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Original Essay.

THE RESURRECTION OF JESUS---WAS IT PHYSICAL OR SPIRITUAL? BY REV. G. SEVERANCE.

"And he saith unto them, be not affrighted; ye seek Jesus of Nazareth, which was crucified. He is risen; he is not here; behold the place where they laid him."—Kark zvi: 0.

As so much importance is attached by the church to the resurrection of Jesus of Nazareth, it assumes more significance than it other-

this wise: Previous to the death and resurrection of Jesus the world had had some dim foreshadowings of a future life; but not till the resurrection of the crucified one was it demonstrated if a man die he shall live again. In more commonly been taught that all of earth's myriads, from first to last, will be physically raised from the bosom of the earth, by which process the future existence of all will be complete. Some of the minor sects discard the physical resurrection, and make it a resurrection of the soul out of the physical body at the time of its earthly dissolution. If we can understand the dogmas inculcated, the Catholic church, and the conservative Protestant de- the disciples among themselves were rehearsnominations hold and teach that the resurrection is a purely physical matter.

Nevertheless, Christendom is rapidly outgrowing the idea of a literal fleshly resurrection. To the disciples contemporary with Jesus seen a spirit." Why about they not have his reappearance in a resurrected state was a thought so in view of the sommon ministration

We ulterly discard the physical resurrection give good reasons for doing so. In the first place, scholars have proved beyond a doubt that the Greek anastasis, rendered "resurrection," does not imply a future resuscitation of our animal bodies from the grave. Dr. Dwight, posture of life, consciousness and activity, and unnaturally employed to denote the future visible as was Jesus himself. state of spirits who are living, conscious, active beings."

Jesus said: "Now that the dead are raised, even Moses showed at the bush," using the verb in the present, not in the future tense. Whenever a human being dies, a real resurrection follows. This process has often been witurrection of mankind we would say the supproves nothing in favor of a future life, because there is nothing analogous between the two. If a man should reappear three days after ceasthat the millions on millions who have inhabground at the end of time!

We are aware that the question will be pressed: "If Jesus was not physically raised from the dead, what became of his mortal body subsequent to being placed in the tomb?" It will be remembered the Jews were very clamorous | Astor Library. Late in the night, Dr. Cogsfor the crucifixion of Jesus. Pilate seemed fully aware of his innocence, and would substitute Barabbas, the robber; but is represented as finally yielding to the Jewish rabble, through fear of mobocratic consequences.

It appears that Joseph of Arimathea, a wealthy councillor, went privately to Pilate and begged the body of Jesus, the body being deposited in a tomb near the place of crucifixion. Arimathea lay about six miles from Jerusalem. It would have been no time to remove the body from Jerusalem to Arimathea, when the infuriated multitude were ready for any atrocious act. A Roman guard was placed over the tomb to prevent all violence on the part of the ill-disposed. Is it not plausible that in the dead hours of the night, when the multitude had dispersed, Joseph quietly removed the body to the vicinity of his own residence, rather than leave it in so public a place as Jerusalem, where there was more or less exposure? Under the circumstances it would not be expected the disciples in general would

be let into the secret. Crucifixion was considered a most dishonorable mode of death. Bodies of the crucified were often dragged around the streets, disfigured by dogs, and cast into the Jewish Gehenna and burned with other offal. Under similar circumstances any of us would have taken double precaution to preserve the remains of mathem. Caution and real safety would seem to require the very course of action here named.

sure, a stone was rolled against the mouth of Nothing in pneumatics or physics has been the tomb and Roman siddlers were stationed to guard the place. The sall chances for molesting the body were produced, a permit from Pilate allowing Joseph at improve the moat fitting opportunity for a sall removal of the body. The hanging and removal of the body of John Brown from Virginia were somewhat analogous. The authorities gave the body to his friends, and for safe deposit, fix was far removal from and for safe deposit it was far removed from the place of execution and received a proper burial.

reth, it assumes more significance than it otherwise would: In what follows, I propose to inquire whether, in the light of rational Scripture interpretation, he rose from the dead physically or spiritually?

In treating upon this subject an eminent clergyman said: "I propose, in this discourse, to prove the resurrection of Christ from the dead, a doctrine upon which all our hopes of a future existence must rest for support." The future existence must rest for support." The to the two disciples on their way to Emmans, new. Not for a moment will we allow that husubject is usually presented from the pulpit on as Jesus drew near and manifested himself, their eyes were holden that they should not sible. see him-which makes the inference rational when they did see him it was clairvoyantly. At the crucifixion the soldiers divided his raiment between them. If it was the crucified teaching the doctrine of the resurrection, it has body Mary saw, when she took him to be the gardener, where did he get the raiment in which he appeared at that early hour in the morning? The angels that appeared at the tomb were dressed in spining garments and had all the appearance men, yet these gar-ments were not made by the ordinary clothier.

As Jesus seemingly satist meat with the disciples, he took bread and blessed it, and he 'vanished out of their sight." At a time when ing these wonders, Jesus suddenly and unexpectedly stood in their midst, and said: "Peace be unto you." But they were terrified demonstration of the immortal life; but by the great mass of the human kind a continued life beyond the present state of being was as firmly believed as that doctrine is believed to-day.

We utterly discard the physical resurrection the physical resurrection to the physical resurrection to the physical resurrection the physical resurrection to the physical resurrection of the immortal life; but by the of angels? When the disciples were assembled in a room, the doors being closed, their risen believed as that doctrine is believed to-day. his crucified and reservented body which entered through closed doors, and in an instant

vanished out of sight? From first to last, for the space of forty days. from time to time, he thus appeared and disappeared. We have no account that he ever Orthodox, in his "Systematic Theology," thus | thus manifested himself to any but his particudefines the term : "This word anastasis is com- lar followers. If physically he was about here monly, but often erroneously, rendered resur- and there, how did it happen that those belongrection. So far as I have observed, it usually ing to the outside world saw nothing of him? denotes an existence beyond the grave. Its Where did he partake of his meals during this original and literal meaning is to stand up, or important period? Are there not grave diffistand again. As standing is the appropriate culties surrounding the physical theory of the resurrection that do not surround the spiritual lying down the appropriate posture of the dead, view? At the time of the ascension two angels the unconscious and inactive, this word is not stood by, clothed in shining garments, just as

Paul was very positive that "flesh and blood cannot inherit the kingdom of God." Was it really the flesh, blood and bones of the crucified One that ascended into heaven, when he passed out of their sight at the ascension?

It will be further alleged that to rid doubt ing Thomas of his doubts, he was invited to nessed by well-developed clairvoyants. To thrust his hand into the wound made by the those sects which deny the future physical res- spear-being asked also to behold the nailprints in his hands. But in the light of wellposed physical resurrection of the man Jesus attested modern phenomena, the resurrection and reappearance as narrated are believable, though we discard the physical resurrection of him who had so recently been put to death ing to breathe it would fall far short of proving Thousands of reliable witnesses have beheld just as striking instances of materialization as ited the earth will be awakened out of the the case of the risen Christ. Spiritualism throws a flood of light upon this case, and what otherwise would seem impossible at once becomes possible.

Some years since the New York Tribune gave an account of a remarkable occurrence in the well, the librarian, was taking a schedule of the books, and being on the point of going to a distant alcove for a particular volume, there stood a man in full dress, reaching forth to take a book. In the features of the intruder, to all intents and purposes, Robert H. Sands was recognized, a well-known citizen deceased about eighteen months before. Dr. Cogswell spoke to him, and instantly he vanished out of sight. After this manner Mr. Sands appeared and disappeared three consecutive nights.

In a work on Spiritualism by Rev. Adin Ballou, a case is given of a deceased wife who appeared to her husband at a scance and materialized so far as to exhibit a deformed hand, made so by the action of fire. Two fingers lay firm and flat in the palm of the hand, as natural as life. At length she vanished out of sight I could fill a volume with instances of this kind but those who have been close observers of this class of phenomena will see the point I wish to make plain, and can make their own deductions.

If we accept the physical theory of Christ's resurrection, nothing can be more absurd or contradictory than the narration as given by the Evangelists. On the basis of Spiritualism we can harmonize both the spiritual and mate-

It is said our atmosphere is full of the same substances of which the earth is composed. By one as dear to us as was Jesus to Joseph of Ari- the action of fire and heat, a granite bowlder can be reduced to a substance as impalpable as air. In the growth of corn, for instance, it absorbs and materialises these atmospheric autto require the very course of action new land.

The disciples in general knew that the body sorbs and materialises these atmospheric sublate the was deposited in the tomb near Golgotha; and by this transformation those subwhen they came to visit the place where they stances become (angible) (The spiritual) form the victim of a crime, demands to be hypnosaw the body deposited there were no bounds to the hypnorising their astoniahment in not finding that body mospherio substitutes and assume for the time in order to be able to give testimony where they expected to find it. To make all being the condition of the person would refuse to give
when in the normal state.

10. If, on the contrary, an accused person, or the victim of a crime, demands to be hypnotimed by the refuse to give
to substitute these atmospheric subtheir astoniahment in not finding that body mospherio substitutes and become for the least to be able to give testimony
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the disciples in general knew that the body when the contrary, an accused person, or
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mur at our views, when the risen Jesus apparently partook of material food. Spiritualists who accept the theory of materialization can

manignorance is the boundary line of the pos-

This much we are prepared to do-either to prove that form-materialization is an absolute fact, or that the human senses are wholly untrustworthy and we are not positively sure of what we conclude is our conscious existence. South Royalton, Vt.

Rostrum.

Hypnotism at the Congress at Nancy, France.

BY M. L. HOLBROOK, M. D., NEW YORK, Professor of Hygiens in New York Medical College and Hospital for Women.

The term Hypnotism was formerly used to denote the sleep caused by the action of one person through magnetic passes or will-power over another person. More recently it has come to include mind-reading, thought transference,

clairvoyance, and a host of other phanomana including greec.

In France for several years the subject of hypnotism lias received much attention from the most eminent of her physicians, and the results of their investigations have developed as much interest among medical men as the mind-cure, faith-cure and prayer-cure have among Christians and the laity here. So great is this interterest that at the recent Congress of scientists at Nancy no less than nine papers were read on various phases of this subject. Indeed, it navchology and exand inexplicable, to that of perimental physiology. All that I shall attempt to do will be to give a synopsis of the views there presented, translated from French journals, and add some new cases of interest.

I. Dr. A. Vosin related his observations upon scute mental alienation treated and cured by hypnotism.

II. Dr. Edward Berillon in studying the restate arrived at the following conclusions: He says we have demonstrated the possibility of disassociation of phenomena of consciousness from other operations of the brain which in the normal state appears to be inseparable. We have gained the power of control over the action of a subject whatever his natural habit of mind or strength of will.

. III. In the third paper Monsieur Liegeois, Professor of Law at Nancy, presented the following summary of the question in its bearings upon civil and criminal jurisprudence:

1. It is possible to develop in certain persons a state of artificial somnambulism analogous to natural somnambulism, but not the same.

2. The subject of artificial somnambulism is under the control of the operator, not only physically but mentally; he obeys his orders, thinks as he says, and believes what he tells him.

8. The subject is made the victim of all manner of hallucinations and suggestions, and these are imposed upon him in the most realistic and absolute manner.

4. The subject may be reduced to a condition in which he is incapable of defending himself against criminal violence, and the most serious acts committed against him leave no impression upon his memory after he is recalled to the normal state.

5. The memory of the occurrence effaced by a return to the normal state may be revived by a new hypnotic sleep, and in this state the subject may give to friends or to justice all information necessary for the detection and punishment of the guilty.

6. The subject may receive suggestions tending to the commission of any given orime or misdemeanor after the lapse of several hours or days, and he will endeavor to commit the specified act at the appointed time with a fatal certainty. 7. In such cases the perpetrator of the guilty

act should be considered irresponsible before the law, and he alone who suggested the act should be punished. 8. False testimony in civil or oriminal cases

and falsehoods in writing, public or private, may be induced by hypnotic suggestion. 109. Justice has not the right to cause any one

to be placed under hypnotic influence in order to obtain by this means confessions or accusations which the person would refuse to give

which he believes would be favorable to his cause, such demand should be acceded to. 11. The same rule applies to all civil sots,

contracts and obligations that may have been entered into under hypnotic influence. 12. It applies also to donations and to wills

made while hypnotized. 13. With certain persons the greater part of the hypnotic suggestions of which we have spoken, and particularly suggestions tending to the performance of specific acts, may be communicated not only while the subject is in the

wakefulness. 14. We recommend all persons never to allow themselves to be hypnotized except in the presence of a chosen witness in whom they have entire confidence. The most serious risks may result from neglect of this precaution.

hypnotic state, but also in a state of apparent

IV. In the fourth paper M. Burot, Professor at the Naval School of Rochfor, spoke of the change of personal identity, and referred to a case of multiple identity observed by Dr. Bourru and by himself upon a hystero epileptic subject. The point of especial interest in this communication is that the operator may transfer the subject at will to any provious epoch of his life, at which there may have occurred any striking phenomena, physical or psychical. In such cases there is, he adds, a constant and necessary relation between the physical and mental state of the subject.

V. Dr. Bernheim, of the faculty of the University, Nancy, read an elaborate paper upon hysterical amaurosis and suggestive amaurosis (decay of sight from paralysis of optic nerve), which appears in full in No. 3 of the new Review of Hypnotism, Experimental and Therapeutic. He closes with the following résumé: Hysterical amaurosis has no physical location. It exists neither in the retins, nor in the optic nerve, nor in the cortical centre of vision. It is real, but it exists only in the imagination of the subject.

VI. Dr. Liebault, of Nancy, communicated the beneficial results of hymnetic tracked over by M. Felix Hément, a most instructive discussion arose regarding hypnotic suggestion from the point of view of pedagogy. Dr. Edouard Berilion, who led this discussion, formulated the following conclusions: "In the treatment of children merely indo-

lent, indocile or mediocre, we may limit ourselves to verbal suggestion in the wakeful state. To make this effectual it is necessary to inspire in the child the most perfect confidence, to isolate it, to place the hand upon its forehead, to has already passed the stage of the marvelous speak gently and with precision and patience. "1. In the treatment of children impulsive,

refractory, incapable of the least attention or application, manifesting an irresistible tendency toward had instincts, we think there is no objection to the induction of the hypnotic state. "2. During the hynoptic sleep, the sugges-

tions have more power. They make a profound and durable impression. It is possible in many lation between the hypnotic and the wakeful | cases by repeating them many times to develop the faculty of attention in subjects hitherto intractable, to correct bad tendencies, and to reobtaining in the case of a person hypnotized a | call to virtue spirits which would otherwise be hopelessly lost.

"3. In conclusion, he said, I do not hesitate to affirm that while it is not desirable to practice hypnotism upon healthy and well-organized minds, it is justifiable from the standpoint of pedagogy to deal thus with subjects bad. vicious or diseased. But even here it is to be discreetly resorted to, only or especially in cases where other pedagogic means have failed, and it is to be practiced only under the direction of a competent and experienced person."

Notwithstanding the reserve of M. Blum, Professor of Philosophy at the Lycée of St. Omer, who "could not readily accept a method involving the moral liberty of the child," and in spite of the objections of the same nature formulated at the Academy of Moral and Political Science by a distinguished jurist, M. Desjardins, MM. Liégeois, Leolere and Ladame emphatically endorsed the conclusions of M. Berillon. The President, M. Hément, continued the discussion in the following words: Without doubt education should respect the personality of the human soul; it should not regard the child as an automaton, but it may and it should do for the lunatio, who is a defective being, and for the child who is an incomplete being, all that is of a nature to correct the former and to develop the latter. If the hypnotizer fails to confine his power within wise limits, if he abuses it, if he injures the being whom he should benefit, the law should punish him as it punishes the meanest of malefactors.

"The benevolent establishments of MM. Boujean and De Metz for the benefit of abandoned and vicious children, proceed upon the same principle as that of hypnotism. They assume, to a certain degree, the mastery of the individual will and conscience. They do in a moral sense what the gardener does physically when he trains and supports the feeble branch upon s white and sun-warmed wall. The tree recoives thus the greatest possible amount of heat and light; it is also shielded against storms, and, in consequence, instead of bearing inferior, coloriess, bitter or tasteless fruit, it bears a delicious and nourishing kind, the honor and the delight of the table. In like manner the true educator supports and trains and calls out the human mind, and his success justifies

It is to be hoped that physicians in this country will enter, into the study of this subject, and make reports on their successes and fallures from time to time. Within a short time I have had an opportunity of treating a case of

acute mania by hypnotism with marked success. The feet and hands were placed in very hot water, so hot as could be borne, and two attendants were kept rubbing them while the patient's attention was being directed to them. I worked with suitable passes over the head and eyes, the balls of which were rolling wildly about. It was at least thirty minutes before they began to quiet down. In fifty minutes she was sound asleep in her chair, where she remained fully an hour, and was not disturbed by the noises and commotion in the room. When coming out of the hypnotic sleep the patient was much more rational, but not entirely so. The next day she was hypnotized with little difficulty, slept soundly all night and arose free from all mental aberration. She was able that day to take a steamer for a distant State. I have not heard how she bore the journey, or if there has been a relapse, but I regard the case as one of great interest and importance. I am inclined to believe that some of the forms of insanity not dependent on organic disease of the brain may be treated more successfully by hypnotism than by any other known reme-

It is interesting to note how the modern investigation of hypnotism substantiates the experiences of Spiritualists during the past thirty years. Among them the whole subject has been kept alive, and volumes might be written illustrating their familiarity with the subject, and especially its value in curing disease. This fact ought not to be forgotten. Another point may be mentioned: Do not decarnated spirits hypnotize human beings, either directly or indirectly, in what is known as mediumship Modern science probably would not admit this, but we must remember that thirty years ago its disciples would not even admit the fact and

utility of that which they now find to be true. The whole subject is full of interest, and none of us yet know all that is to be known

Free Thought.

A FEW SUGGESTIONS UPON MIND-READING.

BY A. E. PORTER.

To the Editor of the Banner of Light :

During all the excitement upon mind-reading this winter, I have read, but remained silent, though I have been interested in the phenomena for many years. Allow me now to give you a few facts, and some inferences drawn from them.

Long ago I was led to an investigation by such simple incidents as this: a friend sitting silently by me for some time finally makes a remark on the instant when I had turned toward her to speak of the same subject-something disconnected from anything taking place

This happening often and at various places and times, led me to conjecture that there must be some medium of communication between the two brains aside from spoken words, glances of the eye, or motions such as those by which the deaf and dumb convey their thoughts. a person called "Sleeping Lucy," who by contact with the sick could diagnose the disease. This was thought very remarkable, but it was simply telling the individual what he thought of himself. When Jane Eyre was published those who read that book will recall the incident she relates of hearing Rochester's voice calling to her distinctly. This was when she was at the St. John home, and a long distance from Rochester. When remonstrated with for putting such an improbable incident in her book Miss Bronté replied: "But such a thing did happen."

A friend of mine was engaged to be married to a young sea-captain, who was supposed to be on his return voyage from Calcutta, but in the absence of all telegraphic communication this was uncertain. She was sitting alone one day in the summer-house, when she heard his voice calling her. Supposing he was in the house, she went to meet him. He was not there, and, alas! she never heard his voice again, for he died at sea about that time.

And now I wish to affirm—with all deference to those who believe in what are called "special answers to prayer "-that the good things of this life are given to those who pray in faith for them. This matter has troubled many a sufferer from poverty and wrong, to whose appeals the heavens are mute.

I have a long list of these remarkable answers, but I will select only two or three. The wife of one of the most prominent and successful business men of the country found, after her marriage, that he was a periodical drinker -would have his sprees, and she feared they would lead to a wasted life. They lived some two or three hundred miles from Cincinnati, whither he often went. He was absent at one time longer than he intended. She knew what the trouble was, and, taking her baby in her arms, she started on her journey to that city. Why she went there it would be difficult for her to explain, for her dependence was on prayer, and God was as near to her in Baltimore or Pittsburgh as in Ohio. When she arrived at her hotel she laid her babe upon the bed and knelt to pray for her husband in deep and earnest supplication. He was in one of the low saloons. at the gates of hell, but he came to her, and from that time was a new man. Are there not many wives and mothers who pray as earnestly and whose prayers are never answered? To them the heavens are mute.

An old lady who lived not far from where I am now writing was bed-ridden and poor. She had one daughter, a middle-aged woman, who took care of her. It was mid-winter, and they were burning the last few sticks of wood. What shall we do?" said the daughter; "we have no money to buy wood."

