

A political cartoon titled "AN EXPONENT OF THE" flanked by "LIBERTY" and "CONSTITUTION". On the left, a woman sits writing. On the right, a woman holds a shield with stars and stripes. The background features clouds and a small building.

NO. 13.

BY REV. G. SEVERANCE.

where they expected to find it. To mak

all being the condition of the physical environment.

PL 31

I have had an opportunity of treating a case

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and falsehoods in writing, public or private may be induced by hypnotic suggestion.

9. Justice has not the right to cause anyone to be placed under hypnotic influence in order to obtain by this means confessions or admissions which the person would refuse to make in the normal state.

10. If, on the contrary, an accused person, the victim of a crime, demands to be hypnotized in order to be able to give testimony before the court, he must be refused.

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A bounding girl, healthy and happy, sits among her Angora cats and kittens, on the steps of a French cottage, around which the vines are thickly climbing. She fondly embraces one of her pets, and her countenance in sweet eloquence bespeaks a heart, brimful of the dawning of maternal love. Printed on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches.

"AN ARMFUL."

This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasantly with the sunbeams in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kitten frolics away and apines at her feet. The mother, in eloquently pleading attitude, is endeavoring to induce the child to desist against the situation. It is a very animated and pleasing gem of art, finely engraved on steel by P. F. Sturt, from a painting by W. F. Schabus, an eminent German artist. Size of sheet, 22x23 inches.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x23 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

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Designed and painted by Joseph John. Size of sheet, 22x23 inches.

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From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

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Honry W. Longfellow in His Library

At "Cragie House," Old Cambridge, Mass.

The plate is 21x23 inches. The central figure is that of the **GREAT POET**. He is seated on the right of a circular table, which is strown with his books and writing materials. The surroundings are harmonious and symmetrical.

This beautiful historic work of art is a lasting souvenir to all those who have read the poems of the great poet of any American home. We will mail the engraving free to any one sending us \$3.50 for a year's subscription for the **BANNER OF LIGHT**, or cash in advance. The engraving, for \$1.00. The publisher's trade price for the engraving is \$7.50.

Any person sending \$1.50 for six months' subscription to the **BANNER OF LIGHT** will be entitled to ONE of the following Pamphlets:

"AN EPILOGUE OF SPIRITUALISM AND SPIRIT MAGNETISM." (Above is the title of a pamphlet of over 100 pages, written by a person who has been a student of the great teacher to good an understanding of the teachings of Spiritualism as this. A better understanding of the value of the work can be obtained, perhaps, from the list of several of its chapters, which are given:—"Human Life and Its Origin; Incarnation; Authority; Modern Interpretation of the Law of Karma; The Law of Karma; The Law of Karma; Communications; Prophecy; Psychological Power; Spirit Healing the Highest Mode of Treatment; Funds; Is It a Fact? Is It a Lie? Or a Mistake? Or a Challenge? The Origin of Spirit Materialization; Capital Punishment; The Ultimate Results of Spirit Teachings. It is designed to convey facts to Spiritualists, also to the missionary work with skeptics and church members. Two copies for our year's subscription, one for a month's subscription.)

SUMMARY OF SPIRITUALISM; OR, PHILOSOPHY OF KNOWLEDGE. By Jean-Baptiste, 12mo, paper, small price, 18 pages.

THE LIGHT OF THE HARMONICAL PHILOSOPHY. By Mary F. Davis. Paper.

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Alvan Clark. Two treatises, one combining a series of characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot but be greatly pleased with the treatment which the author accords to it.

DANGER SIGNALS: AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. Paper.

TALES OF THE SUN-BAYS. What Hans Christian Andersen tells a dear child about the Sun-Bays. Dedicated to the children of the world by the Spirit Hans Christian Andersen. Written down through the mediumship of Adeline Harbison Von Vay, of Genoa (in Sylvania, Austria, and translated by the Adeline Harbison Von Vay. Paper.

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INNER MYSTERY. An Inspirational Poem. (Delivered by Miss Lillie Doten, at a Festival Commemorative of the Twentieth Anniversary of the Advent of Modern Spiritualism, held in the City of Boston, March 31st, 1863. Paper.

