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The Kostrum.

SPIRITUALISM.

An Address delivered at the New York Spiritual Conference, in Adelphi Mall, Sunday, May 15th. 1867, by

MRS. J. O. COODWIN (MARY WADS: WORTH-GOODWIN),

And published by request of that Society. "There are volces we do not hear,

And beings we do not see ; I know that the world hath numberless doors, Of which we have not the key."

How truly expressed! All along the centuries of human history there have been spirituallygifted people who have sensed such a state of things, and have expressed their sentiments in immortal words. Poets with pens of inspiration have drawn these facts and fed them to hungry souls, clothing them, in the language of fancies and sentiments, until now in the light of Modern Spiritualism we know them to be truths literally spoken and written wiser than the writer or utterer knew. And there appears to be an unusual interest manifest at the present time in relation to the subject of Spiritualism (a subject full of problems of the deepest interest), as to whether there are any facts upon which its philosophy can rest and not be subject to the criticisms which are indulged in in relation to other philosophies and religions. To complishment of Modern Spiritualism is as culchanges of Christianity.

Whether true or false in our interpretation of the facts as a matter of history, every one should know those facts; and if our interpretation of them is true, then it is the most important discovery and announcement the world has ever known, for it solves the greatest problem of all ages-human destiny.

There are those who have found the key-note of life in Spiritualism, and surely this must be overcome the evil tendencies of our nature as true, for no other belief demands so much of us as men and women, not only in the line of spiritual and mental culture, but in the physioal realm as well. Spiritualism demands that in all the departments of our being there should be a harmonious blending, and if we but carry the philosophy of Spiritualism into our daily lives, making it a part of us, it can truly be said. "There is a noble man; there is a good woman." : Spiritualism should be the apprehension of life in the light of knowledge. Our nation has liberty, freedom, knowledge, and Mod-

ern Spiritualism must follow. The truth must be established among men. We do not say "Good-bye" to our friends when this worn mantle is laid away, but we keep them in our hearts forever: know them. feel them and see them; still feel their loving and protecting care over us, and he who refuses to investigate this subject robs bimself, for Spir- | that all I had said to him were doctrines taught itualism has surely come to stay.

and propagating absurd ideas relating to worldly associations and circumstances. It would be strange indeed if Spiritualism, with its broad avenues of thought, with its far-reaching, clear-seeing visions, with its great Religion of Humanity—a religion which penetrates and permeates the heart and soul to the very centre-it would be strange indeed if it were not open to criticism; yea! even criticism vold of logic and reason; but the truths of Spiritualism still stand, and we question whether any known system of religion, whether supported by gods, angels or men, could thrive under the heavy load Spiritualism has been compelled to bearsince it became an established fact; but it still moves onward and upward, notwithstanding the loads it has to carry, and it will stand unto time everlasting.

Only let those come forward and join the ranks, those whom the truths of Spiritualism have blessed, for in "union there is strength." only let them come forward and proclaim these truths; but I am grieved to say that there are those sound in the faith, those who derive their greatest pleasure from the truths of Spiritual ism, who, when brought face to face with a suspicious glance from the so-called Christian people, will deny their faith, deny it even as Peter denied his master, will deny that they ever had any serious thought in the direction of Spiritualism. And we sometimes feel that there is a little of the same disease lurking in the minds of professed Spiritualists—at least indications point that way. To such I say, Shame I shame lato bow your head before a world stoored with traditions that have noth-All attentions of the found of the state of the spanning of the spanning of the state of the sta

lift your heads and face the truth; make your and common sense, and the sooner the world knows it the safer and more impregnable will be your own position.

Spiritualism has been made to bear all the odium that Orthodoxy could heap upon it. If it had nothing better to offer than traditions or rehashed old fables, how long, think you, it would stand? How long would the Spiritualists of this age encourage and contribute to its support? If we have anything to be thankful for (and we have much), it is that we are not dependent upon traditional stories for the general work of our philosophy.

.It may be regarded as uncharitable to criticise this same Orthodoxy, but to do so is to follow and obey a law of nature which says, "they who take the sword shall perish by the sword." Contrast if you will the relative positions occupied by Spiritualists and Christians upon the main question involved in the issues now before the world; the principal object to be obtained is the solution of mankind. These positions are so unlike in their character as to create wonderment and surprise as to whether both parties belong to the same human family. It is well known what Orthodoxy is attempting to accomplish; but what are Spiritualists doing? What object have they in view?

In brief, it is to educate the human race so that they can see more clearly their duties here, to gain an insight into the future, and to assist in the dethronement of old superstitions and upon their ruins build a better and more spiritual temple, wherein fraternal love and communion between the two spheres of life may be common, everyday affairs of life.

Spiritualism cannot conflict with religion or religious denominations if rightly interpreted; on the contrary, they should unite, and travel hand in hand through this wearying journey of life, then we should comprehend the true essence of Spiritualism in its highest form. Spiritualism is not or should not be a foreign body outside of the church. In fact, it is in all the churches, in the pews, in the pulpit, around the communion table—everywhere that religion is, there is Spiritualism. If not always outspoken, it is a belief in the hearts of many. Why, my friends, take Spiritualism out of the churches and what would remain? Mere cells of ecolesissticism, with their sweets extracted. It seems like the merest folly for church authoritles anywhere to turn the cold shoulder on Spiritualism, and denounce it as some do; better by far to recognize and honor all honest inrelation to other philosophies and religions. To quiries after religious trutus, whatever their stress, and then the universal spirits!

be ignorant of the origin, development and accordance in the control of the origin, development and accordance in the control of the contro quiries after religious truths, whatever their standpoint, and another from another point It would take the whole, yes, more than the whole, to see it all. Every creed and every form of faith are but parts which make up the great whole. It makes little difference what Noah or any of the old patriarchs did in the past; the question is, what are we doing now? and in what degree does our future happiness depend upon our personal efforts? Can we by diligent application and unselfish motives so far. to make our physical bodies fit temples for the

indwelling of a pure spirit? If the principles of our Philosophy are assailed, we should be prepared to meet the issue in a spirit of strength, ever ready to point out the errors of our opponents, and, by way of contrast, present the facts of Spiritualism as they

exist to-day. While in Chicago last season I met a prominent clergyman and his good wife, who were connected with the McAll Mission of Paris. France. During our spjourn at the same hotel we had many long conversations on religious subjects. I said nothing at the time about spirits, but spoke from the standpoint of the Spiritual Philosophy. When near the close of our talks, he said to me, "I have never met with any lady whose religious ideas suited me so well as yours." I then remarked to him by returning spirits through mediumship. He Spiritualists are charged with inaugurating was astonished, and exclaimed, "Well done,

vidual; communion with the departed; comreligion a success, for it embodies both reason pensation for suffering, and retribution for wrong doing, and ultimately eternal progress for all.

> What is so just so honorable to both God and humanity, as these doctrines of Spiritualism? And these doctrines are surely apreading, for without being really aware of it, many people at large are being indoctrinated with teach ings that come to us from over the silent river. Either consciously or unconsciously, our best public speakers and writers are weaving these heaven-born sentiments into their productions, for spirits can, and do indeed, broaden and deepen all humanitarian work and impart transcondentaid to a long-suffering world, filled with mortals willing; or unwilling to find out their

But there is yet work to be done. We meet with the philosophy of Spiritualism in books, and in the secular press. The best ethical thoughts advanced anywhere at the present time partake more or less of these rational teachings. They are being voiced by many thousands of persons who do not yet comprehend the depth, breadth and far-reaching significance of their own utterances. But we want a broader philanthropy, a more generous charity yet; we want a pity for human suffering that is fairly profound in the reach of its scope and in the sympathy of its sentiments; we want a suppression of selfahness; we want toleration for the opinion of others; we want more of the all-pervading principle embodied in the golden rule exemplified in our own daily lives. Spiritualism, if rightly interpreted, can supply all these; and if properly accepted and wisely lived up to, with its grand nobility of life, with its vitalizing principles, with its powerful truths, it will bring a new revelation to this wondering world, and I call upon Spiritualists to assist in this great work; let the truth sweep forward in such resistless waves that the conservatives who would hold it with a death-like grip may become powerless to stay the tide of progress. Present the truths of Spiritualism so forcibly and persistently that the eyes and ears of the world may be opened unto them; make the truths convincing, make your work and by it. But oh' my friends, baware of the world in the generous charity that the seven and the convincing of the call all Schools of Medicine admit that mind is a potent factor in healing, but that mind is a potent factor in healing, but that mind is a potent factor in healing that mind is a potent factor in healing that mind is a potent factor in healing, but that mind is a potent factor in healing that mind is a potent factor in healing that mind is a potent factor in healing that mind is a potent factor in healing, but they the actravagant claim that it can cure everything and everybody. You can't set and herepoked.

Metaphysics is not sufficient to oure ancuration of the vital organs, asfication of the vita nificance of their own utterances. But we want so strong, that the world must be moved forward by it. But oh! my friends, beware of the dazzling, gleaming brightness of the prospective "Summer Land"; be not so lost in the coatem-plation of it and the blessed by and bye, as to neglect to prepare yourselves for it in the most effectual way, through the paths or industry and self-culture, with the best of all motives, the desire to rise yourselves, so as to be philosophy of Spiritualism.

Notes of the Discussion Between Dr Dean Clarke and W. J. Colville.

BY MRS. JULIA NOYES STICKNEY.

The resolution discussed was as follows Resolved, That the Universe is Dual, composed of Matter and Spirit; that Man as its Epitome is Dual also; that Disease has Physical as well as Mental Causer, and requires Material as well as Spiritual Remedies.

Remedies.

DR. DEAN CLARKE. Afternative.

W. J. COLVILLE, Negative.

Dr. Clarke opened the debate by giving Webster's and Worcester's definitions of Matter and Spirit, and said all things are known by their phenomenal manifestation. The universe is manifest as matter and spirit, two heterogeneous substances, having very different properties. The one is dead the other is living. The one is inert, the other is active. Matter is ponderable, even when gaseous; Spirit is imponderable. Matter has dimensions: length,

The one is inert, the other is active. Matter is ponderable. Year when gaseous; Spirit is imponderable. Matter has dimensions: length, breadth and thickness; Spirit is immeasurable. Matter is perceptible by all our senses; Spirit is imperceptible. Matter has the properties of specific gravity, conductivity, transparency, opacity, polarity, hardness, brittleness, density, etc., and Spirit has none of these properties. Matter is a passive instrument, Spirit a controlling power. Both cannot be the same, any more than white and black, night and day, or something and nothing. Matter and Spirit are cofternal counterparts, but forever discrete. Spirit is known only by its phenomena through some form of matter. Its manifest properties are energy, will, consciousness, sensibility, intelligence, love, hate, hope, fear, etc., none of which are properties of matter per se.

Upon the second clause of, the resolution he said: Man is a dual being, consisting of body and spirit; the former composed of about fifty-three of the sixty-four known physical elements. His body is subject to, the laws of matter, counterparted to a greater or less degree by the power of his spirit: in spirit of the latter, counterparts of the latter, counterparts of the latter, counterparts of the latter, in spirits in spirits in same of the latter per se.

If all should lead in spirit, both inseparable in thought. Here Mr. Colville quoted from the excellent in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Butts, called "Hints in and-book of Prof. B. J. Bu makan! you and have compared notes on bemind that there is not so moth difference as the compared notes on bemind lift, and there is not so moth difference as the compared notes on bemind lift, and there is not so moth difference as the compared notes of the
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Dr. Clarke quoted a strong passage from Herbert Spencer to prove that mental forces are often dependent upon physical conditions, and subordinate to both attuctural and functional forces. He said all Schools of Medicine admit

dred to twelve hundred dollars. Some of these cases had since been cured by spiritual mediums with three treatments. Dr. Clarke said, from all he could learn by extensive observation and inquiry, only those metaphysicians, who are mediums, either consciously or unconsciously, are successful to any great extent. It is a mere pretense that there is anything new in "Christian Science." The power of spirite authof human magnetism is the source of all their professed occult ability to heal. Dr. J. R. Newton healed more than all of them, and gave the oredit where it belongs—to the spirits!

electic in theory, and would use "mind cure" wherever it is applicable—in all cases where the difficulty is merely "an error of the mortal mind"—that is, in hysterical or hypochondriacal cases, but there is no "cure-all" yet known, and science, experience and methods long proven to be efficacious should not be set aside in time of danger to employ pretentious "secrets" of occult "Christian Science," which is largely charlatanry. He commended the metaphysicians of all schools to "add unto their faith knowledge," to be obtained by the study of anatomy, physiology, pathology, and all systems of therapeutics. Health and disease are regulated by laws which it is the business of medical science, both material and spiritual, to learn and teach all to obey.

MR. COLVILLE'S LEADING POINTS.

MR. COLVILLE'S LEADING POINTS. In reply to Dr. Clarke, Mr. Colville affirmed that the metaphysician must bow to this truth: that there is but one substance in the universe, spirit, which reveals itself in countless manifestations, and that so-called matter can be rendered invisible and imponderable.

rendered invisible and imponderable.

Ancient dualism limited matter and spirit,
but metaphysicians declare that matter is included in spirit, both inseparable in thought.

Here Mr. Colville quoted from the excellent
hand-book of Prof. B. J. Butts, called "Hints
on Metaphysics," in which this science of spirit
is named "The Science or Demonstration of
Baing."

as Old Theology asserted, or he must have degraded and killed a portion of himself to make dead, inert, unconscious, unintelligent matter out of homogeneous conscious intelligent matter of mind. A mental shock can kill or cure. False out of homogeneous conscious intelligent matter of mind. A mental shock can kill or cure. False out of homogeneous conscious intelligent matter in the homogeneous conscious intelligent matter and must prevail. There is no limit to the action of mind. A mental shock can kill or cure. False out in the the suit of mind. A mental shock can kill or cure. False out in the must prevail. There is no limit to the action of mind. A mental shock can kill or cure. False out in the false of kill get truth can cure. Hild an unter dead the remark made that children must be treated through the parent. The metaphysician searches for the mental cause of disease, and treats the spirit only. Consumption can be cured if we look away from the body to the perfect image of truth. He discarded the study of physiology, and said, "Away with materialistic anatomy." He spoke of the will an expension by the capacity of the organization of each orealist. The breath of life in life eternal." Mr. Colville said that drugs kill, but never of wholeness and harmony of spirit, as Divine Intelligence, or, as Professor Butts defined in the Paul surely out the parent material to an anatomy." He spoke of their kind the remark made that the unital cause of disease, and treats the spirit onit. He discarded the study of physiology, and said, "Away with ma

of the spirit.

These are the principal points of Mr. Colville's speeches, condensed from a profusion of phrases and illustrations, which the reporter is unable to give from brief and hurried notes.

Communication from Dr. Charles Darwin.

A translantic correspondent sends us the suboined message and introductory information: joined message and introductory information:

"The message is authentic, and was given through a good inspirational medium. It commences somewhat peculiarly, but this was owing to the spirit that came before him, Mendelssohn, who was speaking of music and introduced Darwin. In explanation of the remark in the message, 'You call me the natural man,' I will say that I had just had an article printed in a local publication, referring to him, in which occurred this passage: 'Place the head of Swedenborg beside that of Charles Darwin, and the contrast between them will astonish the admirers of the latter; in the former we have the spiritual man, in the latter the natural,'"

COMMUNICATION.

COMMUNICATION.

I do not know what conjunction there is between gas and music, unless it is that musicians require a great deal of wind for their instruments and could not by any means make music without wind; so as wind in its natural state is a sort of gas, we must conclude that there is a conjunction between them, and so common a thing as this cannot at all be done without, even by those who live in harmony, for no sounds could be heard in the world, either spiritual or natural, if it was not for wind.

Now this word, wind, has given rise to many mistakes. The literal translation of the Greek word, which is translated spirit, is wind, and that arnal adentists knowing this, have come to the conclusion that everything with wind, and that we conselves, when we "shuffled off this mortal coil," mingled with the winds and the waves, and turned into different sorts of gases. This, however, I am happy to say, is a great mistake. I have shuffled off what is called the mortal coil; when in the body I was not sure at all that after this process I should be myself, but here I find that I am more myself than ever; I can even feel the wind blow; I depend on the core in the says it is a given that the called the mortal coil; when in the body I was not sure but here I find that I am more myself than ever; I can even feel the wind blow; I depend on it more or less, as I did on earth; I understand a great deal more about it; I begin to see whence it comes and whither it goes. I am still searching for truth and looking for light, and I am finding it. I have passed through many harmonious circles; I feel wonderfully happy; I stand, as it were, above the world; I have no trouble concerning cares of the body—although I have a body—and I am myself in every sense of the word, and even better than every sense of the word, and even better than

I wrote a large work concerning worms; there was no great necessity to write this book. I see what worms really are, and why they take the forms they do—because they are the refuse of animal matter, and consequently they must take an animal form; and I see now that gases condensed take forms and become animal life. The foul gases are always heavy and solid, and this is why they do take form, while the aerial and pure gases have power to dissipate them. I see that many luseots take a peculiar form resembling plants, and it is because these come form the refuse of regardle matter. from the refuse of vegetable matter. None of these things are embryo men, but I never said

You call me the natural man, and say that I wrote chiefly through natural observation. This is in a great sense true; but then I was looking for truth, and I was anxious to realize and confirm in my own mind the Great First Cause.
I know now that matter is comparatively unimportant, and that it is spirit that is form.
I have a little more to say about gas. Modern scientists make a great mistake with regard to

oxygen. They say it is manufactured by water-plants. This is not true at all. I have been

For the Banner of Light. TO LILY.

Fair girl, the spring is in the sky, Its kisses warm the vale and hill, While its fond woolngs wake reply From breeze and zephyr, brook and rilly-But thy young life is fairer, brighter, sweeter still.

The roses yet lie folded up, Waiting the kisses of the sun, And thy fair namesake's nectar oup Hath its sweet hoardings scarce begun, And thus thy maiden heart hath scarce full spring

But as the summer days must glow. As Nature doth her laws fulfill, Thy spirit must its summer know, And its immortal sweets distill, And may no cruel blast its rarest blossoms chill.

May the warm vineyard of thy heart Bear ever the most affinent vine, And all the blossoms that depart, Leave with thee richest fruit and wine, Drawn from the sacred founts of Love and Truth

MRS. F. O. HYZER. No. 6 First street, Baltimore, Md.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomens they have seen, must alone hear the responsibility of their statements,—Publishers B. of L.

Facts Versus Tests.*

To the Editor of the Banner of Light:

Certain things happening at a circle 1 attended Friday, May 27th, at the residence of Mrs. L. S. Cadwell, No. 242 West 39th street, New York City, made me think that an account might interest the readers of the BANNER OF LIGHT.

There were present at the séance ten adults, two children, the lady manager, and the medium. Of the adults five were men, including the writer. The children were both girls, one of them my daughter, Edith, nine years old, the other Madge Cadwell, about the same age. Of the men, three were possessed of actual knowledge of spirit return; the other two, though old attendants at séances, were, or professed to be, full of doubts on all sorts of subjects. One of them, known as "The Investigator," confesses to have been to some forty seances, to have seen spirits materialize out of empty air, outside of the cabinet, and dematerialize in the same way, and yet professes to have doubts on the subject of spirit-return. His name was concealed from the circle at his own request, as far as appears. Of the ladies present, one was a new attendant, at her first seance, and had been previously prejudiced, to a great extent, against the manifestations at that particular cabinet, by a party, who on a first visit "grabbed" the form of Spirit Lucille Western, and openly denounced the whole thing as "a fraud," and the people in the circle as "confederates" in the imposition.

Thus the conditions were far from exceptionably favorable, as you may judge. A few words on the peculiarities of this particular cabinet will not be out of place, as touching the questions of impersonation, transfiguration and genuine materialization.

The spirits at Mrs. Cadwell's cabinet come singly as a rule, two figures never appearing, in my observation, except at the beginning, when Lizzie Hatch and the child, Lulie, open the ourtains. The child is seldom more than etherealviolived otal tao comes antinto the ulcule apparently as solid as any of the sitters, and

Nelse Seymour, the well-known minstrel, is the cabinet control, and his voice, in speaking and singing, is as clear as a bell. The "Angel Mother" of the medium speaks and sings with equal clearness. In speaking her voice varies according to the elements of the circle, in some tones resembling those of Nelse, in others much higher and up to the compass of a soprano. In singing, it is a clear and remarkably sympathetic mezzo-soprano. The spirit-daughter of the medium-Edith Cadwell-speaks in whispers, but sings in a delicate, rather tremulous soprano, full of feeling, and only exercised in the simple airs familiar to her in earthlife. She passed away, as attested by friends who knew her in life, only a year or so ago, and her voice is recognized by some friends of my freely with Nelse, and saw some of his relaown who used to attend the medium's scances before Edith deceased.