"I know it, Betsey, and I have been praying for wood. Wood will come to-day." "I don't know where it is coming from."

said Betsev. After awhile, the mother, who had lain silent

said: "Betsey, look out and see if the wood is coming."

"There is a load of wood coming this way; loads of wood are common in Water street, but not many are for us."

But a load of wood was driven into their yard and unloaded by the driver, who said, "A friend, ma'am, sent this to you, but I was not to tell the name."

Was this a special answer to prayer from God, when only a mile from there six poor sailors were cast upon a desolate island and died from hunger and cold?

Does God answer the prayer of one woman said thrust others: for whom as forvent prayers are officed into the frozen ocean or the burnio. Ingraticial ware, This unity of the fore

Not the God of infinite wisdom and love whom I worship.

I could give many instances, but will refrain. One more only will illustrate my explanation. A mother was boarding with her only son at a friend's house. One evening the son said: "I am going to stay all night with my friend H. at the hotel." The mother made a mild remonstrance, but the boy was willful and went Some time after his departure the mother thought: "He is in the way of temptation; I am sorry I did not insist on his remaining with

Then she prayed fervently, thinking intently as she prayed of the place where he was, only a short distance. About eleven o'clock, her mind intensely fixed upon him, he came, saying: "I concluded, mother, it was better for me to stay with you."

This incident set the mother upon a series of observations, and she found that often by this intensity of thought she could win her boy back in his absence. She became convinced that it was only when he was a comparatively short distance from her that this was the re-

ult. Now we will turn to Maudsley, a good authority on Mind and Matter. He says, p. 160 of his last work on "Natural Cause and Supernatural Seemings": "Matter does undoubtedly exist in so fine, subtile, and, so to speak, spiritualized a state as to be imperceptible to human sense, and in that condition is amazingly active; though we cannot perceive it by sense, it is possible we may nevertheless be affected powerfully by it."

Now we ask, with all deference to those who are investigating this subject of Mind-Reading, may we not find our explanation here?

There is a subtile, active medium which conducts thought from one mind to another who is in intimate relation to it.

It is powerful in proportion to distance. In the agony of death the betrothed lover spoke the name of his beloved, and she heard. Rochester, in his deep trouble, called upon Jane, and she heard him. The poor woman who needed wood remembered a friend not far off who often supplied her wants, and the intense longing for what she needed was conveyed by this subtile fluid, or whatever we may name it. to him.

The petitioner who gets no answer to his prayer to God can no more complain than one born without the gift of music, or the inventive power of Edison, that he has not these gifts.

Mr. Charles II. Foster, the medium, possessed this power of mind-reading in a remarkable degree. I say nothing now of his power as a medium, only that if ever man "called spirits from the vasty deep," and they came at his bidding, it was Foster, but that belongs to another part of my subject. As to his mindreading I will give one example. I was at a séance with some other friends, and sitting near Foster. I said to myself : "If there is any deception we shall find it out." Soon after he said: "I think the circumstances are so favorable to-day that I can give you good evidence." Then appeared on his left arm, the one nearest me, the name of the friend of whom we had been speaking. It was there, and there had been no time for preparation.

I had said to myself, but to no one else, "I whom I have never knownmention from one Shortly he said: "You can have no communication from this individual, for you have never known him."

This was, to my mind, simple mind-reading, and other instances might be adduced, but I will not weary the reader. 'We should be glad if others will follow up our investigations.

IT DOTH NOT YET APPEAR.

Earth sings her parables of loss and gain
In boldest speech,
Yet heights sublime which spirits shall attain
She cannot reach.
Aerial whispers float o'er land and sea,
"It doth not yet appear what we shall be." Her royal purples and her crowns of gold,
Her white attire,
The sceptred lilies which her summers hold,
With flames afire—
All fail to show the glory we shall see—
"It doth not yet appear what we shall be." Who from unsightly bulb or slender root
Could guess aright
The glory of the flower, the fern, the fruit,
In summer's height?
Through tremulous shadows voices call to me,
"It doth not yet appear what we shall be."

Triumphant guesses from the seer and sage Triumphant guesses from the seer and sage
Through shadows dart,
And tender meanings on the poet's page
Console the heart.
Oh! songs prophetic! though so sweet are ye,
"It doth not yet appear what we shall be."
—Sunday Magazine.

In Memoriam.

E. B. Averill, Esq., of Dover, Me., an old subscriber for and correspondent of the BANNER OF LIGHT, departed to the higher life April 2d, aged seventy-seven

Forty-five years ago Mr. Averill was a useful and honored clergyman of the Universalist denomination. From 1836 to 1842 he was pastor of the Universalist Church in Eddington. In 1842 he became pastor of the Universalist Church in Dover, and after a pastorate of four years, induced by the condition of his health, which had not been vigorous since a severe illeges he had when a vour many and less he willhealth, which had not been vigorous since a severe illness he had when a young man—and also by other reasons to him good and sufficient—he left the ministry and was elected Register of Deeds for Piscataquis County, in which office he remained ten and a half years. "During these years," says "A. B.," in the Gospel Banner, (of Augusta, Me.,) public attention was very much absorbed by the phenomena of Spiritualism. After careful and candid examination these phenomena seemed to Mr. Averil, as they have to numberless other intelligent persons, to be grounded in reality, and of course there was no alternative but for him to accept them as manifestations from the spirit-world. In this assurance he continued for the remainder of hie earthly life. But this new and, as he considered it, larger faith, did not destroy his affection for the old faith of which he had been for years a devoted minister."

The Children's Anceum

The Children's May Festival a Grand Success; Berkeley Hall Crowded; Rappy Little Ones and Happy Friends.

[Reported for the Banner of Light.]

The Complimentary Testimonial tendered by Mrs. Wm. S. Butler for the benefit of the Children's Progressive Lyceum No. 1 of Boston, May 27th, was a grand success.

At 2 P. M. crowds of bright-eyed children, with their numerous friends and baskets of flowers, had filled Berkeley Hall. Mrs. Butler opened the afternoon exercises by introducing A. A. Wheelook, of New York, an old-time worker and organizer of Lyceums, who made a

A. A. Wheelook, of New York, an old-time worker and organizer of Lyceums, who made a very earnest appeal to the friends present to sustain the needed work of the Children's Progressive Lyceum, showing its importance as a power for Eod in the world far exceeding all ordinary methods of reaching and converting men and women to the truth. "Our hope is," said Mr. W., "in the childhood of the race. The safety and preservation of the home, society, the State, the nation, lie in the true development and correct training of our children. Now is the time for each one to take hold and lend a helping hand to these brave souls and tireless workers of Lyceum No. 1 of Boston."

Mrs. R. Shepard Lillie was then introduced, and received the following subjects from the audience: "The Children's Lyceum," "Bud, Blossom and Fruitage," which she very deftly wove into a poem full of thoughtful suggestion. The afternoon programme of songs and recitations by the children was then commenced with a song by Miss Edith Hatch, which was very finely rendered, and called forth the applause of the audience. Master Bertie Newton treated the friends to an exquisite plano solo. Then little Miss Flossie Butler came to the platform, and went vigorously at work with words "Whipping the Carpet," doing the work so well that the audience would have more, and in response to their call she gave them "A Mustard Plaster," which increased their laughter. Emma Russell delighted the audience with a fine recitation, and Eva Morrison with a song. Nellie Martin and Bertle Felton recited in unison "The Charconl Vender" so naturally that the people seemed ready to believe one present. A xylophone solo, entitled the "Leviathan Polka," was skillfully executed by Miss Nellie Miles. In response to an encore she gave in a thoroughly graceful and artistic manner, "The Mooking Bird."

Then followed an interesting recitation by Maria G. Falls, involving perplexing questions regarding a "Boss Mason" by an anxious young wife, which were satisfactorily answered in form of di

Hattle, of 1780, and how she looked and dressed. All her peculiar ways were described with such skill that the audience was fully captured long before she made her graceful bow for exit— only to be recalled, when she recited "Chicken

before she made her graceful bow for exit—only to be recalled, when she recited "Chicken Pox" with the same happy effect.

Master Fred Stevens then recited "The Bold Engineer" with fine effect, and was followed by "one of the pearls of the Lyceum" (as she was called by Mr. Falls), little Gracie Scales, who seemed to be only a little larger than the huge doll she carried, and to whom she sang very sweetly a gentle lullaby song. She was rapturously applauded, encored, and sang again with happy effect: "Always Take Your Mother's Advice." Miss Hattle Dodge then recited "The Bells" with fine dramatic effect, and Miss Edith Hatch sang, by request, one of her favorite pieces; being loudly encored, she sang "The Lullaby." "Woundign, she sang "The Lullaby." "Woundign, she sang "The Lullaby." "Woundign, she sang very finely Adelaide Proctor's exquisite poem, "Gold Must be Tried by Fire." He was then controlled by his guides, and gave; in his peculiar manner, from twenty to thirty tests to different total strangers to Mr. Slater, and all of which positive descriptions and tests were fully recognized and acknowledged by those to whom they were given.

Following Mr. Slater. Miss Nellie Miles gave

mired: the music was fine and the execution splendid. Miss Flossie Wait, dressed in the costume of a "Highland Laddie," rendered the well-known Scotch dance, the "Highland Fling," with such grace and ease that the audience cheered her loudly, and she again appeared and sang "At the Garden Gate."

Master Frank Hall then gave a comical relation, after which Miss Abbie Lawler executed an Ethiopian dance. The superbacting of this little comedian was greatly applauded. The closing exercise of the children's part was a song and dance by Abbie Lawler and Flossie Wait, in appropriate costumes, executed in a faultless time and graceful movement, that reflected the highest credit upon their teachers.

teachers.
At the conclusion of these exercises William F. Falls, the pleasant and efficient master of ceremonies, in announcing the exercises referred to the condition of the Lyceum a few months ago: sadly in debt, with only a few friends to help, and those, as well as the number of children, growing "beautifully less" every month—the interest in the Lyceum by the larger part of Spiritualists gradually dying out, till it seemed to the faithful few who still held on. "hoolng against hone." that it was out, till it seemed to the faithful few who still held on, "hoping against hope," that it was only a question of time when they must disband. "At this juncture a brave soul came to the rescue of the Lyceum in the person of Mrs. Maggie Butler, who took hold, and first paid up all the indebtedness. Then ways and means were devised by Mrs. Butler and other generous, earnest souls who joined her in the work, to increase both the membership and the funds in its treasury. The Lyceum has been more than doubled in members. Instead of debts the treasury has quite a sum in it, and to morrow, through your generosity and interest, at least two hunired dollars will be added. Now the practical suggestion I wish to present to

do county, in which office he remained ten and a half years. During these years, "a.B.," in the treasury has quite a strum in tain do more despet Banner, of Augusta, Me., public attention was reny much aborded by the phenomen of Spirit the structure of the stru

and hundreds of others ought to be in well-or-ganized Lyceums in Boston to-day. Therefore, friends, come forward and join us with head, heart and pocket, in this noble and truly spirit-ual work—a work which it is the duty and priv-ilege of Spiritualists to carry forward."

Following Mrs. Butler's remarks the audience were favored with the inspiration and tests of

Joseph D. Stiles.

Almost as soon as he had taken the platform his guides gave an impromptu poem, choosing the occasion, the children, the exercises and the Lyceum as the subjects. "Swift Arrow," his Indian guide, then gave sixty-four tests, all of which were recognized by nersons in the suof which were recognized by persons in the au-This service closed the afternoon exercises.

and announcement was made that ample pro-vision had been instituted for supper in the ad-joining hall—the result of which was to soon fill it with as happy a gathering of children and their friends as any Lyceum could expect or

ask. EVENING PROGRAMME.

Long before the hour appointed for the exercises to commence, Berkeley Hall was filled to its seating capacity—six hundred—while fully two hundred more crowded the galleries and the small standing space in rear of seats and aisles; it is also estimated that full two hundred went away unable to gain admittance.

The exercises consisted of songs and dances by the "little folks," including Lulu Morse, Wesley Higgins, Louise Horner, Blanche Houston, Millie E. Smith, Peroy Lee; songs and recitations by Prof. Geo. LeClaire and Miss Lucette Webster.

Never was an intelligent and appreciative Never was an intelligent and appreciative audience more delighted and entertained. The skillful training of Prof. Geo. LeClaire was manifested in the vocal exercises of these naturally gifted little ones; their perfection in dancing was attributable to that of Prof. Banta, 26 Union Park street; and their remarkable to the cornect efforts bestowed upon them able to the earnest efforts bestowed upon them by their talented teacher, Miss Lucette Web-

by their talented teacher, Miss Lucette Webster, who needs no words of introduction or recommendation to a New England public.

After the delightful entertainment thus far. everybody felt youthful, and as soon as the hall could be prepared the sweet and entrancing strains of J. Howard Richardson's splendid orchestra gave the signal for a host of dancers to occupy the floor, which they did with a limitless degree of zest until the "wee-hours" of morning had come.

At about one o'clock the happy company dispersed, with the expression on face and lips of each and all: "What a delightful time we have had, and what a splendid success this has been."

RESULTS FINANCIALLY.

RESULTS FINANCIALLY.

Measured by the ordinary standard, the first question would be: How much money did you make? Happy are we to be able to rise and exclaim: two hundred dollars cash! This was the net result in money, to say nothing of higher and more important results in the spiritual er and more important results in the spiritual, mental and social realms of life achieved by this "grand good time," which many already think should be repeated at some future date in a larger hall.

A. A. WHERLOCK.

[From the New Haven, Conn., Evening Register.] Retaliatory Labor Resolutions.

KNIGHTS OF LABOR IN NAUGATUCK DENOUNCE THE ACTION OF THE PHYSICIANS. The doctors of Naugatuck having held a meeting and fixed upon a bill of fees for medical services, the Knights of Labor recently met and passed the following:

and passed the following:

Whereas, The five doctors of the town have formed a combination known as the Naugatuck Medical Society, and have adopted and caused to be printed in the local papers the following articles of agreement:

A fee of not less than \$1 a visit shall be charged as far west as the town farm, north as the Hop Brook Arch and the house next noth of Andy Webber's on the Waterbury road, east as far as the Pond Hill school-house and Edwin Smith's button-shop, and south as far as the Middle district school-house.

A fee of not less than \$1,50 shall be charged for each visit west of the town farm to railroad crossing at Osborouse and the David Candee place, north of Hop Gence of Henry Roberts; south as far as the Amos Candee place, and east as far as the town line.

For all distances beyond the limits mentioned, a fee of not less than \$2 shall be charged for each visit to Beacon Falls; and not less than \$3 to the center of the towns of Bethany, Prospect, Middlebury and Oxford.

Consultation fees shall be no less than double the

Consultation fees shall be no less than double the

cognized and acknowledged by those to whom they were given.

Following Mr. Slater, Miss Nellie Miles gave another performance on the xylophone, the "Kloppemeier Galop," which was greatly admired; the music was fine and the execution

until the physician first called has been discharged and paid for his attendance. The publication of the above articles justly

caused a feeling of indignation among the peo-ple, which daily continued to increase as they became more and more convinced of the enor-mity of the outrage perpetrated by these pub-lic servants upon their unfortunate victims;

mity of the outrage perpetrated by these public servants upon their unfortunate victims; and

Whereas, According to reports from reliable sources, one death is already the result of trying to enforce the above inhuman rules, when a poor woman was obliged to suffer in premature child birth for several hours, and give birth to her child without medical assistance, simply because the doctor having the case in hand was out of town; and although her husband tried hard to procure the services of another physician, he was unable to do so; which according to his own statement at the time he believed to be because he owed one of the N. M. S. about \$2,50; and Whereas, The poor people of the town are now at the mercy of this medical combination, and life itself is not too sacred for them to triffe with to satisfy their greed; therefore be it

Resolved. That while we favor and at all times stand ready to encourage and assist organization for worthy objects among all classes of people; we emphatically denounce the above articles of agreement as an outrage upon the people, an insult to civilization, and an unjust discrimination against the poor and honest people of the community, who may not at all times be prepared to pay a bill just when they see it is necessary to change doctors; and

Resolved, That we believe the former rates of \$1 per visit, and fifty cents for office fees, is more than sufficient compensation for medical services, and the charging of double rates between the hours of \$1 per visit, and fifty cents for office fees, is more than sufficient compensation for medical services, and the charging of double rates between the hours of \$1 per visit, and fifty cents for office fees, is more than sufficient compensation for medical may overtake us, sind medical assistance be necessary; we therefore one sider it wrong and absurd to charge \$2 during one or sider it wrong and absurd to charge \$2 during one or sider it wrong and absurd to charge \$2 during one portion of the day for similar services rendered during anoth

I. A. 8668. Pamphlets Received.

THE WHITE CROSS SERIES OF TRACTS, for Men Only: Couching Pitch; Power to Let; The Defaced Image Re itored; My Little Sister; Moral Money-Clippers; Isit Nat-aral? A White Cross Appeal. Each 18mo, pp. 18. New York: E. P. Dutton & Co. THE PRESENT TRUTH, for the Honest Inquirer. Com-

iled by Charles Clapp. 8vo, pp. 20. Union Village, O. THE PHYSICAL NATURE OF THE EARTH, and a New Philosophy of Light. By C. B. Banders. 8vo, pp. 8. Houston, Texas: The Author.

EURERA COLLECTION OF RECITATIONS AND READINGS for Schools and Social Entertainments. Complied by Anne Randall-Diehl. No. 9. 12mo, pp. 122, New Yorki J. 8. Ogilvie & Co.

SELF-CONTROL AND TEMPERANCE IN ALL THINGS. By E. B. Waldo. 18mo, pp. 39. Syracuse, N. Y.; The Author. STATE HISTORICAL SOCIETY OF WISCONSIN. Thirty-

cure cold and catarrh.

June Magazines.

THE CENTURY .- A visit to the famous Russian nov. elist, Count Leo Tolstol, is the subject of an interesting paper by George Keenan, the first of a series explanatory from personal observation of the Russian exile system. In this the liberal and humanitarian opinlons of the novelist are set forth, and a portrait of him, presenting a strikingly unique personality, given as a frontispiece. The best method of rowing is interestingly discussed in "College Boat-Racing," by Julian Hawthorne, and "Boat Racing by Amateurs," by Henry Eckford, the assumed name of a Yale man. The special topics of the Lincoln History this month are the attack on Charles Sumner by Preston S. Brooks, and the Dred Scott decision of 1857, portraits being given of Sumner, Brooks, Chief Justice Taney. and Dred Scott and his wife, and others. A suggestive article upon " Education and Social Progress" is contributed by Rev. T. T. Munger. The war papers are "From the Wilderness to Cold Harbor," "Handto-Hand Fighting at Spottsylvania," and " A Missing Confederate Cipher Despatch," all fully illustrated. Elizabeth Stuart Phelps contributes "Jack," one of the best stories she has written ; Jack being one who inherited a love of drink, the course and results of which are portrayed with a thrillingly dramatic effect, and sets up a "danger signal" in the path of every one that should lead them to avoid the greatest peril of human existence on earth. In the departments of "Open Letters" Revs. Hale and Peabody treat upon Church Union from a Unitarian point of view. The Century Company, New York. Cupples,

Upham & Co., 283 Washington street, Boston. MAGAZINE OF AMERICAN HISTORY .- M. D. Conway contributes Part II. of an article of great historical value, descriptive of "Fredericksburg First and Last." Several engravings are given in connection with it, including a view of Fredericksburg after the battle of Dec. 13th, 1862, and of the rock that marks the anot where Stonewall Jackson fell. The account of the battle is vividiy told, and many interesting incidents connected with it related. Other eminent writers supply this number with chapters of Canadian. Virginia and Massachusetts history; a graphic picture of "Our Presidents as Horsemen" is drawn by the facile pen of F. G. Carpenter. In antiquarian research "Sir Thomas Dale's Indians in London," and 'An Historic Meeting House," the First Baptist in Salem street, Boston, with a picture of it, are given. The editor, Mrs. Martha J. Lamb, contributes two interesting papers, "Historic Homes on Golden Hills," and "The White House and Its Memories." As this number closes the seventeenth volume, a very complete table of contents and a title page are appended. New York: 743 Broadway.