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THE SPIRIT MESSAGE DEPARTMENT contains, the present week, communications from Mattie Gray, Augusta, Ga.; Albert Webster, New London, Ct.; Lizzie Clough, Memphis, Tenn.; John Bentley, Burlington, Vt.; and answers to Questions concerning spirits and their, and their difference, the conduct of spirit toward the body at the moment of death, etc. Levels, the Indian maiden, the violent message, in her vivid and dramatic way, for fifteen dears, and the one who was unable to speak for fear of

Home for Aged Couples.

In 1883 Mrs. Elizabeth Abbott Carleton, M. D., and other charitable 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 Beaver 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. O. D. Briggs, Dr. Albert Littlefield, Mr. George King, Mr. Alexander Mosely, Mrs. Mary T. Goddard, and bequests from the Tudor and Jones families.

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, Elizabeth A. Carleton, M. D.; Vice Presidents, Mrs. J. H. Farrar, Mrs. Jones, Mrs. John W. James, Mrs. H. A. Turner, Mrs. G. W. Richardson and Mrs. Hiram Emory; 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 missionary 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 the western coast. 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 1832 to 1839. 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 15th; 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. F. Bennett continues his "Studies in Buddhism," and Mr. E. D. Fawcett his thesis upon "Mind and Body." Madame Blavatsky furnishes interesting reading in her review of Mr. Bennett's mystical romance, "United," treating it not upon its literary merits but in an analysis of the psychic studies it supplies. Of the remaining contents the most prominent are "The Ideal and the Real," "Kalayavaniya," "The Sabdakalpadruma," "The Constitution of the Microcosm," and "Plant Lore." Madras, India: Conducted by H. P. Blavatsky. Boston: For sale by Colby & Rich.

MURKIN'S "CHRIST BEFORE PILATE"—considered to be one of the wisest 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 bestowed, sets him forth as a "man of sorrows," but with a soul above fear—not as one person in the "Trinity," with attendant "angels," crowned with a nimbus of celestial glory; and in this we think the artist has struck the true keynote of the nineteenth century's conception of the martyr of Galilee.

On our fifth page will be found the card of Mrs. R. T. Clancy, of Chattanooga, Tenn. A gentleman in whose judgment we have confidence writes us in the following words regarding her mediumistic gifts: "She is indeed a worthy woman, and to my view the most satisfactory medium with whom I have yet known, and I have visited a great many. She was the platform medium for the Society at Memphis for many years, always giving satisfaction."

Her method of communication is to sit at the table and read from the top of it what seems to be a letter being written, and at the close reads the name in full. It 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. Clancy 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 Council 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 astonishing 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 to 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 than of any other phase, because he or she necessarily must draw elements of strength (nervous 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 incarnated 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 aided pecuniarily, 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 mediumship and Spiritualism generally, is bound to be of interest.

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 séances at her residence, 96 West Court street, corner of Shawmut Avenue, Sunday, Wednesday and Saturday evenings, at 8 o'clock; Sunday, Thursday and Saturday afternoons at 2:30.

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

We received on Tuesday last, inst., a pleasant call from J. O. McQuinn, Esq., who had just arrived in this country after a remarkably short passage from Calcutta, India.

ALL SORTS OF PARAGRAPHS.

Belief is not knowledge; faith is things hoped for; truth lives, while error dies; piety in things superior to piety in silks 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 this in mind.

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

GOOD GIRLS 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 not 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 big 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 drunkard without incurring the penalty of a 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 News.

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 us colds.

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 Charleston 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 Sonora—according to the reports of the exploring party sent out by Gov. Torres. Smoke, fire and lava have done their work till there is 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 scarcity of women. A young man in the West, writing to an Eastern agricultural journal, 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. "Old maids" are generally more valuable than "girls."

Shakespeare 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 eyes.—Carlyle's Sartor Resartus.

Rev. W. C. Bullis of Pittsfield, N. H., was reported missing last week. He is the pastor of the Congregational 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" published in the *Scientific American*, 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 exceeded.—Frank Leslie's.

Austin (Tex.) business men offer \$10,000 and eighty acres 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 field of 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.

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

THE PURITY OF THE OCEAN AIR.—When crossing the Atlantic, Prof. Eunice, 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 hundred 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 years old, and still hale and hearty." The lamb, however, is dead. We ate a piece of it last week.—Newman Independent.

The word assassin, as applied to a murderer, comes from the Assassins, a branch of fanatical Mahomedans who settled in Persia in 1000. They trained up young people to murder such people as their chief had marked for destruction. They were exterminated in Persia about 1260 and in Syria about 1372.