A spirit, called in the cabinet "Pansy," who on earth is said to have been a concert singer, her." The two children entered the cabinet. but whose name I have forgotten at this writing, sings in a very high, thin soprano, her favorite song being the well-known

**Sailing, sailing over the bounding main, Many a stormy wind shall blow ere Jack comes home again,"

in which she takes a pride in dwelling on the "high C" at the close, to show what she can do. If the circle happens to be a good one, she will do this with surprising force and clearness; but if hostile influences be present the note is thin, tremulous, and inclined to be hoarse. In speaking, Pansy whispers like the other female spirits.

Another singing spirit at this cabinet is Ricardo (I believe that was his stage name on earth), a "female impersonator" of note among minstrel troppes. He sings some song about a a baby. in a man's falsetto, distinct from all the rest; but I have never heard him speak.

At the seance to be described. Lizzle Hatch came first, to give some directions about the room to Mrs. R., the manager; and the "Angel Mother," as is her practice, came next, to answer questions. She is a very tall woman—taller than her daughter, the medium, who overtops the head of the writer of this account. My height, in stockings, is five feet four and a half inches. "Mother" must stand five feet ten at least.

"The Investigator" opened the ball of questions by asking about "transfiguration" in connection with some of the recent "grabbing" cases, and "Mother" told him that there were times when the spirits used the medium, taking her from the cabinet and transliguring her face sione, but that this was only in cases where the figure to be produced was of the same height as the medium. Where it was either larger or smaller (at that cabinet) they always used genuine materialization. In her own case, being larger than her daughter, she always came as a materialized spirit.

"The Investigator" replying, and demanding none more tests, the following facts came out, The hope stoppen attorney at law, a Verey street, New hot proper to speak here, as they had been attorney at law, a Verey street, New hot proper to speak here, as they called the BANNER OF LIGHT co. and personal, and I recall nothing Control of the Santa his object of the Santa had been controlled in the Light of the Santa had been controlled in the Santa had b

all of which he admitted to be true before the

whole circle. At private séances given to him he had been permitted to thrust his fingers into the eyesockets of the materialized spirit of the "Angel Mother," again and again. He had been allowed to try and break her arm, by twisting and main force, and had not been able to do it, or to hurt the medium. He had been allowed to pass round the waist of the medium a chain, locking it at a measured distance of twentyseven inches, with a padlock, the key of which was put in his own pocket: all this before the medium became entranced, and outside the cabinet. The curtains of the cabinet had not fully closed over the medium at this test, when the chain was thrown out to him intact, with the remark from Nelse Seymour, "There's your chain." All this "The Investigator" freely admitted before the circle, and yet he wanted a further test, to be permitted to put the chain round a spirit. Therefore "Mother" told him, on his request for a still further test, "No, my dear, you have had tests enough. I have been patient with you, very patient. I have given you all tests you have asked for, on your word of honor that each should be the last." "And have I not kept my word, mother?" he asked in an injured way. "You have, my dear, after your own fashion. You have not demanded a new test as a right: but at every séance, in your own smooth, very gentlemanly manner, you have asked, 'Please, mother, won't you do this?' or 'Please won't you just do this for me?' and every test given you only serves as an excuse for a fresh one. You have had tests enough, if you chose." "But," he said, "I might put them in a book, if I could be convinced." "My dear," she replied very earnestly, "you could write a book now, a wonderful book, full of the most absolutely convincing tests of spirit-return, if you did but faithfully record what you have seen in this house and elsewhere. But you will not write it; and shall I tell you why? Because, my dear, you are too cowardly to face the opinions of the world and the jeers of your friends." He seemed to be cut by that, for he said: "Oh! no, mother, I am not afraid to speak out, if I could once be convinced." "My dear," she said, as she slowly retired to the cabinet, "I shall always say that it is fear, and nothing else, that keeps you from publicly admitting the truths we have shown you; and that is my last word, and always will be." With that the curtains closed on her, and almost immediately afterwards Nelse Seymour spoke out in clear. sharp tones that evinced some impatience and irritation, as he hailed "The Investigator," saying, in the course of conversation, "Look here. You have tried your chains on the medium, and you know what we did with them. Don't you? Were they unlocked, or did you get them back intact? Did you not get them back before the curtains had fully closed on the cabinet? Yes, or no?" "Well, yes," "The Investigator" admitted, "I got them back; but now I want to try the other thing." "Yes, you want to chain the spirit, and we have been unwilling to let you try. Well, now, we have come to this conclusion: We will let you try. Have you got them yet?" "Yes, of course I have; but not with me." Well, we will let you bring them here, and put them round a spirit, but on one condition. And what is that?" asked "The Investigator. Nelse's voice rang out in tones of considerable excitement, as he oried: "On condition that if this thing is done for you, in the presence of a public circle, you shall put your full name to a statement of what occurred—at the head of a paper containing the account, you signing the first of all, and to be followed by every member of that circle, giving his or her full name and address, to be published." Instantly "The Investigator" began to hedge, by saying, "Oh! but I have converses freely in whispers. The voices of the since, at another cabinet, tried to chain a spirits are clear whispers, of more or less pow-gr, save in two instances in speaking, and two returned." "Oh!" retorted Nelse, with an accent of considerable scorn, "se you have had what you want, and now you come here wanting it sgain." "Yes," "The Investigator" persisted, "but that was at another cabinet. I want to see whether they can do it at this cabinet." And having evaded the pledge required by

> took their turns to manifest. As usual at this circle, every person present was visited by a friend, with the sole exception of "The Investigator." A spirit, giving the name of "Hannah," and recognized by him at a previous séance in my presence as his motherin-law, was present; but as he did not express a desire to see her, she did not materialize. A gentleman present, an old friend of Nelse Seymour, and a beautiful flute-player, conversed tives. Soon after this Lulie called her sister, Madge Cadwell, and told her to "come to the cabinet, and bring the other little girl with and soon came out, escorting the spirit of Mrs. Hatch, mother of Lizzie Hatch, who called up 'The Investigator" to speak to him. He said it was "very beautiful"; and that was all there

Nelse, the matter dropped, and other spirits

was of it. The child Edith told me afterward that Mrs. Hatch seemed very weak, and "leaned | joyed the blessedness of frequent communion on them both before she could get out." The little one offered her a piece of candy in her | if every mother could have the comfort I am childish way, and she says the old lady took it having it would help them to hear the hard and put it in her mouth. She was quite short, shorter than I am, and much shorter than the medium. Pansy was so much shorter that I went and stood beside her, at an earlier portion of the seance, calling attention to the fact that the medium was taller than myself, while Pansy was near a head shorter, even when she

straightened up to her full height. Of the other spirits that came one was the lady mentioned in a recent number of the BAN-NEB OF LIGHT, who puts on her wedding ring. The gentleman who brought it tried it on Mrs. Cadwell's finger at the beginning of the scance, and it would not go on any of her fingers, even by using force, further than the second joint, The gentleman was visited by his wife, who showed her hands extended, with the ring thereon, and he recognized it. Yet this is the other gentleman, of whom I spoke earlier, as having still all sorts of doubts. Like "The In-

vestigator," he is always demanding fresh tests. When Lucille Western came, contrary to her usual custom, she did not speak to me; but as she retired, turned toward me, and the lady who had been previously prejudiced against her by the account of the "grabber" before mentioned. Asking the musician to play for them, Lucille slowly dematerialized—the first time I of the cabinet. It was afterward pulled in. Of the tests given the writer personally, for the benefit of one he brought with him, it is

not proper to speak here, as they were private

A word or two as to the effect of arbitary tests and their effect on certain minds will close this paper.

In the case of "The Investigator," all the tests he has had, as far as his open admission is concerned, seem to go for nothing. In the case of the gentleman with the wedding-ring, they do not seem to have convinced him of the identity of his spirit-wife. He is still asking for new tests, and each one given is the occasion for a fresh one.

In the case of Lucille Western, when the facts were reported to the person who had "grabbed" her, the reply was: "I don't care Nothing will convince me that the form I held was not that of a mortal. She only dematerialized between the curtains, did she? It was sonal acquaintance, but knew nothing of the the medium who just threw herself down on the arrangements of my house—that baby's picture floor. That was all there was to it, and nothing will ever make me believe anything else."

. In view of the accumulation of respectable | That message dispelled the gloom and made me evidence we already have of spirit-return, is it | feel that I should regard with joy, as the child not about time that Spiritualists, as a class, took a different attitude toward people who simply don't want to be convinced, and ceased considering their feelings? At present every one seems disposed to coddle their doubts, as if they were worthy of respect. Is it not time we stoutly maintained our rights to see our to a larger life, to perfect sunshine, and to feel spirit-friends? I, for one, feel that we have

rights that should be enforced. FREDERICK WHITTAKER Mount Vernon, N. Y.

Premonitions of a Child.

EXPERIENCES BEFORE AND AFTER ITS TRAN-SITION.

To the Editor of the Banner of Light:

On the tenth of June, last year, my only child, little Edith Pauline MacDonald, passed into spirit-life; malignant diphtheria was the disease. Though not four years old she predicted her death, and repeatedly asked us not to give her any medicine, for nothing would save her. The morning of her attack she said, "Mamma, I am a very sick child, and I feel that I shall die." I replied, "Why, dear, you don't know what death is; my baby never heard the word death to my knowledge in her brief life." "Yes, mamma, to die is to go to the country where there are beautiful flowers."

She steadfastly held to this idea of passing into spirit-life, and when urged to take nourishment as a saving means, would reply, "I don't want to get well, mamma; I want to go to the country where the flowers are; I want to die, mamma." Every request for eight days previous to her spirit's voyage to the beyond was prefaced by "Before I die, mamma; Hold me once more," or, "Give me another drink, mamma, before I go to heaven." The case was apparently hopeless from the first. The best medical aid failing to control the epistaxis, it continued seven days. Her request that she might die in her mamma's arms was granted; she passed peacefully and painlessly away upon her mother's breast. Dear little flower, destined to blossom into womanhood under angels'

Some months after her departure my husband and self went to Spencer Hall to hear J. J. Morse lecture, and after the discourse, Mrs. Morrell, a medium, gave some tests to the audience. She was an entire stranger to me, and I to her. We sat on the last, or back row of seats. Pointing to me she said, "Standing by that lady is a little child who passed out recently with throat trouble.". Next morning found me at Mrs. Morrell's. Three successive efforts were made at different times to get some

baby perfectly, even to her favorite attitude of leaning against me, clasping her tiny hands around my arm, and looking into my face. She said, "Don't cry, mamma; I love you dery much." Many, many times in her brief earthlife had those baby lips uttered the same words, and with the identical accent as now. This was a hope which, small as it was, has given to my skies a golden lining; ay, more, has radiated my whole soul, has opened beyond a doubt my spiritual vision, and let in the priceless, iovous truth that our loved ones are not lost, not separated, not buried, but can come and touch us, come and talk to us, come and kiss us, come and open a flood-gate of life, and love. and happiness, uniting the earth-world with

the spiritual one. I arranged for regular sittings twice a week with Mrs. Higgins, since which time I have enwith many loved ones. This morning I thought separation, the awful tangible loss. This reflection comes strongly while sitting with Mrs. Higgins in a little room fitted up expressly for baby and the spirits, with all her toys, her dolls, her dishes, books, even her half-soiled stockings, that were on her tiny feet when the fever attacked her (made sacred by footprints of use, never to be worn or needed again). And this reminds me that, two weeks previous to her passing away, I purchased her one dozen pairs of stockings; and upon showing them to her she said: "Oh! mamma, you ought not to have bought so many, I may not need them;" to which I answered, "You will wear out many more, my child." "Well, I may not live to wear them out." Do baby eyes see the changes and baby ears hear the angels calling, or was it only a happening? I do not know, but I recall many things that seem as if she had an intuition that she would go early to her spirit home.

To-day, when having my regular sitting, I wished mentally that every mother who had lost, or thought her darlings were lost to her on earth, could have the comfort I was receiving; and, as if in answer to my thought, baby controlled the medium and said, "Could n't you w'ite it, mamma, and tell all the mammas whose little girls are here that they love ever saw her do it at that circle—calling, as she them just the same, and often go to them when went down, "Please play! please play! please asleep, only they can't make them see them?" play !". three or four times in succession. As and I thought I would make extracts from she went down she left the vell on the floor, in | baby's communications and send them to the sight of the circle, a little outside the curtain BANNER, that some other mother whose heart was desolate might learn how she could receive glad tidings.
Upon one occasion I went to see Mrs. Hesse,

nee Philips, and little Alloe, her control, said : and personal, and I recall nothing else special. "Thear a voice saying, Well mamma this is my birthday. Alice, tell mamma this is my

birthday." I replied: "Yes, dear, if you had lived till last Saturday you would have been four years de seven months old," to which she rejoined: "If I had lived, mamma? You know I live; I come back and kiss you and touch you, and you feel me. But I do n't mean my earth birthday; I mean my spirit birthday -the day I was born into life, spirit-life. Now, mamma, you must stop crying and go home and put flowers on both my pictures—the one in the office and the one in the dining-room, and be so glad your little girl is happy. Do n't ory, mamma ! you make me cry."

It was the 10th of June she passed away, and this was the 10th of January-exactly her spiritbirthday. The medium, Mrs. Hesse, was a perwas on my office desk and another in the dining-room-for she had never been in my house. termed it, "her spirit birthday." I would try to do so. I bought flowers and decked her pictures; each 10th of every month they are renewed, and instead of a day of awful gloom and sorrow, which it had been for seven sad months, we try to look upon it as her spirit's birthday that she is with us, not gone to the silent tomb.

In our last sitting she asked for her cat, and taking him up in the medium's arms, hugged and kissed him for several minutes, then said, "Take him away, mamma. Mrs. Higgins do n't ever, yet I cannot be what is called a religious like cats, but I do—he is mine, and I just love person. I never could brook the idea that anhim." All the emphasis and characteristics of her earth-life she retains. Her manner of kissing, caressing, wiping your eyes if she discerned a tear, even to the lifting of her little apron if she had no handkerchief-all these are among the many proofs I receive of her identity.

Yes: I feel that my baby not only lives, but that she returns to me through the mortal frame of the medium. She will kiss me forty and fifty times without ceasing, just the same intense kisses that her earthly lips gave to those she loved when upon earth. I wish all mothers could know that their loved ones are with them: that neither time nor space can separate them. Though their eves may not see their forms, nor their ears hear their voices, they are there, trying in their way to manifest their affection and interest.

Spirit communion is a most sacred and bless ed thing. It takes away the bitterness of death, and gives the star of hope, the prayer of faith, the security of I know wherein I trust.

ELLA JENNINGS MACDONALD, M. D. New York City.

Annual Meeting at Sturgis.

To the Editor of the Banner of Light:

The yearly meeting in commemoration of the erection and dedication of the Spiritual Church at Sturgis, Mich., came off on the 3d, 4th and 5th insts. The building is now twenty-nine years old, and is by several years the oldest Spiritualist meeting-house in the world. On examination by an architect, recently, the upper part of the brick-work was pronounced in a dangerous condition, some inferior bricks having been used in its erection, and the President of the Harmonial Society of Sturgis, Hon. dent of the Harmonial Society of Sturgis, Hon. J. G. Wait, and his committee, decided to take down the entire upper part and rebuild it, which, at considerable expense, has been done; the house is now good for a hundred years without further expense, except, of course, for paint, etc., and it is hoped that these anniversary meetings will proceed without interruption in the future, as they have in the past, it matters not into whose hands the management may fall.

and said that by frequently gathering together we aid in the enlightenment and moral elevation of each other. Mrs. Woodruff delivered the first lecture, taking the general subject, "Spiritualism vs. Materialism." "When you were Orthodox," she said, "you only thought you believed; now you have belief in reality." After a finely executed song by the choir, Lyman C. Howe lectured; he said, "Everything is beautiful." He could see cyclones depicted in the faces of men, yet they were beautiful, and that suffering for sins committed worked out salvation. In the early days he had been out salvation. In the early days he had been mobbed for being a medium, yet afterward some of those who mobbed him were his best friends. He knew a Dunkard who was expelled his church because he was a photographer, and took pictures of people in opposition(?) to the command "Thou shalt not make to thyself any graven image, nor the likeness of anything in heaven above or the earth beneath." He (Howe) believes in a reasonable religion, that is, a religion of reason.

SATURDAY, JUNE 4TH. Forenoon.—Dr. Randall, of Leonidas, Mich., told of his early experiences. He said that disgrace was frequently brought upon the cause by the misconduct of traveling mediums; that the medium is but an instrument, and should not lay claim to personal honor because of his mediumship. Music is produced by a musician, but the instrument he plays upon has no right to take the cradit of the performance to trait to take the credit of the performance to itself.
He suggested that Societies should grant certificates of recommendation to obscure and traveling mediums, that the public might be assured of their good character.

Mrs. Woodruff told of a girl she knew who was crude in speech, yet her mediumship lifted her up and educated her. Spirits can reform as well as educate.

Mr. Howe lectured; first making a few re-marks in his normal condition, he said he was marks in his normal condition, he said he was entirely dependent upon influences above and around him: "I will try to extract my song from those fragrant lips" (referring to the flowers on the desk). Becoming controlled, he uttered a prayer, or supplication, then proceeded: "The problem of life is the problem of problems. What is the object of life? why are we here and why do we die?" He answered, "We continue to work out the problem of life by continue to work out the problem of life by continuing to be. No man ever comprehended himself. How could he dream that love, thought, ambition, could be wrapped up in the mysterious compound which we call the physical body of man? Every step of life, of virtue, of thought, of experience, is a step toward happiness. Every one realizes that vice doesn't pay, and that there is something higher than mere intellectual philosophy. Attraction draws the earth to obdience. It is not so much what we do as what we think, for we sometimes do without desiring. Notwithstanding all the threats and teachings of Theology, the world goes on sinning. Is there a remedy? Yes, in the quickening of the linner life. The man who wants to murder, but fears the law, is not the less a murderer in the sight of the spirit-world."

sight of the spirit-world."

Afternoon.—The chair introduced three professional musicians who gave an excellent performance on a harp and two violins. The lecture was by Dr. Carpenter, who first uttered a prayer a la Methodist. The doctor was formerly a local preacher, and is still a member of the M. E. Church of South Bend, Ind. His control averred that "something strange," at work in soolety, is leavening the whole lump. He the spirit only recently realized that the spirit the man; and he talked about the mond dear. "the presiding elder," and the presiding elder." and the presiding constant the spirit constant in quite a reverential manner. Belease will soon.

discover, he said, that both matter and mind are substance. "Man," he declared, "is not half are substance. are substance. "Man," he declared, "is not half so responsible for his baddeeds as the society to which he belongs." The session closed with a fine song by the choir. (Dr. Carpenter is a "regular" M. D. of the University of Michigan, and a Spiritualist of twenty years' standing.)

Evening.—There was the usual conference, and Mrs. Woodruff lectured, but your reporter was not present, owing to the inclemency of the weather and his home being distant from the meeting house.

the meeting-house.

SUNDAY, JUNE 5TH.

Forenoon.—The conference was opened by Mr. Flimore (brother of the late Millard Filmore, ex-President of the United States. Mr. Filmore is eighty-six years old). He said, "I did not come here to make a speech, Mr. President did not come here to make a speech, Mr. President, I am not a speech-making man, but I am a Spiritualist; I cannot be anything else; I am firm in the belief that I shall be better off in the spirit-world than I am, or have been, here. It was long before I could make up my mind to believe in Spiritualism, but I have believed for many years, and every year of my life since, I have grown more firm in that belief. Mr. Harrison Kelly followed (Mr. Kelly is ninety years old and totally blind; his sight had been falling for many years, as he grew older and older. He had to be lifted from his chair, but once placed upon his feet his intelligence was mani-He had to be lifted from his chair, but once placed upon his feet his intelligence was manifest to all, and he spoke in a clear, ringing voice, which could be heard by every one of the large audience). He said, "I find, Mr. President, that I am falling in the ability to express myself, but I am a Spiritualist." "Perhaps I have been a very unfortunate man," he said (in a joking way, for the old gentleman is still fond of pleasantry), "for in my ninety years of life I have never belonged to a church; but I believe in God, and that I shall enjoy him forever, yet I cannot be what is called a religious other man could answer for my sins, and to-day I am ready to answer for my own trans-gressions, but not for those of any other man. Harrison Kelley stands for himself, and will answer for himself. Mr. Chairman, I never hear anything so interesting as what I hear in this hear? this house.

this house."