THE OUIVER .- What is being done for girls in London is described by Anne Beall in a narrative account of "Travelers' Aids and Friendlies." A new serial story by C. Despard, entitled "By the Waters of Baby-lon," bears every indication of holding the close attention of its readers from first to last chapter; and a short one, given in this number complete, "For His Mother's Sake," imparts a good lesson of struggle and conquest. Among the poetic contributions, "Dante's Wife, from a Woman's Point of View," from the German of Josefa Von Hoffinger, will be recognized as one of exceptional merit. New York: Cassell & Co.

THE FREETHINKER'S MAGAZINE. - Of the contents of this number the most noteworthy are "Lord Byron and Liberalism," by H. W. B. Hewen; "Labor Cranks," by James Parton, and "The Bible as a Text-Book," by M. M. T. Buffalo, N. Y.: H. L. Green.

THE BIZARRE. NOTES AND QUERIES .- Stephen Pearl Andrews's "New Rendering of the Ten Commandments" is reprinted from "The Law of Metsphor," and of the "Properties of Numbers" several examples are given. An interesting and lengthy answer is given to a correspondent who asks for illustrations and demonstrations to prove "the fourth dimension in space." Manchester, N. H.: S. C. & L. M.

Mrs. Delia Cook West.

To the Editor of the Banner of Light; The kindly green and cherishing earth of Laurel Hill Cemetery, near Philadelphia, was opened a few days since to receive the form of a noble woman who was one of the "few chosen" in character and gifts; a woman much loved by those who knew her with appreciation.

Mrs. Delia O. West was the wife of Geo. Ed. West, a retired merchant, much respected in our principal cities. She was, through her entire earth-life, eminent as possessing much firmness of will, great readiness and accuracy of judgment, and an unfailing savoir fairs softened by a strange spirituality. Here was a large and generous nature; her hand, unchangingly warm to her friends, was ever " open as the day to melting charity"; her heart, quickly responsive to the griefs and wants of humanity, found no harsh words for the erring, no self-exalting monitions for the unhappy, but, wide and deep as her love for the good and beautiful, its impulses sprang with blessings for all about her.

Rejoicing in the sunlight of eternal love herself, in every flower that blossomed in each day's path she saw life's meanings and destinies with too true and pitiful a vision to allow the shades and stains of evil to mar the effects of her beneficence. She was truly

"---Nobly planned To form, to comfort and command."

Her last ten years were rendered remarkable by her experience as a medium, through unsought development, by her absolute faith in the truths of unendng life, by her strange gifts of perception, and by wonderful revelations made through her organismrevelations so unparalleled in matter and manner as to cause miscomprehension of them even among those of similar faith.

Only those who knew her experience and work from their inception and those aided by long study and varied research could fully estimate the references and prophecies, in polyglot expression, which character, ized her mediumistic work.

In time her work will be offered to the wider estimate of the public, with an account of her experience terminated here by a death which seemed but translation, a fit completion of a life so bright with good-ness and spirituality. Death was indeed to her, in one undreaded second, a "gate of life," not forced "by terror in a night," nor "broke by sickness in a day,"
but sudden as are the flashes of that awful and divine INTELLIGENCE of whose glories she caught many glimpses here, and to whose missions she gave her life with unbounded faith and fidelity. Her, grand and beautiful presence, a magnet of purest influences; cannot seem wholly out of sight. She was truly one of those in whom "the power of God spideth and it groweth not old." B. OLIVIA AIKEN.

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

The People's Meeting in this city on Sunday, May 29th, was profitable intellectually, as well as patriotic in its character—honoring the memory of the brave boys who defended the nation's integrity in the last war. also those who were led to the taking up of arms against the Union. The National Hymn,

"My country, 't is of thee, sweet land of liberty,' was sung by the audience; the poem, The Blue and the Grey," was read by Mrs. Morrell : an address was delivered by Mr. Wm. C. Bowen; of Brooklyn; and remarks by Mr. Goodspeed, Mrs. Morrell, Dr. B. M. Lawrence, Dr. I. H. Gibbs, and the Chairman, closed

a very interesting session.

In the evening Dr. P. Militz continued his very instructive and amusing experiments in "Hypnotism," in which the audience took extreme delight.

BROOKLYR CONFERENCE On Saturday avening, May 28th, the Brooklyn Progressive Conference paid due honor to the memory of STATE HISTORICAL SOCIETY OF WISCONSIN. ThirtyMourth Annual Meeting.

MASSACHUSETTS HOMEOPATHIC HOSPITAL AND LADIES AND ASSOCIATION. Seventeenth Annual Report.

Sto. pp. 62. Boston.

PREVENTION OF CRUELTY TO CHILDREN, Massachusetts Society. Sight Annual Report. Sto; pp. 62. Boston.

I Pemberron Square.

I Pemberron Square.

I Cambellon Stock of the Massachusetts Society. Sight Annual Report. Sto; pp. 62. Boston.

Warm sait water Inhaled through the bostchis will specific and externally and spiritually.

Stock of the late of the wat. Likeling Doted's beautiful poem, "The Triumph of Freedom," was read by the Chairman with the commission of the hate of the meeting of the meeting of the commission of the late of the water in the commission of the late of the late of the meeting of the meetin the fallen brave of the late civil war. Lizzie Doton's

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Banner Correspondence.

Massachusetts.

STONEHAM .- Mrs. J. W. Barrett writes: "I have just read the article in the BANNER of May 28th, upon The Anti-Medium Crusade,' by H. Arthur Root, and I want to say publicly that I endorse every word of it. It is some six years since I became a student of materialization, and my experience has been a happy one, having never felt that I had been defrauded of a eingle dollar, but have received my money's worth at each of the one hundred and fifty scances I have at-tended. For one, I feel ashamed of the disturbing element that has developed among those who call themselves Spiritualists, and even hold offices in organizations professedly banded together for charitable purposes in the name of Spiritualism.

When I am questioned about these disgraceful do ings by people outside the ranks of Spiritualism, I can only quote scripture and say : ' God forgive them, for they know not what they do!' Judging from the works of some people during the past few months, I conclude that those who are continually looking for fraud must have an element favorable to it in themselves. If the time ever comes when these disturbers can see through what they are now trying to fight through, I hope they will repent and acknowledge their mistake. However this may be, the wrongs and abuse they have inflicted on mediums can never be righted, for the suffering, physically and mentally, has already been borne, and it is uncertain whether they ever in this life fully recover from its effects. I sometimes think

indicated on ordinary on early being fined. The process of the process of the contract of the process of the process of the contract of the process of the process of the contract of the process of the process of the security of the process of the process of the process of the security of the process of th

court, to east the constitutionality of a law probleting manual labor, for that is exactly what the courts must regard massage, manipulation or magnetic treatments. I cannot for a moment doubt the, issue were the case to be a sear forward. The one election of thisself and more through the percent manual treatments. I cannot for a moment doubt the, issue were the case to be a search of the case they cannot one of the percentage any sum of 'moter,' however, small, which they may feel to donate for the purpose, to Dr. B. F. Brown, Box 200, Fhiladelphia, P.".

Connections.

**WILLIMANTIC.—Under date of May 88th "G. W. B." "William and the right place, and the case they cannot one of our own elicitude. The case of the case they cannot be considered to the case they cannot be considered to the case they cannot be considered to the case that the case they cannot be considered to the case that the case they cannot be considered to the case that the case they cannot be considered to the case that the case they cannot be called to the case that the case th

science and workings of evolution in nature. He has spread out the religious history of the human race. and shown up the false and fabulous basis of the sectarian creeds of Christianity, separating them entirely from the teachings of Jesus and his disciples and the first two centuries of the Christian era. He critically reviewed the history of Christian governments since the time of the great Roman conversion under Constantine, as he says, utterly refuting the assertion that it has been a gospel of peace and good-will. He gave us a graphic and beautiful picture of what he says spirits and Spiritualism will do for the race, making this country the basis and leading in the grand movements of reform. 'He had appreciative and attentive audiences, and did us much good."

HARTFORD.--C. J. Mills writes: "The Hartford Association of Spiritualists, George E. Jones, President, has changed its place of meeting, and now convenes in the newly-furnished and beautiful hall, 302 Asylum street. Sunday evening, May 22d, Miss A. E. Colt occupied the platform, and gave a number of fine tests that were all recognized. On the evening of May 22d Mr. S. A. Davis delivered a lecture on 'Spiritual Life,' which was highly appreciated by the audience. The Society is in a much more healthy condition than it has been for two years, and will engage public speak-

Ohio.

Nov. 1st."

ers and mediums for next winter, commencing about

CINCINNATI .- "Cyrenus" writes: "The world moves, and with it moves man. As fast as we are ready to receive, it is given us. This city has been

great amount of good, not only among believers, but those who yet doubt the immortality of the soul and a communion between spirits out of the body with those who yet inhabit the prison of flesh and bone."

New York.

TROY .- W. H. Vosburgh writes: "Our lecture course for the season has closed. Mr. J. P. Thorn-dyke occupied our platform April 17th and 24th very acceptably. I think him highly gifted as an inspirational speaker. His closing lecture before our Society was marked with power and ability. Mr. Thorndyke is a young and rising speaker, and I bespeak for him a useful field of labor. He was followed May 18th, 22d and 29th by Mr. A. H. Tisdale, the blind medium and trance speaker, who is remarkably moved upon by the unseen intelligences, bringing before the peo-ple in an eloquent and easy flow of language events and dates of the world's past history. The Society is about to locate in a new home, corner of 4th and Fulton streets, north side, second flight up stairs, entrance on Fulton street. The hall is being neatly fitted up, and will be in every way attractive and commodious as a place of meeting. There will be conference and fact meetings held each week during the summer months."

"George," asked the teacher of a Sunday-school class, "who, above all others, shall you wish to see when you get to heaven?" With a face brightening up with anticipation the little fellow shouted: "Ger-

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Miscellaneous.

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

Panner of Pight.

BOSTON, SATURDAY, JUNE 11, 1887.

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Recall the state of the state o

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

No Circle Friday.

There will be no public circle held at this office on Friday, the 10th instant, but there will be one on the Tuesday following, free to the public, as usual.

These message-séances will close for the season on FRIDAY AFTERNOON, JULY 1ST.

As June 17th (instant) is a legal holiday, the friends are hereby notified that the counting-room of the BANNER OF LIGHT will be closed on that occasion.

Spiritual Laws.

even impenetrable, because the development ditions and considerations. They are exterof our understanding has hitherto been almost | nal, not spiritual. We must make the avenues wholly on the material side. Our conscious- of our lives pure and clean, and keep them so, ness has chiefly been awakened to the compre- so that a realization of this all-pervading prinhension of facts pertaining to matter and of ciple called truth can be incorporated into our the principles that govern them. We have all indwelling personality, or there is no possibili- it can be shown to be but fable from the earlithis time contented ourselves with reasoning | ty of our seeing and knowing God in any way from effect to cause, instead of seeking to un- whatever. We shall be unable to see light derstand the cause and thereby the effect also. | from a lack of corresponding illumination with-But the time has come in the development of in. Light only can perceive light. No truth mankind when it is found to be necessary to brought to our comprehension can be appreand its ever active containing powers, itself changeable Spirit and the reflection of 'ital thought. By coming nearer to an understanding of this vast power, from which all material forms proceed, we are sure of gaining the only true knowledge worth acquiring, and all the knowledge that abides. This is what is meant when a knowledge of spiritual laws is spoken of, which becomes to its possessor wisdom indeed.

A discourse on this greatest of all themes, delivered in this city through the mediumship of Mrs. H. S. Lake, was recently reproduced on the first page of the BANNER OF LIGHT, which presented such salient points and fresh conceptions to the public attention as will readily excuse the further exposition of its merits in the present article. The speaker, for the governing intelligence whose thoughts were given, began with a somewhat detailed explanation of the process by which mediums are controlled by spirits in order to manifest through them to others, and thus to spread a knowledge of truth among mortals. The explanation is, that the spirits seeking control begin to work first upon the physical elements of the medium, for the reason that the brain-power of the instrument is based in the physical power of the organism. Ascertaining, to begin with, whether these elements finer development, they proceed to the mindpower that is encased in the physical brain. Ascertaining the nature of that brain, they learn how they may enter into that department own spiritual elements, and so "inspire" soul, brain and body.

. Not always, however, do the spirits have all three under subjection. Sometimes it is only the physical; sometimes the physical and mental, when they control an instrument only in what is pure, or otherwise, according to our from the base of his being; and sometimes the physical, mental and spiritual together. And large capacity for absorbing truth will have they are able to manifest just in the degree in which the instrument has learned to manifest itself. They can best manage an instrument lives under conditions that cause inharmony which can well manage itself. Therefore a medium who would be highly illuminated imbibe falsehood do they invite dissolution, need not think he may as well be stupid and and thrust from them immortal life. To seek ignorant, a mere nonentity; on the contrary, all the powers and faculties of his being should be brought into play. If people ordinarily find it so difficult to control the forces of their own being, how much more difficult must it be for a spirit to control an organism which does not

belong to that spirit. And so, looking abroad around us. we see everywhere the external and physical forces soul."..."Until you realize that disease is erapparently controlling and overpowering the ror, you will be bound under the old drug law. spiritual; the external self controlling the in-

ness and truth itself. The spiritual, the inte- in accordance therewith. This process involves rior, is the true; the outer and external is only a constant readjustment of the forces of the a reflection of that truth, just as our shadow is universe. As you learn to inhale the purity of a reflection of our personality. Our bodies are | the spiritual atmosphere you depend less upon simply the reflections of our souls-of the truth | the physical, because you rise above physical within us. Though made of what we call sub- law." . . . "The more you come under spiritual stance, they are not substantial. They may laws, the less you are bound by the physical. be almost instantly resolved into gases which It is true, this change cannot be wholly effectbear no resemblance whatever to the original ed until you have laid aside your bodies in the substance and form. The law that is continu- grave and have become fully developed spiritually operating on the outer or external is the al beings upon our side of life, but it can be spiritual force, which is the only true force, done to an extent of which you have not yet underlying the whole universe of what we call conceived." . . . "Until you have learned to matter. That alone is real, the outer being make the truth a power in your daily lives, to but its shadow-the shadow side of truth, and no part of truth itself.

It appears as it does to us because we look at it from the wrong side; because we see it from the external instead of the spiritual; because by education we have learned a knowledge of the material first, and have there rested our development. We have thus habitually studied the cause from the effect, which is the wrong way, and should be reversed. Spirits regard our exterior, therefore, may be most beautiful to others, to spirits our interior may be wretched and repulsive. Or our interior may be as lovely as the morning sunrise or the opening flower, while our exterior is in the sight of others misshapen and unattractive. To the highly developed spirit we appear as we are spiritually.

When we lay aside our mortal integuments, spirit gravitation. It is the law of life itself. there until they belong somewhere else; until, attraction-they are called to a higher life. Those who at death are immersed in material conditions, remain in the same condition afterward until they are developed out of them.

Truth is the only sustenance and support of the soul. It is the life-giving principle that enables it to exist. It is because mankind is satisfied to live upon falsehood rather than truth, that sin, crime and misery are in the world. Men and women absorb falsehood in their inner personality, instead of life-giving, eternal truth. To the degree that one imbibes falsehood does he imbibe disease, for the reabegin by gaining a higher spiritual developas we dispel error and destroy falsehood, so plicable." fast shall we abolish disease. Things pertaining to matter may appear as they are not; truth shows them as they are, not as they appear. Truth is forever its own vindicator. It asks no one to stand up in its defense.

Hence our complete and perfect salvation consists in our willingness to live and act, to express in our personality the truth as it comes to us, without regard to profession or pursuit, to whether we are at home or abroad, in high The laws of spirit are called mysterious, and | places or low. These are all but material con-

manking when it is found to be necessary to brought to our comprehension can be apprereverse this order and go back to the fountain clated and appropriated without a correspondhere ten thousand years there would not have discovered the important fact—if it is a fact of all causation, which is the spiritual world ing inner development. This explains why ma- been room for us to walk about in! We cannot, the distinct creation of the uncreated and un- and accept the truths of Spiritualism; why they cannot appropriate the ministrations not continue at the present rate of increase which come through the power of inspiration. They have no faculties by which to comprehend the phenomena of the spirit-world. Their spir-Itual powers are so undeveloped that it is impossible for them to understand spiritual things.

And what, it will be asked, is spirituality? The answer is: It is the manifestation of spirit | theory he holds to be without the first reason through the external which is called matter. or proof. He calls for fossil remains anywhere Ought that to be regarded as an impossibility. spiritual power being supreme, as ecclesiastical of it in either the vegetable or animal kingdoms. authority persists in regarding it? Much more or in the realm of man. There is not, he proought it to be made a crime on the part of those through whom this manifestation is made? Spirituality will be more or less marked and positive, according to the power of the individual to put under his control the external which is called matter. We shall all of us become more or less spiritual according to our ability to control the particles which compose our physical existence. As to the law of it, that passes our comprehension. All that can be said is, that it is the manifestation of certain conditions or elements existent within matter, according to certain principles emanating from Divine Intelligence.

The controlling spirit of the medium answered the question relative to the existence of will assimilate with their own, which are of error, disease and death, that these do not proceed from God except in seeming, which shows that we are on the shadow-side of life, where things seem to us which are not real. Evil is in the world because men think evil; when we of the instrument's life, and reflect through it stop thinking evil, good appears. We grow as ling a profound as well as a lofty lesson in a upon the spiritual. Thus approaching the sub- good develops within us. All aspiration tends tle life of the soul, they infuse it with their to growth. Prayer is aspiration; truth is aspiration put in the highest form for the soul's interpretation; it is the highest form of the things, he winds up, in a common-sense light, soul's aspiration manifesting itself to human consciousness. We all have just as much truth as we have the capacity to receive. We take capacity for absorption. Those who possess much truth: those with small capacity will have much error, and consequently live their and therefore disease. In proportion as they for truth and appropriate it is to eat of the tree

of eternal life. Said the spirit in control still further: "You can partake of spirituality if you like; you can partake of materiality if you like." coming upon a physical plane, contending with physical forces, living under physical laws, has not yet learned the spiritual power of his own Until you know, within your own personality,

make each individual life a living poem, an expression of the divinity within, you will not lack a field for earnest and continued effort."

... "The basis of all religion is the discharge of your duly one to another. It is the underlying principle on which all spiritual growth depends." . . . "Would you regulate the manifestations of mediums? Regulate your world. Would you regulate your world? Regulate yourselves. The greatest work which can be mortals as spirits only, not as organized bodies | done on any planet is the regulation of one's such as mortals appear to one another. While individual self. Hence all true spiritual growth begins within."

A Star Enveloped in Haze.

Generally right as Rev. Dr. Wild, of Parkdale, Ontario, is in his utterances from the pulpit, on the subject of evolution he clearly falls away from the large and intelligent view which he has of many other questions of the time. we go where we belong, by the unerring law of and takes refuge in the accumulated rubbish of exploded church dogmas. On the subject of Spirits that belong on the earthly plane remain | the origin of man he thinks that men are only formulating their fancies and giving wings to by the law of interior development, by the their imagination: that persons of like imaginaction of that principle which pervades and ation and fancies will naturally accept their rules the whole universe of spiritual being-for conclusions, while others of less freedom in the other than that of the medium (whether they lack of a better name we may call it the law of realm of fancy and imagination will reject them; and that it is not an easy thing to disprove the inferences of either. Since one can affirm things for which no argument can be found to disprove them, he infers that pre-historic proofs are of little weight, and must so remain until made more mighty by those who present them. He quotes, among others, Mr. Herbert Spencer—as one who admits, or at least is beginning to admit this conclusionwho says in a recent paper that "those who think that science is dissipating religious beliefs and sentiments seem unaware that whatever of mystery is taken from the old interpreson that he imbibes inharmony. Disease is in the | tation is added to the new. Or, rather, we world because error and falsehood are in the may say that transference from one to the othworld. The only way to eliminate disease is to | er is accompanied by an increase of science; for an explanation which has a seeming feasiment. The soul is more potent than drugs; it bility it substitutes an explanation which, caris the dominant power; we shall never have rying us back only a certain distance, there health in reality until the soul is true. As fast | leaves us in the presence of the avowedly inex-

From which Dr. Wild infers that he is asked to believe more mystery than there is in the bible, and he asks why he should leave the better to take the poorer. Since, however, he refuses to go back of the historic, how is he able to prove the account of the origin of man, as recited in the fable of Adam's creation, to be founded in actual record? That fable can be traced centuries back of the date of the Mosaic books, if anybody in fact knows when and by whom these were written. It was borrowed from peoples who lived in the far East, and fades from view in the twilight where history originates. How does Dr. Wild know it to be authentic and final as an account? How is he able to prove it to be good and enduring history, when est dawn of history?