Yale College will graduate this year a student weighing 558 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 ounce; sulphate of potassium, four grains; bicarbonate of sodium, ten grains; chloride of sodium, forty grains. These should be added to a pint of water. Dose, one wineglass before breakfast.

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 Puritans of New England and the Cavaliers 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 Puritans took the Indians 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 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.

"Indian Land in Severalty." 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. The treaties of 1838 and 1870 guarantee the reservation of the reservation of their reservation in Dakota. Not an acre of that land can be taken from them without the consent of three-fourths of them. So reads the treaties signed by the United States Commissioners, and confirmed by the United States Senate.

The Dawes Severalty Bill takes the Sioux reservation from the control of the Sioux, surveys it as though it was a body of public land, and then says to the Sioux: 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 shall be sold to the government. The Dawes Bill is a bill to open up the land to white settlers.

The Sioux protest against this outrage, and have appealed to the National Indian Defense Association of Washington, D. C., to protect their rights. This Association has resolved to test the constitutionality of this bill in the Supreme Court of the United States, and asks all friends of justice to sustain them in this legal contest.

DR. BLAND ON THE INDIAN PROBLEM.

At the Church of the Unity, Boston, Sunday evening, June 4th, a meeting of friends of the Indian was addressed by T. A. Bland, M. D., Corresponding Secretary of the National Indian Defense Association. Dr. Bland spoke of the Indian ethnologically, of his religion, political government, etc., and on this basis his idea of what our Indian policy should be. On this he rested his opposition to the Dawes bill (reference to which ground we have previously made), which breaks up the Indian tribes and forces upon them the habits of lawless savagery.

At the close of the speech, Rev. M. J. Savage, pastor of the church, in brief remarks, endorsed Dr. Bland's views, and announced his intention of joining the National Association. At the close of the meeting many persons of the audience 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:

THE YOUNG PHYSICIAN TALKS.—"Medicine, aided by science, is making rapid strides. By grafting skin, new limbs and organs are almost formed; infusion of blood and transfusion are no longer considered as barriers to the advancement possible for surgery and physics. The young physician grows eloquent, and almost bugged himself with delight as he extolled the progress of the last year in medicine. The last year in medicine, a half-dozen of us physicians performed a most miraculously successful operation on a man's brain. We made a semi-luminal incision, penetrating the instrument into the brain, and periorbitally; raised the flap and rephined the cranium, removed a foreign substance which had penetrated a lobe of the brain and replaced the flap. What! you ask, 'doctor?' Inquired an auditor with an inquisitive turn of intellect. 'The man? Oh, he died.'"

A few years ago, it is alleged, one of the prime movers for the medical monopoly law decreed 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—namely, that the patient died. However, it 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 adopted:

Resolved, That the Recording Secretary be and is hereby directed to strike from the list of membership and to report to the next meeting of the Alliance, all persons who have been expelled from the roll of membership in pursuance of this resolution can become members only by being accepted by the Directory after duly elected by the Alliance, unless excused by the Directory for cause. 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 FREDERICKA ANDERSON, 52 West 15th street, New York, before the date specified in the above resolution, their names will be stricken off.

Resident members pay fifty cents (50 cts.) per month in advance, and non-resident members one dollar (\$1) 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 of the members.

It is hoped and expected that every member, resident 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. JAMESON, Secretary.

44 Maiden Lane, New York.

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

Movements of Mediums and Lecturers.

(Notice 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 Fairville, O. Would be engaged in that vicinity.

Mr. F. H. Boscoe, of Providence, R. I., is, we regret to learn, at the present time very ill in New York.

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

Mrs. Sarah A. Byrnes will speak at Somerville, Ct., June 12th, at Stamford, Ct., June 19th and 20th; at Onset Bay Camp Meeting, July 30th and 31st; at Bridge, N. H., Aug. 7th; at Niantic, Ct., Aug. 14th; at Etta, Me., from Aug. 26th to Sept. 2d. Would also like to make engagements for the coming fall and winter.

Address: 308 Adams street, corner Mill, Dorchester, Mass.

G. W. Kates addressed the Spiritualists of Chattanooga, Tenn., on the evening of Sunday, March 20th, 1887. He is said to be an excellent speaker.