Thomas Harding followed, and read a poem on the evil of procrastination, entitled. "When My Ship Comes In," and Miss Jessie Bishop, a professional elocutionist who recently graduated from Boston, gave a chaste reading from one of the poets. Dr. Lyman Packard, a cultured and thoughtful materialist, then arose and expressed his views. He said, "I have no belief in any of the religions of the day, nor have I any well-defined hope of immortality. The evolution of thought is the function of the brain; animal life and intelligence may exist apart. There are animals without brain, and consequently without intelligence, but I believe in freedom of thought, and am opposed to lleve in freedom of thought, and am opposed to tyranhy over the minds of men."

lieve in freedom of thought, and am opposed to tyranny over the minds of men."

Lyman C. Howe lectured; in reply he said, "Intelligence is what makes all things valuable. There was intelligence behind the primary rap. The war between Spiritualism and the church began with the clergy; they supposed that their dogmas would be endorsed by the spirits, and their creeds confirmed; but they were mistaken. "Is the Bible infallible?" they inquired. The spirit answered 'No!" 'Have you seen God? 'No!" 'Have you met the devil?" 'No! there is no devil." 'Have you seen Jesus Christ?' 'No! there may be millions of Christs; the spirit-world is a big place.' Mind is the moving potency of all matter. As one drop represents the ocean, so one thought is a representation of the Eternal Mind. There is joy in thought, in its multiplication and expression. The object of motion is to evolve mind. Our aspirations are unlimited; no soul says, 'I have got enough, I don't want any more.' If there were a limit to aspiration, immortality might be questioned, but it has no limit, and for every demand there is an answering supply."

Afternoon.—A new feature of the exercises was introduced. Two young men from Sturgls high school gave recitations and two ladies sang a duet. Mrs. Woodruff lectured on the subject of "Love." She asked for justice in the State and love in the family, and eulogized Emerson. "I believe in God," she said, "but I never drew His picture."

Evening.—Mr. Howe lectured in conclusion, and in reply to questions which were handed up from materialists—several passages of Scripture having been quoted to show that God was the author of evil: The question was slaborately answered in this the first deciration was elaborately answered.

efforts were made as thread the summand of the spirit friends. Upon the third visit Mrs. Morrell was controlled by my husband's first wife, who told me to go to Mrs. Higgins, in 27th street, the number she could not give, and that she could control her, and bring baby direct to me. She said, "Ask this lady for Mrs. Higgins's address; she knows her."

When Mrs. Morrell became conscious I gave the spirit message, and though surprised, she gave the number, 226 East 27th street—now 89 East 10th street. I called soon after, but found the lady sick in bed. I had never seen the second control her, and bring and the spirit message, and though surprised, she gave the number, 226 East 27th street—now found the lady sick in bed. I had never seen the first lecture, taking the general subject, and the chair of the conference which usually precedes the regular lecture was participated in by Dr. Grimes, Thos. Harding, Dr. Carpenter (of South Bend, Ind.), and the chair cultivate its opposite. Infinite truth cannot be revealed to a finite mind. Through the volces of pain and pleasure God speaks to His children. Everything is under the reign of voices of pain and pleasure God speaks to His children. Everything is under the reign of law. Progress never moves in a straight line. Is the human will free? We are free to choose, but we are not free to refuse to choose. We are compelled to choose, by law, and our choice is the effect of law. Spiritualism does not come with lying wonders, but with truthful splendors. We are as responsible to every atom as to God. The Divine purpose places incidentals in our way, and lies are incidental. There is a purpose in everything, and the angels have patience with the slanderers of Spiritualism." He concluded with a poetic invocation, and the President adjourned the meeting until June, President adjourned the meeting until June,

> Concluding Remarks.—The inspirational ad-Concluding Remarks.—The inspirational addresses by Mr. Howe are beyond the power of man to report satisfactorily; they must be heard to be appreciated; that gentleman and Mrs. Woodruff have, with the assistance of Dr. Carpenter, and others who took part, rendered our June meeting of 1887 a marked success. The choir are also entitled to the thanks of these who enjoyed this goal refreshing reason. The choir are also entitled to the thanks of those who enjoyed this soul-refreshing season. During the last session a letter from Mr. Giles B. Stebbins was read, expressive of regret at his unavoidable absence, which we regretted as well as the writer. It is possible that some of us who attended this June meeting may never attend another; well, "so mote it be"; a sense of eternal safety is the soul-satisfying nectar which Spiritualism presents to the lip of every child of the Infinite. Thomas Harding, Sturgis, Mich., June 7th, 1887.

How they Stand.

The Independent (N.Y.) gleans from the various church year books a page or more of statistical information, showing the present position of various religious denominations as compared with that of four years ago. The following table shows the net gains in four years;

Total gains ... Oom.

1. Methodists	5,581	5,008 1,844	588,788
2. Baptists	8,691	1,814	890,654
3. Lutherans	1.085	1 201 W	1144,848 115,999
5. Episcopalians	1.415	201	78.532
6. Congregationalists			48,760
The following shows th	e standir	of th	080 TO-
ligious bodies according t	o numbe	ra :	1967 786 1 1983 9 8 1
	Ohe.	Min.	Com.
1. Methodista	47,202	20.498	4, 532, 658
2. Roman Catholics	6,910.	7,658	4,000,000

H. J. Moulton says that high stimulants, with in-H. J. Moniton says that high stimulants, with insufficient food, acting upon a constitution inherently weak, have produced nucky per cent. of all the inherently that has presented 'thesit' as a mendicant at the doors of the State faint' the lessons which a temperate and orderly living teacher, the insulation of the viries of aborriery this salotosmeni of these practical tritus by perecial (example—in short, the ducation of the rising generations in both mental antiphysical science, and a short to insulate the salotosmeni of the rising generations in both mental antiphysical science, and a short to insulate that the production of the rising generations in both mental antiphysical science, and a short to insulate that the constitution of the salotosmeni that the order of doors.

Banner Correspondence.

Massachusetts.

NEWBURYPORT .- A correspondent forwards the following:

following:

In the office of Dr. J. M. Brown last evening, Mr. Charles W. Hidden performed a feat in mesmerism which is regarded as wonderful. The subject was a niece of Mr. Hidden, who resides with him, and who hasfor a long time been suffering with an aching tooth. She was first put to sleep by the methods used by Professor Cadwell, whose pupil Mr. Hidden is, and was afterward induced to sit in the operating chair under the impression that it was an orchestra chair in the theatre. She gazed wonderingly about as if enjoying the situation, and then being fold that she was too sleepy to sit up, passed into a calm sleep, during which Dr. Brown extracted the tooth. The patient did not move a muscle during the operation, and was plainly unconscious, every effect being the same as noted when anominetics are taken. After recovering from her sleep, upon being questioned regarding the matter she expressed incredulity at the thought that her tooth was gone.

She expressed increments at the thought when some was gone.

Dr. Brown, in conversation with a News representative this morning, expressed himself as surprised at Mr. Hidden's success, and stated that he neyer witnessed anything of the kind before, except when, about ten years ago, a well-known Spiritualist medium went into a trance, during which two teeth were taken out. He is fully convinced that the lady knew nothing about the operation.—Newburyport Daily News, June 3d.

Chaples W Hidden referred to in the above article,

Charles W. Hidden, referred to in the above article, is the Newburyport correspondent of the BANNER, in which capacity he has served for the past two years. Like his teacher in mesmerism, Prof. Cadwell, he is an earnest and devoted Spiritualist, though, unlike that gentleman, he is a medium-possessing rare and diversified gifts, particularly excelling as a clairvoyant and healer. Probably his most remarkable achievement as a ciairvoyant was in the accurate description of the location, condition and rescue of the Greely party, six weeks before it was known in America the story of which has been fully endorsed by reliable witnesses, and published in full in the Boston Globe and other secular papers, as well as in the Facts Mag-

Bir. H.'s singular and diversified gifts have attracted the attention and investigations of such powerful mesmerists as Professors Cadwell, Carpenter and Longfellow, all of whom pronounce him a perfect psychic anbiect: and has withstood the searching tests of physicians and scientists at his own home, by all of whom he is fully endorsed, as a reputable citizen and the possessor of most wonderful powers.

His finest tests are given while in a purely normal state, at home, on the streets, in the cars, everywhere -names, dates, descriptions and personal data pouring forth with astonishing ease, accuracy and fuliness. He so astonished Mrs. Maud E. Lord, the famous medium, with personal tests, while walking on the public streets of Newburyport, that she spent several hours trying to persuade him to throw down his pen and to give the Spiritualistic world the benefit of his gifts. He is a reporter on the Newburyport Herald, one of the oldest and best known secular papers in Massachusetts, and has time and again the past spring refused handsome offers to conduct meetings and to give public ex-hibitions of his powers as a medium and healer of diseases. He was the beloved protégé of the late Senator George W. Morrill of Amesbury, but for whose sudden demise he would, doubtless, ere this have become better known to the Spiritualistic world, since Senator Morrill was arranging at the time for his early appearance on the Spiritualistic platform.

CLINTON .- "E. M." writes: "Mrs. M. W. Leslie of Boston occupied our platform June 5th. Her addresses were interesting and earnest; her tests satisfactory. In the evening it was learned that Mr. Louis Jones of Boston was in the audience. He was requested to give an inspirational poem, and gave a fine one on Mediumship.' At the close of Mrs. Leslie's address Mr. Jones was requested by the audience to give his fire test, which he had previously submitted to twice here. He kindly consented, giving it in a perfectly satisfactory manner. He afterward gave several good descriptive tests. We recommend Mrs. Leslie and Mr. Jones as good and reliable mediums. This closes our course of meetings until September, when they will be resumed with Mrs. Carrie E. S. Twing on

New York.

NEW YORK CITY.-Geo. H. Perine writes: "The spiritualistic services conducted with much success by Mrs. M. B. Wallace, one of our faithful and earnest workers in the cause, came to a close for the summer on Sunday evening, May 29th, at 219 West 42d street. The beautiful parlors were decorated with flowers, and filled to overflowing by an interested audience. enced with singing. The invocation offered by Mrs. Wallace was a beautiful expression of spiritual influence.

Prof. Henry Kiddle, in making the opening address, gave praise to the grand work being done. I will not attempt to give a synopsis of the Professor's admirable address, as it would require too much space. A letter was read from Mrs. Milton Rathbuu, regretting

her inability to be present.

Mr. W. H. Hibbard, in behalf of the Home Circle, made some pleasing remarks. A letter was then read from the members of the Circle, giving Mrs. Wallace a pleasant surprise by presenting her with a beautiful set of Emerson's works, which brought from Mrs. Wallace a response with feelings of gratitude for the expression of appreciation manifested by the friends.

Mr. James Copeland, the well-known medium, gave some tests, which were recognized, and Mr. W. C. Bowen, of Brooklyn, made the closing address. The First Boolety of Spiritualists will continue its meetings every Sunday morning and evening during

the season in its new quarters, Adelphi Hall, corner 52d street and Seventh avenue. The People's Spiritual Meeting every Sunday afternoon, Spencer Hall, 114

The American Spiritualist Alliance has resumed labor in real earnest for the promotion of spiritual religion and spiritual science."

Maryland.

LAUREL,-Mrs. Abbie Martin writes: "I noticed in your last BANNER OF LIGHT & card from Harrisburg speaking of Miss Maggie Gaule, and I was glad to see mention made of such a good medium. The tests given by Miss Gaule are wonderful: She has coninced many skeptics in our family of the truths of Spiritualism through her honest communications. She has given messages from friends who passed out of this life thirty years since, perfectly identifying them by olting names, personal descriptions, etc. Too much cannot be said in favor of Miss Gaule as a medium. I have been a Spiritualist a number of years, and she is the most satisfactory instrument I ever met."

Rhode Island.

PROVIDENCE,-Wm, G. Wood writes: "I was recently present at one of Mrs. Allen's stances, at 268 Washington street, where about thirty forms appeared, of whom several dame to me and gave evidence of their identity. A sister of the wife of William Foster, ir., who had a short time previous passed to spirit-life her funeral not thaving taken place—came and was recognized by Mr. B., who was greatly surprised upon

seeing her so soon after her dechae. The seeing her so soon after her dechae. That the message of CAROLINE ANDERWS Of Pawtionet, in Hawner of May 14th, is correct. Will and odd high mentally life of

LADY DOTORS IN THE FITTEENTH ORNUBY.—Dr. Horowitz, of Frankfort-on the-Main, has published a work entitled Judische Aerzte in Frankfurt, in which the learned author mentions the interesting fact that, 3e long as four tions the interesting fact that, 3e long as four tions the mentions the interesting fact that, 3e long as four tions the mentions of the interesting fact that, 3e long as four tions the mentions of the interesting fact that, 3e long as four tions the interesting fact that in the work in the payment of taxes on account of her talent the payment of taxes on account of her talent and the great esteem in which she was held. The municipal council rejected her application, and in 1489 they ordered that Jevish lady down as substance which in sugar, by the believed from the payment of "sleeping money," as tax imposed on foreign Jews for ever, more fortunate in the payment of "sleeping money," as tax imposed on foreign Jews for ever, more fortunate in the payment of "sleeping money," as tax imposed on foreign Jews for ever, more fortunate in the payment of "sleeping money," as tax imposed on foreign Jews for ever, more fortunate in the payment of "sleeping money," as tax imposed on foreign Jews for ever, more fortunate in the payment of "sleeping money," as tax imposed on foreign Jews for every gay that they remained in Trankfort.

With this exemption was coupled in one payment of "sleeping money," as tax imposed on free payment of "sleeping money," as tax imposed on foreign Jews for every gay that they remained in Trankfort.

With this exemption was coupled in the payment of the same materials, and both gain and starch safe readily convertible into sugar, the payment of "sleeping money," as tax imposed on free payment of "sleeping money," as tax imposed on foreign Jews for every more fortunate in the year 1991; she year for every gay that they remained in Trankfort.

The Reviewer.

"UNANSWERABLE LOGIC.".

BY GEORGE A. BACON.

The writer of this important work is known to thousands throughout our country, as well as abroad, as an eloquent apostle of Modern Spiritualism, an inspired lecturer who discoursed on high spiritual themes; one who in the early days of the movement devoted himself-his time, his voice, his intellectual gifts, his very life-to the promulgation of our Spiritual Philosophy. To do this he had to ahandon his chosen profession, his prominent social position-had to witness the withdrawal of friends and experience the barsh rebuke of kindred near and dear to him.

The pioneers of unpopular truths are recognized and appreciated by the world only in the after-timeoften after the avant courier has long since departed from this world. It requires the higher elements of character to forego popular appreciation, public place, profession, prospective fame, friends and home, to accept penury, ostracism, condemnation. Nothing but the sustaining power which comes from an approving conscience, a rigid adherence to convictions of duty, an overmastering love of the truth as a divine or eternal principle, with a realizing sense of the aid and sympathy vouchsafed by immortal minds-some thing of all this is required to make amends or compensate for the loss of all that the world holds dear These characteristics Thomas Gales Forster fortunately possessed, and thence his choice of the wiser and better part. Having rare natural abilities, which were liberally cultivated, when the light of this New Spiritual Dispensation dawned upon his conscious ness he was ready, equipped for the service to which he had been called.

Incidentally, I have here to remark that my personal acquaintance with Theodore Parker dates from the time when, on a Sunday afternoon, I think it was as long ago as 1857-at any rate, it was soon after the dedication of Boston's famous Music Hall by the Society to which Mr. Parker then ministered on Sunday mornings-I sat in the upper or second gallery, listening to one of Bro. Forster's inspirational jectures, under the official chairmanship of Dr. H. F. Gardner, when Mr. Parker came in and occupied a seat beside me, and at the close liberally con tributed to the collection. Entering into conversation with him, I was surprised to learn of his familiarity with Bro. Forster's life, the salient points of which he rehearsed to me-points and events which one might naturally suppose would be known only to Bro. Forster's more intimate friends. While walking home together. I asked him how he liked the afternoon discourse. He replied that it was excellent in spirit, clear in its statements, practical and philanthropic in character, and calculated to do good, but that he did not see the need of a ghost claiming to deliver it, when it was evident that the gentleman was abundantly able to do it himself. It was not long after this, however, that Mr. Parker became more interested and better acquainted with the teachings and principles of the Spiritual Philosophy, although I believe he never publicly accepted them.

In the ranks of Spiritualism are to be found, under the head of its mental phenomena, representatives of many classes, members of distinct families, as it were. known as seers, evangelists, expounders, educators, improvisators, writers, workers, narrators, etc., as under the head of its physical phenomena there are

various classes of media. Bro. Forster belonged to the order of expounders. He was par excellence an expositor of the Spiritual Philosophy. A brilliant platform lecturer for a quarter of a century, his discourses, characterized by great clearness, insight, philosophic thought and rhetorical power, were delivered in a manner calculated to please the most exacting. Being sincere, earnest, eloquent, logical and argumentative, his lectures were always instructive and convincing. These mental traits made him a favorite speaker, while his warm sympathies, his genial nature, his heart qualities, made him socially more than welcome wherever he went.

.These published discourses of Bro. Forster, twentyfour in number, written when he was no longer able to bear the exhaustive strain of extemporaneous speaking, cover a wide field of spiritual thought, are aptly illustrated, cogently reasoned, and persuasively enforced with many graces of rhetoric. They abound in comforting assurances, in rational views of the present and the hereafter, and in a clear presentation of the principles of the Spiritual Philosophy. They are every way worthy of their spiritual paternity and their mortal agency. In their aggregation they are a posttive addition to our valuable spiritual literature, which time will not lessen. They grandly maintain the character of their title.

. Spiritualists of every degree of development will do well to buy, read and circulate what to them already is, and what to the world must be at no distant day, recognized as "Unanswerable Logic" t Washington, D. C., May 28th, 1887.

*Unanswebable Logic. A Series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster, pp. 423. \$1,50 per copy; postage free, Boston: Colby & Rich.

ECCE VERITAS.*

Mr. Plumb, the author of the above named work, may be considered, in a sense, one of the martyrs of the nineteenth century, made so by and through his efforts for the amelioration of the condition of the blacks in this country at a time when it cost a man the loss of profession, social standing and business reputation, to say nothing of danger to life itself, to advocate their cause. He spent years of his early life in the anti-slavery work, editing several papers at different times. His associates were such men as William Lloyd Garrison, Wendell Phillips, Gerritt Smith, and others of like stamp; he was ever outspoken in his views, and ready to defend what he be-lieved to be truth—his extreme zeal sometimes bringing him personally through trying experiences and startling scenes, to be crowned with victory for his cause at last.

He has never publicly, until now, revealed his name as author of Ecce Veritas. It was written anonymously—he thinking, no doubt, that law and principle were of far more importance than names; also that it was best to allow the treatise to stand or fall upon its own

intrinsia merits. The book, Bose Veritas, is no doubt the culminating and crowning act of Mr. Plumb's eventful lifework; and if any one is interested in the subject if has under consideration, doubtless such person will find in the volume food for thought which will assist the mind to solve the great mystery in relation to Christ and his mission. I learn that Mr. Plumb admits the communion of spirits between earth and apirit spheres, and, to an extent, his work is progress, ive in that direction. His book is just the one to present to the world at this time, when the church people are, step by step, outgrowing the old mode of reasoning in relation to Jesus and his mission to earth and humanity, and accepting the modern or progressive

view of his relations to mankind, of the land, B. H. **Ecos Veritas: An Inquiry into the Origin, Nature, Oharacter and Teachings of Christ. By David Plumb, author of "Man-His Nature and Destiny": "The Ahrahamic Coronant!!; "Our Banners Set Up"!; "The Ahrahamic Coronant!!; "Our Banners Set Up"!; "The New Earth "; "Oliticanship and Suffrage or, The Hight of Colored Men to the Vote"!; "Victory Only Through Emanchation "(written in the early part of the devil war); "The Destiny of Nations," etc., etc. pp. 233. \$1,25 per copy; postage lo cents." For sale by Colby & Rich.

(From the Glasgow (Scotland) Herald.] "WEARIN' AWA'."