Common arithmetic, says Dr. Wild, shows that we cannot have been on this earth over six thousand years, because if you double the population by any rule you choose, if we had been another two thousand years. And so, he complacently assures his hearers, "Common sense chimes in with the Scriptures." He certainly believes that the human race originated in Central Asia. He does not consider the philosophical evolutionists such a great way ahead of the transmigrationists, after all. The evolution to uphold it. He asserts that there is no proof nounces, a single instance of transmutation anywhere. "I read," says he, "that Enos was the son of Seth, Seth was the son of Adam, and Adam the son of God. I believe God started him full-fledged to talk and understand everything." But who was it that was told and then recorded it that Adam was thus made?

He cites from Genesis that we were created, and a detailed recital of the production of man is furnished. But who wrote Genesis? When was it written? Is the story a fact based on actual knowledge, or only a perpetuated myth borrowed from the antecedent ages of tradition? Dr. Wild quotes from Job in corroboration, who says: "The spirit of God hath made me, and the breath of the Almighty hath given me life." But who was Job? In fact, was there ever such a person? The book in the bible that bears his name antedates all the rest in that collection of Hebrew literature, but it tendants, will feel "an unexpected check" from is only a poem, a rhapsody of the spirit, conveyform never surpassed. Do we understand Dr. Wild to quote from it as an authority on the mode of man's creation? We must look at all True; but is this the highest illustration of common sense that he can furnish?

The Banner Premiums.

Be sure to read the announcement of Premiums offered-on third page-by the BAN-NEB's publishers, to new subscribers and to those of its present patrons who renew their subscriptions.

We trust our friends everywhere will interest themselves to do whatever may be in their power to increase our subscription list.

The cause is making rapid strides in all parts into the movement; the camp-meeting season is nearly upon us, and we have every reason to confidently predict that the BANNER OF LIGHT will prove more interesting than ever before, as the summer days glide by.

The Ross Case—Again.

Dr. N. V. Hutchinson, of North Abington, Mass., writes us in protest against what he deems unjust imputations contained in the communication of A. E. Newton, in the BAN-NER of May 28th, regarding the personnel of the Ross séance at the time of the arrest of those parties. Dr. H. appears to be under the impression that Mr. N. characterized as "roughs and rowdies" all who were present on that occasion. This is a mistake. Nothing of the kind appears in his letter. He stated that Mrs. R. claims to have been the victim of ruffianly and dastardly outrages in the late so-called exposures"; but this, if true, by no means involves all who were present.

Mr. Newton's reference to "ignorant roughs" being "hired to do violent work," etc., had no allusion, as he informs us, to what took place at Mrs. Ross's séances, but to what is stated to have occurred elsewhere and since.

Dr. Hutchinson states that he was present at the seance at the time of the late arrest, not for the purpose of participating in an "exposé," but for the proper one of receiving a communication from a brother lately deceased. In this, however, he was disappointed, and thinks that the forms which came to him, professing to be and a child confederate." Dr. H. furthermore says he does not question Mrs. R.'s mediumship. but thinks she attempted to deceive on this occasion. He certainly has a right to form his own opinion on the evidences presented to him: but it is best not to be too hasty in drawing conclusions which involve so grave a charge as deliberate fraud. If proper safeguards were taken by those present against the introduction of accomplices—as should always be done in order to render mere form-manifestations of any value-it is plain that the presence of forms identify themselves to us as our departed friends of not) presents a problem worthy for study. Who are they, and where do they come from? Dr. H. does not state whether or not such precautions were taken on this occasion. and hence gives no sufficient ground for an opinion. As to one of the forms resembling Mrs. Ross in features, and having pulsations at the wrist, as he states, this of itself does not appear to be conclusive of fraud, since the same is alleged often to occur in genuine materializations. The inquiry needs to go further.

On the other hand Mr. Newton has undoubtedly an equal right to form his opinions on the basis of evidences presented to him on the occasion of which he has testified. He appears to have taken care to assure himself that no earthly accomplices were or could be introduced. and hence is confident that genuine phenomena of important significance occurred. This reasonably suggests to him a doubt in Mrs. Ross's favor, until such time as she shall be proven guilty of absolute fraud-which does not appear to have been done as yet.

The question is one that should be investigated in a calm and judicial spirit. There is no call for hasty and harsh accusations. If investigators take proper precautions against the introduction of ordinary flesh-and-blood confederates, they may assure themselves on that point beyond a doubt; and any medium who offers her or himself to the service of the pub. lic in this line should be ready and willing to afford all reasonable facilities for such precautions. If any are not thus willing, they should be given a wide berth. No one is obliged to patronize them, and no one is justified in overstepping the bounds of courtesy and good breed. ing by offering violence in any case.

"An Unexpected Check."

Few if any of the several million Spiritualists in these United States, we venture to say, have that the recently enacted interstate commerce he adds, live at the present rate above another law is likely to prove not only an obstacle to thousand years. He repeats: this world can- the progress of Spiritualism, but a potent factor has been left to the Savannah News to make the discovery, and it announces the same in a gleeful, victorious sort of style, that shows the writer has gained but little wisdom from the sage advice of old Dave Crockett, of Western renown, "Don't crow until you get out of the woods." The writer makes known his discovery in an article under the caption of "An Unexpected Check," in which he berates Spiritualists and belittles Spiritualism to the fullest extent that a total ignorance of the faith of the one and the facts of the other allows.

The operation of the law will, he confidently asserts, seriously interfere with the summer gathering on Lookout Mountain, for the reason that special railroad rates to and from there cannot be had; and the result is foretold to be "dire dismay in the Spiritualistic camp, for cheap railroad fares are necessary to the success of a camp-meeting." Were Spiritualists the only class to whom cheap railroad fares are necessary to the success of a camp-meeting, or any other gathering for that matter, social, political or religious, the News might have some faint shadow of reason to glory over the "unexpected check"; but where one Spiritualist campmeeting may have its plans affected by the new law, dozens of camp-meetings of Baptists, Methodists and other religious organizations, beside large numbers of gatherings not specially for the recuperation of the religion of their atthe same cause.

So we fall to see that the News need to lay the flattering unction to its soul that Spiritualism is to be annihilated by the interstate commerce law, unless it is willing to concede that the whole world is to share a like fate from the same cause.

Far from anticipating any bad results from the operation of the law above alluded to, the managers of the Lookout Mountain Camp-Meeting report, and Light for Thinkers confirms their statement, that the prospects are daily growing brighter for a grand gathering.

It may be well to consider the tone and manand its adherents, and this can be done in a very few words. To begin with, he terms it a "ghostly faith," when every one who knows anything of it knows that nothing can be or is more real. or, if tested by the law of endurance, more subof the country; many new minds are coming stantial, for it is based on what has outlived death, or the dissolution of the body. Again he classes its "trance," "materialization," "slate-writing" and "psychometric mediums" as "humbugs who thrive upon the childlike faith of the people," when it is a notable fact that those who find proofs of a future life in A delightful and healthy resort for such | what is revealed through these mediums have as need quiet and recuperation will be found at | failed to find it in the bible, and have felt that ternal; men and women living on the outer plane of life instead of the inner. But this apparent physical control of the spiritual is only from the animal to the intellectual, from the intellectual, from the intellectual, from the intellectual is only it and the spiritual is only it is not real. There is a wide differ to mortals is demonstrated in unmistated to mortals is demonstrated in unmistated in unmi

ing themselves to be the judges of their fortunes and misfortunes. After much of like tenor this wise-in-his-own-estimation writer says: "Preachers have shown the foolishness of Spiritualism time and again." But we are not told why the preacher concludes it to be foolishness; and in case the News may not know, we refer it to I. Cor., ii: 14, where it will find it stated that "They (spiritual phenomena) are foolish. ness unto him; neither can he know them, because they are spiritually discerned."

Prof. Alfred R. Wallace in California.

Prof. Alfred R. Wallace was announced to deliver lectures in San Francisco, May 25th and 27th, on "The Darwinian Theory; What it is and How it is Demonstrated," and "The Origin and Uses of Colors in Animals, in Relation to their Habits and Surroundings." An interest. ing feature of his lectures, says the Golden Gate, "is the rare modesty of the man. He seldom, if ever, alludes to his own researches into the hidden things of nature, but is ever eager to give credit to others for much that justly belongs to himself. To hear him on the subject of evolution and natural selection no one would ever imagine that he was anything more than a pupil of Darwin, when he is justly his mother and sister, "were merely Mrs. Ross | entitled to the honors won by that scientist, as a co-discoverer. His is one of those robust Saxon minds that has the courage to follow truth wherever it may lead, and the manliness to give his honest convictions to the world, although they may run squarely in the face of Old Conservatism."

Immediately after the above Prof. Wallace was to leave for other parts of California, but promised to return and deliver a lecture in Metropolitan Temple, Sunday, June 5th, in response to the question" If a man die, shall he live again?"

Grand Lyceum Picnic.

An enterprise has been arranged by Mrs. W. S. Butler for the benefit of Boston Children's Progressive Lyceum, which deserves and we trust will receive the fullest measure of patronage on the part of Spiritualists, and all friends of the young in this vicinity.

The occasion will take the form of a pionic, to be held at Downer's Landing, on June 29th. The exercises thereat (beside the pleasant harbor trip to and from the ground) will consist of public speaking, recitations by Lyceum children, and others, etc.

The steamer starts from the wharf in Boston at 9:40 A. M. of the day specified. A general invitation to be present is extended to the public. Round trip tickets, at fifty cents each, are to be had at the Banner of Light Bookstore, 9 Bosworth street, or of Mrs. W. S. Butler at the wharf. Let there be a large attendance.

Our List of Speakers.

On the third page will be found the list of speakers on the spiritual platform which the Banner has from time to time printed without expense to the ladies and gentlemen named therein.

As the only value which can attach to such tabulated information is the accuracy of the: statements set forth, we ask as an especial favor that the persons named in this list will advise us of any inaccuracies concerning themselves which they may detect.

Other readers are also cordially invited to give us due information of any mistakes which they may encounter, as we wish to render the list of practical value, both to the speakers themselves and the society committees desiring to employ platform talent.

Emma Hardinge Britten.

An English correspondent writes us under date of May 24th: "Notwithstanding all the tremendous excitement that pervades the country now, during this 'jubilee year,' together the immense gatherings at the splendid exhibitions, our meetings up here in the north in an agency to work its final overthrow. It are packed, and the interest is evidently deep and abiding. Mrs. Britten is doing a grand work for us. I am confident that had we a few more such speakers in the country as is this lady, Spiritualism would soon be the religion of England. The feverish state of European politics, and the obvious but inevitable decay of the Church, make the people long for some practical religion to lean upon. Our beloved faith could fill the bill, but we lack the means. However, we can but watch, wait and labor."

MA H. W. Clarke, of Newport, R. I., father of Lieutenant Arthur H. Clarke, who was shot on board the U.S.S. Iroquois at Panama, May 7th, will request the Secretary of the Navy to investigate the matter with a view to ascertaining if death was by suicide, as reported, or by murder.

Mr. Clarke, who has had in the past many remarkable presentiments of events, had two in connection with his son's death. The first occurred a few days previous to the event. Subsequently in a dream he saw a man follow his son until he entered his room, then fire two shots, and saw his son fall dead to the floor. Soon after Mr. Clarke received a letter from Paymaster Peterson giving the particulars of the affair, which coincides with Mr. Clarke's vision, in that death was by shooting, and occurred in the room on shipboard, and differing only in regard to the person who fired the shots.

Last Sabbath was assigned by the Managers of the Boston Spiritualist Lyceum as "Memorial Day." The Paine Hall was orowded. and the proceedings were highly entertaining throughout. Bro. Seaver of the Investigator, being discovered among the crowd, was invited to speak, and did so with much feeling. He considered our Sunday schools much superior to those established by the creedists, and gave excellent advice to the one hundred children present. There are hopes of Bro. Seaver yet, as he promised to again address the Lyceum at some future time. The most gratifying episode, however, on the interesting occasion, was the announcement that, through the recent ner of this writer's treatment of Spiritualism efforts of Mrs. Maggle Folsom-Butler, two hundred dollars had been raised in aid of the Lyceum. We advise people who are not Spiritualists, as well as Spiritualists, to attend this Lyceum next Sunday. By so doing they will most assuredly be entertained, as well as instructed. All are invited.

> THE SPIRIT MESSAGE DEPARTMENT COUtains, the present week, communications from Mattle Gray, Augusta, Ga.; Albert Webster, New London, Ut. Lizzle Clough, Memphis, Tenni: John Bentley, Burlington, Vt., and Apgels, and their difference, the conduct of the

Home for Aged Couples.

In 1883 Mrs. Elizabeth Abbott Carleton, M. D., and other charitably disposed persons established a Home for Aged Couples in Boston, at 431 Shawmut Avenue. The accommodations being limited to five couples, an effort was made to obtain a larger house, the result of which was the purchase of the Rice estate on Walnut Avenue, between Seaver and School streets, Roxbury. The house contains twenty-five rooms, thirteen of which are reserved as sleeping apartments, located upon a park of about three acres. It has been furnished by the friends of the Home, the most noteworthy contributors being Rev. C. D. Bradlee, Dr. Albert Littlefield, Mr. George King, Mr. Alexander Mose-ley, Mrs. Mary T. Goddard, and bequests from the Tudor and Jonas Fitch estates.

On the afternoon of June 1st the new Home was dedicated with appropriate exercises, at the close of which a general inspection of the institution was made, all expressing themselves as highly gratified with its present condition and prospects.

The following is a list of the Board of Management: President, Blizabeth A. Carleton, M. D.; Vice Presidents, Mrs. J. H. Farrar, Mrs. Jonas Fitch, Mrs. John W. James, Mrs. H. A. Turner, Mrs. G. W. Richardson and Mrs. Hiram Emery; Secretary, Superintendent and Resident Physician, Miss Sarah F. Norris, M. D.; Treasurer, J. W. Smith; auditor, B. Marvin Fernald, and twenty Trustees.

Going to the Pacific Coast.

We learn that A. A. Wheelock-former State miscionary for Ohio, and a veteran among the Spiritualist speakers-proposes to leave this city for California about June 14th-business and recreation being blended in the proposed tour. He will reach San Francisco in time for the great camp-meeting, and his voice should be heard on its rostrum. This is not Mr. Wheelock's first appearance in California, as he is one of the pioneers in the early days of the State, having been prominent there as a journalist, etc., from 1852 to 1859. The friends should welcome him to the Golden State

as one spiritually "worthy of his hire." He returns East to speak at Onset Camp-Ground Aug. 14th and 16th; also to fulfill engagements at the Sunapee (N. H.), Queen City Park (Vt.), and Niantic ∢Ct.) Camps.

"The Theosophist."

In the May number Mr. A. P. Sinnett continues his "Studies in Buddhism," and Mr. E. D. Fawcett his thesis upon "Mind and Body." Madame Blavatsky durnishes interesting reading in her review of Mr. Sinnett's mystical romance, "United," treating it not upon its literary merits but in an analysis of the paychic studies it supplies. Of the remaining contents the most prominent are "The Ideal and the Real," "Kaivalyanavanita.""The Sabdakalpadruma.""The Constitution of the Microcosm," and "Plant Lore." Madras, India: Conducted by H. P. Blavatsky. Boston: For sale by Colby & Rich.

MUNKACSY'S "CHRIST BEFORE PILATE"-considered to be one of the widest known pictures produced in these modern days—is now on exhibition at Horticultural Hall, Boston, where it has been skillfully arranged in a way to show its wonderful perfection. Two hundred thousand persons visited the place of exhibition when it was in New York City, Paris was carried by storm on viewing it, and a like triumph awaits it in this city. The picture presents to the eye the effect of a tableau vivant: Its figures are disposed with such marked fidelity to life, and the lights and shadows are so perfectly bestowed, that all sense of the ordinary flat surface of a painting is lost in gazing upon it, and it seems difficult, after looking steadfastly at it for a moment, to throw off the idea that some of the outstanding shapes have not an occasional vibratory motion. The figure of Christ, which has been the point at which so much of blame has been levelled and upon which so much praise has been be stowed, sets him forth as a "man of sorrows," but with a soul above fear-not as one person in the "Trinity." with attendant miraculous "angels." crowned with a nimbus of costernal glory: and in this we think the artist has struck the true keynote of the nineteenth century's conception of the martyr of

On our fifth page will be found the card of Mrs. R. T. Claney, of Chattanooga, Tenn. A gentleman in whose judgment we have confidence writes us in the Collowing yein regarding her medial gifts :

"She is indeed a worthy woman, and to my view the most satisfactory medium to sit with I have yet known, and I have visited a great many. She was the platform medium for the society at Memphis for many years, siways giving great satisfaction.

Her method of communication is to sit at the table

and read from the top of it what seems to be a letter and read from the top of it what seems to be a letter belog written, and at the close reads the name in full. I will venture the assertion that every person going this season to Lookout Mountain cannot do better than to pay her a visit while there. If Mrs. Claney was in Boston, or any of the larger Northern cities, and known to Spiritualists generally, she would be overcrowded with patrons."

The tenth annual session of the Supreme Coun cil of the Royal Arcanum, which is being held in this city the present week, calls public attention to the growth of an organization which has certainly made estonishing progress during the time it has been in existence. It is a grand charitable institution, in which Bro. Goodwin of the Crawford House holds a high position. Those who may desire to know more about it, or invest in it, should call on Mr. G. as above.

Spirit friends say that it is much more difficult to guard a medium for materialization thanone of any other phase, because he or she necessarily must draw elements of strength (nerve aura) more largely from earthly surroundings to produce desired results. They also state that it is impossible for us to conceive of the intense feeling which possesses decarnated spirits to identify themselves to their earthly friends, and therefore they catch at any straw -so to speak-let the result be what it may.

The three aged, destitute Spiritualists residing near Boston, whom the BANNER publishers and other parties recently sided pecumiarily, have sent us a letter of grateful thanks for the timely assistance thus rendered them. Those who may be interested to know the names and residence of these worthy people can communicate at this office with Miss Emily Chase, the reporter of the messages given by spirits at our public circles and published weekly in the BANNER.

We are in receipt of No. 4 of Light on the Way, published monthly by George A. Fuller, at Dover, Mass. Of course, anything from the pen or under the management of Bro. F., regarding the subjects of modern mediumahip and Spiritualism generally, is bound to be of interest.

13 We advise everybody to subscribe for HALL'S JOURNAL OF HEALTH and BUCHANAN'S JOURNAL OF MAN-which are highly instructive and progressive monthly periodicals, Subscriptions taken at this office. The price for each is only \$1,00 per annum.

MRS. H. V. Ross, we understand, is now holding seances at her residence, 96 West Concord street, corner of Shawmut Avenue, Bunday, Wednesday and Saturday evenings, at 8 o'clock; Sunday, Thursday and Saturday afternoons at 2:80.

It is whispered that the Seybert Committee in Philadelphia propose to bring out their official report sometime during the present month. We trust Mr. Forness, the chairman, will favor us with an early copy.

We received on Tuesday, 7th inst., a pleasant call from J/C: Meugens, Esq. who had just arrived in this country after a remarkably Short passage from Calcutta, India.

ALL SORTS OF PARAGRAPHS.

Bellef is not knowledge; faith is things hoped for; truth lives, while error dies; plety in rage is superior to plety in sliks and satins; charity begins at home and ends in the poor-house; lending money makes enemies of friends; a contented mind in a healthy body is heaven indeed. So mote it be.

When a hot dish is to be brought to the table covered, always have the cover well heated, which prevents the condensation of steam in the lid. Carrie should bear

Ex-Vice-President Wheeler died at Malone, N. Y., on Saturday, June 4th.

GOOD GIBLS AND BOYS .- In Boothbay village, Me., there lives a poor widow with three little children, whom she supports by going out washing. A short time ago one of the children was sick, and the mother had to stay at home and take care of it, so her means of support were stopped. Two little girls, learning of their needs, took a basket, and went about from house to house, gathering what the people gave, and basketful after basketful was carried into the poor woman's house; but they could n't quite understand what made her cry when they were giving her so many good things. Some boys, seeing how happy the girls were, decided to help. They went to the men, and got money enough to buy a load of wood, then they mustered a blg crowd, and had a good time cutting it.

