., of Tyson, We have also engaged for the 18th and 19th that splendid test medium, Dr. W. B. Mills, of Baratoga, N.Y., also Mrs. Grrude B. Howard, of East Wallingford; and others will probably be present.

Tyson is on the stage road between Ludiow and Woodstock, Stage arrives from Woodstock about it A. M., and, from Ludiow at 3 P.M. (B. B. Station Ludiow). Board at Tyson House \$1,00 per day. Good music furnished. All are cordinally invited to attend, especially these who are willing to exchange belief for positive knowledgs.

LUTHER O. WEEKS, Scoretary.

Proctorsville, Vt., May 20th, 1857.

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

Fraternity Rooms, corner Redford Avenue and South Second Street.—Services every Sunday at 71/4 F.M. Children's Lyceum at 8 F.M. The Spiritual Lierary Union meets the first and third Saturday of each month at 8 F.M.

Avon Hall, Bedford Avenue and Halsey Street.

—Mr. John Slater holds meetings on Bundays at 8 r. M. and
8 P. M. sharp. Everett Hall, 395 Fulton Avenue.—Brooklyn Pro-gressive Spiritual Conference every Saturday evening, at 8 o'clock.

ST. LOUIS. MO.—The First Association of Spiritual-ists meets at 24. F.M. every Bunday in Brandt's Hall, south-west corner of Frankin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solidied from America and Europe. H. W. Fay, President, No. 629 South Breadway. Isas B. Leo, Cor. Sec., No. 1622 North 13th street, St. Louis, Mo.

MEWARK, M. J.—The People's Spiritual Fraternity holes meetings every Sunday evening at 75 o'clock as Liberal League Hall, No. 177 Halany street. Airs, G. Dom, President.