Mr. James M'Kie, of Kilmarnock, has favored me with an inspection of the alfs, of the following exquisite lyric, headed as above. It is written (without a single correction) in a free, flowing, found hand, on lined process-verbal paper, and initiated "M. S." No date is affixed; but, from the appearance of both ink and paper, it is plain that many years must have elapsed since the verses were transcribed. The copy is too "clean" not to have been a transcription from some source; and being written on both sides of the paper, seems not to have been intended for the printer's case. Mr. M'Kie's interest in the manuscript.—In addition to its intrinsic morits—lies in the fact of its embodying llurns's sentiment toward Jessie Leurs (a true friend to himself and family) when he perceived death rapidly approaching:

oaching:
The sun lies clasped in amber clouds,
Haif hidden in the sea;
And o'er the sands the flowing tide
Comes racing merrily.
The Hawthorn bedge is white with bloom,
The wind is soft and lown;
And sad and still you watch by me,
Your hand clasped in my own. Oh! let the curtain bide, Jessie.

On i jet the curtain bide, Jessie,
And raise my head awee,
And let the bonny setting sun
Glint in on you and me.
The world looks fair and bright, Jessie,
Near loving hearts like you;
But puirtith's blast sitts summer love,
And makes leal friendablys few.

Oh! Jessie, in the dreary night

I clasp my burning hands
Upon those throbbing, sleepless lids,
O'er eyes like glowing brands,
And wonder, in my weary brain,
If, haply, when I'm dead,
My old boon friends, for love of me,
Will give my bairnies bread.

Ohl did the poor not help the poor,
Each in their simple way,
With humble gift and kindly word,
God pity them, I say;
For many a man who clasped my hand,
With pledges o'er the bowl,
When the wine halo passed away
Proved but a niggard soul.

Oh! blessed thought midst our despair,

There is a promise made, our despair
There is a promise made,
That in the day the rough wind blow
The east wind shall be stayed,
A few short years, and those I love
Will come again to me,
In that bright realm without a sun,
That land without a sea.

Oht wilt thou gang o' nichts, Jessie, To my forsaken hearth, And be as thou hast been to me, The truest friend on earth? Sae sweetly, in your linnet voice,

You'll sing my wears to rest, While Jean will lean hor weary head Upon your loving breast.

Oh! what is fame? Its wreath of raysCools not the fevered brow,
Witt tell his name in coming days,
Who whistled at the plow,
And wrote a simple song or two,
For happier hearts to sing
Among the shining sheaves of corn,
Or round the household ring?

Is with me constantly.

Yet would I prize the bubble fame,
If but mine artless lays
Bore thy sweet deed and lovingness
For tuture time to praise.
True soul i I bless the poet's skill,
Which won a friend like thee,
Whose tender love 'twixt home and heaven
Is with me constantly.

Passed to Spirit-Life

From Worcester, Mass., May 18th, Frank, son of George and the late Mary Cheever, aged 30 years.

Mr. Cheever occupied a position of trust and responsibility at the Union freight dépôt, having several men under his direction. Too close application to business impaired his health, and September has the became paralyzed, since which time he has gradually declined. He was tenderly devoted to his mother during a long illness, which resulted in her death two years previous to his own illness. Since that time he was a great comfort to his father, brother and sister, who were tireless in their watchful care of him. The funeral took place from his home on Cottage street Saturday, May 21st, the writer officiating. The presence of his business associates and the many choice flowers were expressive of the esteem in which he was held. After the service, the body was conveyed to Northborough and laid beside that of his mother. and the late Mary Cheever, aged 30 years.

From Fitchburg, Mass., of consumption, Earle E. Alex-

From Fitchburg, Mass., of consumption, Earle E. Alexander, aged 22 years.

He was a native of Swanzey, N. H., but had resided with his parents in Fitchburg seven years. He was a member of the Fitchburg Band since March, 1833, and played with them a year previous. He was a young man of exemplary character and great musical talent, giving promise of ranking among the foremest in his profession. Frequenters of Lake Pleasant will remember his pleasant face, alight form, and his skill with the trombone and 'cello, which instrument he played through the entire season last year, despite his failing strength. His fulcral took place June 6th from his home on Snow street, and was very largely attended, the Band being present in a body and contributing a beautiful floral lute with a broken string. The casket was covered with and surrounded by many floral tributes from the brothers, the grandfather, Mr. Applin, and many friends. A quartet rendered some fine solections. Service was performed by the writer. The father, mother and three brothers mourn the loss of their loved one, but are cheered with the thought that the lonely home will be krightened by-his angel presence.

From Sutton N. H. May 20th 1857 Mr. Nathan Burgeo.

From Sutton, N. H., May 30th, 1887, Mr. Nathan Burpec, a worthy and respected citizen, agod 66 years 1 month and

27 days.
Not many years since Mr. Burpee became convinced of the truth of spiritualism, and has been its warm and earnest defender. It brought comfort to his declining years and brighened his pathway to the higher life. He leaves a widow, three sons and a daughter.
R.

From Willimantic, Conn., May 19th, Maxson G. Clark, aged 80 years. Also, May 26th, Miss S, Frances Babcock. (Oblivary 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.)

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the varied shades or opinion to which corresponding are interance.

All We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a poncil or ink line around the article he desires specially to recommend for perusal.

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

Banner of Bight.

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

Prejudice Versus Intelligence.

A recent discourse delivered through the organism of Mrs. Cora L. V. Richmond in Chicago on the above named subject, as it is applicable to the popular conception of Spiritualism, abounds in pertinent and penetrating thoughts which at this time-when learned socleties, staid divines and the enterprising secular press seem to unite their forces in a concentrated if not previously rehearsed sneer at the New Dispensation—deserve to be given the widest possible dissemination. To be prejudiced against what one does not know is a sure indication of narrow mental vision. There are no deeper prejudices than those grounded in people who think little, read little, and have little communion with mankind. Those who are educated in the schools of the present thought in the world have no excuse for being Ignorant of what Spiritualism is, of what it teaches, of its phenomena or the record of them, or of anything pertaining to its existence in the world of fact and of thought.

Yet it is fashionable, and it is the common tendency of people whom one meets to pretend to be wholly ignorant of what Spiritualism may be. They have heard and read all about they are really quite ignorant on the subject, they will say. Why are they so ignorant, in the face of the thousands of books that have been published to enlighten them, of the hundreds of periodicals they may read, of the thousands of human beings all about them who accept, not only as a belief but as a knowledge, the communion with spirits, and the presence of the thought in the literature of the time? They are not ignorant; they are merely prejudiced. These people recognize the prejudice in the popular mind which they cater to. A very little conversation with them will demonstrate the insincerity of their denial. They will at length admit that they are familiar with something of the sort; that they once witnessed such or such a manifestation in the house of a friend; that in fact they have a medium in their own family, but it is not to be spoken of: and this is the outcome of their boasted ignorance of Spiritualism.

It almost always ends in that way. There are very few households in which something is not known of the subject. All believe it, or at least know something about it. People will at first profess ignorance, or the kind of prejudice that is so common in the secular papers respecting it; but if you insist on talking about it, and talk so carefully as not to betray your own belief in it, they will gradually fall in with your conversation and own up to a personal knowledge of facts that are beyond any which you have witnessed yourself. This is the conventional hypocrisy, and it is practiced everywhere. It comes of the fear of acknowledging a new form of truth before it has been endorsed by public opinion.

Ever and anon some minister ventures out of

the beaten track to talk of Spiritualism. He wants to feel the pulse of his congregation on the subject. He wants to assure those who are not Spiritualists that he is perfectly sound and free from all taint; while at the same time he is sure to find out afterward that a large number in his own congregation and in the congregations of other ministers are Spiritualists. And in this double-faced way he helps to keep alive the popular prejudice against it, so far as it exists. Why is it so? Why should ministers of the gospel, of all classes of men in the world. insist on denying the truth of spirit communion, when all that the Bible contains of value is supported by the messages of spirits and angels, and when, too, if you once take away ministering spirits and angels, you take away the whole basis of their religion?

Prejudice governs to a very great extent in this country-much greater than is generally suspected. Every child that is born among us is taught first of all things to be ambitious. Many, if not most, become dependent on their daily labor for their daily bread. Many intelligent artisans may believe in Spiritualism who still are uncertain how it would affect them with their employer if it should be known. It may all be true enough that employers do not claim to control the consciences of those who work for them, yet it is no uncommon thing for it to have influence with them as to what

at all interested in anything that is new and unusual, or to be regarded as at all erratic or eccentric. Spiritualists have been so considered, and even thought mildly insane, and it might affect his business standing to be set down as a Spiritualist. Even business partners have discovered after being together five years that each was a Spiritualist. Yet we Americans do not cease to boast that ours is the freest country under the sun-freest both for thought and for conduct. It is nothing of the kind, and a very little close observation will demonstrate it.

When one has had the courage to declare himself a Spiritualist outright he has first become an object of pity, then of condemnationunless the last period chanced to come firstand finally the period of relenting has followed. Those who come into daily contact with him are at last willing to allow that he is a Spiritualist, but-they add-he seems to be extremely level-headed; whereas but for this prevalent prejudice whose abject subjects they are, they would say instead that he is a Spiritualist and level-headed besides. The secret of this prejudice against Spiritualism is to be found in the fear felt by everybody that the avowal of his bellef in it might injure his prospects, endanger his position, damage him socially, or obstruct the pathway of his ambition. And if he should suffer himself for this belief, he knows that his family would suffer likewise. So tyrannical is prejudice, in a country, too, where people protest that no form of tyranny shall be tolerated. Now the religious thought of Spiritualism

has just as good a right to be openly and freely discussed as that of Methodism, Presbyterianism. Universalism. Episcopalianism, or any other scheme. Spiritualism to-day has to bear the opprobrium of being young. All the religious denominations look down upon it frowningly, as an innovation, declaring that it has no right to be in existence. And the public press is constant in its supply of misinformation respecting Spiritualism. It represents all religious denominations fairly, but it continually misrepresents Spiritualism. It speaks of the different churches from their own standpoints. and takes pains to be informed what each particular creed is. No new system of thought, no new philosophy is put forward, but what the secular press is willing to listen to a statement of it from those professing it; but it is otherwise when it comes to Spiritualism. If a member of that press hears an inspirational discourse, straightway he goes off to garble and sneer at it, instead of reporting it faithfully, if indeed it be reported at all. This is supposed to be catering to public opinion which the press is intent on creating.

It is because the churches cry out against Spiritualism that no information will be given as to what Spiritualism really is. As none of the people thus kept in Ignorance dare read a spiritual paper, there really seems to be no way of melting away this prevalent prejudice except in the stern crucible of experience. With these constant assaults from pulpit and press, and with misrepresentations from those who should know better, it is indeed amazing that Spiritualism finds its way as rapidly as it does. But that is only because it is not dependent on human propagandism, but upon spiritual ministrations that come to the household and to the individual. And that is why even many who accept the ministrations are unwilling to run the gauntlet of all this popular prejudice until they see it melting away.

But a new generation is coming forward to take the places of the small handful that in the beginning avowed themselves Spiritualists; and this coming generation is not only not so bitter and fixed in its opinions and prejudice, but is prone to investigate, especially where investigation is forbidden. Hence young minds are becoming interested, whose province it is to brush aside the prejudice of their elders where the latter are misinformed, and to accept the light of spiritual truth that dissipates the darkness

Spiritualism comes especially to the household. Its special ministration is to those whose friends have passed on. There is no family that has its vacant chair, its place of tears, its shrine and altar, but would be made heautiful by the light of this knowledge. Yet when it is thus assailed by the clergy and by professed men of science, there are thousands of people who are afraid to avow that they receive messages from their spirit friends, though these constitute the sole comfort in their solitary

But behind this wall of prejudice that rises before the man who avows himself a Spiritualist there is the cry of the world, hungry for spiritual knowledge. Can we not, then, be patient, and consider this barrier, or cloud, that exists for the time for Spiritualism but an ignis fatuus, when under the light of spiritual truth those who were hopeless of a future life have knowledge, and those who had only a faith in immortality have become strengthened into certainty? Can we not meet this prevailing prejudice against Spiritualism without flinching or wavering, and say that if others do not see the light, still that does not hinder us from enjoying it? We are to remember that Spiritualism lights more lives than we know of: that the comparatively few who assemble in its accepted places of worship do not by any means represent the whole number; that many others wend their way to more popular places of worship because of the prejudice of father, mother, sisters, brothers, husband; that many who would gladly assemble with us are prevented by the prejudice of friends, by the fear of the trouble which would ensue in the household if they openly declared their interest in Spiritual-

Many are hungering for the food to be had in spiritual ministrations who are deterred by this same impalpable influence, although they gratefully hear occasional words about Spiritualism from the pulpit that are borrowed from spirit sources or received directly from inspiration. For the modern preacher cannot help being inspired at times, even though he does not believe in inspiration; there is a power that will come to him; he will speak words of truth, even if he denies them immediately after, as some ministers have done. If congregations assemble Sunday after Sunday to listen to sermons, it is the liberality of the modern ministers that chiefly makes modern sermons acceptable. The preacher who turns away from dogma to dally life, from creed to a broader interpretation of Christ in the love of humanity. who teaches the love instead of the hatred of God, who preaches what is most advanced in truth, is the one who finds the most willing listeners.

If people are content to live on chaff and husks and stones, and that which is bare, barchurch their employes attend or belong to ren and devoid of inspiration; or if under some Zeitung," Charleston, S. E., and his They often control the latter politically—why abould they not religiously? If a man is ambl. itself into their lives, and percolated through pleasant call on Tuesday, June 14th.

tious in business he does not like to be thought | the thick mists and darkness of theology into the church; if it shall have penetrated the circles of science under some name that is occult, mystical or secular; if it shall have entered literature under the guise of an essay or poem or romance; shall have reached art and inspired the picture which suggests all that Spiritualism conveys-the ministry and guardianship of the departed; if it shall have thus infused itself into popular acceptance without people knowing it—then there surely will come a time when the clouds will roll away, the mists dissipate. and the wall of prejudice dissolve.

Meanwhile let us as Spiritualists see to it that others note the possession of this great truth in our lives, and open their eyes to see us meet sorrow smilingly, adversity strongly, and daily duty with courage and patience.

A Protest from the Indians.

The Indian Council at Eufaula, I. T., with delegates from eighteen tribes present, has approved the report of their committees to draft a memorial to the President on the land question, the tribes that are to sign it being enumerated by name in the preamble. The memorial assumes, with many misgivings, that the government IN-TENDS to give the Indians the benefit of civilization without depriving them of rights. Having lived under the policy, they claim to be fair judges of its utility. They protest that they have no wish to oppose any policy the government may adopt, but desire rather to contribute to its anccess. In behalf of all the tribes of the Territory, they earnestly appeal against the act providing for the allotment of lands in severalty to Indians! They assert that it will be an injury to their interests, since it will subject all the Indians and tribes of the Territory to the greed of land monopolies, against which even those who can wield the civilized machinery of justice appear to be helpless to maintain their

Therefore they say they would not like to be made a party in a contest so unequal. In order to make true progress in life the Indian needs, says the memorial, a political identity, an allegiance, elsewhere called patriotism; but the law in question enables him to become a member of some other body, by electing and taking to himself a quantity of land which is at present the common property of all. The proposed land-in-severalty law apportions to each individual only a part of that which is already his property, leaving the rest to be bought by others, who will have no sympathy for the Indians, and will rush into the new country in their mad race for gain, and crowd out every hope and chance of Indian civilization. As an illustration of their meaning, they call attention to the sad experience of Indians as individuals with the United States in the years 1830 and 1832. They therefore ask the President to suspend the operation of the law until their condition shall permit them to be benefited by it. And they further request that the in the courts of the United States. The memorial was adopted unanimously.

A Union Indian Meeting,

In which a number of churches were interested. was held in the Columbus Avenue Universalist church, Boston, on Sunday evening, June 12th. Addresses were made by Dr. T. A. Bland, Rev. A. A. Miner, D. D., and others. The Dawes Severalty Bill was sharply orlticised—especially were Dr. Miner's remarks very pointed and severe. Thirty-five gentleman and ladies joined the National Indian Defence Association at the close of the meeting.

The spiritual gospel of the nineteenth century may be resisted, and is by bigots, but it cannot be put down. It is welcome as the richest legacy of the ages. Its evidences take hold of our minds, and its inspirations warm our souls, hence we are prepared for whatever scorp, derision, wrath, persecution or suffering the world may inflict upon us-yet we can afford to go on enduring, laboring, waiting, assured of angel smiles, and glories fast unfolding for humanity. The time is coming when opposing priest and people shall file in with the gathering ranks of spiritual progress. As one of our writers thirty years ago said would come, is even here in part, namely: "Many shall come in the midst of private griefs and disasters, sorrows and deaths; or it may be in the midst of revolutions rocking thrones and empires; or in dread physical calamities, sweeping continents with consternation and alarm; yet the time hastens when God's celestial hosts shall gather in majesty to awaken the slumbering millions to a solemn consciousness of the postoffice address for registration; for it is one reality of things spiritual and eternal."

Mr. J. W. Fletcher, of this city, the wellknown trance speaker and test-medium, whose office is at No. 6 Beacon street, has stepped up on to snother platform of late. It seems that a new class of influences has him under control at times for the diagnosis of disease, and who prescribe through his medial powers, and it gives us great pleasure to state, upon good authority, that Mr. P. has had thus far remarkable success in his new occupation. We were informed five years ago this would be the case, and we have borne the fact in mind ever since. Success to him in his useful occupation.

The minister is no longer the arbiter that he was of yore. Neither is he capable of inspiring human action in these times. He is a looker-on, and he is a pletist; if any one will tell us what else he is we shall be glad to know. Human beliefs have got beyond the reach of his control. He sees that he must either swim with the great moving current of opinion and knowledge or be left high and dry behind. There will be a different order of public teachers before long, but not until the old superstitions are all plowed under.

The rejoicing of the Savannah News over what it termed "An Unexpected Check." reference to which was made in these columns last week, is said by Light for Thinkers to have been a "little too sudden," adding:

"We have obtained special rates over all the railroads of the United States for one and one-third fares for the round trip. Publish that, Mr. News, and give your readers the news and our Camp-Meeting another advertisement. For previous notices please accept our thanks."

Mr. W. J. Colville's farewell lectures in this city, prior to his becoming a resident of San Francisco, will take place at the Parker Memorial Hall, on Sunday, June 28th, morning and afternoon. In the evening he will take part in a grand sacred concert.

Frank Melohers, Esq., Editor "Desische Zeitung," Charleston, S. D., and his son Alex-ander, a resident of New York City, made us a

To the Spiritualists of America!

There is now a movement on foot by the Protestant Episcopal Church in the United States to erect in the city of New York a cathedral that shall cost from six millions to eight millions of dollars. It is stated that this Organization has 49 dioceses, 71 bishops, 3,379 priests and deacons, and about 3,450 parishes, with a total number of 415,605 communicants. It now possesses numerous costly church edifices, but its members, as represented by its officials, say that it is not worthily represented by these as it deserves to be, and that a cathedral to be located in the great metropolis of the country should be erected at a cost of six millions of dollars, to be contributed by the membership at large, that it may stand as an evidence of their earnestness and devotion to their belief.

There are in the United States to-day more than three millions of Spiritualists (and by the Catholic Church they are said to number nearer ten millions), who know from positive evidence personally received by them, that man can, after passing through the change called death, hold intelligent communion with those still in earth-life, and who can and do tell us of the conditions of life in the supermundane spheres, and thus rob death of all its terrors by giving absolute knowledge regarding the future state, in lieu of a hope based upon faith alone; and to-day these millions of men and women possessing this grand truth, the mightiest and most potent for good that has ever been grasped by the mind of man, have not a single building in the great metropolis of the country that they can call their own. Think of it, Spiritualists, and ask yourselves whether such a condition of things shall longer continue.

When Spiritualists visit New York they find no ready means by which they can meet with those who, like themselves, are seeking advanced knowledge by the means that Spiritual-

ism affords.

It is now intended to make an earnest effort to remedy this state of things, and to provide, as early as possible, suitable quarters where Spiritualists from all sections of the country can find a welcome and a ready means of meeting with their fellow Spiritualists.

The American Spiritualist Alliance is society incorporated under the laws of the State of New York. The only requisite for membership is that the person shall lead a respectable life and be fully convinced and acknowledge that communication between the inhabitants of the mundane and supermundane planes of life is an established and demonstrated fact.

Its By-laws provide for a resident and nonresident membership, and all its meetings, except public meetings, and the privileges of its rooms, are restricted to its members and their invited guests. Its membership-fee is, for all members, one dollar, and its annual dues are, for resident members, six dollars per year, payact be not enforced until they have had the op- able in monthly installments of fifty cents, and portunity of testing the validity of their rights | for non-resident members one dollar per year, payable at the beginning of the year.