True greatness, of whatever kind, whether it be that of the soldier, the statesman, the author or the preacher, has its special immunities and privileges no less than its extra risks and discomforts.

If there could be some law by which one might kill the thousandth crank after listening patiently to the nine hundred and ninety-ninth, there would be some alleviation of editorial misery. But there is no such law, and one has to take off his hat to all such people and thank them for advice, even if it makes him sick.

—Correspondent of the Richmond Religious Herald.

The East Boston Free Press speaks of a "professional lobbyist" in this wise: "He is a man whom none care to oppose lest his blackguarding tongue be set wagging with a dirty scandal; a man who has no business save that of attending the business of others, and whose unparalleled cheek alone carries him through life."

June 4th there was a great demonstration in honor of Mr. Gladstone at Swansea, Wales.

When a judge goes on the bench he is sworn in. When he comes off he is worn out.—Philadelphia

A writer in an exchange says that in experiences in Colorado and Utah he never saw an Indian with a cold. He concludes that it is our hot rooms that give

It is reported that the Missouri Legislature has passed a bill making it a felony for a physician to prescribe liquor except in cases of actual sickness.

A bad boy surprised and pleased his teacher by promising to contribute a fine steel engraving of Washington to aid in decorating the school-room on Feb. 22d. The teacher left a large space among the evergreen trimmings on the wall, and the boy brought her a two-cent postage-stamp.

It is understood that Lord Salisbury is willing to permit American vessels to touch at Canadian ports for wood, water, supplies and repairs, and it is hoped he will yield the right to purchase bait.

Mr. J. B. Hatch, Sen., will celebrate the 17th of June at his home in Charlestown by a grand display of fireworks; and a bounteous repast will be tendered several chosen friends.

An active volcano has established itself in the State of Sonors-according to the reports of the exploring party sent out by Gov. Torres. Smoke, fire and lava have done their work till there is not now a living thing within ten miles of the mountain which is the seat of the difficulty.

The Protestant Episcopal Church of New York talk of building a magnificent cathedral in that city, at a cost of six million dollars!

Lightning struck a house in Randolph, Mass., June 2d. and demolished the chimney. Chimneys are dangerous during thunder-storms, and should be taken in on these special occasions.

In Massachusetts, it is said, there are sixty thousand more women than men. In the West there is a soralty of Waman A wonne man in the West well ing to an Eastern agricultural fournal, says that in the little town in which he lives twenty-five girls could find good homes where their services are needed, and he guarantees that within a year they would all find worthy husbands. But the old maids are to be left out in the cold. "Girls" only are wanted. maids" are generally more valuable than "girls."

Shakspeare says we are creatures that look before and after. The more surprising that we do not look round a little and see what is passing under our very area. Leaving Reserving. byos.—Carlyle's Sartor Resartus.

Rev. W. C. Stiles of Pittsfield, N. H., was reported missing last week. He is the pastor of the Congregagational church there. It is thought he became insane from "overwork." Had he been a Spiritualist, it would have been stated that he became insane because he believed in the Spiritual Philosophy, and the denominational press would have so stated. It makes all the difference in the world whose ox is gored.

VIBRATIONS OF EARTHQUAKES.—In a "rough sketch" of the present knowledge of earthquakes, Prof. G. H. Darwin says that the vibration of severe shocks even are very short. One of a quarter of an inch is sufficient to shatter brick and stone chimneys. Data indicate that the initial point of disturbance is, as a rule, near the surface of the earth, ranging from one and a half to seven miles below. In rare instances this has been excelled,—Frank Lesile's.

Austin (Tex.) business men offer \$10,000 and eighty scres of land for a home for indigent printers.

Recollections of prominent individuals who have stamped their impress upon the times in which they lived are always interesting, even though many of the names may be of those not born to live in the annals of history. The cold facts of history take little note of the peculiarities and associations of persons and the incidents of their careers as bearing upon events which mark the progress of the world, But the social and political life of men, their individual relations to each other and to the whole people, are no insignificant factor in their times.

Right men were recently killed at the Cambria Iron Company's stone quarries near Altoons, Pa., by the premature explosion of dynamite.

THE PURITY OF THE OCEAN AIR.—When crossing the Atlantic, Prof. Eennis, of New York, recently made some observations to test the purity of the ocean air. He had previously prepared capsules of sterilized gelatine. One which was exposed in a state-room on the main deck of the steamer developed five hondred points of infection in eighteen hours; one exposed in the cabin on the main deck developed only five or six points in ten days; a third, hung over the bow of the ship for ten days, remained uncontaminated.

An exchange says: "Mary, in the poem 'Mary had a little lamb, 'is now seventy rears old, and still hate and hearty." The lamb, however, is dead. We ate a plece of it last week.—Neuman Independent.

The word assassin, as applied to a murderer, comes from the Assassinians, a branch of fanatical Mahometans who settled in Persis in 1000. They trained up young people to murder such people as their chief had markedfor destruction. They were extirpated in Persia about 1256 and in Byrls about 1272.

Yale College will graduate this year a student weighing 285 pounds. Harvard can't make light of that.

Artificial Hunyadi Janos water, that popular remedy for constipation, is prepared as follows: Sulphate of magnesia, sulphate of sodium, each one omee; sulphate of potassium; four grains; blearbonate of sodium, ten grains; chibride of sodium, forty grains. These should be added to a pint of water. Dose, one wineglass before breakfast.

Mr. Powell will be at Onset during the season.

J. W. Cadwell closed his second week in Greenfield.

Mass., on the evening of June the hall. For warning of the past week, he has been at Turner's Falls, cevoting the latter postion of the week to Greenfield again. Prof. Cadwell closed his second.

The Pilot on the Dawes Bill.

The Boston Pilot for June 4th-John Boyle O'Reilly, editor—thus expresses itself regarding the above-named measure:

The Puritaus of New England and the Cavallers of Virginia alike treated the Indians as though they had no rights of manhood. The Catholics, Baptists and Quakers treated them kindly and justly. The Puritaus took Indian lands without permission or compensation. The Catholics, Baptists and Quakers bought lands from the Indians in an honorable way.

The two policies have been in conflict for nearly three centuries.

The two policies have been in conflict for nearly three centuries.

The government has held to the policy of buying lands from the Indians, thus recognizing their ownership; but it has not always paid the price agreed upon. Now, under the lead of Senator Dawes, Congress has passed a bill which annuls the treaties, and overrides all proprietary rights of every tribe, except nine of the most civilized.

His bill is the "Indian Land in Severalty Bill." It pretends to be in the interest of the Indians, but that pretence is a fraud. It is wholly in the interest of railroad companies, land syndicates, and private white settlers.

And syndicates, and private white settlers.

The treatles of 1868 and 1876 guarantee the Sloux tribes undisturbed possession of their reservation in Dakota. Not an acre of that land can be taken from them without the con-

sent of three-fourths of them. So reads the treaties signed by the United States Commis-

lioners, and confirmed by the United States The Dawes Severalty Bill takes the Sloux res-The Dawes Severalty Bill takes the Sloux reservation from the control of the Sloux, surveys it as though it was a body of public land, and then says to the Sloux: The government will return a small homestead for each of you, as individuals, and after twenty-five years you shall have titles to these small tracts, but the remainder of the reservation (about four-fifths of it) must be opened to white settlers.

The Sloux protest against this outrage, and have appealed to the National Indian Defense Association of Washington, D. C., to protect

Association of Washington, D. C., to protect their rights. This Association has resolved to test the constitutionality of this bill in the Su preme Court of the United States, and asks all friends of justice to sustain them in this legal

DR. BLAND ON THE INDIAN PROBLEM.

At the Church of the Unity, Boston, Sunday evening, June 5th, a meeting of friends of the Indian was addressed by T. A. Bland, M.D., Corresponding Secretary of the National Indian Defence Association. Dr. Bland spoke of the Indian ethnologically, of his religion, politi-cal government, etc., and on this based his idea of what our Indian policy should be. On this he rested his opposition to the Dawes bill (refer-ence to which ground we have previously made),

which breaks up the Indian tribes and forces upon them the holding of laud in severalty before they are practically ready for the change. At the close of the speech, Rev. M. J. Savage, paster of the church, in brief remarks, indorsed or. Bland's views, and announced his intention of joining the National Association. At the close of the meeting many persons of the audience expressed, also, their wish to take a part in Dr. Bland's work.

Nothing Like Science! To the Editor of the Banner of Light:

The following item has been going the rounds of the secular press of late:

of the secular press of late:

THE YOUNG PHYSICIAN TALKS.—"Medicine, aided by science, is making rapid strides. By grafting skin, new limbs and organs are almost formed; intusion of blood is working wonders. Why, there are no limits, no barriers to the advancement possible for surgery and physic." The young physician grew eloquent, and almost hugged himself with delight as he extolled his profession. "The last year I practiced in Bellevue Hospital, New York, a half-dozen of us physicians performed a most miraculously successful operation on a man's brain. We made a semi-innar incision, penetrating the integument, aponeuroit at issue and periosteum; raised the flap and trephined the cranium, removed a foreign substance which had penetrated a lobe of the brain and replaced the flap."

"What became of the man, doctor?" inquired an auditor with an inquisitive turn of intellect.

"The man? Oh, he died."

"The man? Oh, he died."

A few years ago, it is alleged, one of the prime movers for the medical monopoly law declared in a boasting way to an irregular practitioner residing near him that he had just performed a wonderful surgical operation, and asked him to witness what had been accomplished; but before he returned to his patient she was with "the majority." The public never knew of anything in the case except the first part of it—the wonderfully nice operation. It, however, makes all the difference in the world to the patient whether the surgical skill aforesaid allows the person to live or causes him (or her) to pass out of the body. ANTI-MONOPOLIST.

American Spiritualist Alliance.

MEMBERS, TAKE NOTICE. At the last meeting of the Alliance the following

resolution was adonted :

resolution was adopted:

Resolved. That the Recording Secretary be and is hereby directed to strike from the list of membership the names of all persons in arrears for dues on the 30th of June. 1887, and that persons whose names shall be stricken from the roll of membership in pursuance of this resolution can become members only by being again proposed by the Directory and duly elected by the Alliance, unless excused by the Directory forcause.

The Secretary therefore notifies all maranes where The Secretary therefore notifies all persons whose

names are now on the membership list of the Alliance that unless they forward their dues for May and June, 1887, to the Treasurer, F. S. MAYNARD, 210 Washington street, New York City, or to his assistant, MISS FREDERICA ANDERSON, 52 West 15th street, New York, before the date specified in the above resolution, their names will be stricke n off. Resident members pay fifty cents (50 cts.) per month

in advance, and non-resident members one dollar (81) a year in advance.

Arrears for dues previous to May 1st, 1887, can be paid if so desired, and will be thankfully received. Such payment, however, is not obligatory, as per resolution adopted April 21st, and is left to the discretion It is hoped and expected that every member, resi-

dent and non-resident alike, will feel interest enough in the progress of the grand work in view to retain their membership by promptly paying their dues.
J. F. JEANERET, Secretary.

44 Maiden Lane, New York

MEDIUMISTIC DEVELOPMENT, under the direction of J. W. FLETCHER's guides, 6 Beacon street, Boston.

Movements of Mediumsand Lecturers

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

Mrs. M. F. Paine, speaker, of Rochester, N. Y., can be addressed for the summer at Painesville, O. Would like engagements in that vicinity. Mr. F. H. Roscoo, of Providence, R. I., is, we re-gret to learn, at the present time very ill in New York.

York.

The well-known platform test medium and lecturer, Frank T. Ripley, is now at Corinna, Mc. He is open for platform tests or lectures anywhere in that State, on reasonable terms. Address at Corinna, (P. O. Box 164) for the month of June and first part of July.

Mrs. Sarah A. Byrnes will speak at Somerville, Ct., June 13th; at Stafford, Ct., June 19th and 25th; at O. June 19th and 25th; at O. June 19th and 25th; at Rindge, N. H., Aug. 7th; at Niantle, Ct., Aug. 14th; at Etna, Mc., from Aug. 25th to Sept. 4th; would also like to make engagements for the coming fall and winter. Address 29d. Adams street, corner Mill, Dorchester, Mass.

G. W. Kates addressed the Spiritualists of Chatta-nooga, Tenn., on the evening of Sunday, May 29th. Subject, "Heroism." He is said to be an excellent speaker.

pr. A. W. S. Rothermel and Edwin Powell have re-turned to Brooklyn, N. Y., after a successful six months tour through the West and Southwest. Dr. R. will be at Onset Bay about the middle of June, re-maining till Aug. 20th: he expects to be at Lake Pleasant during the latter part of the meeting there. Mr. Powell will be at Onset during the season.

tain special (because expert) information regarding "Mesmerism, and its Relation to Spiritualism and Bible Miracles;" he also shares his receipts with the societies engaging him, and in each place where he has spoken of late the local organization (as well as himself) has received financial benefit from the arrangement. Address him for engagements at 401 Centre street, Meriden, Conn.

J. Frank Baxter has been lecturing the past week in Long Island towns, and on Bunday next, 12th inst., will conclude in Southold. Sunday, the 10th, he will lec-ture in Hauson, Mass., and the 26th in West Duxbury. Mrs. H. S. Lake addressed a large audience last Sunday evening (June 5th), at Spiritualists' Hall, Bridgeport. Her address for the month is 65 William street, Bridgeport, Conn.

The Horsford Almanae and Cook Book mailed free on application to the Rum-ford Chemical Works, Providence, R. I.

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

J. W. FLETCHER answers letters on Mediumship. Business, etc. 6 Beacon street, Boston.

Read Dr. Lyon's announcement on our fifth page. She was developed by the guides of J. R. Cooke, and has already performed very successful oures.

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

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BATES OF ADVERTISING.

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

Special Notices forty cents per line, Hinion, each insertion.

Business Cards thirty cents per line, Agaic, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

AT 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 excess 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 vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever its 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.

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

Dr. F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. Ap2

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 100. postage. My21

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
the send two bottles of my remedy free to any of
of your readers who have consumption if they will
send me their Express and P. O. address.
Respectfully.

Respectfully, Dr. T. A. SLOCUM, 181 Pearl St., New York. 26w* Ja8

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

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

H. A. Kersey, No. 1 Newgate street, Newcastle-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.

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BOARD AT ONSET. MRS. D. E. PUTNAM has taken the Plummer Cottage on Bouth Baulevard for the season, and will furnish Booms and Board through the month of June for \$0 per week. Jell

TO LET AT ONSET.

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Magnette Healer and Spirit Hedium, 96 Fembroke street. FRED CROCKETT. Address Onset, Mass. Jell

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the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

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Onwego, N. Y.

Onset Bay.

OPENING DAY June 17th. Tickets, good to go June 17th only, but return 17th, 18th, 19th of 20th, for \$1,75. Call for special ticket to Onset Bay at Old Colony Italiread Dépôt, Boston. The Street Railroad is in operation from Onset Bay Railroad is in operation from Onset Bay Railroad from that point.

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STATEMENTS of Reliable Phenomena wanted for publication in FACTS. Drawer 5323, Boston. tf Ap2 MRS. C. H. LOOMIS-HALL, Trance, Test, Psychometric, Business and Medical Medium. Statings daily from 10 A.M. to 6 P.M. Six questions on business by mail, 50 conts. Magnetic Vapor Baths given. Diagnosis free, Medicine sent by express, 128 West Brooking street, Suite 2, Boston.

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SPIRITUAL DISCOURSES, GIVEN THROUGH THE MEDIUMBHIP OF

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tianity. The arguments in support of a natural religion are strong and impregnable to all assaults that may be leveled against them, and commend themselves, by their reasonableness. to the common-sense understanding of every honest-minded person. The views presented of a future life-the undeniable proofs given of the reality, naturalness and immog-tality of that life—will be consolatory to those who moura the seeming loss of friends, and inspire them with courage to meet the trials and duties that attend their present form

of existence. The thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so guides, might be put in a form available for the enlightenment of the world of mankind now and in future years,

will welcome this volume with heartfelt gratitude. The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic."

CONTENTS. LECTURE I.—What is Spiritualism?

LECTURE II.—The Spiritual Body.

LECTURE XX.-Protoplasm.

LECTURE III,-The Analogy Existing between the Facts - of the Bible and the Facts of Spiritualism. LECTURE IV.—Philosophy of Death.
LECTURE V.—What Lies Beyond the Vell.

LECTURE VI .- The Resurrection. LECTURE VII.-Future Rewards and Punishments.

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

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

LECTURE XIII.—The Devotional Element in Man. LECTURE XIV.—Thanksgiving Day. LECTURE XV.—Do We Ever Forget?

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

LECTURE XXI.—Anniversary Address. LECTURE XXII.—Spiritualists and Mediums. LECTURE XXIII.—Ye have Bodies, but ye are Spirits. LECTURE XXIV.—The Unity of God. Cloth, large 12mo, beveled boards. Price \$1,50,

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My purpose being to prove the existence of a class-conspiracy, the design of which is to subvert the principles our government by a monopoly of all wealth, I have discussed the merits of no measures further than to prove the centralizing tendencies." contralizing tendencies. 17
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J. . . . Paper, price 10 cents. For sale by COLBY & RICH. Easter Ethics and Religion. An Address delivered by Phos. W. D. Gunning on Easter Sunday in the Unitarian Church at Keokuk, Iowa. Paper. Price 10 cents. For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Are held at the HANNER OF LIGHT OFFICE, 9 Blosworth street (formerly Montgomery Place), every Tuesday and Friday Afternoon. The Hall (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the be closed, allowing no egress until the conclusion of the scance, allowing no egress until the conclusion of the scance except in case of absolute necessity. The public ere cordially invited.

The Measures published under the above heading indicate that spiritacarry 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 the reaction of the secondary of the second

son. All express as much of truth as they perceive—no more. It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Astural flowers upon our Circle-itoom 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.

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

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

Letters of inquiry in regard to this department of the Banner must not be addressed to the medium in any Lewis B. Wilson, Chairman.

SPIRIT MESSAGES, GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Seance held March 25th, 1887-Continued from last issue. Mattie Gray.

I hardly know whether I shall succeed in my errand or not. My name is Mattie Gray, and I have come all the way from Augusta, Ga., because I cannot get to my friends there. I have watched and waited so long that I have grown quite discouraged about doing anything in that way, but I was told to come here and try to speak, and perhaps it would reach my friends. I want, if possible, to have a talk with George, and tell him many things that are really important, at least to me, and, I think, to him, and I want to speak to other friends. It disturbs me because I cannot do as I wish.

I bring my love to all my friends. I am happy now, and not weak nor sick, nor do I dread the nights and the days because of the pain, for that has all passed away. I feel happy all the time, and I have loving friends who are always kind to me. I think of my friends here on earth, and of all their kindness, and how I would like to help them if I could. I have been trying so long to give them a few words, that they may know I live.

My friends do not believe in spirit-return; indeed they know nothing of it. I did not when here. The grave seemed cold and dark

indeed they know nothing of it. I did not when here. The grave seemed cold and dark to me, and I had little hope of anything be-yond. In a general way I accepted what I had been taught of heaven and of God, but when it came to sickness and pain and the prospect of death, all things seemed dark and cold, without death, all things seemed dark and cold, without huch light to brighten the way. I tried very hard, after I passed from the body, to tell my friends what I had really found—how light it was, and how warm I felt, but I could not, and it made hue sad, so I have been trying all this time to reach them, hoping almost against hope that they would learn of my life and of the many dear friends who are with me in the the many dear friends who are with me in the spirit-world-all of whom send much love to theirs on earth.

Albert Webster.

I have been ever since last fall, Mr. Chair I have been ever since last fall, Mr. Chairman, trying to respond to a mental request from a friend of mine in New London, Conn. Now you may say that is not a long time, and I know it, when I think of the many spirits who for years have been trying to get to their friends in this way, but to me it has seemed rather long, because I have been so anxious to reply to my friend at once. He is interested in a certain mechanical invention. He hardly knows to my friend at once. He is interested in a cer-tain mechanical invention. He hardly knows whether he is moving just right or not, and he has, in his perplexity, sent out a mental call to me, if I take any interest in his plans and work, to come here, and say a few words to him, either by way of encouragement or discourage-

ment.

I did come here immediately, but for some reason or other could not speak, nor even send my message by some other spirit. I retired, but have been coming again and again, with like result. Of course, I knew that my friend would think that either the spirits could not come, or else that I had lost interest in my old chur. Now neither one nor the other it true. come, or else that I had lost interest in my old chum. Now, neither one nor the other is true. I still hold my regard for him, and am anxious to be of service, for we know very well that spirits can and do come back, and are trying this thing every day, in different places, many of them with very good results. This much by way of explanation to my friend.