Dr. A. W. S. Rothermel and Edwin Powell have returned to Brooklyn, N. Y., after a successful six months' tour through the South and Southwest. Dr. Rothermel will be at Onset Bay about the middle of June, remaining till Aug. 20th; he expects to be at Lake Pleasant during the latter part of the meeting there. Mr. Powell will be at Onset Bay about the middle of June, remaining till Aug. 20th; he expects to be at Lake Pleasant during the latter part of the meeting there.

tain special (because expert) information regarding "Mesmerism, and its Relation to Spiritualism and Bible Miracles," he also shares his receipts with the Spiritualists, 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 Sunday next, 12th inst., will conclude in Southold. Sunday, the 19th, he will lecture in Hanson, 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 Almanac and Cook Book mailed free on application to the Rumford 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 BANNER.

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 cures.

REMEDIES for all diseases prescribed by J. W. FLETCHER, in an unconscious trance. 6 Beacon street, Boston, Mass.

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

MEDICAL EXAMINATIONS from lock of hair, by J. W. FLETCHER, 6 Beacon street, Boston.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first insertion; insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page. Each advertisement thirty cents per line, *Minion*, each insertion. Business Cards thirty cents per line, *Agate*. Notices in the editorial column, large type, leading matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued intervals must be left at our Office before 12 M. on Saturday week in advance of the date whereon they are to appear.

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

The BANNER OF LIGHT cannot well undertake to couch for the benefit of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, we reserve the right to discontinue their advertisements.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have agreed 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. Jan 13w

Dr. F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. Ap 2 13w

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$5, and 10c. postage. 4w My 21

Consumption Surely Cured.

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

Dr. T. A. SLOUM, 181 Pearl St., New York. J 8 20w

R. W. Flint, 133 West 36th street, New York, answers sealed letters. Terms, \$2.00. My 14 4w

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will not act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

LACTATED FOOD FOR Infants and Invalids. A PERFECT FOOD FOR INFANTS.

THE MOTHER'S FAVORITE. It has been successful in hundreds of cases where other prepared foods failed.

FOR INVALIDS AND DYSPETICS. The Most Nourishing, Most Palatable, Most Economical,

OF ALL PREPARED FOODS. EASILY AND QUICKLY PREPARED.

Send for circulars and pamphlets giving testimony of Physicians and Mothers, which will amply prove every statement we make.

For sale by Druggists, 5c, 10c, 25c, 50c, \$1.00. Wells, Richardson & Co., Burlington, Vt.

1887-BABIES-1887 To the mother of any baby born this year we will send, on application, a Cabinet Photo of the "Sweetest, fattest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using Lactated Food as a substitute for mother's milk. Much valuable information for the mother given. Give date of birth.

Wells, Richardson & Co., Burlington, Vt. J 11

DR. MARTHA LYON, MEDICAL PSYCHOMETRIST. Diagnosis of Disease and Magnetic Treatments specialties. Refers to Dr. J. R. Cooke, under whose care she was developed, since June 12, 1884, to 7 P. M., 218 Tremont street, Boston. J 11

BOARD AT ONSET. Mrs. D. E. PUTNAM has taken the Plummer Cottage No. 8 on South Boulevard for the season, and will furnish Board and Bed through the month of June for \$4 per week. J 11

TO LET AT ONSET. TURNISHED COTTAGE; 5 Rooms; near Shell Point; wide front; coolest spot at Onset. Address E. J. Wells, Richardson & Co., Burlington, Vt. J 11

MRS. MELBA D. COFFMAN, Magnetic Healer and Spirit-Medium, 56 Pembroke street. J 11

FRED CROCKETT, Address Onset, Mass. J 11 after 10th June.

Now on Sale.

The Grandest Spiritual Work Ever Published.

Voices from Many Hill-Tops—

—Echoes from Many Valleys;—

ON THE Experiences of the Spirits Eon and Eon,

In Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Ago; and their Many Experiences in Earth-Life and in Other Worlds.

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirits Eon to the wide, wide world.

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

The book has been given by spirit Eon through the "Sun and Order of Light," to her son Eon, and through him to the world.

It has 650 large-sized pages, is elegantly bound in fine English cloth, has beveled boards and gilt top. Will be sent by mail on receipt of \$2.50. Send amount in Money Order or Registered Letter.

Catalogues, giving contents of the Book, mailed free to every one.

Please send your name and address. Address all letters JOHN B. FAYETTE, Oswego, N. Y. Box 1863, May 13w

Onset Bay.