Resident and non-resident members enjoy the same privileges and rights as to the use of the rooms of the Alliance, and of voting and speak-

The Alliance seeks to affiliate with all other Spiritualist societies for the purposes of goodfellowship, and for mutual help, and to exchange certificates of affiliation with them, thus bringing all together in the bonds of brotherhood.

All members of affiliated societies are entitled to be present at the meetings of the Alliance, and to the privileges of its rooms.

It is the purpose of the Alliance to secure and keep for its use suitable rooms, to be used as assembly, reading and seance-rooms, which all. at house he one members, and to keep a suitable person in charge of the same.

At present it will be necessary to rent such rooms; but it is the hope of the Alliance to be able in the near future to purchase at some convenient and easily accessible point a building site, and erect thereon a suitable edifice for its use, one that shall be an honor to the Spiritualist cause, and a worthy evidence of the deep interest which Spirituralists take in the truths that are entrusted to them for the good and use of themselves and humanity.

. For the accomplishment of this laudable purpose, we earnestly invite the cooperation of every Spiritualist in the land, and ask them to at least become non-resident members of the Alliance. If they feel that they cannot afford to contribute to the extent of becoming non-resident members, they can send us their names and of the purposes of the Alliance to become a channel through which every Spiritualist in the land can be reached, when occasion requires. And, in this connection, remember that the Alliance's definition of a Spiritualist is. "One who believes in the communication between spirits and mortals."

At a late meeting of the Alliance, a special committee of three upon Ways and Means for the purpose of accomplishing the objects the Society has in view, with full power to act, was ordered by a full vote, and duly appointed. Of this committee Mr. JOHN FRANKLIN CLARK, the Corresponding Secretary of the Alliance. was made the Chairman, and he will be glad to receive applications for membership, and to answer all inquiries pertaining to the purposes, desires and work of the Alliance, addressed to him at his office, 150 Nassau street, New York

AMERICAN SPIRITUALIST ALLIANCE.

The Alliance met again on the 5th inst., and elected six new members. This, in addition to those elected at previous meetings, increases the roll of membership fifteen names since the reorganization of the Society. It was decided to meet as often as possible during the summer months, increase the membership and fill the treasury during that time and be ready to start work earnestly in the fall.

The Alliance has been founded for the promotion and diffusion of spiritual truth. It has been founded by earnest and realous workers, and the spirit of its founders animates it today. Therefore let those who seek the truth. who desire to spread the truth, join us and add their efforts to ours. "In union there is strength."

J. F. JEANERET, Sec. 44 Maiden Lane, New York City.

THE SPIRIT MESSAGE DEPARTMENT the present week will be found to be of a varied and "Anniversary" nature—characteristic messages called out by the season being given by Henry O. Wright, A. B. Whiting, Dr. Johns, H. Currier, and others; divers quarters (in this property of the control of the

The Cause Abroad.

SPIRITUALISM IN NORWAY.

Our friend and correspondent, H. Storjohann, 14 Storthingsgaden, Christiania, Norway, informs us that the New Dispensation is going slowly onward, but with sure steps, in that king. dom-conquering ever and anon one thinking mind after another. "Last September," he writes, "we had a visit from Dr. Slade, the first public medium that ever has been here; he was invited by the Spiritist Society. His twelve days stay gave several reporters occasion to show their intelligence, i. e., their perfect (?) knowledge (real ignorance,) of Spiritualism." While local bigotry did its best to decry Dr. Slade and his phenomena, the friends in Christiania rallied in his and their defense, under the able direction of Mr. B. Torstensen, the gallant President of the Society "and leader of our modest paper, Morgendamringen," and the result was that much good was achieved for the cause through the awakening of public curiosity because of the lengthy discussions in the daily

"The celebrated Norwegian poet, Björnstjerne Björnson,' about whom the readers of the BANNER received information last year through an article from Dr. Petersen's pen. happened to be here in Christiania during Dr. Slade's stay. An invitation was issued to him to visit the Doctor, and witness the occurrences in his presence, but he would only condescend to see the medium if he would come to his (Björnson's) house and submit to his (B.'s) conditions and those of three of B.'s friends. To show how far this singularly-self-sufficient poet was unfitted to propose conditions for spiritualistic inquiry through a medium, I will note that in a conversation I had with him, (B.) wherein I asked him if he had read Prof. Zöllner's works or other books about Spiritualism. he answered that he had read nothing-and would not read anything about such a fallacy. The proverb 'Self-conceit is horn-eyed' may indeed be applied here.

"From this city Dr. Slade went to Stockholm. invited by the Spiritualists of that beautiful Venice of the North. Amongst several prominent men of science whose skepticism became a little shaken, can be named two celebrated physicians, Anton Nyström and Professor Björnström—the first named known as a decided positivist, and the last, archister at Konradberg's Hospital. Slade is at present at Liege

(Belgium).

"The visit of Dr. Slade has stirred the interest so far that the above named friend, Mr. B. Torstensen, has been called upon twice to deliver discourses about Spiritualism. The first meeting was held at the university club-room, and called forth a deal of discussion-a certain D. D., a counterpart to the above mentioned poet, believing himself a shining star on the theological sky, admonished the students to be on their guard and have nothing to do with this 'devilish' delusion, as it most certainly would ruin both body and soul. This attack evoked, about a week later, a smart reply from one of our members, Mr. Albert Lange, who has had his answer printed and distributed in this and other towns in Norway."

SPIRITUALISM IN FRANCE.

The Christian Union, published in New York City in the interests of the progressive wing of the Orthodox persussion, shows its willingness to keep its readers informed concerning all the leading topics of the day by translating and condensing (in its issue for June 9th) from "Le Signal, a French Protestant exchange," an account concerning the extent and character of Spiritualism in that country, from which we make the following extracts, which constitute in and of themselves quite an appreciative statement regarding the status of the movement there, and one all the more valuable through being given from a non-Spiritualist standpoint:

"It [Le Signal] sets out by speaking of America as properly the home of Spiritualism, but one would judge from the article that, at least would judge from the article that, at least among the more cultivated circles of society, Spiritualism is more widely believed in France than among ourselves. The number of Spiritualist journals published is quite startling. In Paris the 'Society of Psychological Science' publishes a periodical called 'La Revue Spirite.' The Parisian Society for Spiritualistic Study publishes 'La Pensée Nouvelle;' a third group of believers, 'L'Union Spirite Française,' which is at war with all others, publishes 'La Spirite.' sme.'... A fourth paper, entitled 'La Lumtère,' completes the list of journals published at Paris. It is edited by a woman, Madames Grange....'Her journal, 'says Le Signal, 'is the organ of the independent Spiritualists.... It has been "created by the spirits," and lives "protected by a band of spirits." Madame Grange preaches a Spiritualism mystical and conciliatory... The good faith, the benevolence and the unction which this good dame puts into all her writings are positively touching. ing.' But, says 'Le Signal,' it is in the 'provinces'

of France that Spiritualism seems to have gained its greatest hold. Here where the people have so little to distract them, the spirits are very numerous. Marseilles and Bordeaux are the principal centres of the sect. Bordeaux is the birthplace of a celebrated Spiritualist, Jules Guirin, who devoted his life and his for-Jules Guirin, who devoted his life and his for-tune to the spread of his doctrines through the southeast of France. His work is con-tinued by the 'League of Spiritualistic Educa-tion.' Marsellles has a Spirit Atheneum' where the seances are very frequent. 'The Marsellles Spiritualists, says Le Signal, 'form the extreme left of the sect. They are posi-tivists and almost materialists. When the cholera invaded Marsellles they [the spirits] gave their friends the most excellent medical advice.'"...

Demise of James N. Buffum.

Mr. James N. Buffum, one of the most active business men of Massachusetts and most effective advocates of various reforms, prominently the abolition of chattel slavery, known to this country, passed from this to spirit-life at his residence in Lynn on the evening of June 12th, after an existence in this sphere of a little over 80 years. Mr. Buffum was intimately associated with the leading abolitonists. In 1831 he met William Lloyd Garrison, and the two joined forces, traveling and making speeches in advocacy of freeing the slaves. He was one of the most efficient directors of the underground railroad," and assisted many runaway slaves to reach Canada. He visited England in 1845, and there continued his public labors in behalf of human rights. As a business man he was in the front rank, and probably built more houses in Lynn than any other. Not only the anti-slavery but every other reform had his countenance and support. As a debater he rarely armed himself with special preparation; his large knowledge of men and things, his quickness of apprehension that enabled him to selve hold of everything that could be worked up to his purpose encased him in an armor that was well-high impenetrable, and the faintest buile note that younged the subsering of hostile forces caught his ear and found him ready for the fray.

A report of the "Annual Memorial Ser-

Prof. Wallace in San Francisco.

We noted in a recent issue that this distinguished English savant was on his way to California. Since that date he has arrived there, lectured on the special subjects the discussion of which was his purpose in making the journey, and achieved the triumphs among the scientists of the Pacific Slope to which his brilliant research and extended experience so richly en-

Spiritualists will be particularly pleased to learn that while in San Francisco Prof. Wallace was secured by our old friend and correspondent, Albert Morton, of that city, to deliver a lecture in Metropolitan Temple, Sunday evening, June 5th, having for its object a statement of his views regarding Modern Spiritualism. Great credit is due Mr. Morton for this enterprising effort to place the matter of spirit-communion before the San Franciscan public, under the illumination of so potent an intellect as his who was the co-discoverer with Darwin of evolution—that mighty revelation which has been granted to modern days. We are sure that the Spiritualists of the nation, as well as those of the Golden State, owe Mr. Morton a debt of gratitude for his business intrepidity, as well as to Prof. Waltace for the fearless expression of his views on the occasion specified.

Prof. Wallace was introduced to his audience in few appropriate sentences on the provalence of materialism in the present age by J. J. Owen, editor of the

We are in receipt of files of the Ban Francisco Chron-icle, Examiner, Call and Daily Alta California, of the 6th inst., all containing excellent reports, some of them over a column in length, of the address by Prof. Wallace: but as we are to receive a verbatim report of his remarks on that memorable evening (which we shall print hereafter) we shall here present but a brief condensation of his line of argument;

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condensation of his line of argument:

All the papers mentioned above unite in the testimony that "Metropolitan Hall was packed to its utmost capacity last evening by an intelligent and appreciative audience, gathered to hear Dr. Alfred Russell Wallace on the subject of "If a Man Die, Shail he Live Again?" This said Prof. Wallace] is the question of questions, which in all ages has troubled the souls of men. The prophets and the wise men of antiquity were in doubt as to the answer to be given it. Philosophy has always discussed it as one of the unsolved problems of humanity, while modern science, instead of clearing up the difficulty, and giving us remewed hope, either ignores the question altogether or advances powerful arguments against the affirmative reply. Yet the ultimate, decision arrived at whether in the negative or affirmative, is not only of vital interest to each of us individually, but is calculated to determine the future welfare or happiness of mankind.

He believed that if the question were decided negative.

determine the future welfare or happiness of mandaind.

He believed that if the question were decided negatively, it left man's condition utterly hopeless, destroying the hope of reward for justice, truth and unselfishness, and placing no restraint upon the evil tendencies of man. It would annihilate all rightcous government, and establish the universal law that might makes right, and build a hell on earth.

He spoke, in effect, of ancient "witcheraft" as being akin to the modern effort to establish a knowledge of spirit communion on earth—an attempt which had been in the past stamped out in the blood of the mediums (witches) who had been chosen to make the essay by the unseen powers.

Modern solence had made immense strides since the cessation of the old-time spiritualistic phenomena. Till the beginning of the last century the bulk of mankind believed in the spiritual nature of humanity and in the existence of a personal God. Now the most advanced scientists doubt both as inconceivable and not supported by any material evidence; and physical science had made such advance, particularly in tracing theat and light to the motions of molecules of mater, and even of the vital forces to the same cause, that the apparent dependence of life on this molecular movement had produced the belief that the was also the ortonian cause of human existence.

Into this compact, fortified and nearly impregnable condition of modern science Modern Spiritualism had shot like a thunderbolt from a clear sky. Its spread is little less than phenomenal. It is permeating every part of the world, and has done what science and religion have been unable to do—give a rational account of the numerous phenomena that have clogged the machinery of intelligence for centuries.

ds little less than phenomenal. It is permeating every part of the world, and has done what science and religion have been unable to do—give a rational account of the numerous phenomena that have clogged the machinery of intelligence for centuries.

After referring to the natural prejudice with which scientists approach Spiritualism, he spoke of the undisputable last that patient seeking after light had wewarded many among them with a conviction of the writy of spirit communion: A considerable acquaintance with the history and literature of this movement, in which I have for the last twenty years taken part, thas failed to show one single case in which any one who, after careful inquiry, has become convinced of the truth and reality of the spiritualistic phenomens, has afterward discarded them as based on imposture or delusion.

Dr. Wallace classified spiritual phenomena into two divisions—the physical and the mental; and then proceeded to consider their bearing on the doctrine of a future life.

The physical embraced abnormal sounds or raps, the moving of ponderable bodies, etc.: direct writing; musical phenomens; chemical phenomens; materialization; spirit photography; casts of spirit, hands and feet. The mental phenomena consisted of automatic writing, chairroyance and clairaudience, tranco-meaking, impersonation, healing.

alization; spirit photography; casts of spirit hands and feet. The mental phenomena consisted of automatic writing, clairvoyance and clairaudience, trancespeaking, impersonation, healing.

Here we have he said a series of twelve distinct classes of phenomena, each class including a great variety of separate and often widely varying phenomena, occurring with innumerable mediums who are of all ages and conditions, educated or ignorant, young girls and boys, as well as grown men and women. All have been subjected to the minute and critical examination and test of thousands of clever and akeptical persons for thirty years, and every one of these various groups of phenomena have been as surely demonstrated as are any of the great facts of physical science. We may surely throw saide entirely the idea of imposture as an explanation.

What does all this teach us? In the first place, they have all the characteristics of natural as opposed to artified henomena, in their general uniformity, coupled with infinite diversities of detail. In every country of the world they are the same, while the individual differences among them show that there has been no copying or imitation. In the next place, and this is perhaps their most important characteristic, they are, from beginning to end, essentially human. They come to us with human actions and human ideas; when we can touch the forms and examine them closely, we find them to be those of men and children, not those of men and children, not these of angels, devils, or any other order of beings.

He regarded this essential and distinctive human nature, encountered in these manifestations, as answering the demand of the text—the earnest question of Job—in a straightforward and conclusive manner.

He toek occasion to refer to numerous convincing tests and manifestations which had come under his cown personal knowledge, and summed up the situation with the declarations that the Bible was full of spiritual phenomena; and that Spiritualism proves that mind may exist without brain, and

Charles Dawbarn in Willimantic.

Mrs. J. C. Robinson, Secretary of the Birst Spiritualist Society of Willimantic, Conn., writes us that part the present season in disabusing the American twice each day, May 23d, and 29th, the Spiritualists public of this foolish notion we quote the following chereabout, and a goodly number of "outsiders," were addressed in Excelsion Hall by Charles Dawbarn, of New York. "On the mornings of those Buildays he in Illinois who asked his advice. Read it; spoke at private residences—homes whence a life had but now gone out. 'A thinker,' One of the most phi-losophical discourses I eyer heard,' I do not know but those addresses were the best I ever listened to, are pertinent comments made in the hearing of the writer regarding the lecturer and the lectures. Inatructing and uplifting, his vigorous, original remarks couched us with new life. May he come again."

J. J. Morse.

We are informed that this gentleman is now creating a marked impression at Ban Francisco. On leaving the East, est route for California, himself and familly, among other pleasant, experiences, count their eighty-six hours' stay in Chlorgo, where kind, friends were met, and where two fine meetings were held i leaving that city on May 23d, wie Council Bluffs, Cheyenne and Ogden, the pligrims reached Brisco on the moon of May 28th. His labors at the State Camp-Meetang have already called out excellent notices from the press of the metropolis, which speaks of him with general accord as "being one of the most gifted inspiration al speakers!' in the Spiritualist ranks.

"Bummer Days at Onset."

A very pretty and attractive little book bearing the above title has been written by the well-known and always interesting author, Susan H. Wixon. It tells where Onset Bay is, and how to reach it; describes its beauties and advantages as a pleasant, health-giving, seaside resort | narrates a romantic legend of traditionary lore commected with it; speaks of the woodland rambles, and water exeuratons of its visitors; of the minerial certablished by Chartle Sullivan and the haunted hopes. St., and closes with the "Story of Wassets." To will be much appreciated partly as a guide book and partly us a little Mach. mas soo and party as a linear of the party as a live or of the party as a live or of the party as a live or of the party o

ALL SORTS OF PARAGRAPHS.

The late Maj. Ben: Perley Poore insisted that the French discovered America before Columbus was sent out from Spain. He based his statements on papers found in the French archives during his trip abroad on a governmental mission. He said only recently to a friend that he had never discussed this as he wished. except briefly in newspaper articles; but the opportunity to fix his belief in print would be in his History of Newbury, near which, he claims, the French in their first real discovery of America set foot on this

The new Senator from Florida, Samuel Pasco, is an Englishman. He was born in London, June 28th, 1834. Ten years after, his parents made their residence at Charlestown, Mass., where he received his preparatory education. He took the full course at Harvard. graduating in 1858. Early the next year he became a citizen of Florida, and taught school and read law in a place called Waukeenah.

Some San Diego fishermen captured the other day a turtle nine feet in length and five feet across the back.

Some idea of the might of England's navy can be gained by reflecting on the fact that it has been definitely settled that forty-one iron-clads are to take part in the "jubilee" naval review at Spithead on Baturday, July 23d, as well as twenty-two gun-boats and thirty-two torpedo boats. Seven troop-ships are to be employed to convey the invited guests, and the royalties will be on board the Victoria and Albert, the Osborne, and the Alberta. Where is the navy of "Uncle Samuel"? Echo answers, "where!"

Back numbers of the BANNER OF LIGHT can be had at this office at four cents a copy. Their circulation may aid somewhat in diffusing a knowledge of the truths of Spiritualism, and therefore its friends are requested to assist us in keeping these documents before the people.

Speaking about the artist who "painted fruit so nat-urally that the birds came and pecked at it," another artist remarked: "I drew a ben that was so true to life that after the sage threw it into the waste basket if laid there."

The old family bible that belonged to "Mary, the mother of Washington," is still in existence, and is kept in a branch of the Washington family in Virginia. It contains the family register, recording the birth of George Washington, Feb. 22d, 1782. The binding has a cover of cloth woven by the hand of his mother.

Mr. O'Reily's belief is that there is a continuity, a fixed order in the human mind, as in the system of the heavenly bodies, and that a thought will follow its prescribed course and at last emerge in its rightful place, as surely as will a star maintain its true position in a constellation unguided, save by an unseen hand. This is just what Prof. Orestes A. Bronson used

Here is a sentence from Unity, a Unitarian journal published in Chicago, that we commend to everybody: "The right of anything takes care of the end of it." Burn that into your brain and you have a measure for all thought and action.—Truth Seeker, N. Y.

An "Oliver Wendell Holmes Hospital" was recently dedicated in Hudson, Wis. A dedicatory poem by the genial doctor was a prominent feature in the exer-

CONSIDERABLE OF A STORM .- A modern poet, in his recently published volume, has the following:

"The ribs of the clouds widen wide with a moan, And through them the winter winds yell; And the thunder's red heels, as from heaven he reels, Bing bass to the chorus of Hell."

TRIFET'S MONTHLY GALAXY OF MUSIC, for May, contains eight vocal and eight instrumental compositions of merit and value. F. Trifet, publisher 408 Washington street, Boston.

The Old Colony Bailroad is double-tracking its road all the way from the city to Cohasset. The double track is already completed as far as East Weymouth. This will add much to the comfort and convenience of South Shore dwellers this season, as it will enable the road to run a large number of trains. It is understood that it will run eleven trains each way daily between Boston and Cohasset.

> AN AMUSING SPECTACLE. If e'er they look down from the skies, The gods it saust amuse, To watch a little man who tries To fill a big man's shoes.

This week the Hollis-Street Theatre will be lighted by the Edison incandescent light, and one can enjoy the burlesque of "Evangeline" on the warmest summer evening in comfort.

A young woman of Youngstown was struck by an express train and thrown thirty feet over a high fence. The physician said her life was saved by her bustle. That assures the bustle a great and glorious future.—

The Inter Ocean.

BINGULAR FATALITY.—The secular press records, under date of June 7th, one of the most remarkable instances yet made public in proof of the verity of the olden saying, "Misfortunes never come singly"-to

"John Schimmel of Peoria started for Pekin, Ill., on the morning of the 6th inst., to bury his child, the seventh one of his family which has died inside of a year. The horses attached to the wagon containing the corpse and the family ran away, throwing all the occupants out. The father had bis shoulder dislocated and his arm broken, and the only living child in the family was fatally injured."