I will further say that I have closely watched your plans. Henry, and have indeed truly been

your plans, Henry, and have indeed truly been interested in them. I have seen a wise old spirit standing by your side, who has planted some of those thoughts in your mind, so that you are not altogether responsible for them, nor can you claim all the credit. He finds that you are somewhat like himself; your brain and his can mingle, consequently, while he makes use of what is in your mind, he can also supply use of what is in your mind, he can also supply it with force from his own mentality. You have felt this spirit describing to you, and sometimes you have thought that he was by your side; at other times you have doubted and wondered if it could be so! It is a fact, and this spirit, with the help of others, is guiding you along. Sometimes when you feel about ready to give up, he comes with his positive influence and pushes you on, and you seem impelled to move against your own will—and I believe that is all for the best. It would be no use for me to discourage you in your plans, even if I had a mind to do so, because there is spirit power behind you that is stronger than yourself, and although you should resolve to-day that you would lay the work aside, and have no more to do with it, to-morrow you would take it up do with it, to-morrow you would take it up with renewed vigor, and presson to some other point, as it appealed to your mind. Dear friend, go on; do not mind those who would fling a wet blanket upon you; they do not understand, nor do you think it wise to explain to them. I know there are good spirits with you, and you have also the help and advice of a few tried and trusted friends on earth, and you have no cause to falter. I know the way seems long; you must move slowly; you cannot get all the points at once; your brain must be prepared to receive them; when one idea is given to you which you find you can outwork, then you must wait for another, and not try impatiently to push it ahead, because if you do you will only spoil what promises to be a very good practical thing in the near future.

I think my friend will see what I have said.

and I am sure he will understand it. I am Albert Webster.

Lizzie Clough.

[To the Chairman:] I had the fever, sir, and it made me very bad; I didn't know anything for a few days; and I didn't know anything for a little while after I alipped out of the body. I had a dim idea that some change had come, but it was all confused; I could not see nor know anything clearly; but this is long past, and I

dark and confused, but now it is smooth and pleasant. I hope that sometime they will know all about these things. If I had known before I died, it would have made me more happy: but I did not understand it, and they do not. It seems to me if I can lift the vell from their eyes, and they can see the clear light of the spirit-world, it will make their lot on earth more happy. They have some things to bear which are hard and trains and I am seeking to help them day and trying, and I am seeking to help them day after day, if I can only get near to do them

My name is Lizzle Clough.

John Bentley.

[To the Chairman:] I feel a little diffident

[To the Chairman:] I feel a little diffident about coming here, stranger, but really I have a desire to do so. I have so many friends in Burlington, Vt., that I want to reach, and not knowing how else to do so I make bold to speak from this place, hopping they will at least learn of my coming.

My name is John Bentley. I have with me in the spirit world relatives by the same name, who join me in greeting to the friends on earth. Sarah sends a great deal of love. She tells me I cannot measure it, nor shall I attempt to, but she finds herself unable to speak personally, and I am very glad to do so for her. We are all eager to reach right down into the private homes of our friends with our communications if it be possible.

if it be possible.

My friends may say: "We are sure if this is our old friend, and if any one we have known and loved can come back from the spirit-world, why do n't they come right here in our midst and speak to us, without going to some other person and place?" No doubt they will say it

person and place?" No doubt they will say it is all a mistake, or a fraud, because I do not come right to them with my words.

Well, sir, I have been there, time and time again. I have spoken loudly, almost shouted from the house top. I have touched them on the shoulders and tried many means of reaching their understanding, until I thought I was very foolish in wasting so much time. My friends did not hear me, they did not see me, they made no response to my call, and so I they made no response to my call, and so have come here.

In finding a medium of this kind it is like

looking through a glass into an open place. I can see beyond, and those who are within can perhaps see me, or know something of my comperhaps see me, or know something of my coming—that is the point. But in going to my friends, who are not susceptible, it is like looking at an iron wall; those beyond can neither hear nor see, nor can I see anything that is beyond it. There is the great trouble. I want my friends to know I am ready to have a quiet talk with them at any time they may appoint. I don't know what instrument they will find for me, but I will do the best I can with it, whatever it is, one I can talk through or write

for me, but I will do the best I can with it, whatever it is, one I can talk through or write through. I shall do my very best, and, so far as I am concerned, I shall not grow thred, but will do my part until we ket some satisfaction.

There were some matters connected with material life that disturbed me a little before I passed from the body. They were of a business nature. My friends felt a little concerned for me in regard to them, and when they found I had gone out from earth they hardly knew what to do in relation to them. Well, for a little id did disturb me somewhat, but I soon got over it. I thought the best thing to do was to over it. I thought the best thing to do was to leave my friends to settle them for themselves. Those things have been arranged very well, and I do not care particularly about them. I say this because naturally the question would come up, "What do you think now of those things?" and I anticipate it. I might say more, but I do not wish to in public. I am grateful for coming here, but do not think it is the place to discuss private matters and so I the place to discuss private matters, and so I tell my friends I am ready to greet them when they will give me a hearing, and I thank you very much, Mr. Chairman.

tell my friends I am ready to greet them when they will give me a hearing, and I thank you very much, Mr. Chairman.

Report of Public Séance held March 20th, 1887.

Invocation.

Our Father who art in heaven, all hallowed be tryly name! May thy kingdom of peace come on the earth, even ast it is known in the brighter reaims of the Summer-Land. Give unto each heart just that degree of nourishment which it most requires to little thought that sour edge. We would, oh! our Father, that our inquities weak and that it will er; we realize that in grasping experience the spirit will sometimes, and the season of the spirit world just to his satisfact he was here, and it seemed to help him and the greet of nourishment which it most requires to little though the world like to have all that soul flood which shall inspire it anew to press forward in grand lines of truth and in search of knowledge. We would, oh! our Father, that our inquities weak and that it will er; we realize that in grasping experience the spirit will sometimes faller and fain by the way, and so we ask that are left, are in Chelsea, Mass. He sends them his love. There is one very near friend, getting along in years, an old brave, and he 's ever so glad to come book and see the people. He brings them his love. There is one were year friend, getting along in years, an old say, who is soon going to the spirit world just to fils satisfaction. He was here, and it seemed to help him and the sea here is of the spirit world in the was here, and it seemed to help him another year will bring her course to the immortal shore. He would like this friends, and early the got over. He would like to have all whom he knows, to learn of this thing because he asys it did him so much the was here, and the say to remark the gree of the got over. He would have all whom he knows, to learn of this thing because he asys it did him so much the was here, and the say to remark the got over. He would have all whom he knows, to learn of this thing because he asys it did him so much the Ishness, over all things that are darksome and dense. We recognize thy power and thy supremacy; we understand that thou art indeed the Lord and Creator of all Life; we acknowledge thy wisdom and thy skill. We look upon thee as the beloved parent, realizing that in thee we shall find strength, comfort and sustaining power, understanding that from thee we shall draw that knowledge and comprehension of truth that will inspire our souls with new life and vigor. We accord to thee all praise and all glory now and forevermore. Amen.

Questions and Answers.

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

Ques.—[By George Richardson.] What is the difference between spirits and angels? And which travels with the greatest rapidity?

Ans.—We are all spirits—you of earth and we of the higher life—but the commonly accepted to the spirits and the spirits—you of the higher life. cepted term spirits may apply most closely to those human beings who have passed through the mortal experience; and gained a footing upon the spiritual shore. Spirits are composed of various classes of human beings; they may of various classes of human beings; they may be of the very lowest, orudest form, undeveloped in point of character, of mental attainment and spiritual endowment or they may pass through the various gradations from this low plane to that height where human beings, exaited and pure-minded, filled with wisdom and power, do the will of God in serving their fellow-creatures. These human beings are all spirits, but they may not all be angels in the commonly accepted sense of the term. We unspirits, but they may not all be angels in the commonly accepted sense of the term. We understand this term to apply to human beings who are ministering spirits, messengers of light and peace to others; those who go about doing good. You may have angels on earth, incarnated in the mortal form, just as really as we have angels in the spiritual world. Angels, then, are ministering spirits, pure-minded, unselfish, seeking to serve their fellow-beings rather than to aggrandize self. These spirits or angels traverse space the same as do other or angels traverse space the same as do other spirits, although those who are constantly ministering to the needs of their fellows gain power, are enabled to utilize their own will-force, and so to direct it as to make it a servant; force, and so to direct it as to make it a servant; thus an angel who is bent upon some beneficent errand, who finds his services demanded at a far-distant point, has only to concentrate his thought upon the point in question, to exercise his will, and almost immediately he is there, because it is through the electrical power of the will that he travels. A spirit who is not a ministrant unto others, who is selfish, crude, undereloped, living in close proximity to earthly things, will not develop that power of will, that energy and vital force which the angel may possess, and consequently, in seeking to travel from one point to another, such an undeveloped and uninformed spirit may perhaps be a long time in traversing a very small space.

any class or quality, or in any condition of life, with these appendages. Angels, ministering is spirits, or exalted intelligences of the higher is spirit, as the control of the will the produced of the globe or the universe to the other without difficulty in a comparately from one end of the globe or the universe to the other without difficulty in a comparately and the control of the spirit world a manediately after the body for the spirit world a manediately after the breath leaves the body, or does it remain in the breath leaves the body, or does it remain in the breath leaves the body, or does it remain in the breath leaves the body, or does it remain in the breath leaves the body, or does it remain in the breath leaves the body, or does it remain in the breath leaves the body, readen the new that the spirit with the remaining the spirit with the remaining the spirit with the world still be animated the spirit with the world still be animated the spirit with the world still be animated the spirit with the world with the body for the spirit with the world with the spirit with the world with the body for the spirit with the world with the body for the spirit with the world with the body for the spirit with the world form the spirit with the world with the body is what you call life as with the body, may not immediately close its contact with the mortal form. When the spirit with the world with the world with the body is what you call life as with the body, may not immediately part with the leaves the value of the spirit with the world with the body for the spirit with the world the more desirous it is to rise above the earthly conditions, and environments, and to realize and understand the spiritual life alone, the more closely and quickly will it be able to part from the material and leave behind it all that went to make up not only that mortal form but the earthly conditions of life.

Lotela, the Indian Maiden.

How do. Wilson brave? Lotela going to give messages to-day. How do, everybody? [You have n't been here for some time.] I've been away, across the water. It didn't take Lotela long to go.

Albert Walker.

Albert Walker.

There's a spirit who calls himself Albert Walker, who was about thirty-five years old when he went out of the body. He holds a roli of paper in his hand all written over, and has something to say about it to his friends. It represents some writings of his that were left unfinished, and he is very anxious to talk to his people about it. This spirit asks his friends to give him a chance to come and communicate with them through some private medium. Now Lotela sees him hold up a book, a black book, and when he opens it there's a whole lot of figures; it is n't numbers. There's something to do with that, too, in connection with the paper. It seems as though some of his friends are trying to puzzle out these things, but can't get satisfied over them. The spirit thinks he can give them just what they want if they will find him a suitable medium. He does not wish to talk it over in public. This spirit's friends, those especially who are connected with these papers, are at Staten Island, N. Y., and he wants them to go to New York City and find a medium there. medium there.

Joel Caldwell.

tries to help him with his tasks and his she tries to help him with his tasks and his studies, and sometimes, when he thinks of her, and how she used to advise with him, it makes her feel pleased. That spirit has been trying a long time to come back in this way and speak to her friends, but she cannot control any medium. She says that her brother is mediumistic, and she thinks he could be used by writing, if he would only get with some people who understand this, and sit for development. The spirit says: "I am very happy in my home above; it is much more beautiful than I had dreamed. I did not understand spirit-life as it is, and I shrank from the change called death. where there was no more sickness nor death. I felt rejoiced. I wanted my friends to know of what had come to me, and I hastened back to what had come to me, and I hastened back to their homes, trying to make myself known, but without success. I hope the time will come when I shall have the opportunity of reaching each friend, and giving ample evidence of my identity, and of the great and glorious life which the spirit-world affords."

Harriet Burgess.

Harriet Burgess.

Here's a spirit who was quiteyoung, a school girl, when she went away from the body. She has been gone a good many years, and is a grown woman in the spirit-world. She gives the name of Harriet Burgess. She lived in South Boston, and says are has friends there now. Changes have come to those she knew, and a very different experience from what she had when she was here; She says: "I have tried to follow my dear friends, have watched over them, and helped, them all Loould. They did not know I could come back from the spiritworld; they did not tuderstand what life is after the death of the body! but all these years I have watched and waited, hoping they would find the truth, and understand the clear light: I come to day to send my love to them all, to ask them to try to investigate these things, and realize for themselves what there is in the world beyond this." world beyond this."...

world beyond this."

Another spirit comes with this one who gives the name of William. He belongs to the same family, and was a great deal older when he went away. He has been gone some years too. He asks his friends to give him an opportunity, of coming to them, where he can talk and make himself understood, because he has many things to say which he feels will be of advantage to them and to him. them and to him.

Mattle Arnold.

anything clearly, but this is long past, and it are not know anything and uninformed spirit may perhaps be along dand uninformed spirit may perhaps be a long time in traversing a very small space.

On the spirit space and anyte special property companies the spirit world; those love; some of them have more dawsy and one or two have passed to the spirit-world; but I have met these, and they understand now, perhaps, as much as I do of the great new life. But there are a few of my near friends whom I have lost trace of; I know they are on earth, but I cannot get closely to them; I do not understand how, They do not know anything about spirits coming back, and I suppose life world frighten them if they heard of it; but hardly flight it is that; there seems to be spirationed. Such as a continuous control of the spirit spirits of any clear trace of the spirit world as a gift in the spirit spirits of any clear friend. Blis says her friend hought through answ and one or two have passed to the spirit world; as a gift in closely was a proper of the life of which is the spirit world. The spirit spirits measure the spirit world as a gift in close, does not be come in the spirit world as a gift in close as the spirit world as a gift in close as the spirit world as a gift in close to the spirit world as a gift in close to the spirit world as a gift in close the spirit will be spirit world as a gift in close the spirit will be spirit will be spirit world as a gift in close the spirit will be s

lace handkerchief; the lace is fine; it is something she brings to this Mary for recognition. She says: "I have not been silent because I wished, it was only that I could not speak. I had no way of being heard or seen. Many times I have thought of my dear friends; with all love and sincerity I have sought to reach their lives and bring them the knowledge of this spiritual power. I have tried to impress it on their minds, and have felt that I could be engaged in no higher work. At times I have laid it aside, because I saw no way to accomplish my work. Tell my friends I am happy, that I am not alone in the spirit-world; dear ones are am not alone in the spirit world; dear ones are with me, and those whom I love. James sends his greetings with mine, and wishes our friends to realize that we have a home, and all things adapted to our needs, in the world beyond."

William Anderson.

A man who calls himself William Anderson says he comes from Kittery, Me. He has peo-ple down there, and he has been trying hard to ple down there, and he has been trying hard to get some ideas into their brains about the spirit-life, but he can't do it. He wants to send his regards back to the people, and he tells them that he has found out it is altogether different from what he supposed before he went over. He had no idea of the spirit-world as it is, and sometimes, when he talked about what was to come in the future to those whom he knew, they used to think he had some queer notions; but he says, after all, that the reality is different from what he thought, yet his ideas were no more strange than those they entertain now. He hopes they will look into the tain now. He hopes they will look into the truth and find it, because it will be of service to them by and bye.

George A. Black.

Here's another spirit; he was an old brave when he went out of the body, and he gives the name of George A. Black. He says his friends, those that are left, are in Chelsea, Mass. He sends them his love. There is one very near friend getting along in years, an old lady, who is soon going to the spirit-world; he says he can see the thread of mortal life growing weaker and weaker, and as it appears to

Carrie Butler.

Now I see a young lady, and she gives the name of Carrie Butler. She comes from Montreal. She wants to bring her love to her friends, and says she is trying very hard to get to her brother. She would like him to understand how near she comes to him sometimes; she tries to come near a medium she feels the she tries to come near a medium she feels the old condition, and it hurts her so much she can't speak. That's why she wasn't able to control a medium before. She says she lived right here in this city, and her mother is here now. Her father is in the spirit-world. He sends his love with hers, and wants all the friends to know that he can come back from the unseen world, not bent over with pain and weakness now, but strong in spiritual power. The little spirit is very anxious to go to some The little spirit is very anxious to go to some medium where she can show herself. She has an idea she can come to her mother in that way, and give her evidence of her power.

Joseph Smith.

Two spirits come here. The man's name is Joseph Smith, and the lady with him seems to belong to him. They come from Newburyport, Mass. He says they were connected with the Mass. He says they were connected with the Plum Island House. He wants everybody to know he has got back. The two spirits are happy together with their friends in the higher life. They do n't want to come back here, to take up the mortal form, because it has served its turn and done 'ts work. They are satisfied with the new life, but they like to come back and see their friends, and take part in a spiritual way in what is going on. They come today to give greeting, and to express kind thoughts for all the friends who care to hear from them. from them.

Mary Ann Groves.

Now a spirit comes up here, tall and slender, with black hair, and a very white-looking face—she didn't have any color in her face when she was here. Now as she comes closer Lotela. she didn't have any color in her face when she was here. Now as she comes closer Lotela sees she is very anxious about a little boy that is here in the body. She has been trying a long time to make some changes in regard to him, but she cannot influence the parties who have him in charge as she would like, so she comes here to make herself known to her friends, to bring them her regards, and to ask a very near friend, who is like a sister to her, to send for the child, and take him in charge for a while, because, she says, his present conditions are not good for him, physically or mentally. The spirit says that the friend to whom she makes her appeal is a Spiritualist, and she thinks she will see her message. Lotela sees she has something white bound around her head; something that she had to wear a little while before she went out of the body. The earthly conditions have all passed, away, and in the spirit world she is contented. When she leaves the spiritual home for these conditions of earth, she feels anxiety because of the fate of the little child she speaks of. The spirit says she has hesitated a long while about coming in public, because she did not like to mention these things, but she finds no other way to do, and so she ventures to come, with the hope that her friends will understand and appreciate what she has to say. She sends her love, and wants this friend, and others near to her, to understand that she takes a deep interest in them, and will try to help them all in her power. Her name is Mary Ann Groves, and she comes from Brooklyn, N. Y.

Bine Cloud.

Lotela must give you a message from a big Indian who wants to send a little talk to his medium. The big Indian calls himself Blue Cloud; his medium is way off in the West, and he reads your paper. He's a medicine medium—helps people with his healing power. This spirit comes to him with spiritual forces to assist him in his work. The brave off in the West has been asking the spirits mental questions about his work and what he had better do. He thinks it is about time to make a change, and he hardly knows which way to move. The spirit says, "No; the time not come to make change; keep on in the same path for while longer; the forces are used for much good in this way, but if change comes then the forces be divided; spirits no can work to such advantage. By and bye, not for some time, the brave will be guided to make the move, but not as he now thinks; he not go toward the setting sun, but he turn in another direction. The spirits are preparing the way, sending out forces, making things straight all this time ahead. In the near future the brave should work just the same as he has done, because he be giving healing power to those in need. cause he be giving healing power to those in

Blue Cloud speaks for the band. The old pale-face chief send counsel, too; he say: 'No hurry; be patient; work slow, and do as guides hurry; be patient; work slow, and do as guides direct; then will come the harvest in its own good time.' All send greeting. The brave's mother, she take care of him from the spiritworld—help him when he feel weak and sad, do her part in keeping up the forces around him. If he only trusts in the guides that come to his own organism he will not need to question others, because he will be carried forward in the right path." Blue Cloud say "brave will see his talk and understand it."

Lotela going now; good moon, everybody.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK,

April 1.—Henry O. Wright; Dr. H. O. Wright; Mrs.
Hattie M. Wells; Mrs. A. M. Stone; John H. Cuttier; A.
B. Whiting; Sarah Parsons; Josephine Wood.

April 5.—Lucy Hartley; E. B. Moulton; Julia Adams;
Winslow R. Glover; Harriet Jacobs; Joseph Hopper; Anna Peace Hazard; Mary Agnes McArthur.

THE MESSAGES GIVEN

As per dates will appear in dus course.

May 27.—Anna Price; John Henry Smith; Sarsh E. Nason; George Reeves; Emeline Grover; William Jefferson.