OPENING DAY June 17th. Tickets, good to go June 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. Call for special ticket to Onset Bay at Onset, Mass. Onset Bay Station, Baggage, Passengers and Freight transported from that point.

DR. J. O. STREET.

78 Montgomery street, Boston, Mass., near corner of Canton st. At home from 10 A. M. to 2 P. M. Ap 11

MRS. L. L. WHITLOCK, GIVES Psychometric Readings from Letters, Locks, Hair, and other articles. Terms \$1.00. Address 1801 Broadway, Boston, Mass. J 11

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Message Department.

Public Free-Circle Meetings.
Are held at the Free-Circle Office, 105 North
Street (formerly Montgomery Block), every Tuesday and
Friday afternoon. The hour (which is only
for the purpose of the service) is from 2 to 4
o'clock precisely, at which time the doors will
be closed, allowing no access until the next
meeting, except in case of necessity. The public
are cordially invited.

The messages published under the above heading indi-
cate that spirits are in the character of their
earth-life to that beyond—whether for good or evil; that
those who pass from the earthly sphere are undeveloped
and eventually progress to higher conditions. We ask
the reader to receive no doctrine put forth by spirits in
those columns that does not comport with his or her ex-
isting faith, and to accept of such as they perceive to
be true.

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

Natural flowers upon our circle-table are gratefully
appreciated by our angel visitors, therefore we solicit
donations of such from the friends in earth. We will
be glad to place upon the altar of spiritual-
ity their floral offerings.

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

Miss Shelhamer desires it distinctly understood that she
gives no private sittings, and that her services are
devoted to the public only, on Wednesdays and Fridays.

Letters of inquiry in regard to this department of the
BANNER must not be sent to the medium in any
case.

SPRIT MESSAGES.

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

Report of Public Séance 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., be-
cause 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 im-
portant, at least to me, and, I think, to him,
and I want to speak to other friends. It dis-
turbs 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 need 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 al-
ways 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-returns;
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 death, and the prospect
of death, all things seemed dark and cold, without
much 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 me sad, so I have been trying all this
time to reach them, hoping against hope that
they would learn of my life and of
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-
man, 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 spirit friends
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 cer-
tain mechanical invention. He hardly knows
whether he is moving just right or not, and he
has, in his perplexity, sent me a mental request
to come here, and say a few words to him,
either by way of encouragement or discouragement.

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
chum. Now, neither one nor the other is true.
I still hold my regard for him, and am anxious
to give him a service, for a spirit who waits to
speak, 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
interested in them from the first. I am 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
it with force from his own mentality. You have
felt this spirit describing to you, and some-
times you have thought that he was by your
side; at other times you have doubted and won-
dered 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 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 be-
hind 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
with renewed vigor, and press on 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 this. It is wise to explain to them, and
then you can go on your way, 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, wait until
you find you can outgrow them, 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 slipped 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
have many times wanted to tell my friends how
I have been situated.

Since then changes have taken place with
those I love; some of them have moved away
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 track of. I know they are on earth,
but I cannot get closely to them; I do not un-
derstand why. They do not know anything
about spirits coming back, and I suppose it
would frighten them if they heard of it; but I
hardly think it is that; there seems to be a great
deal of confusion around them, which prevents
me getting very near them.

Then I have other friends and relatives, air-
in-Memphis, where I was, and I feel as though
I ought to go there when coming back to earth,
because the spirits tell me my magnetism is
there, and there are my friends. I have hoped
in some way to get to those whom I knew there,
bring them back to me, and when they hear
I find I found the new life—that is, after I got
out of the unpleasant condition. At first it was

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 did, it would have made a difference, but I
did not understand it, and they do not. It seems
to me if I can lift the veil 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 trying, and I am seeking to help them in
after life, if I can only get near to do them
some good.

My name is Lizzie Clough.

John Bentley.

[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, hoping 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, she shall attempt to, but
she finds her pen 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.

My friends may say: "We are sure if this is
out of friend, and if anyone here has known
and loved one come back from the spirit-world,
why don'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
is all a mistake, or a fraud, because I do not
come right to them with my words 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 reach-
ing 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
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 com-
ing—that is the point. But in going to my
friends, I have spoken loudly, almost shouted
from the house-top. I have touched them on
the shoulders and tried many means of reach-
ing 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
have come here.

Report of Public Séance held March 25th, 1887.

Invocation.