The pitcher of a base ball club at West Branch. Mich., is a preacher.

VERBUM SAP .-- About every summer some American family-possessed of many descendants in various parts of the United States—is thrown into convulsions of expectation, and led to have an open-air meeting, or something of that lik, to discuss the probability (?) of the getting at certain valuable property in England, to which it has been just discovered said family has legal title, etc., etc. In the effort to do our letter, sent, April 19th, by Henry White, Esq., Secretary of the United States legation in London, to a party

in hillions who asked his advice. Read it;

"I beg to inform you that there is no such 'estate'
as the one you mention. Vast numbers of people in
our country are descrived and defrauded by designing
persons, who represent that, great estates are awaiting American claimants here, whereas there are none
such. One of these rascals has recently been sentenced to five yeare' penal servitude for robbing Amerleans in this way."

AN EXPENSIVE PRAYER.—On Sunday, May 22d, Rev. Mr. Griffeths, of the Episcopal church at Kent. Conn., prayed long and fervently for rain. On the following Thursday rain came, and with it lightning. A bolt struck the church, and damaged it to the extent of \$100.

The Government still owns 89,000,000 acres of unsurveyed land in Nevada.

"What Would my Father Say?"—Lieut. Col. Bynmore, of the Boyal marines, whose death at the age of ninety-three has lately been recorded, was the last surviving officer who served at Trainigar. On that memorable day he was a middy on the "Africa," a seventy-four of Collingwood's squadron. During the battle (lapt. Digby found him at work on the most exposed part of the upper deek and ordered him to a galer place below. "Oh! sir," replied the little fellow, "I could not do that! What would my father say?"—Ex.

Mr. Thomas Ball has completed a colossal statue of Mr. P. T. Barnum, ten feet in height, to be placed in the park of Bridgeport, Conn.

The bodies of six hundred Ohlness were disinterred in California last week and shipped to China for final

burial. Gen. Greely will soon shine resplendently in the gold modal presented to him by the Geographical Society of Paris. It is now in the hands of the Societary of War.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms 33, and 10c. postage. 4w* Jel8 Movements of Mediums and Lecturers. [Notices for this Department must reach our office by

Monday's mail to insure insertion the same week.] Dr. H. B. Storer, 406 Shawmut avenue, Boston, will attend funerals in any part of New England. Mrs. Isa Wilson-Porter is engaged for the month of June at Louisville, Ky., where she acts as platform test-medium for the Spiritual Society at Ruchid Hall. For the month of July she is engaged at the campmeeting at Lookout Mountain, Tenn. She will respond, as a platform test medium, to other calls from camp-meetings or societies. Home address, Box 80, Lombard, Ill.

Mrs. Clara A. Field spoke at Lake Pleasant, Mass., Bunday, June 12th; will speak at Northfield Farms, Mass., Bunday, June 19th; at Niantic, Conn., Camp-Meeting, July 24th. She can be addressed at Lake Pleasant, Mass., or 33 Boylston street, Boston, Mass.

The address of Dr. Julia A. Spaulding, speaker and platform test medium, is 548 Main street, Worcester, Mass. J. W. Fletcher delivered the annual address at Com-pounce Fond, Ct., Wednesday, June 18th. He will also speak at Parkland, July 17th. Mr. Fletcher is not open to any engagements at Camp-Meetings for this season, but can be engaged for the Sundays of '87-'88 in the New England States only. Address 6 Beacon attract. Reston.

Miss Lucy Barnicoat will answer calls to lecture or to attend funerals. Address her at her office, 175 Tremont street, Boston.

Frank T. Ripley is now at Corinna, Me., where he can be addressed (P. O. Box 164) for engagements to locture and give tests of spirit presence from the pub-lic rostrum.

lle rostrum.

Dr. J. K. Bailey spoke at Oswego, Kan., May 29th; at Fredonia, Kan., June 2d, 3d and 4th. He is now in California, and will be glad to respond to calls to lecture in that State, Oregon and Washington Territory, but will not visit Camp-Meetings or general gatherings of Spiritualists and Liberalists, only on engagements specifically arranged. Address him immediately, care of D. Kdeon Smith, Santa Ana, Cal., or his home address: P. O. Box 123, Scranton, Pa.

George A. Fuller, of Dover, has just filled a very successful engagement of two Sundays at Stafford, Conp. He will lecture at the Quarterly Convention of the Vermont State Association of Spiritualists, Tyson, Vt., June 17th, 18th and 19th. Would like engagements in Vermont for week-days to the 26th. Address at Tyson, Vt., care of A. F. Hubbard.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit-friends bring to our notice for relief : From Mrs. Orella Renshaw, 40 cents; "J. K.," \$1,00; Dr. Strong, \$1,05.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment: From Jno. J. French, \$2,25; F. J. Pease, \$1,00; J. Torrey, 65 cents; Angeline C. Denio, 65 cents.

Married:

At home, Lombard, Ill., June 1st, at 8 P. M., by the Rev. Charles Caverno, Miss Lois Archus Wilson (youngest daughter of the late R. V. Wilson,) and Mr. Ferris B. Jellies of Prospect Park, Ill.

Horsford's Acid Phosphate in Nervous Exhaustion. Dr. GEO. MoKNIGHT, Hannibal, N. Y., says: "I have used it in cases of nervous exhaustion with quite satisfactory re-

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

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

Special Notice.

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

For Sale at this Office:

FACTS. A Monthly Magasine. Published in Boston. Single copy 10 cents.

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THE MIND-CURE AND SCIENCE OF LIFE. Monthly.
Published at Chicago, Ill. Single copy, 10 cents.
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CULTURE. Published monthly in New York. Price 18
cents.

conts.
THETHEOSOFHIST. A Monthly Journal, published in India. Single copy, 50 cents.
LIGHT FOR THIMERS. Published weekly in Chattanoogs. Tenn. Single copy, 5 cents.
THE GOLDEN GATE. Published weekly in San Francisco, THE GOLDEN GATE, Published weekly in Ban Francisco, Cal. Single copy, 10 cents.

THE EASTERN STAR. A Weekly Journal, devoted to the Exposition of the Spiritual Philosophy. Published at Glenburn, Me. Per year, \$1,50. Single copies a cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, East Aryan Philosophy.

THE EBOTERIO. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents. Practical Esoteric Thought. Fabriance in Boston, Bringio copy, 15 cents. MENTAL HEALING, A Monthly Magazine, Published in Boston, Mass. Bingle copies 10 cents.

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

Special Epipee forty cents per line, Minlen, each insertion.

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All Advertisements to be renewed at emilianed rates must be left at our Office before 13 M. on faturing, a week in advance of the date where-on they are to appear.

AP Only small and light outs will be allowed in the advertising columns. When accepted, our rates for that performed 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 BANKER of Light cannot well undertake to wouch for the honesty of the many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising to luming, they are at once interdicted. We request papeas to notify us promptly in case they discover in our columns advertisements of parties whom they have preved to be dishonerable or unworthy of confidence.

SPECIAL NOTICES.

Andrew Jackson Davie's Medical Office established \$5 No. 68 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M. Jal Dr. F. L. W. Willis may be addressed un-til further notice 188 Amily st.; Brooklyp, N. Y. Ap2

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

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

Consumption Surely Cured.

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 first to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully

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

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June 16th, 1837.

DR. J. C. STREET.

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

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Report of Public Séance held April 1st, 1887. Invocation.

Report of Public Seance held April 1st, 1881.

Invocation.

Oh! thou Eternal Spirit, thou Author of all Life and Thought, thou who ordaineth all law, who formeth the universe itself, we approach thee at this hour with love and with praise; our souls rise up to thee in songs of gratilude for all that thou hast veuchsafed the human race; we appreciate thy goodness, while we would understand thy law. The universe revealeth on every hand manifestations of thy great wisdom and skill; the atmosphere is peopled everywhere with the witnesses of thy love, of thy tender meroy; the very heavens themselves speak of thy goodness; and human intelligences from all lands and from worlds beyond this of earth, tell in ten thousand tongues of thy great mercy, thy loving kindness, thy wonderful wisdom. Oh! our Father, we listen to these voices and are made glad; we learn from them that thou hast bestowed upon humanity everlasting life; that continuity of being runs ever round and round; that there is no beginning, and can be no end of human intelligence—the soul-powers of man. We praise thee for these lessons, we thank thee for a comprehension of this grand truth, and weask that it may vibrate within our hearts until we learn more and more of thy wonderful ways, and as the lesson comes to our understanding may we at all times, and in all circumstances, be ever ready to speak for the truth, to send forth to the ignorant that light which has come to our lives, and in all possible ways to spread abroad the spirit of harmony, peace and universal love. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.
QUES.—[By G. B.] Is the temperature in the spirit-world always mild, or changeable?
ANS.—The temperature of the spiritual world is of a mild, equable character; it is not changeable, like unto the climatic changeability of the earth's atmosphere; and yet various spirits—those divested of the mortal flesh—may return to you and report that they have passed through to you and report that they have passed through different grades or degrees of atmospheric pressure; that they have experienced a changeable ness of the spirit-atmosphere, the variation cor-responding to the internal nature or atmoness of the spirit-atmosphere, the variation corresponding to the internal nature or atmosphere of those spirits themselves, even though they may not so understand it. A spirit passing from earth takes his position just in that place or nortion of the spiritual universe to which he belongs—he is going to that place under the law of gravitation. The spirit may be restless, changeable by nature, not satisfied and contented; it may feel within itself a kind of distrust, a lurking suspicion of life and of humanity. Such a spirit, whatever the natural surroundings may be, will feel as though it was in an atmosphere of fee and snow; it will be cold, chilly to the spirit, exerting an unpleasant influence upon its being. Another spirit may be tossed and torn by conflicting emotions, and feel as though there was a seething fire within its veins, and cannot rest; it also suspects its fellows as having designs upon it, and desires to be alone. Such a spirit may report to you that the atmosphere which it has entered is one of extreme heat, of aridity, scorching its very vitals. And yet other spirits of a more contented, tranquil nature, standing by its side, breathing in the same atmosphere, may at the same moment report that their atmospheric conditions and surroundings are of the most pleasing and beautiful nature; consequently you may understand that whatever the climatic conditions in the spirit world, it depends upon a general may help the passage of years; in a single of the mortals, giving them something of my and since l have passed onward I have found indused and since the passage of them is indused to the passage of the ills that files hat something of the lils that files hat they are not forced to live inert lives, but that they are not forced to live inert lives, but that they are not forced to live inert lives, but that they are not forced to live inert lives, but that they are not forced to live iner humanity. Such a spirit, whatever the natural surroundings may be, will feel as though it was in an atmosphere of ice and snow; it will be cold, chilly to the spirit, exerting an unpleasant influence upon its being. Another spirit may be tossed and torn by conflicting emotions, and feel as though there was a seething fire within its veins, and cannot rest; it also suspects its fellows as having designs upon it, and desires to be alone. Such a spirit may report to you that the atmosphere which it has entered is one of extreme heat, of aridity, scorobing its very vitals. And yet other spirits of a more content, and the same atmosphere, may at the same atmosphere is done to the allowed to fall out of the ranks, though the way, especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way, especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way, especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way, especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way, especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way, especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way, especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way, especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way especially within the last few weeks, has seemed dark and allowed to fall out of the ranks, though the way especially within the light from the spiritual end of the line.

A. B. Whiting.

A. B. Whi

Q.—When spirits are with us, though they are not communicating, can they hear us talk

A.—Yes; those spirits who assimilate with yourselves, who are sufficiently in sympathy with you to understand your natures, will be able to know your thoughts and read them, as you read the pages of an open book. Such a spirit present with you, when you are in con-genial company, will be able to intercept the thought passing from your mind to that of your friend, and to understand them, even in advance of their rendition into verbal speech. Spirits who occupy the same plane of thought and of sympathetic life with yourselves have no difficulty in comprehending aught that passes around you in mortal life which they come in contact with; and spirits occupying a higher plane of thought or exaltation of spirit than yourselves will have no trouble in ascertaining and deeply understanding all that passes in your own minds, either in solitude or passes in your own minds, either in solitude or when you are in communication with your friends. Spirits who are below you in point of development of thought and spiritual attainment will not be able to understand and to read what is taking place in your minds, or the communication you hold with your friends, any more than an ignorant child will be able to read and comprohend the deep studies and convenient. and comprehend the deep studies and wonderful books of learning which you, in your more advanced condition, may readily understand.

Q.—Can spirits read our thoughts and discern our purposes and plans?

cen our purposes and plans?

A.—As we have stated, spirits occupying your own plans; or those above you, will be able to read your thoughts and understand your plans and purposes; not only this, but they may be able, if they so desire, to guide your thoughts and direct your plans and purposes; even unconsciously to yourselves your spiritual friends may stand by your side, and, exercising a clearer perception than you have the power to do, understanding the deep unexercising a clearer perception than you have the power to do, understanding the deep underlying current of a subject more fully than you can do in the mortal, may foresee that it is wise for you to make certain movements, and so they will direct your thoughts, control your plans and purposes to that end. When you make these movements the results may not prove, materially speaking, to your advantage; they may bring a trying discipline to your lives, they may accord painful experiences to you, and you will wish that you had not made those movements which resulted in this seeming disaster; but the far-seeing, clear-perceptive spirit may have known in advance that your lives needed just that discipline, just that painful experience, and that it was best for you to make those movements, knowing that through the trial, the affliction that is brought to your natures, you would become refined and purified, made more worthy of the life which is to be yours in the by-and-bye.

the bounty of nature for each human life. So the winter of doubt and dread has disappeared, the springtime of truth has made its way over the land and the summer is near at hand, bringing its beautiful gifts of hope, of immortal life, of fulfilled love to the human soul.

Spiritualism has made vast progress in the last forty years, but, to my mind, its work has only been that of a pioneer; it has been breaking the ground, getting ready for what is to follow; it has been hewing down the trees that obstructed the way, and clearing paths for the grand army of progress that is marching along

obstructed the way, and clearing paths for the grand army of progress that is marching along from heavenly heights.

During the next forty years, Chairman, I believe that there will be a great wave of spiritual power sweeping over the entire world, clearing the track of progress, and cleansing the old places that now seem discolored; and in the way of the great spiritual power war and the old places that now seem discolored; and in the wake of that great spiritual power war and discord and dissension will be swept away, and peace, arbitration and tranquility will come to all the nations of the earth, and I think in the end of another twoscore years, hu-manity here will find something of that prom-ised time when we are told the earth shall blos-som like the rose. Forty years is not a long time; it is really a very little while in the his-tory of a nation, or in the history of humanity, only like a drop in the great ocean of eternity; only like a drop in the great ocean of eternity; and yet I do believe that before another forty years have passed Spiritualism will be known in every corner of the globe, and not only known but recognized and accepted by nearly every intelligent human heart. It is growing, it is spreading, and the outlook from the spiritual world is one of great promise.

spreading, and the outlook from the spiritual world is one of great promise.

I come here to-day to give my encouragement and hearty good wishes to all friends and workers in the cause. I believe that one who, in the old times, stood squarely upon the platform of reform and progress, has a right to be heard from the spirit-world on this occasion, and I know I shall be received by my friends, who remember me, and the words that I have in former times spoken. I come in the spirit of peace. I believe it is the grand universal spirit that is yet to sway the world, one that shall plant concord and harmony in every life, and bring forward the happy condition where man shall find his Arcadia here below, and not wait shall find his Arcadia here below, and not wait until the coming time for that season of peace and rest which it is his duty to hasten here. Henry C. Wright.

Dr. H. O. Wright.

You will pardon me if I seem to encroach, Mr. Chairman, but I am another old Spirituallst and worker in the field of spiritual reform, perhaps not as well known as that brother who just preceded me; but I have friends in the old State of Vermont and in other places who, I am sure, will be glad to know I have returned at this time. This is something of a season of jubilee to spirits as well as to mortals; it is one that takes hold of our hearts, because it recalls that takes hold of our hearts, because it recalls to our minds the fact that we are not, as spirits, shut out from the great world of matter, shut out from the experiences of mortal life, held aloof by the friends whom we left on the other side of the grave; but that we are welcomed, listened to and even assisted in spirit by the listened to and even assisted in spirit by the friends whom we love in earthly life; so it is a day of rejoicing—a season of rejoicing—to the friends of the other life as well as to Spiritualists on earth; and I, as one of that great number, return to give greeting to my friends, to assure them I am happy to be in their midst at any and all times. I wish to tell them that the magnetic powers which were mine on earth have only increased with the passage of years; and since I have passed onward I have found opportunities for coming in contact with susceptible mortals, giving them something of my conditions in the spirit-world, it depends upon the nature, the disposition, the environments spiritually of the spirit who reports to you, whether it will say it dwells in an atmosphere that is calm and congenial or one that is depressing to its system, chilling or very changeable.

Q.—When spirits are with us, though they have not companied from the property of the family of that grand soul who has just spoken. I am called Dr. H. O. Wright.

Mrs. Hattle M. Wells.

With such an opportunity of reaching dear friends of earth, I cannot resist the temptation to come, and it seems to me that just now there is a stronger power, a spiritual wave, such as our old friend spoke of, coming to earth, and assisting spirits to make themselves understood assisting spirits to make themselves understood to their friends; at least, I have attempted to speak here from your platform several times, but could not gain the needed power, and today I have no difficulty. I am so happy to come. I bring my best love to the dear ones who remain on earth. I watch over their lives and give them what spiritual influence I can. I do not wish so much to enrich them materially as I do to elevate and strengthen their inner lives. They are trying to do right, they are walking They are trying to do right, they are walking along in straight paths, but I can see that the dear earth-children sometimes have trials, perplexitles and moments of weakness coming to them, and I feel it is the duty of all earnest; spirits to do what they can to strengthen human hearts, and make them able to cope with the difficulties of external life.

Loome to my friends, not only those who are

I come to my friends, not only those who are bound to me by the tenderest ties, but also to many friends whom I have met in different places, those who were kind and sympathetic toward me, who gave me of their good cheer, spoke loving words and bestowed pleasing smiles. Every one of those friends are dear to my heart; I feel that they belong to me, and I know they will accept a rose of love, a lily of good will and tender peace from my spiritual home. These I bring, and I wish all to know that I am happy, because I have risen above the conflicts of mortal life.

I was a medium when on earth, and I tried to express to others what was given me by my spirit-guides. I have not lost any of that gift on high that belonged to me when here, but I feel that it has increased, and perhaps by-and

feel that it has increased, and perhaps by and-bye I shall, be able to do much more for hu-manity than I have ever dared to think of in the past. I am Mrs. Hattie M. Wells, of Salem,

Mrs. A. M. Stone.

At this time, after I have been watched for and expected to come here and speak from your platform for so long a time by my dear friends, I am now privileged to speak; and it gives me great pleasure, for I assure them all that it has been for no lock of desire that I have not spoken

been for no lack of desire that I have nouspoken here before.

I took a great interest in the BANNER of Light while on earth, and I loved the spiritual cause, and desired to see it spread throughout the land. I wanted the truth to grow like a green bay tree, until its sheltering branches should shade every weary heart on earth, and give the bread of life to every hungry soul who desired it.

I return with love to my friends, and bearing greetings of affection from those who are with me in the spirit-world. They are earnest workers for the spread of truth, and they give out a ringing sound to those who are here, admonishing them to be faithful to the highest light within follow truth and swarve not for its diwithin, follow truth, and swerve not for its di-

There is one very near and dear to me who There is one very near and dear to me who has seen many long years of mortal life. Hers is a bright spirit, not to be quelled by the frosts and snows of age, but to sparkle forth brighter and brighter as the years go by. To that dear one I say: Oh! sister, your cheerful spirit has brought to many dear ones from on nigh sympathy, encouragement and good will, to enable them to overcome some of the conditions and limitations which confine them when they attempt to make themselves known to earth. By-and-bye they will greet you, and are looking forward to the time when you will close with mortal life and ascend to the joys of the spiritual. Yes, we are happy in our home above, but we do not forget you and those who are near; we bring our sympathy and our undying affection.

I wish to say that Nathan Guilford is with

I wish to say that Nathan Guilford is with me, and to day he sends out to his Cincinnati friends a word of good cheer. Never was he more strong in defense of the right than at this time; never more in earnest for the educa-tion of the young than at this hour; he is exer-cising an influence, in connection with others, that is to bring forth good fruit in the coming time: for he knows that as the little ones are cared for and instructed, so will human society grow in beauty, harmony and usefulness. I am Mrs. A. M. Stone, of Cincinnati.