May 31.—Edward Knowlton; Mary E. Savage; Mary Ann
Browster; Joseph Waterhouse; Lucia Cassidy; Amelia
Morris.

Verifications of Spirit-Messages. FREEMAN H. QURNEY.

I was pleased to read the communication from Spirit Freeman H. Gurney, printed in the Banner OF LIGHT. May 28th. My first acquaintance with him was many years ago, when he came to New Bedford to lecture, and stopped at my house. He had just published a good radical poem. After that I saw him at an Abington picnic, as Conductor of a Lyceum. He went to the late civil war, and came home in poor health, from which he never recovered. He was interested in the meetings in Lynn, and always bravely defended the cause of Spiritualism, and every good cause of liberty and justice.

MRS. L. A. COFFIN. Respectfully,

Onset, Mass.

DR. L. R. COONLEY.

I was extremely gratified at reading the communica-tion in the Message Department of the BANNER OF LIGHT of May 14th from my old friend and co-worker, Dr. L. K. COONLEY. I was intimately associated with him for a long time in conducting the Quarterly Meetings of the New Jersey State Association of Spiritualists, which at the time were very popular, and largely attended. He was an indefatigable worker, and an earnest advocate of progress. An excellent speaker, whose intuitive perceptions were of the highest order, he never failed to interest his audience, nor to impart faithfully the higher knowledge transmitted to him.

His spiritual faculties were highly developed. He could read the interior life of persons by the colors of the aura surrounding them, and was among the first to discover the existence of colors in the aura of individuals as indicative of their true character. He was an excellent healer, and distributed his healing powers among the poor with a lavish hand, often without the hope of reward.

Possessed of an indomitable will, he overcame many obstacles that others would have feared to encounter, yet withal he had a tender, loving, sympathetic nature that endeared him to those who knew him best. The language of the message is wonderfully characteristic, and I, know his friends will, accept: the mes-

sage, and cordially return to him the greeting which he extends. DE. D. J. STANSBURY. San Franscisco, Cdl., May 20th, 1887.

Rocking Rest, Handad Birmingham Post Office, Conn. To the Editor of the Banner of Light:

A clearly-defined demonstration of direct co-operation between spirits and mortals took place here May 30th, in the organizing of a com-pany for the manufacture and sale of the MORIER HAWKINS medicines: She was a suc-MOTHER HAWKINS medicines: She was a successful healer on earth many years, and passed to spirit-life at a ripe old age—since when the has controlled her medium on earth to bless humanity; and the records are full of examples, where she has manifested in union with the mediums in earth-life, to heal the sick. She has given formulas for preparing remedies for the cure of lazy livers, torpid kidneys and other lotal diseases, and a medicated cologne bath that seems to be a universal panace to awaken the dormant action of the nerves and muscles of that seems to be a universal paracea to awaken the dormant action of the nerves and muscles of the dory, and bestow to them new life and vigor.

At the l'entecostal gathering above referred to, at the home of J. J. Ewell's family, with mediums she has long controlled, she came in visible form and joined in the organization of a company with ample means to prepare her remedies to be distributed by her agents in every hamlet, town and city in the country as soon as they can be reached. At this meeting representatives from Cincinnati, Chicago, Denver and less prominent places, with instances. ver and less prominent places, with one accord met and united for this beneficent work; and great success was assured by Spirits Mother Hawkins and Doctor Ernst, who controlled their mediums in the plainest and most intelli-gent manner—promising to aid the movement in every available way.

Among the press notices of "Incommatative INHERENT IN WATCHE," by Warren, Sumner, Bar-low, author of "Voices," and other poems, is the following from the Religious Herald : "The mechanical execution of the book is fine, and it certainly possesses poette merit, portions being really beautiful.

Pearline. With this article the family washing can be done with ease, with economy and despatch, and as it is thoroughly disinfectant, it will be seen that whenever used the result is pure and leathful: As there are indistions of this in the market, because and get the remains, manufactured only by JAMES FYIE. New York.

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For the Banner of Light. HE ENFRANCHISED SPIRIT.

BY EMMA SCARR BOOTH. They buried my corse 'neath the graveyard sod, And they fancied, poor souls, that I slumbered there that their floors would no more by my feet be trod, That their sorrows and joys I no more would share Ah! little they dreamed; while they wended home Bo silent and sad from the funeral rites,

That my spirit, then free through the heavens to roam Went with them, and sang of its new delights. On the threshold I stood, and embraced them all, As they entered the mansion, one by one, And I heard them whisper: "How gloomy the hall,

How lonely the chambers, now she is gone !" For they saw me not, though I looked on them With a clearer vision than ever before; Nor heard, though I called them all by name, And murmured sweet love words o'er and o'er.

I kissed their cheeks, and I laid my hand In tender caressment upon each brow; But they thought it was only the wind that fanned Their faces, and caused them to shiver so. Oh! friends, loved friends, how long must I wait

For your minds to receive me with trust and faith? Fain I'd show you eternity's open gate, And the bridge life has built o'er the river of death

Fain teach you how bright is the heavenly land To those who have walked with their conscience here-

To those who have striven to understand.

And obey the laws of their own true sphere! Death is only a transposition of life-You'll rejoice in this truth, ere long, my friends;
'T is a peace that closes the reign of strife— A sunshine that gleams where the shadow ends!

"Unanswerable Logic."—A series of spiritual discourses, given through the mediumship of Thomas Gales Forster, is one of the most heautiful and valuable works that has found its way to our table for some time. It contains a brief biographical introduction, by Mrs. Carrie Grimes Forster, of the life and labors of her husband, who was one of the most gifted and eloquent speakers upon the spiritual rostrum, and who passed to spirit-life from Washington, D. C., March 23d, 1886. The book contains twenty-four lectures upon spiritual subject, which embody the highest, purest teachings, and are calculated the diffy and exalt all who read them. It should have as large a circulation as its intrinsic worth demands. For sale by Colby & Rich, BANNER of LIGHT Office, Boston, Mass.—The Carrier Dove, San Francisco, Cal., for May.

Passed to Spirit-Life

From his home, in Baldwinsville, N. Y., May 15th, Willard H., Downer, in the 72d year of his age.

His iliness, which was long and painful, was borne with patience and fortitude while calmly awaiting the approach of the "silent messenger." Mr. Downer was born in Columbia, Conn., Dec. 31st, 1815, and has resided in the village since 1845. He was videly known and respected in business circles, having been engaged in mercantile pursuits for over forty years. He was loved and esteemed for honesty and integrity of character, as well as for his genial nature and highly cultivated intellectual gifts. Possessed of a warmhearted hospitality, his home was ever a centre of social attraction. With sensibilities keenly alive to all that is beautiful in nature, art and poesy, his life was a grand poem rounded out in sweetest rhythm to its final close. His heart ever responded to the call of human suffering, and he took an active part in every movement of progress and reform. During the greater part of his life he was an earnest adherent to the principles and teachings of the Church. but through the development of mediumship in his daughter, the well-known "inspirational speaker," he became convinced of the communication and intercourse with the spiritworld; and, renouncing the creeds and dogmas of the Church, he became a firm believer in the truths of the Spiritual Philosophy, and nobly sustained and aided her in the work to which she was called, amid the persecution and opposition that assailed her on every side. Always reverent, Spiritualism became to him a religion, and the spirit-world a conscious reality. He passed from earth in the sweet spring-time, "mid slinging birds and blooming flowers; but he has gained the "immortal shore"; and joined the glorious army of workers. Freed from the lifs and limitations of the mortal life, his influence will be feit in the home-circle, comforting those who mourn, and ever aiding in the cause of truth and progress for the enlightenment of humanity.

From Gienwood, Mass., May 9th, 188 From his home, in Baldwinsville, N.Y., May 15th, Wil-

From Glenwood, Mass., May 9th, 1887, Israel F. Towne, aged & years and & months.

Mr. Towne formerly resided in Stoddard, N. H., where he was widely known and much beloved, being a man of sterling character and honest dealing with his follow-men, frank and outspoken on all topics, and liberal in thought. He was for many years a believer in Spiritaalism, as the evidence came to his own fireside; therefore he was an earnest advocate of the cause, and an old reader of the BANNEN of LiGht. He suffered much during the last few years of his earth-life, but the spirit's birth was joyous. His wife and two children survive him. He and his wife had journeyed together over fitty years. Two of their children are in the spirit-world with him. Relatives and friends gathered to pay their last tribute of love and respect; and, like the sheaf of wheat that lay upon the casket, we feel that he had well ripened for the spiritual harvest. The romains were taken to Essex, Mass., for burial. May the light and truth that has been in the household increase and bring comfort to the dear wife while she remains, and may also be made conscious of the presence of loving angels to bless and comfort her. Services conducted by

From her home, in Cambridge, Mass., Mrs. Mary Tur-

From her home, in Cambridge, Mass., Mrs. Mary Turner, aged 62 years.

She was a woman of deep thought, and was venerated by all who knew her. Her life was a continuous flow of kindness and sympathy. Birong in her convictions, she lived in spiritual communion, and found comfort and strength in the ever sustaining truths brought by the angels, in whom she always trusted. She has gone to join the leved ones passed on, happy in the knowledge of a joyful reduion with children and iriends. She was a devoted wife, a faithful mother and true friend. Dear friend, we shall miss thy pleasant greeting and thy words of wisdom. She leaves a husband, son and daughter. May they be comforted in the thought that she walts for them just beyond the dawning light. Fouraris services were conducted by the writer, as alsted by Rev. A. E. White.

May 7th, Joahua Spa'ding, aged 62 years.

Our friend was a firm believer in the truths of Spiritualism. He was one of the officers of our Association, and was ever ready, by worder deed, to advance the cause. He had been failing for some time, waiting and watching to cross the 'mysilo river' and join his loved ones on the other side. The summons came at last, and the farewell has been given to friends and neighlors. We shall miss our happy friend, but we are glad that his earthly pligrimage is ended. We know he will come back, bringing us words of hope and cheer.

Tournsend Harbor, Mass.

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

The Quarterly Convention of the Vermont State Spiritualist Association

Will be held at Tyson, Vt., June 17th, 18th and 10th, 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 vicipity, this spring, we expect a full sittendance. The street of the street

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Banner of Tight.

BOSTON, SATURDAY, JUNE 11, 1887.

Spiritualistic Meetings in Boston. Ennuer of Light Circle-Room, No. 9 Beaworth Street.—Séances are held every Tuesday and Friday afternoon at 20 clock promptly. Admission free. For further particulars, see notice on sixth page. E. B. Wilson, Chairman.

Chairman.

Parker Memorial Hall. Berkeley and Appleaum Streets.—Lecturer, W. J. Colville; Organist, Rudolph King. Public services every Sunday at 10% A.M. and 7% F.M.

and 1.7 f.m. 478 shawmut Avenue.—W. J. Colville holds public coptions for answering questions every Monday, 74 P. M.; Classes in Spiritual Science meet Tuesday and Friday, at Br.M.; Lecture and Conversation on Theosophy, Saturday,

st3 F.M.

College Hall. 34 Ensex Street.—Sundays, at 10%
A. M., 2% and 7% P. M. Ebon Cobb. Conductor.

Engle Hall. 616 Washington Street, corner of Seax.—Sundays, at 2% and 7% P.M.; also Thursdays at 8 P.M. Able speakers and test mediums. Excellent music.

Prescott Robinson, Chairman.

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

1631 Washington Street.—The First Spiritualist

1631 Washington Nirect.—The First Spiritualist addes Aid Society meets every Friday. Mrs. H. O. Tor-

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's pariors, 196 Chestant street, every Friday after-soon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Parker Memorial Hall.-Last Sunday morning an excellent discourse was delivered on the duty of expressing our deepest convictions, by Mary F. Eastman, a talented lady who impresses her hearers with her thorough earnestness in the maintenance and expression of her decidedly advanced opinions.

with her thorough earnestness in the maintenance and expression of her decidedly advanced opinions.

W. J. Colville lectured afternoon and evening; his topics were "The Trinity," and "The Book of Revelation." Speaking on the Trinity, reference was made to an article in last Sunday's Herald in which the opinions of many representative thinkers of various schools were commented upon. One of the most noteworthy signs of advance in theology is the stress laid upon divine love; this feature of current religious tenching is brought prominently forward in the remarks of some leading Episcopalians on Trinity Sunday, in which they express their conviction that the doctrine of the Trinity should be so taught as to form a commentary on the beautiful words of the beloved disciple of Jesus (John), "God is love." The phrase, Father, Son and Holy Spirit, does not sound natural, however, as it has so long conveyed the idea of three male personifications of Delty; and no conception of the Supreme Being can be beneficial inits effects upon society which exalts the male to the ignoring of the formale principle of life in the universe. Father, mother and child is the better expression, conveying the natural and beautiful idea of God as Father and Mother, and all created beings as the offspring of infinite love and wisdom. As the object of all helpful religious teachings must be the practical blessing of mankind, we are surely justified, from an ethical point of view, in rejecting whatever conceptions of God tend to harm the race of mankind, and to accept as true whatever, when reduced to practice, bears the good fruit of happiness, peace and moral improvement generally.

In India the greatest cause of degradation is female slavery; the position of woman in the East is a pittable one on the whole, though by no means so dark as it is often painted by missionary partisans. However, if the Vedas and other Hindu Scriptures sanctioned the inferior position woman holds in the Orient today, this fact alone would be sufficent to throw doub

In the evening the first of a series of four lectures on the Book of Revelation deeply interested the large assembly. The poem was on "Helping Hands."

On Sunday next, June 12th, Mr. Colville's subjects will be, 10:30 A. Mr., "What is the True Meaning of The Body of Christ?" 2:45 F. Mr. second lecture on Revelation; special topic: "The Living Creatures, the Elders and the Horses; What do They Signify?" 7:45 F. M. a grand concert complimentary to Mme. Fries-Bishop. Tickets twenty five cents. Among the artists are Mme. Fries-Bishop, Juliette Pinault, and Frieffer Strater (vocalists), Walf Fries (violone)list), Miss Crawford and Mr. Maynard (clocutionists), Rudolf King (planist), and W. J. Colville. The programme is a rich and varied one.

The public are respectfully reminded that Mr. Colville areas Boston finally June 23th. He has engagements in the South and West during July and August, and commences an indefinite period of work in California Bept. 4th.

W. J. Colville continues to hold four meetings weekly at 478 Shawmut Avenue. Public reception for answering questions Monday at 7:45 P. M. Classes in Epiritual Science Tuesday and Friday at 3 P. M. Leeture and conversation on Theosopy, Baturday at 3 P. M. A class is also held on Monday at 3 P. M., at 41 Quincy street, Roxbury, and on Friday 7:45 at 22 Trement Bow, Boston.

W. J. Colville lectured in Stratham, N. H., June 1st and 2d, in the Town Hall. The audience chose the following subjects, which the speaker handled to the evident surprise and delight of very intelligent audiences. "How Does Earthly Life Affect our Condition in the Life Beyond?" "The Relation of Science and the Religion of Spiritualism," The New Birth; What Is It?" and "The Relations Between Christian Science and Spiritualism." A poem was given on each sycening. He was announced to lecture in Hartford, Conn., June 8th and 9th. He speaks there again June 21st, 22d, 22d and 24th, under the auspices of Mr. Patterson, I Goodman Place. At 3 and 8 F. M. he speaks in Brocklyn, Wednesday and Thursday, June 18th and 18th. Also at 614 Lexington Avenue, New York, June 18th, at 10:20 A. M. He lectured in Everett last Ennday morning, and speaks there again Sunday, June 19th, in Society Hall, 3 F. M. His address is still 481 Shawmut Avenue. MR. COLVILLE IN VARIOUS PLACES.

Boston Children's Progressive Lyceum. Paine Memorial Hall .- The annual memorial serwice in commemoration of those who went forth to batvice in commemoration of those who went forth to battie in defense of our national freedom and returned not
in earthly form, and also of those who, while identified
with our cause, have been called to the more advanced
life, were beid last Sunday. All who desired scats
were unable to obtain them, although our gentlemaniy majors did their best to serve them. As usual, the
florial display was all that could be desired. We were
especially indebted to Mrs. W. H. Butler, Mrs. H. O.
Torry and Mrs. Mellis for floral baskets of very attistte sealer.

venerable editors, honored us with their presence, and were in turn bonored by uny young people who and were in turn bonored by uny young people who and were in turn bonored by use channon of liberty and free thought. I. L. Whitlock of the Fact Magnetine also accupied a seat upon our platform. The memorial service was arranged by Alonzo Danforth, who has written many good things in the Bast and is as interested now ascered the bear's and as her childlike voice reheaved the brave deeds of our honored emancipated once, many tears fell from the cyce of their Theo followed the Memorial Silver Chain recitation and the childlice of the Memorial Silver Chain recitation minder the direction of Conductor Weaver. "When For Me the Bilent Oar" was the musical selection, in which all the school olone. The Bong was a darens beautiful and appropriate for the occasion, Miss Harta Falls. Mast Emma Ireland's guide rave as address beautiful and appropriate for the occasion, Miss Ireland was presented with a large floral basket from Mrs. W. B. Butler's control. Silver the best of the Silver Chain recitation of the Silver Chain recitation, which all the school olone are mutically subject to the season at this famous resort of Spiritualists work and the school of the Memorial Silver Chain recitation, in which all the school olone of the Silver Chain recitation, in which all the school olone of the Silver Chain recitation, in which all the school olone of the Silver Chain recitation, in which all the school olone of the Silver Chain recitation, in which all the school olone of the Silver Chain recitation in the Silver Chain recitation, in which all the school olone of the Silver Chain recitation, in which all the school olone of the Silver Chain recitation in the Silver Chain recitation in the Silver Chain recitation in

The Ladies' Industrial Society. - The ladies connected with the Boston Spiritual Temple Society have been very active the past season, and prosperous in

nected with the Boston Spiritual Temple Society have been very active the past season, and prosperous in their labor of love. Many pleasant gatherings have been held at the residences of members, while the regular meetings held every two weeks in Langham Hall have been devoted to sewing in the afternoon, a musical and literary entertainment, and remarks by prominent speakers in the evening. The attendance has been large, the membership greatly increased.

The members decided to have their annual Basket Picnic May 30th, Monday afternoon and evening, and by invitation of Mr. and Mrs. L. L. Whitlock a large company assembled at their residence, No. 143 Washington street, Dorchester, and were kindly welcomed by the host and hostess.

Mrs. J. B. Brown, under control of "Lula," addressed the friends, and was highly entertaining. Mr. L. L. Whitlock, undercontrol of "Gray Eagle," warmly welcomed one and all. Plano selection by Miss Maudie G. Banks. Original song by Mrs. Lovering. At six o'clock the company were invited to a bountiful repast, after which the company assembled in the parlors, and a social entertainment followed. Plano selection by Willie Boyce: a song by Mrs. L. L. Whitlock was finely rendered; in addition to which, under control of "Owasseeka," Mrs. W. made a pleasing additors in a very satisfactory manner. "Pale Lily," through her medium, Miss L. Barnicoat, chatted with the friends; then Dr. Wallace, through the same medial instrumentality, made a patriotic speech in commemoration of the day set apart in memory of the solidiers who gave their lives for their country, closing with a poem that was attentively listened to. Cheering remarks were made by Capt. Richard Holmes, Mr. W. A. Dunklee and Dr. J. D. Moore, and Mr. Jacob Edson closed the meeting with an eloquent address upon our present position as Spiritualists, encouraging all to press on as valiant soldiers in the cause of truth. With many thanks for the entertainment, invoking many spiritual blessings from above to rest upon the host and hostess,

of Censel's Lee words. The words are the control of the second pleaders for woman's equality with min on hiblest grounds found their strongest argument against man's premany.

The second of the seco

Bridgeport, Conn.

To the Editor of the Banner of Light: Hon. Warren Chase lectured for our Society during May, giving some very able discourses, which were much appreciated by the thinking people who heard

much appreciated by the thinking people who heard him.

Last Sunday, Prof. W. F. Peck and Mrs. H. S. Lake began a month's engagement and were warmly welcomed by the many friends whom they had made during former visits. Mr. Peck spoke in the alternoon on "What is Truth?" and sought to find a standard of right and wrong. His lecture was an able defense of natural vs. supernatural morality. As a logician and reasoner, Mr. Peck has few superiors.

In the evening every seat was occupied by a deeply interested audience. Mrs. Lake gave a detail of her "Mediumistic Experience," which was a wonderful record of spiritual control and guidance from her earliest childhood, told in her usual eloquent and impressive manner; at the conclusion she demonstrated her powers by some psychometric readings which were correct in every particular.