Our Father who art in heaven, all hallowed be thy
name! May thy kingdom of peace come on the earth,
even as it is known in the brighter realms of the Sum-
mer Land. Give us, Lord, the power of thy love,
nourishment which it most requires to lift it above the
sordid cares of external life. Give unto every spirit
that soul food which shall inspire it anew to press for-
ward in grand lines of truth and in search of knowl-
edge. We would, O our Father, that our iniquities
were forgiven, for we know that the human heart is
weak and that it will err; we realize that in grasping
the experience of the spirit-world, we are often misled
by the way, and so we ask that each life may know
something of human kindness, of brotherly love,
and extend to the other that need of forgiveness which
it asks and requires for itself. We would that those
who are left in the ways of temptation, but would have
all given that strength to resist evil, to trample over
every foot, to rise strong above every drag
down the soul, and in this way to triumph over
weakness, over all things that are dark and dense.
We recognize thy power and thy supremacy; we un-
derstand that thou art 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 thou dost draw
that knowledge and comprehension of truth that
will inspire our souls with new life and vigor. We ac-
cord to thee all praise and all glory now and forever-
more. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—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?

A.—We are all spirits—you of earth and
we of the higher life—but the commonly ac-
cepted term, spirit, is applied to those human
beings who have passed through the mortal
experience and gained a footing upon the spiri-
tual shore. Spirits are composed of various
classes of human beings; they may be of the
very lowest, crudest form, undeveloped
in point of character, of mental attain-
ment and spiritual power, and they may be
passing through the various gradations from this
low plane to that higher where human beings,
exalted 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 word. We un-
derstand 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, incorpo-
rated in the mortal form, just as really as we
have angels in the spiritual world. Angels,
then, are ministering spirits, and they are
seeking to save their fellow-beings rather
than to aggrandize self. These spirits or
angels traverse space the same as do other
spirits, although those who are constantly min-
istering to the needs of their fellows gain
power, are enabled to utilize their own will-
force, and so to do as much as make it servant;
thus an angel who is benevolent and helpful
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
ministering spirit, who is not a servant, who is
undeveloped, living in close proximity to earth-
ly 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 unde-
veloped and uninformed spirit may perhaps be
a long time in traversing a very small space.

Q.—How do spirits and angels prevent com-
ing in collision with each other when travelling
through space at great speed? Do the angels
have wings?

A.—Angels, or ministering spirits—messen-
gers, as we prefer to call them—may traverse
space, as we have said, very swiftly, by the
power of the will alone. Such spirits are not
sighted, can perceive objects and beings at far
distances, and understand how to guide them-
selves so as not to come into collision with those
objects or beings; but spirits of any class are
in no more danger of coming into collision with
each other, hardly as much as are you of earth
in travelling from one place to another. It hap-
pens that spirits who are not very devel-
oped, and are undeveloped in spiritual pow-
er, and are environed by earthly conditions, may
come into forcible contact with each other; there
is then a certain shock, so to speak, to the
two bodies, such as you sometimes experi-
ence when you are crowded together in a close
battery. No angels certainly do not have wings.
We have never seen a human being of

any class or quality, or in any condition of life,
with these appendages, and the ministering
spirits, or exalted intelligences of the higher
life, it is true, travel swiftly, but they have no
need of such appendages as wings, for it is the
human will alone which gives them locomotive
power. Through the exercise of this will the
grandest, most vital force in the universe, a
spirit created and gifted with wisdom sufficient
may travel from one end of the globe or the
universe to the other without difficulty in a
comparatively short period of time.

Q.—[By Mrs. M. R.] Does our spirit leave the
body for the spirit-world immediately after the
breath leaves the body, or does it remain in the
body for a certain length of time?

A.—The spirit, the life-principle, vacates the
body at the hour of dissolution. Did the spirit
remain within the body, permeating its various
tissues and parts, there would still be anima-
tion, life, and power within the mortal form.
When the spirit withdraws entirely, dissolution
ensues, the body what you call lifeless, with-
out animation, yet the spirit, although with-
drawing from the tissues, the various parts of
the body, may not immediately close its contact
with that mortal form; it may remain in close
connection with the body for hours, days or
even weeks. We have known cases where the
spirit has remained in close proximity with
their mortal forms for a long period of time
after the body was pronounced cold and life-
less. Some spirits immediately part with their
former body, and pass out from contact with it,
entering the spheres of spiritual life and taking
possession of their spiritual and mortal forms,
others, on the contrary, to the body and hold on to
it until that form has gone entirely to decay,
drawing to themselves certain emanations of a
magnetic quality which the body gives forth
while passing through the process of dissolution
and decay. The stronger and more positive a
spirit is, the less it cares for the mortal form,
the more desirous it is to leave 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 not been here for some time.) I've been
away, across the water. It didn't take Lotela
long to go.