John H. Currier.

We feel that this is our day, Bro. Wilson, and we feel that this is our day, Bro. Wilson, and so you will pardon another old champion of right for saying a few words. To be sure, yesterday was the 3ist of March, but I believe that great and glorious telegraphic dispatch from the other life came at night, and therefore we can extend our commemoration into the next day, and take advantage of this circle in making our countries.

day, and take advantage of this circle in making ourselves known from the spirit-world. I shall not be long in my remarks, for I am not here to make any extended speech. I do come with my heart full of love and friendship for those whom I have known, with whom I have stood shoulder to shoulder.

And just here, my friend, I want to give a good word, an affectionate greeting, to Luther Colby, because he was my old, stanch friend, and his kindness and friendship followed me even to the spirit-world. I want to encourage him to press on with all his good work, not to falter nor fear for a moment, whatever missiles may be thrown against him by those who do not understand his mission. I want to say to him: Be earnest in your defense of the right; be true and faithful in your advoacy of honest mediumship, and the spiritual world will never forsake you.

What I say to my old friend in this connect.

forsake von. What I say to my old friend in this connection I may say to all whom I know, for it applies to every one. I desire they shall feel or believe that I, as a friend, am with them, and my spiritual influence is of more importance than was that which I exercised magnetically, and in other ways, when I possessed a mortal form. I must add that there are many old workers—I could not begin to mention them, their names are almost legion—pressing around earth's children to-day, bringing their love and friendship, and most tender influence, seeking to uplift and bless each weary heart, and we hope that you will not forget one of the old, What I say to my old friend in this connecto uplift and bless each weary heart, and we hope that you will not forget one of the old, tried and true, those who formed the "Old Guard" that performed their work upon earth, and have gone onward to take their places in the higher life. They are still at work, watching and leading the way, and doing all that is possible for the redemption of human kind from ignorance and sin. That is all I have to say, friend. John H. Currier.

A. B. Whiting.

the years take all that from his life, but they leave in its place a remembrance of what he has been, a memory which serves as a lasthe has been, a memory which serves as a lasting lesson to his nature. Through this lesson he gains power, he profits by experience, he is uplifted, and all that the years have taken from his life is that which belongs to the perishable, to the outer; they only add that which is lasting and cannot be destroyed; therefore I say that we lose nothing through the ages that is of value, but we gain infinitely much.

I feel that in looking back over the past eighten years I have gained in spiritual knowledge and power, and what I can say for myself I can say in a measure for my friends of earth. They have not been standing still, but have heen

have not been standing still, but have been gaining in knowledge, and have a better understanding of life; and the years are yet riponing them for the harvest-time to come.

I bring them all a greeting. I assure them that there is a watchman upon the tower, and he tells us that the dawn is not at hand, for he tells us that the dawn is not at hand, for that came years ago, but that the glorious flood-tide of noon is approaching; that in a short time the entire heavens will be illuminated by the grand sunshine of truth, and that every heart will feel its warmth and bask in its rays. Such is the word we get from the watcher on high, and yet we are told that we must work and wait; the time is coming when every soul must be at his post, must do his part, must not be found wanting. I ask my friends to continue faithful, not to mind the storms that beat upon them, but to raise their heads, determined. upon them, but to raise their heads, determined to breast every ill in defense of right, of honor and of justice, with the desire to do that to-ward their neighbors which they would ask to be extended to themselves. I am A. B. Whiting.

Sarah Parsons.

I was not a Spiritualist. I did not know any-thing about this beautiful religion when I lived on earth, and I feel a little diffident about coming here among those who seem to know every-thing about it; but I was told to come right in, and so I do.

My name is Sarah Parsons. I have friends in My name is Sarah Parsons. I have friends in Bangor, Me. I wish some of them to know that I came back. Tarkings they will not be lieve it, because they do not understand how a spirit can come and speak in this way. I want them to know that I have tried many times to have them know I have come to them in their homes. I have spoken to and touched them, but they did not realize the presence and I have but they did not realize my presence, and I have

I have dear friends in the spirit-world, who have been teaching me these things. They tell me I must wait and not grow impatient; that those who know how to wait patiently and to persevere, perform a greater work than some who may speed along, secomplishing all that they desire.

I do not know how this is, but I do wish my friends on earth world.

ben for no lack of desire that I have not speciment, and the five was bet for you to make those mediants, though get that the component of the

Josephine Wood.

I don't feel just right in coming. I had a very hard time with my head and face before I went out of the body. They said it was neuralgia or nerve pains, or something like that. I know it affected me very much, and in coming here I feel it to day.

ralgia or nerve pains, or something like that. I know it affected me very much, and in coming here I feel it to day.

I want to tell my friends that I am satisfied with my spirit home; it is pleasant. I do not wish to come back here to live. I had so much pain during the years of my life, and I felt so useless and almost helpless for quite a while, that I was perfectly overjoyed to be freed from the body. That feeling of pleasure has been with me ever since, so that although I left some things and some friends that were very near and dear to me, yet I don't know of anything that would tempt me to return under the old conditions, if I had the power.

I wish to bring my love to my friends and tell them I saw and knew all their kindness; all their tender thoughts, and I was with them as they robed my form for the grave. I saw the beautiful purple flowers that were placed upon my breast; they were my favorites—the deep, dark, velvety blossoms that I loved so well, and I took them with me to the spirit-home—not those purple flowers—but the tender love and kindness that prompted their gift; those were to me like beautiful blossoms, and I cherish them even yet in my little garden on high. I have tried to come a good many times within them even yet in my little garden on high. I have tried to come a good many times within the last few years, but never succeeded in do-

ing so.

A friend of mine, some time ago, took a long tress of my dark hair and had it made into a chain. I saw that, and I appreciated the love that prompted it. I wanted to speak then and tell how I knew it all, but I could not. Then I

After a while I saw another friend making a change in her life, going to a new home, forming new associations, and I wanted to speak to her and give her my love and best wishes. I tried to come to her, but could not, so I went away again.

away again.

To-day I come, not to any special friend, but to all who are dear, to all who cherish a kind memory of me. I bring them my love. I wish them to feel that I am with them in sympathy, in soulful affection, and I will be most happy to meet them when they pass to the spirit world. My name is Josephine Wood. I come from Providence R. I. Providence, R. I.

Report of Public Séance held April 5th, 1887. Questions and Auswers.

Ques.—Prof. Huxley says: "The funda-mental axiom of scientific thought is, that there is not, never has been, and never will be, any disorder in nature." Do you think that

there is not, never has been, and never will be, any disorder in nature." Do you think that statement is correct?

Ans.—A superficial observer of the phenomena of nature might most properly, from his own standpoint, criticise the statement of the scientist; but a deep reader of natural law, a student of the universe itself, might accord with the scientist in his statement that there is no disruption in nature. We believe and are taught that nature ever works in harmony with law; and as we are told and can dimly understand that all discord is harmony not understood, so we come to believe, by studying deeply into the lessons of nature and her works, that in spite of seeming disruption, or what appears to be "disorder" on every hand, there is in reality harmony, accord, order. Nature, working in accordance with law, always adapts means to ends, and although we see convulsions in the universe, although we perceive wast and mighty storms arising to threaten and sometimes engulf human life, yet we must also remember that these seeming disruptions and disturbances are always in harmony with law, a means to an end, a necessity in the development of the planetary life of this earth; consequently what may seem at first to be disorder, when judged apart from the whole, may be ment of the planetary life of this earth; consequently what may seem at first to be disorder, when judged apart from the whole, may be proved to be always in harmony and in complete order with life and possibility, as well as with the destiny of nature, or of the planet itself. The solentist makes a grave and mighty assertion in his statement, and yet we think it is one that can be borne out by facts to every mind that closely studies the development and the rise of the planet called earth.

the rise of the planet called earth.

Q:—Matthew, fifth chapter, forty-fourth werse: "But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and personte you." What is your opinion of this saying is that it found birth in the heart and life of a most noble, self-sacrificing man; that perhaps it also sprung from a deeper source, emanating primarily from a band of noble, exalted sonls who desired to see better dealing in this world, and humanity rising to a higher level than that of selfishness. "Love your enemies!" It is possible even to do this, for the soul or the heart that becomes unselfish, self-abnegating, will learn easily and find that it is really divine to forgive, and, although human to err, it will learn easily and find that it is really divine to forgive, and, although human to err, it will rise above the material standpoint to one of pure spirituality—a standpoint that may be found even on earth, in spite of the environments of physical life. One who seeks to cherish a forgiving nature, who can reason upon the causes that produce enmity and discord in the hearts of his neighbors, realizing that if those neighbors understood themselves and the universe—if they were educated spiritually and had been surrounded by favorable conditions for mental and moral growth—they would not exercise this enmity and persecution toward exercise this enmity and persecution toward them: Such souls will understand how to forgive, how even to bless their enemies, by exerting a peaceful, uplifting influence toward them, and by seeking to do them good in all possible ways.

Q.-[By J. H.] Do mediums, or their controls, when making addresses, see through spirit eyes and read from that which is equivalent to manuscript?

manuscript?

A.—Mediums do not see through spirit eyes. Although it is frequently the case that spirits attending upon their mediums see through the eyes of their mortal instruments, the physical eyes of their mortal instruments, the physical eyes of the mediums may not be used at all, at least consciously, by those subjects. It is possible for the spiritual vision of the medium to be so quickened, while under the influence of an external intelligence, as to be able to see into the spirit-world and come in contact with spirits, but these mediums do not see with other, eyes than their own spiritual optics. It is sometimes the case that a spirit who desires to give a discourse to mortals through medial agency prepares the discourse in advance of approaching his medium; he may prepare it in a manner similar to that which the clergyman of earth pursues in forming his manuscript; and it is sometimes the case that such a spirit will approach his medium apparently reading from manuscript those words which he reseate

of earth pursues in forming his manuscript; and it is sometimes the case that such a spirit will approach his medium apparently reading from manuscript those words which he repeats. It is not impossible for a spirit to have his discourse traced upon manuscript for his own use, and a clairvoyant might perceive him making use of such an instrument; but very few spirits prepare their discourses in this way; most of those who return to earth come because they have something of vital importance to say we mean those who control mediums for the nurpose of delivering some vitally practical discourse upon humanitarian affairs, whether connected with spiritual life or with the physical universe. These spirits, we repeat, have something to say; their minds are alive with the thought that burns within them, and if they can find a fitting instrument adapted to their use with whom they can assimilate their own brain forces, they will be able to give you a discourse through such a medium without the aid of manuscript or written words, using their own vital thought, and impressing it upon the brain of the medium as you trace thoughts in words upon the lettered page.

happy, much brighter, more filled with opportunities, but this is what I have found.

I have wished for a long time for the privilege of telling it to my dear earthly friends. I do not want them to weep or be in the shadow of gloom when a dear one is removed from their midst. I want them to feel rejoiced, as though it was a happy event that had brought a blessed boon to the loved one. Hore on earth, when one whom we love is made very happy, given some priceless gift, or some great joy comes to him, we, his friends, are pleased, and sympathize with him; and that is the way they should look at it when a loved one is taken home to the spirit-world, as if a great joy had come to him, a priceless blessing, a glorious gift—that is, if he is fitted to pass on, and is not bowed down by the weight of physical injunities. If my friends would only feel in this way when their dear ones are called higher, I know it would make the spirit-world brighter, as well as hearts on earth.

would make the spirit-world brighter, as well as hearts on earth.

I come with these few simple words, not to bring anything concerning earth, because I have done with the material things of life. I would like to see my friends prosper, and would do all in my power to help them along over the road of life, but I feel it my duty to speak of spiritual things, for they have another life before them, in another world.

The years come and go here, and it will not be long before most of my friends will pass on. I feel that they ought to know something of these things, and I come asking them to invest

these things, and I come asking them to investigate, to seek for this knowledge, and I am sure they will find it if they put heart and spirit into the search.

E. B. Moulton.

E. B. Moulton.

I come here, Mr. Chairman, and yet I am looking toward the West, for my concerns and interests, so far as the mortal goes, are centred in San Francisco. I have friends there, and I once had business connections in that city; it became a familiar place to me, and I feel, even now, that I am a part of it, a small part, to be sure, but still vitally connected with it. I am called E. B. Moulton.

If I should speak out concerning material affairs, I should have a good deal to say. There were matters connected with me in a business point of view that I did not see satisfactorily settled, and it took me some time to become reconciled to the way things had gone after I went from the body; they were not altogether to my liking, yet I could not prevent it, nor do I know that my friends could have prevented it either. An intimate friend of mine, who has many times transacted business with me, became very much exercised in mind because of certain movements that he felt were unjust toward me and mine; but while I came near that friend and appreciated his thought, I could not make myself known to him, I could not advise with him, and I felt bad in consequence.

Now these things have gradually settled themselves, and I do not come here to rake them over, yet if my friends should know of my return they would naturally ask: Why did n't Moulton speak of those things which must have had an effect upon him? So I barely refer to them. I am not troubled in mind now. I will not say that I have been wholly satisfied, because I have not. I see that these things cannot be arranged differently, and I am ready to make the best of them.

I have a desire to reach my friends in San Francisco. There is a ledy that the set himse man and the set of them.

I have a desire to reach my friends in San Francisco. There is a lady there by the name of Whitney, whom I know I can use, because I have visited her several times in private. I have visited her several times in private. I know she is a medium adapted to my purpose, and I particularly request my friends to find it in their way to see that lady and, if possible, to arrange a meeting with me through her agency. They need not tell her who they are, nor whom they expect to meet from the spiritworld; that is of no consequence to me: I only wish them to exter her presence and class me

world; that is or no consequence to me: I only wish them to enter her presence and give me an opportunity of speaking with them.

I have met friends on the spirit-side, and I will say that Frank wishes me to send his regards to all, to assure them, from him, that he is perfectly contented with the changes life brought to him; he has no desire to return to the steam of the state of the series brought to him; he has no desire to return to earth, although he passed out young in years, comparatively speaking, with a mind full of energy and with an active brain. These retoain to him, and he can utilize them fully as well as he could on earth. He also would like to come into private communication with friends, and I trust we will both be given the opportunity; no doubt we will both be able to come together if an interview is given to us.

beautiful; but we have dear ones on earth, those who are struggling along with the experiences of mortality, that attract us to their homes, and we come with the desire to help, and in some way bless them.

and in some way bless them.

I come to-day with a mother's love and with a sister's sympathy, for I have children on earth, and brothers and sisters, as well as dear friends, who are all close to me in tender affection. I bring to each one influences from on high. To me they are as sweet as the breath of these flowers [alluding to flowers on the table]; to me they are as lovely as these blossoms, and I bring them, hoping these influences will uplift and strengthen, spiritually and mentally, those dear ones who are yet bound by earthly ites.

wish my friends to know that the spirit-I wish my friends to know that the spirit-world is very different from what I imagined; there, we are not held to any one locality; and obliged to follow any one line, whether it be the singing of paslms, the rendering of praises forever, or whatever it may be; we are allowed a diversity of pursuits, and the utmost freedom to roam from place to place and gather knowl-edge and experience for our own; unfoldment. Here on earth are narrowed disciplines, and mortals are bound by conditions to certain mortals are bound by conditions to certain places; but there, while we come under natural law always, yet we have greater opportunities and facilities for reaping our experience.

I would like my friends to learn something of

I would like my friends to learn something of spirit-communion. I desire them to seek for it in their own homes. They have powers within that may bring them into contact with the inhabitants of another world, and if they will seek privately and quietly, through their means, I am certain they will find that communication with lovedones which may bless their own lives. I am Julia Adams.

SPIRIT MESSAGES TO HE PUBLISHED NEXT WEEK. April's. Winnow B. Glover; Harriet Jacobs: Joseph Hopper; Anna Peace Hazard; Mary Agnes Moarthur. April 8. Harriet Hill; Charles H. Kield; Susan Grosby; Philip Shaw; Caroline French; Henry W. Ciarke; Sally Elizabeth Church, M. 2018-2018

THE MESSAGES GIVEN As per dates will appear in due course.

June 3.—Annie Pickering; Madison Hurd; Louisa Hill;
David Grant; J. Milton Jones; Hannah Lee.
June 7.—Aggier Davis Hall; Philip Abbett; Charles Crosby; Elizabeth Freeman; James H. Foss; Waukaleis.

Verification of a Spirit-Message. WILLIAM BISHER, J. (DOLLAR)

The message or communication from WILLYAM FISHER, in the BANNER OF LIGHT Of April 80th, has claims upon me for recognition, growing out of a condition of things which can only be explained and un-

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had advanced in his work in the interest of humanity. He spoke of a star appearing to my view when he is with me, a "star of hope to mourning souls," and concluded by sending his blessing and calling me brother. In this communication, as in the first, he referred to

Then the next communication appeared in the Message Department of the BANNER OF LIGHT, January 28th, 1882. It is directed to me thus: "I desire to send a few words to an old friend, Joseph Wood of Philadelphia ; I say an old friend, and yet he has never met me in the mortal." He then explains how he came into a close companionship with me at a scince, and a fellowship with my spirit-friends following. He alludes to a bright star, and to the "little angel who has been an assistant to him and who is a guiding star to me," and expresses his pleasure to have the little one send

a Christmas greeting to me.

And now we come to the message of April 30th, which in this article is recognized with great pleasure. It would appear from the entire tenor of his communication that he has progressed in spiritual experience and gained strength and knowledge. He speaks of my mother, giving her name, and refers to the little one as with her, both being of great assistance to him.

In conclusion I will add that he has controlled a trance-medium two or three times, from which interviews I learn that he was from Louisville or Lexington, Kentucky; that he passed from the mortal life eleven or twelve years ago, and was about forty-five years of age. What appears strange is that at the last scance he informed me that he was in the earthsphere by choice, where he could enjoy life in its various modes and methods of manifestation.

JOSEPH WOOD. 1506 North 9th street, Philadelphia, Pa.

June Magazines.

THE PHRENOLOGICAL JOURNAL in a sketch of Bamuel Samuels, the well-known sea-captain, gives a very conclusive proof of the verity of the science to which it is devoted, and the reliability of phrenological delineations, made by an accomplished professor. The series of articles upon "The Christian Religion" reaches its eighth number, and treats upon the Lutheran Church. The usual variety of interesting matter follows, including a paper by Dr. Crothers on "Ine-briety and Its Cure." New York : Fowler & Wells Co.

VICE'S ILLUSTRATED MONTHLY.—A finely colored print of roses in bud and bloom is given as a frontisplece. "Golden-Leaved Shrubs," "Pruning Roses," "The Wild Flowers of Nantucket," "A Southern Callfornia Home" are upon the subjects interestingly and instructively dealt with. Rochester, N. Y.: James

· MENTAL HEALING MONTHLY .- A rational view of the subject implied by its name appears to be taken by this periodical. Among its contributors are Rev. Dr. Bartol, Dr. W. F. Evans and Rev. J. W. Winkley. Of this month's contents are, "Spirit as Related to Matter," by Ellen M. H. Richards, and "Religion and Pneumatopathy," by W. I. Gill, A. M. Boston: 130 Chandler street.

THE ELECTRICIAN makes a favorable exhibit of the desirability of using electricity as a motor for street railways, and states that there are now in this country eleven electric railways in operation, and a large number either contracted for or being constructed. New York: Electric Publishing Company, 115 Nassau street.

THE SIDEREAL MESSENGER gives a translation from the German of a report of the Comets of 1886, and minor articles, instructive and suggestive. Northfield, Minn.: W. W. Payne.

THE INTERSTATE PUBLISHING COMPANY, Boston and Ohloago, send us the June numbers of their educational monthles: Grammar School, The Intermediate and The Primary.

MENTAL SCIENCE MAGAZINE .- The editor, A. J. Swarts, answers inquiries in reference to the methods of Mental Scientists, and explains the difference between them and those of "Christian Scientists." "Absent Healing" is treated upon by several correspondents and likewise editorially. Obleago: A. J. Swarts.

THE AUDUBON MAGAZINE, published by a Society for the protection of birds, is doing a good work in making known the characteristics and uses of birds and inculcating a spirit of love and kindness to our feathered songsters. New York : Forest and Stream

"I am master of the situation. There are no further obstacles to be oversome." Thus states Keely, of JAMES EPPS & CO., Homosopathic Chemists, Keely Motor fame. No one denies this. It is the stockholders who are anxious to become masters of the situation - Wade's Fibre and Fabric.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression." eternal progression."