There is a deep interest in Spiritualism manifested in Bridgeport, and good mediums are in demand.

Mrs. S. A. Blinn, Sec'y.

Haverhill, Mass .- Brittan Hall .- The Annual Meeting of the Spiritualist Association of Haverhill and Bradford was held in Brittan Hall on Thursday and Bradford was field in Brittan Hall on Thursday
evening, the 2d inst., and the following officers elected:
President, W. W. Sprague; Vice-President, Mrs. K. P.
Page; Beoretary, R. P. Hill; Treasurer, Daniel G.
Davis: Assistant Secretary and Treasurer of Ladies'
Auxiliary, Mrs. Julia A. Johnson; Directors of Auxiliary, Mrs. R. P. Hill and Mrs. Julia A. Johnson; Masical Director, R. W. Lang. The next lecture course
will open in Brittan Hall, Oct. 1st.

Haverhill, Mass., June 6th, 1887.

Newburyport, Mass .- At the Annual Meeting of the First Spiritualist Society, held on the evening of al display was all that could be desired. We were claim indepted to Mrs. W. S. Butler, Mrs. H. O. pelally indepted to Mrs. W. S. Butler, Mrs. H. O. year ensuing: Precident, E. P. Pride; Vice-President, Mrs. Mellis for floral baskets of very artisted on the many control of the Banker of Licht, and the Beaver, Esq., of the Boston Investigator, two Kasson, Mrs. Etta Porter and Thomas Whiting. H.

V. Maling and very mental commendative of the property of the

ment of H. L. Barnard, as heretofore. The Circular also states that excursion tickets will be issued by the several railroads at about the same rates as in previous years. Arrangements have also been made for the transportation of camp equipage.

NOTES. Landlord Barnard will open the hotel prior to July

The Postoffice is having a fine run of business. The population at present numbers some twentyfive households.

Miss Jennie Rhind, of Boston, is having a nice cottage built on Montague street, John H. Smith, contractor and builder.

Hon. Aug. C. Carey has made several improvements upon his residence and grounds at the Highlands. Through the courtesy of Supt. Adams, of the Fitchburg Railroad, the trains leaving Greenfield at 6:35 A. M. and 2:30 P. M., and the train leaving Boston at

3:05 P. M., now stop at the Lake. Dwight Hilliard, at the Highlands, will take the

premium on a flower garden. Buffalo Cottage, the handsome summer home of John White, Esq., of Buffalo, N. Y., and Mr. Bartholomew, of Philadelphia, has been enlarged to double its former size, and fitted with all city improvements. The occupants will arrive in the near future.

"Pleasant View" Cottage, the property of A. T. Pierce, Esq., of Pawtucket, R. I., is undergoing additions and improvements. Mr. Pierce is a valuable official of the Association.

Lake Pleasant, Mass., June 3d, 1887.

Onset Bay.

Ten years ago last month the first cottage was built at Onset, which is now occupied by Mr. and Mrs. P. S. Applin, accompanied by Mrs. E. S. Loring, who were the first settlers at Onset, at which time it was a dense

"The well-known test-medium, Hon. Warren Chase, formerly a member of the Wisconsin State Legislature, is expected here in a few weeks."

So says the Boston Herald's special correspondent from Onset, in a recent issue of that paper. Bro. Chase will be as surprised to learn of his new development as we were at reading the announcement thereof. D. N. Ford, the florist, is busy laying out lawns and gardens for residents about the grove.

The Ladies' Industrial Union, at its annual election of officers, held at Union Villa, chose the following: Mrs. Susan S. King, President; Mrs. M. L. Union Vice-President; Mrs. Gustie F. Howe, Secretary; Mrs M. E. Williams, Treasurer. A mammoth Fair is talk. ed of, to take place during the summer, and much interest is being manifested in the same.

The Barnstable County Spiritual Association

At Harwich Port, Cape Cod. is making commendable improvements in its beautiful camp-grounds. Nearly all the lots have been sold; an addition of six acres has been recently made, and will soon be opened for building lots. The delightful location of the camp on Vineyard Sound makes it a most desirable place for a summer home. The outlook for the coming season's camp-meetings is very encouraging. There are now some ten or twelve cottages in process of erection. JOHN F. WHITNEY.

Verona Park Camp. "

Dr. C. F. Ware and wife called on us recently, on their way home from Puget Sound. Pacific Coast, where they have been spending the winter. The Doctor is hale and hearty; he returns eastward to look after the interests of the Verona Park (Me.) Camp during the coming month of August. He reports everything favorable at that place for "a grand good time." The meeting at this beautiful spot will con tinue through the entire month of August.

Perine Mountain Home.

The Second Anniversary services will be held at the Perine Mountain Home, near Summit, N. J., on Sunday, June 26th, at 3:30 o'clock P. M.; meetings will be continued there each Sunday thereafter during the

Bridgeport, Conn.—Mrs. S. A. Blinn, Secretary of Spiritual Association, writes: "I feel that it is my duty to give to the BANNER our experiences with a Mr. Peel, a so-called materializing medium who a Mr. 1981, a so-called materializing medium who came to us and claimed to be in destitute circumstances. Nearly every one gave him money to relieve his immediate wants, besides entertaining his wife and three children. He claimed he could materialize spirits outside of the cabinet. We gave him ample opportunity to do so under his own conditions, but he falled in every instance. He kept up the deception till the last, and did not feel thankful for what was done for him, but found fault with everybody."

MR.J.W. SLEXCHER is a reliable clairy oyant. 6 Beacon street, Boston.

PENNSYLVANIA.

PHILADELPHIA.-The Corresponding Secretary of the Spiritualist Association writes: " Our platform the first three Sundays of May was occupied by Edgar W. Emerson, who filled the position very acceptably. Besides his speaking he gave general satisfaction in his wonderful delineations of spirit return. Many weary hearts were filled with joy by having made manifest beyond a doubt that their loved ones live and love on the spirit side of life.

Jennie B. Hagan spoke for us the last two Sundays. Her improvisations were of the highest order, one especially, upon a subject handed in by a stranger, entitled, 'Steam and Electricity,' wherein she graphically portrayed the debate between the two as to which was the greatest, most powerful and useful to man, ending with Mind stepping in as the guide of both and utilizing them as one. Our audiences have been large, notwithstanding inclement weather and bigoted opposition.

I must not forget the children—great and small. The May-Day Festival came off, as per announcement, on Thursday evening, May 26th. Ti elarge hall was elaborately decorated with flags of all nations by Messrs. Schultz, Peterson and Eggert, while the en-tire front of the platform was filled with large bouquets of the choicest cut flowers, the gift of the Vineland Lyceum, through Mrs. Dr. English; many friends donated plants. The platform was occupied by the Lyceum officials and members. The Festival was composed of three parts.

Part 1st: Entree of Queen of May, crowned by Miss Bessie Hand. A surprise was in store as to who would be queen—our speaker was selected. Miss Hagan was Queen of May; Miss G. Koffman Sceptre-bearer; Miss C. Philips, Aurora; Miss Dangler, Faith; Miss Watson, Hope; Miss Carroll, Charity; Miss M. Philips, Spring; Miss Mann, Summer; Miss G. Hand, Autumn; Miss Schmidt, Winter; Genius of Glory, Mr. Lamnadieu; Puck, Mr. C. Lamnadieu.

Part 2d: Fairy scene. Queen, Miss Schmidt, assisted by Misses Horton, Hutchinson, Atkinson, Garlick, Dangler, Lamnadieu, Jagoe, Dubols, Masters Greiner, Lamnadieu, Corbion, in characters of Star, Sun-

light, Butterfly, Dewdrop, etc.

Part 3d: Flower scene. Queen, Jessie Benner, assisted by Misses Allbright, McCahan, Redfield, Corblon, Kelly, Woodmansey, Benkert, Masters, Mc-Cahan, Pray, Henning, characters of flowers, etc. The whole closed with a may-pole dance by Misses Benner, McCahan, Redfield, Carroll, Hutchinson, Baker, Masters Thompson, Morris. Wheeler, Lamnadien. After the May Fête the older children enjoyed themselves by dancing.

It was a most enjoyable affair throughout, and, despite a rainy evening, witnessed by a large number. May we have many such Mays. We may if we will. Next month we hope to give you some account of Parkland and its inhabitants. I close with wishes for the success of our bright BANNER."

THE SECOND ASSOCIATION OF SPIRITUALISTS OF Philadelphia held its annual election on May 9th, with the following result : President, T. J. Ambrosia ; Vice President, William P. Lees; Secretary, Leonard I. Abbott : Treasurer, Mrs. T. B. Ambrosia : Trustees-T. B. Ambrosia, William P. Lees, Leonard I. Abbott, Mrs. T. B. Ambrosia, Mrs. C. A. Von Baum, James Bainton, Thomas Kershaw, Henry Duerr and John Kurtz.

The Association has more than doubled its member ship lately, and there seems to be an awakened interest manifested, notwithstanding all the opposition Spiritualism and spiritual mediumship are receiving. LEONARD I. ABBOTT, Secretary.

Philadelphia, Pa., June, 1887.

Items from Washington.

Mrs. Helen Stuart-Richings closed the regular season's lecture course here on the 20th ultimo, though meetings of a more or less spiritual character may be ontinued for another month. Mrs. Richings is a new worker in the spiritual field,

this being her first professional visit to this city. A natural diffidence was observable at her first lectures ton Day of 1887.

Eagle Hall, 616 Washington Street.—The meetings at this hall on Sunday last were attended by ingreased and intelligent audiences. The exercises in the afternoon were opened by Mirs. Jonnie K. D. Conant, with remarks and psychometric readings which were pronounced clear and correct. Mr. Oscar A. Edgeriy of Newburyport made a stirring speech of a highly interesting nature. Remarks were made by Mirs. King, Dr. Thomas and Father Looke, the latter cooling with an original song. Tests were given by Mirs. M. A. Chandler and optimize the strength of the mention of the streets by Mirs. O. A. Robbins Mr. Fernald and others; tests by Mirs. O. A. Robbins Mr. Fernald and others; tests by Mirs. D. A. Robbins and a recitation by Frankie Hall.

The niely rendered muslc of the voluntary choir addressed the street of the well-known muslcal medium, Mirs. H. W. Cushman, assembled together in Mechanics Hall, No. 212 Main street, Charlestown, Tuesday Charlestown, T

happy to state, was conducted in the most commence-ble spirit.

Dr. Anthony Higgins, who has been quietly kept at his experimental work for several years, is still in the city, and has lately issued cards tendering his services to the public interested in his line of thought and phase of spiritual phenomens.

Mrs. Dr. Lunt-Parker, of Boston, also announces through the papers here the holding of spiritual meet-ings at her residence every Bunday and Tuesday evening.

evening.

Mrs. M. A. French continues to professionally sit for patrons, meeting always with her well-known success.

G. A. B.

Washington, June 4th, 1887.

Albany, N. Y.—Mr. A. E. Tisdale, the blind inspirational lecturer, has occupied the platform of the First Spiritual Society of this city five times during the

First Spiritual Society of this city five times during the past three weeks, and given entire satisfaction to all who have heard him. He is a lecturer of great power and depth, and handles the subjects given him in a masterly and logical manner. He will be welcome here whenever he comes this way again.

Mr. Alfred Emerson, the slate-writing medium, is with us at present, giving satisfaction to many friends. The writer has attended several of his dark circles, at which the manifestations were varied and powerful. Slate-writing, spirit-voice, lights, hands (cuching several persons in the circle at the same time, ringing of bells and playing of musical instruments were some of the phases, which came in the most rapid order. His light circles for independent slate-writing under test conditions give great satisfaction.

The Ladies' Aid is an excellent auxiliary to our Society. Every Friday afternoon they meet in our hall, and transact their business, and at six o'clock prepare an excellent supper, to which the gentlemen gladly come, in place of going to their homes, after which circles are formed, and a pleasant evening enjoyed by all.

J. W. Chism, JE.,

June 3d, 1837.

Providence, 2. I.—At an adjourned Annual Mosting of the Spiritualist Association held in Blackstone Hall, May 29th, 1887, the following officers were elected for the coming year: President, Edwin H. Whitney; 1st Vice-President, Mrs. Maria Williams; 2d
Vice-President, Mr. O. H. Dunton; Secretary, Mrs.
Mary E. A. Whitney; Treasurer, Mr. Horace B.
Knowles; Executive Committee, Mr. S. R. Brown,
Mr. W. H. Shattuck, Mr. N. W. Britton, Mrs. S. H.
Britton, Mrs. S. H.

Mr. W. H. Shattuck, Mr. N. W. Britton, Mrs. S. H. Britton.

The last two Sundays of May Blahop A. Beals, of Jamestown, N. Y., occupied our platform. The morning discourses were based upon questions presented by the audiences; in the evening "Does Death End All?" and "The Evolution of Thought" were treated in a profound and foreible manner.

The ladies gave an entertainment Monday evening, May 30th, for the benefit of the Association: The programme, consisting of readings by Mrs. Kate G. Pope, of Leominster, and Miss Jessie Chambers, of Providence; songs by Mr. William Peyser and Mrs. Mary Lapham; the holding of a test circle, the partaking of ice cream, strawberries, cake, etc. It was a very enjoyable as well as profitable occasion. The Committee extends its thanks to all who so generously assisted its members by donations and attendance.

MARY E. A. WHITNEY, 600, Prov. Spir. Asso.

Balem, Mass .- Joseph D. Stiles, of Weymouth will speak in Cate's Hall, Salem, June 12th and 19th. FLETCHER is a reliable clairvoyant.

St. Fromer is a reliable clairvoyant.

Set, Boston.

Set, Boston.

Set, Boston.

Set, Boston.

Set, Boston. July 8d; Mrs. Sarah A. Byrnes, inspirational speaker,



TORTURING, DISFIGURING, ITCHING, SCALY and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, are cured by CUTI-CURA REMEDIAS.

CURA REMEDIES.
CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of disease-sustaining elements, and thus removes the cause.
CUTICURA, the great Skin Cure, instantly allays tiching and infammation, clears the skin and scalp of crusts, scales and soies, and rostores the hair.
CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers.
Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL UC., BOSTON, MASS.

Sold for 'How to Cure Skin Diseases.'

TIM TED with the loveliest desicacy is the skin bathed with Cuticura Medicated Boap. Jazz

A Critical Moment.

To the Editor of the Banner of Light:

The Legislature of New York has, almost by a party vote, placed the medical bills on the catalogue for the review by Gov. Hill. I do not attempt to forestall his action. He is a wary politician, and this is his opportunity. The vain show of amending was had in the Public Health Committee of the Assembly, and then

Health Committee of the Assembly, and then the unamended Senate Bill reported and passed. This, I suppose, is "smart legislation."

By the bill the Old School medical society in each county of the State is to have a lawyer to harry and persecute all who come within the purview of the statute, and have what fees he can get for his peculiar work. Of course spiritual healers, faith-cure and mind-cure doctors will be lawful quarry.

will be lawful quarry.

Another section requires the viseing of diplomas obtained outside of the State. This affords opportunity for exaction and extortion, and doubtless will be duly improved.

and doubless will be duly improved.

Proprietary medicines, etc., will also come under the ban.

The remedy is organization. A compact society embracing the advanced men of the State, with votes for the right men, and against the wrong ones, is what is needed. The Spiritualists of Maine evidently saved that State; those of New York hear the record the second state. of New York have the power to make the next Governor and the next Legislature. It is their opportunity, and if they neglect it they deserve no sympathy for any denial or persecution. But I am tired of playing the rôle of Cassan-

I hope little for freedom or justice in New York till her voting population resolves for it with organization and ballot. There are no parties for true men except those that champion equal rights before the law, and all rights for all. June 4th, 1887.

Mr. Baxter on Long Island.

On Sunday, June 5th, J. Frank Baxter made his second appearance in the interest of Spiritualism in Southold, L. I., N. Y., and was accorded good audience and attention. Since the years ago, when Brittan, Hallock, Courtney, etc., used to be heard from

tan, Hallock, Courtney, etc., used to be heard from here and vicinity, a generation has gone, another come, and so very few know much of Spiritualism and its teachings. Mr. Baxter, therefore, as a man, a Spiritualist, a lecturer and a medium, as well as an organist and vocalist, is just the one to open the eyes and ears, reach the understandings and place conviction in the hearts. No more appropriate and needed services could have been rendered than his last Sunday. The test scance of the evening surpassed anything expected, notwithstanding several anticipated much, having witnessed Mr. Baxter's mediumship at Niantic Camp-Meetings and here a previous summer. At the request of several citizens of Greenport, mostly non-Spiritualists, but interested, Mr. Baxter during the week will lecture in that town. On Sunday next, 12th, he will in Southold, by general desire, give his experience in the atternoon, and in the evening his subject will be "What Think Ye of Christ?" COM.

Greenwich, Mass .- The largest audience of the season assembled in the Independent Liberal Church Sunday, June 5th. The floral decorations were pro-Sunday, Jule to the Horar decorations were pro-fuse and beautiful. Speaker, Mrs. Juliette Yeaw. Subject of discourse, "Open Doors."—Nearly all of the audience remained to the Lyceum, the exercises of which were of unusual excellence throughout the entire session. Readings were given by Mrs. Johnentire session. Readings were given by Mrs. Johnston, Miss Alice Johnson and Cretic Southworth; a story from "Apples of Gold," by Mr. H. W. Smith; recitations by Misses Mamie and Cretic Southworth and Edna Johnston, Willie Childs and Herbert Howe. The general lesson was "Faith," which called forth some very choice responses. Subject for next Sunday, "Hope."
[Report of Memorial exercises will appear next week.—ED.]

MISS FRANCES E. WILLARD, President Nat. W. C. T. U., and the ladies of Evanston (Ill.) W. C. T. U. gave a reception at Rest Cottage to five hundred guests, in honor of Mrs. C. B. Buell of New York, Corresponding Secretary National W. C. T. U., who has recently become a resident of Evanston. Mr. Frank Lincoln, the well-known humorist, with several fine singers, assisted in the entertainment.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2½ r. m., and Thursday afternoon at 8 o'clock. Frank W. Jones, Con-

Adelphi Hall, corner of 53d Street and 7th Avenue.—Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 21 F.M. Admission free to each meeting.

New York.

Mrs. Nellie J. T. Brigham is occupying the platform of the First Society of Spiritualists of New York, and continues to instruct and interest her auditors. Owing to the lateness of the season the number of attendants

to the lateness of the season the number of attendants is not as great as it was.

The Society intends to give a Strawberry Festival soon at its hall, corner of 52d street and 7th Avenue, probably on Wednesday, the 22d inst., though the date has not as yet been decided upon.

This will be the third annual social gathering of this bind given by the Society and social gathering of this kind given by the Society, and an enjoyable time id all who attend is anticipated. J. F. O., Cor. Sec. y.

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

and 7M P.M.

Fraternity Rooms, corner Bedford Avenue
and South Second Street.—Services every Sunday at
7% P.M. Children's Lyceum at 3 P.M. The Spiritual Ligerary Union meets the first and third Saturday of each
month at 8 P.M. Avon Hall, Bedford Avenue and Halsey Street. -Mr. John Blater holds meetings on Bundays at 8 P. M. and

Everett Hall, 396 Fulton Avenue.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 3 o'clock.

Progressive Conference. To the Editor of the Banner of Light: To the Editor of the Banner of Light:

It is proposed by the Brooklyn Progressive Conference to hold a scance and psychological entertainment in aid of the Conference, at Everett Hall, 886 Fulton Avenue, on Saturday evening, June 18th.

On the 11th Mr. G. B. Wines will make the Opening address at the Conference; subject, "Does the Modern Liberal Require a Church? If so, for What?"

F. W. JONES.

EXAMINATIONS for Health and Business from look of hair by J.W. FLETCHER, 6 Beacon street,

BT. LOUIS, MO.—The First Association of Spiritual-ists meets at 31, F.M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street; Friends of the cause invited to attend, and correspondents solicited from America and Europe. H. W. Fay, President, No. 620 South Broadway. Issae S. Lee, Cor. Sec.; No. 162 North lith street, St. Louis, Mo.

NEWARK, N.J. The People's Spiritinal Fragerity Bolds meetings every Sunday evening at R C clock a Liberal League Hall, No. 177 Halary street. Mrs. C. Dorn Fresident.

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