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 roll
of paper in his hand, and he says he has some-
thing 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
I have seen him, and he has been here, and
when he opens it there's a whole lot of fig-
ures; it's all numbers. There's something to
do with that, too, in connection with the paper.
It seems as though some of his friends are try-
ing 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.

Joel Caldwell.

Here's an old brave, and he's ever so glad to
come back and see the people. He brings them
the love of his friends, and he says he is glad
to be along in the spirit-world just to his satis-
faction. He knew about spirits coming back
when he was here, and it seemed to help him
after he got over. He would like to have all
the friends and old neighbors, and everybody
he knew, understand this just according to the
light he has, and he says he did it, and he
good he wants them all to have the same ben-
efit. He brings greeting, and says he comes at
this time because it is jubilee time for the
spirits, and he feels he must take part in it.
The spirit comes from Ipswich, Mass., and gives
the name of Joel Caldwell.

Carrie Butler.

Now I see a young lady, and she gives the
name of Carrie Butler. She comes from Mon-
treal. 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 under-
stand how near she comes to him sometimes;
she tries to help him with his tasks and his
studies, and sometimes, when he thinks of her,
and he has not seen her, she says she can feel
his presence. That spirit has been trying a
long time to come back in this way and speak
to her friends, but she cannot control any me-
dium, and she thinks he could be used by writing.
If he would only get with some people who un-
derstand this, and sit for development, the
spirit says, he is 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.
When I opened my eyes to the other life, I
found dear friends awaiting me, and realizing
that they were only taken me to pleasant home
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
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
presence, and that they will see the glorious life
which the spirit-world affords.

Harriet Burgess.

Here's a spirit who was quite young, 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 she has friends there,
and 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 I could. They
did not know I could come back from the spirit-
world; they did not understand what life is
after the death of the body; but these years
I have known the truth, and I am now trying
to 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 understand these things, and
realize for themselves what there is in the
world beyond this."

Another spirit comes with this one who gives
the name of Mattie Arnold. She belongs to the same
family, and was a great deal older when she
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.

Mattie Arnold.

Now a spirit holds up a bunch of roses, deep
red roses. She brings them as an offering to
a very dear friend. She says her friend brought
flowers like these to her when her body was
laid away, and she has cherished them in the
spirit-world as a gift of love from the heart
of that friend. She says: "I have before this
tried to speak, but could not name a word,
and now I can only speak my name and tell my
friends how much I love them and how happy
I am that the body with its pain and suffering
is laid aside, that I am free to go through the
spirit-world, studying its lessons and taking
part in its duties, I realized that I have com-
pleted much. I wish my sister and my mother
to know how much I love them, and how I
care their hearts and make their lives more
bright. They do not know I can come to them,
and it sometimes seems hard that when I stand
by their sides and speak their names and words
of love, they have no idea that any one is with
them, or around them. I know it is because
they have not reached the spirit-world, and I
wish I could tell them when I was here, but
now I can see, and I want my dear friends also

to see. My name is Mattie Arnold, and my
mother's is Martha Arnold. She lived in Ches-
ter, Penn."

Luke Patterson.

Here's a spirit, a big, tall, brave, what you
call broad-shouldered and strong-looking. He
gives the name of Luke Patterson, and he be-
longed here in Boston. He's got some friends
here. He worked in a mill when he was in the
body, and he went out quick; it seems like an old
friend and as if there was some burning about
it. Lotela don't get that clear, because there's
a kind of mist around it. He says his people
in this city don't know the first thing about
Spiritualism; they think it is all fraud. He
thought so, too, when he was here; he didn't
understand it, and he didn't try to. Now he
wishes he had looked into it and learned all
he could. He wants his people to do that, be-
cause he knows it will help them a good deal
when they get over on the other side. This
spirit didn't have a chance to say some things
he wanted to before he went away; it was a
mistake, and when he found himself outside
the body some things came up to his
mind that he wanted his folks to know, but he
couldn't give it to them, and it's been trouble
his mind ever since. That's quite a good while
ago. He thinks if he can only get near, where
he can speak to his friends, and tell them that
mistake has on his mind, it will help him, and
help them, too. That's what he comes here
for.

Louisa Pollock.

A spirit gives the name of Louisa Pollock;
she comes from New Orleans, and wants to
reach somebody by the name of Mary, who
lives in New Orleans. She holds a little
lace handkerchief, the lace is fine. It is some-
thing 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
my sincerity I have sought to reach them, and
live 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 en-
gaged 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
there, and those whom I love. I am sending
my 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
get some ideas into their heads 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 dif-
ferent 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 no-
tions; but he says, after all, that the reality is
different from what he thought, yet his ideas
were no more strange than those they enter-
tain now. He hopes they will look into the
truth and find it, because it will be of service
to them by-and-by.

George A. Black.

Here's another spirit; he was an old brave
when he left 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 grow-
ing weaker and weaker, and as it appears to
him, another year will bring her over to the im-
mortal shore. He would like this friend, and
all whom he knows, to learn of this thing be-
fore they pass over, there is so much for them
to understand. He says they wrap the mantle
of the church about them, and don't look out
from under it. If they would just fling it
one side, and look out into the broad fields of
nature, they would find there what would be
to them like the bread of life.

Annie Blake.

Here's a little spirit, about twelve or thir-
teen summers old. Can you find her mamma
yet? She says her mother's name is Susan
J. Blake. Then there's some one by the name
of Sophia, too, connected with them that she
wants to reach, as well as other friends. She
went away with a very sore throat, and when
she tries to come near a medium she feels the
old condition, and it hurts her so much she
cannot come. She says she was not 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 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
Plum Island House. He wants everybody to
know he has got back. The two spirits are hap-
py together with their friends in the higher life.
They do not want to come back here, to take
up the mortal form, because it has served its
time, and done its work. They are satisfied
with their new life, but they like to come back
and see their friends, and take part in a spiri-
tual way in what is going on. They come to-
day to give greeting, and to express kind
thoughts for all the friends who care to hear
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
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 tell them, and to ask them to help her
bring them her regards, and to ask a very dear
friend, who is like a sister to her, to send her
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 be able to help him. Lotela sees she has some-
thing white bound around her head; some-
thing that she had to wear a little while before
she went out of the body. The earthly condi-
tions have all passed away, and in the spirit-
world she is contented. When she leaves the
spiritual home for these conditions of earth,
she had to wear that white bound around 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
wishes her friends 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.

Maria Osgood.

There's a lady here who gives the name of
Maria Osgood. She knows somebody that is
present. On this council, a lady, the spirit
brings her love to her friends, and she would
like this lady to take her regards and her mes-
sage to her people, and tell them how glad she
is to come back. She hopes they will not turn
away from her. It don't seem as though they
believed in spirit-returns, they rather doubt it,
and she is very anxious that they should, and she
will do all in her power to bring them to the

its truth. The spirit, as she comes, has in her
hand a bunch of flowers, and I can see some lit-
tle blue violets and some white pinks; they
seem to be an emblem of something that her
people will understand.

Frank Mason.

Here's a young man who gives the name of
Frank Mason. He, too, comes to his people,
because they don't know much about this
thing, and it disturbs him; he feels anxious to
let them know of the good things that he has
found himself. He says his friends feel bad
when they think of him, because he went away
early in life; they think he was out from all
opportunities, that his career was blighted; but
he does not feel so, because in the spirit-world
he finds himself able to do more than he
ever could on earth. He says that at first he
felt badly himself, because he didn't un-
derstand his position, and it seemed to him as
though all he had was lost; but after a while
he found out that what he had was still his
own, and that he was in a condition to gain a
great deal more. This spirit is happy, and he
wants his friends to be happy and to under-
stand that after a while they will join him in
the spirit-world. His people are in Worcester.

Blue 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 man—
helps people with his healing power. This
spirit comes to him with healing power, and
to assist him in his work. The brave of the
West has been asking the spirits mental ques-
tions 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 now
come to make change; keep on in the same
direction for a while longer; the forces are used
much good in this way, but if change comes
then the forces be divided; spirits no can
work to such advantage. By-and-by, 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
leading out from his work, things straight all
this time ahead. In the near future the brave
should work just the same as he has done, be-
cause he is giving healing power to those in
need."