The Quarterly Convention of the Vermont State

The Quarterly Convention of the Vermont State

Spiritualist Association

Will be held at Tyson, Vk., June 17th, 18th and 19th, in
Liberty Hall; and if the weather is fine, in the beautiful
grove on Etch Lake. As no Mass Convention will be held
in this vicinity this spring, we expect a full attendance.
Beakers expected are: Mirs. Abble W. Grosslet of Duxbury. Mrs. Fannie Davis Smith of Brandon, Hon. A. E.
Stanley of Leicester, Mirs. Emma L. Paul of Morrisville.
Mrs. Lizzle S. Manchester of West Randolph, Mrs. S. A.
Wiley of Rockingham, A. F. Hubbard, Eq., of Tyson.
We have also engaged for the 18th and 19th that splendid
test medium, Dr. W. B. Mills, of Baratogs, N. Y., also
Mirs, Gertrude B. Howard, of East Wallingford; and othega will probably be present.
'Tyson is on the stage road between Ludlow and Woodstock. Stage arrives from Woodstock about 11 A.M., and
from Ludlow at 2 M. (B. R. Station Ludlow). Beard at
Tyson House it, 00 per day. Good music furnished. All
are cordially invited to attend, especially those who are
willing to exchange belief for positive knowledge.

Reduced rates are promised on Central Vermont Raliroad.

Mrs. Abbie W. Chossett, President.

LUTHER O. WEEKS, Secretary.

Proctorsville, Vt., May 20th, 1887.

The Spiritualists of Southwestern Michigan will hold their next Quarterly Meeting at South Haven, in the grove on the north aids of the river, Saturday and Bunday, June 18th and 19th, 1887. isth and 19th, 1887.

Mrs. A. C. Woodruff, of South Haven, and Lyman C. Howe, of Fredonia, N. Y., are engaged as speakers.

Good music is expected. Heduction of rates at the Occadental Hotel. Many friends are expected from abroad, and the friends here are preparing to entertain a goodly number.

number.

Baster Plonic on the grounds Bunday. Ten cents admission to defray expenses. Come one, come all, and enjoy a spirimal fees.

MRS. ELLA TOWERS, Freedent, Mattawan.

MRS MINNIE NESSITT, Secretary, Decatur.

MRS. ROXINA BHEFFER, Tradvers, Bouth Haven.

Clack many Co., Gregon.

A Grove Meeting of Spiritualists will be held at New Era. Clackamas. Co., Oregon, beginning Thursday, June 23d, and holding five days.

The Committee having the management of the meeting in charge, will complete all necessary arrangements for its success, and the confort of the people while in attendance—inclinding the securing of speakers and a reduction of fare inclinding the securing of speakers and a reduction of fare mediums, both public and private, are specially invited to be present and use this occasion to prove to the skeptical mind that the gate between the two worlds does wis and ajar.

W.M. Phillippe, Posteries:

Nemeka Camp-Recting Richigan. Nemeks Camp-Meeting, Michgan.
The properly known as Nemoka, and the summer resort of the Hardys, at Pine Lake, near Lansing, has been purchased by Mr. James H. Haslet, of Port Huron.
A Spiritualist Camp-Meeting will be held there this summer, commencing Aug. 3d and closing Sept, 5th. With both of these grounds under one management, there need be no fear about accommodations. Two hotels, hall, a steambost, and small boatd, are already provided.

Broakers and mediums dearing to attend are requested to communicate, with John, M. Potten-address at Pine Lake or Lansing, Mich.

Per Order.

Of the Spiritualists and friends of progress of Summit and Adoming Counties will be held in Dr. A. Underhill house, two and half miles both of Akron O. the ast sunday in the summit was presented to be destroyed to continue to the summit of the summit of

Adbertisements.

123 Amity Street, Brooklyn, N. Y.

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Banner of Fight.

BOSTON, SATURDAY, JUNE 18, 1887.

The Indian Problem.

Views of Dr. T. A. Bland, Secretary of the National Indian Defence Association.

Dr. T. A. Bland, of Washington, now in Boston, was asked by a Herald reporter to give his opinions concerning the Indian question, and responded in vigorous fashion—the account of the interview appearing in the columns of that paper for the 6th inst. The following excerpts are specially recommended to the reader's attention. Dr. Bland said:

paper for the 6th inst. The following excerpts are specially recommended to the reader's attention. Dr. Bland said:

In the summer of 1884 I visited the Sioux Indians in Dakota on their invitation. They had heard of the bill to divide and reduce their reservation introduced into Congress the previous winter, and desired to have its provisions explained by a man in whose friendship they had confidence. I carried with me a map, prepared for me by the Indian office, which showed the portions of the reservation to be opened to the whites, and the portions to be left to the various tribes of the Sioux nation by this bill. A grand council was called by Chief ited Gloud. One hundred and forty chiefs and sub-chiefs were present. I read the bill, exhibited the map, etc. They said: "This map shows that the best lands are to be given to the whites and the poorest left to us." My observations during a tour of three hundred miles on the reservation confirmed this statement. The council resolved to protest against the bill, and asked me, as a friend, to do what I could to defeat it. I have done my best to defeat this bill. Senator Dawes, as the author and leading advocate of this bill, has been very active in its favor. He has secured for it the indorsement of the Indian Rights Association of Philadelphia and the Mohonk conference. Under his influence the Dawes Sioux bill passed the Senate, but so far it has failed in the House. The National Indian Defence Association of Washington has fought it with vigor. A few weeks later the Dawes land in severalty bill reached the Indian Committee of the House, having passed the Senate. This bill proposed to survey Indian reservations and destroy the autonomy of Indian tribes without even consulting the parties most interested, the Indians. After a reservation is surveyed the Indians are to be told that they can select homesteads a they can be come of the Territory in which they live. If they retuse to sever their relations with their tribe, and survender their common interest in the tr

tribes, which, in most cases, they bought and paid for, and confiscate the remaining four-fifths. Taken as a whole, it is the most despotte and unjust bill ever presented to Congress.

The National Indian Defence Association appeared before the Indian Committee of the House and asked that the bill be amended as follows:

"Hee. 11. Provided that the provisions of 'this act shall not apply to any Indian reservation until the consent of a majority of the adult male members of the tribe shall be first had and obtained."

This amendment was added to the bill by unanimous yote of the committee. The Association atonce ceased to oppose the passage of the bill. We are in favor of a general law which would permit Indians, whether members of a tribe or not, to take their lands in severalty and become clitzens, on their own motion. But we protest against force and fraud. Immediately on the assembling of Congress last winter this bill was called up, and it was pushed through without debate, hence its provisions were not understood by a majority of Congressmen. Quite a number of members have told me since its passage that, as the agent and Secretary of the Indian Rights Association were there urging its passage, and no one opposed it, they upposed it all right, and did not examinelt closely. I was in Boston at the time, and the other officers of the Indian Defence Association, thinking that our amendment rendered the bill barmless, did not trouble themselves about it. I read the announcement of its passage, without mental disturbance, but when I read, in a state of mind which could hardly be called comfortable. [Dr. Bland then states that he was informed by officials who were in position to know, that the amendment was dropped at the urgent request of Senator Dawes, who said that it "would defeat the purpose of this bill."] This proves he saye that the purpose of this bill."] This proves he saye that the purpose of this bill."] This proves he saye that the purpose of this bill."] This proves he saye that the purpose of this

man from the West, during a recent conversation which I had with him, said: "Do you know why the Dawes Indian severatiy bill was pushed through so hurriedly, and why your amendment was stricken out of it?" I replied that I thought I knew, but would be glad to have his view of the matter. He said: "Dawes, and others-interested in breaking up the Sloux reservation, having lost hope of effecting their purpose through the Bloux reservation bill, conceived the Idea of doing it under the general severalty bill. Your amendment would have been fatal to this scheme, as the Sloux would not have consented to have their reservation and tribal organization broken up, and the bulk of their lands opened to settlement by whites."

I state these facts to disabuse the minds of friends of the Indians as to the purpose of the severally bill. It is generally supposed to have been gotten up and passed through (longress in the interest of the Indians. Those who think this are mistaken. It is in the interest of railroad companies and land syndicates. But if It were intended to be in the interest of the Indians, the effect would be the same. The Indians are not ready for such a radical change. To break up the tribal organizations and reservations by forcing land in severalty and citizenship upon them would be to reduce the mass of the Indians to a condition of utter demoralization and hopelessness. The majority would periab within a few years, and the majority of those surviving would become mendicants, in this opinion I am sustained by Gen. Francis A. Walker, Gen. James W. Denver, Hon. George W. Maneypenny, and other ex-commissioners of Indian affairs, Maj. Powell, chief of the Bureau of Ethnology, and all the other scientists in the Bmithsonian Institution, and by every other statesman and scientist who has had practical or scientific acquaintance with the Indian race.

and all the other scientists in the Smithsonian Institution, and by every other statesman and scientist
who has had practical or scientific acquaintance with
the Indian race.

The experiment has been tried on the Delawares,
the Peorlas, the Wyandottes, the Shawnees, and a
number of other tribes, and it has signally and disastrously failed in every case. On the other hand, the
experiment of protecting Indian tribes in their own
system of holding lands in common and tribal organizations has been tested in the case of the Cherokees.
Creeks, Choctaws, Chickasaws and Seminoles with
eminent success. Without government aid, those
tribes have educated themselves, adopted republican
forms of government and all the industrial and social
habits of the whites. They are civilized, self-supporting, prosperous and happy communities.

In conclusion I desire to say that no man who is
well informed in regard to Indian character and the
history of Indian management will advocate the policy which has failed, sad oppose the policy which has
been a success, unless he is interested more in Indian
lands than he is in Indian rights.

The lindian tribes have surrendered to the whites
about 4,000,000,000 acres of land. They still own 135,
co00,000 acres. There are over soot tribes, numbering in
the aggregate 265,000 souls. These reside upon 137
reservations, averaging less than 900,000 acres acab,
or about 500 acres per capits. Of these reservations
about one-half is mountain range or sterile plain. Of
the other half not above one-fourth is good arable
land. Bo there are less than 100 acres of farming land
and only about 175 acres of good grazing land for each
Indian now in the possession of the tribes. If the
Dawes severalty bill should be enforced, they would
have allotted to them an average of about 80 acres per
capita, or a total of 116,000,000 of acres. While
men, gevernment agents, would, as a rule, select lands
for the Indians. Mr. Dawes says: "If these agents
are incorruptible men the Indians will be
cheated out of thei

would have to surrender to the government 420 acres per capits, or a total of 116,000,000 of acres. White men, government agents, would, as a rule, select lands for the Indians. Mr. Dawes says: "It these agents are incorruptible men the Indians will be cheated out of their lands, that is, be given lands that are worthless." Gen. Armstrong says: "It will be in the power of the agents to cheat the Indians will be in the power of the agents to cheat the Indians will be in the power of the agents to cheat the Indians will be in the power of the agents to cheat the Indians will be in the power of the agents to cheat the Indians will be in the power of the agents to cheat the Indians will be in the power of the agents to cheat the Indians will be in the power of the swellows of the Indians mow, but it is not a sociation in its avowed purpose to make the above named hall will continue during the summer months as usual, but the Wednesday after noon meetings are discontinued until fall.

Mr. Eben Cobb, the manager of them, opened the services tast bundsy forence or a Religion?" He entered into the subject with much zest, and considered that Bipiritualism was both to an extent, a religion and selence, and illustrated wherein such was the fact, doing the same in a sensible manner.

Dr. A. H. Richardson next gave some practical remarks on the philosophy and facts connected with the adolence, and psychometric readings, which were considered truthful by those favored with them.

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Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 2 Bosworth Street.—Béances are held every Tuesday and Friday af-ternoon at 30 clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

Oparimus.

Parker Memorial Hall, Berkeley and Appleton Streets.—Lecturer, W. J. Colville; Organist, Rudolph King. Public services every Sunday at 10% A.M. and 7% F.M. and 1/2 F.M.

478 Khawmint Avenue.—W. J. Colville holds public
ecoptions for answering questions overy Monday, 74 P.M.;
Classes in Spiritual Science meet Tuesday and Friday, at
F.M.; Lecture and Conversation on Theosophy, Saturday,

at 3 r.M.
College Hall, 34 Essex Street.—Sundays, at 10½
A. M., 2½ and 7½ r. M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street, corner of
Essex.—Sundays, at 2½ and 7½ r.M.; also Thursdays at
3 r.M. Able speakers and test mediums. Excellent music.
Prescott Robinson, Chairman.

Children's Progressive Lyceum No. 1, Paine Hemorial Hall,—Sestions Sundays at 11 A. M. Seats free, All invited. Renj. P. Wesver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston. 1031 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Torrey, Secretary.

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

Parker Memorial Hall .- On Sunday last, June 12th, W. J. Colville lectured at 10:30 A. M. on the scriptural text: "Ye Are the Body of Christ." A common impression has prevailed that faith in a personal saviour is necessary to salvation. As so many dark and vengeful deeds have been performed in the Christian name, there is at the present moment a deeply rooted antipathy to everything bearing that name. It becomes the duty of all carnest truth-seekers to endeavor to distinguish between the personal Jesus and the "Christ" of the New Testament in such a manner as to reveal the kernel of spiritual truth hidden in the shell of mystical language. Paul was evidently a gnostic; he speaks a good deal of the mystery of godliness and of the spiritual Christ; his opinion of Jesus seems to have been merely that of great respect for a maater of spiritual teaching; the Christ to which he aliudes is esoterically truth, spiritual truth, not the mere knowledge of external facts which academicians have in their keeping, but celestial wisdom, knowledge opertaining to things divine.

Now if Christ is truth, Christ can dwell in us and be our hope of glory; we can also dwell in Christ, for we can live the truth, and not a lie. But such a life is impossible without spiritual development. Our interior nature must be revealed to our minds; we must get beyond intellect to spirit to discover the divine spark, the breath of God within our own souls.

Exoterically the body, the outward expression of the Christ, is any and every individual through whom the lidvine life shines, and in whom divine life is made manifest. Christ coming in the fiesh is the consecration through purification of the entire body, as well as intellect, to the service of truth. Now in the body of Christ, the true church of God, the living company of faithful workers bent on enlightening the world, there is a head, there are limbs, external and internal organs.

The human body in health and symmetry is the pattern on which an ideal church, community or society should be constructed. In the body every member has a special place to occupy, a definite work to do. In health tural text: "Ye Are the Body of Christ." A common impression has prevailed that faith in a personal

pensable in the human frame. And so it is in every pensable in the human frame. And so it is in every pensable in the human frame. And so it is in every pressive in the pensable in the human frame. And so it is in every progranization: intellect and affection must cooperate as equals in every successful enterprise.

In all our endeavors to erect and sustain truly spiritual temples, we must seek to minister allke to the reason and sentiment of humanity. No one should seek to make another conform to his methods; no two congregations need adopt precisely the same methods; perfect freedom from all tyraunous leadership is essential to success, as man's true leader is the light within, not a self-elected committee. All agencies, such as the church, the stage, the press, should work together as friends of progress, not antagonize each other after the manner of zealous rivals; as every presentation of truth is needed by some portion of mankind, and those who cannot be reached by one form of labor can be by another.

Speaking of the various beliefs in the Christian world concerning the presence of Christ in the sacramental elements of bread and wine, the speaker said there were two explanations, both of which coincided with reason and the spirit of gospel teachings. The first was the institution of a service (not original with Christianity,) which symbolized the benediction of man's daily food and all bodily uses, and in which all the participants met as equals, no matter how yidely sundered their paths in life might be. No finer picture of human brotherhood can be drawn than that of king and peasant sitting at one board, or kneeling at one alitar; if this picture had been always true to the life and practice of Christian nations, in every detail of life's activities and relations, there would indeed have been no cause for complaint against the Christian system such as there now unhapply is. In the second place the lesson is taught that our states of mind regulate the effect our food has upon us, both mentally and physi

and should be living on the healthlest as well as the simplest fare.

In closing, the speaker dwelt earnestly upon the temperance question, and gave a very interesting interpretation of the wine so often alluded to in the New Testament. The simple unfermented juice of the grape is the true Bible wine. The strong drink which Bolomon warns his children against is a totally different article. Jesus turning water into wine at the marriage of Cana of Galilee needs a very different explanation to that often given, for instead of supplying the half intoxicated guests with more alcohol he gave them pure water, and so influenced them mentally as to cause them to enjoy if far more than the wine they had previously imbibed so freely. If the old god Bacchus was incidentally referred to in the gospel so-count of the first miracle of Jesus, it should be borne in mind that Bacchus was originally only the god of vineyards. The Bacchie mysteries of ancient times were pure spiritual rites, while the Bacchanalian orgies of later days were unwarrantable perversions of the spiritual intent of the ceremonies. A very pleasing poem ended the services.

In the afternoon the second in course of four lectures on "Revelation" proved very interesting. The musto at both services was very pleasing. The hall was well filled, and the flowers very attractive. In the evening a grand concert was given, attended by over five hundred persons. It was a benefit to Mme. Fries Bishop, who, with her talented brother, Wulf Fries, carried off the highest honors of the evening. The assisting artists were Mme. Juilette Planit, whose French songswere enthusiastically redemanded; had been gens of the evening. Mr. Rudolf King, the evening and magnetists were Mme. Juilette Planit, whose French songswere enthusiastically redemanded; had been gens of the evening. Mr. Rudolf King, planist and accompanist, who played his part brilliantly, and W. J. Colville, whose songs and poems were received with acclamation. Mme. Bishop desires to tender sincere thanks to the ma

made her benefit so great a success both artistically and financially.

On Sunday next. June 19th, Mr. Colville will lecture at 10:30 A. M. on "The True Secret of Genuine Success," and at 7:30 deliver the third lecture on "Revelation"; special topic, "The Opening of the Seals."

The public are respectfully reminded that Mr. Colville's farewell to Hoston occurs Sunday, June 26th, when he will lecture, morning and afternoon, and take part in a grand concert in the evening.

A grand farewell benefit concert will be tendered W. J. Colville and Rudolf King prior to their departure from Boston, in Parker Memorial Hall, Sunday, June 26th, at 7:30 P. M. The Ladies' Schubert Quartet and a host of other eminent artists have kindly consented to appear. The tickets—fifty cents each—are now ready.

W. J. Colville will hold farewell classes in spiritual science Priday, June 17th, at 3 P. M.; at 478 Shawmut avenue hondays June 20th, at 7:45 P. M. at 22 Tremont Row. Farewell receptions at 478 Shawmut avenue Mondays June 20th and 20th, at 7:45 P. M. Mr. Colville has spoken with great success in Hartford and New York recently, and will lecture again in Hartford June 21st, 22d, 23d and 24th. Mr. Patterson, I Goodman Place, is manager of the meetings.

W. J. Colville's address is still 481 Shawmut avenue.

College Hall, 84 Essex Street.—Sunday meet ings at the above named hall will continue during the summer months as usual, but the Wednesday after-

formerly owned; it, also the present owner and the time she had owned it since it was presented to her, informing her that she valued it more from its associations than for the worth of it or the truths it contained, which the lady owning it assented to.

Allen Putnam closed the meeting, taking up the subject of the conference, as it was termed. Mr. Putnam's remarks were in the same line of thought as those uttered by Mr. Cobb, a harmony existing in their views on the subject of religion and science in connection with the Spiritual Philosophy.

Mr. Cobb spoke quite favorably of Sunapse Lake Camp Meeting and the prospect of a good meeting the coming season, also of Dr. Richardson being President of the meeting.

Roston Children's Progressive Luceum. Paine Memorial Hall .- Every seat in the hall was occupied last Sunday; one hundred children participated in the Banner March. The platform was tastify decorated with eight five bouquets, the gift of Mts. Maria Adams. After lessons, marches, calisthenics, etc., readings and recitations were given by Clara Doane, Miss Maria Falis, Ruth Parkhurst, Mrs. S. D. Frances and Miss Hattle Dodge; excellent musical selections by Grace Scales. Edith Jewett, Bertie Nowton, Mr. Scales, Flossie Waitt and Abble Lawler, and a whistling solo by Miss Bertha Davis. The exercises next Bunday will be compilmentary to the children members of the "Adon's Club"; several adults are to furnish the music and library feast of good things. We shall also at this time entertain the Lynn, Mass, Lyceum.

The tickets for the annual plonic are selling rapidly and a large company is expected. If weather is unpleasant on 29th the picnic will take place the next pleasant day. Next Sunday will be the closing session of the season. occupied last Sunday; one hundred children partici-

pleasant day. Next Sunday will be the closing session of the season.

The "Adon's Club" have recently deposited some thirty dollars as a result of their season's work. The flowers presented by Mrs. Adams were distributed among the children at the last session.

Our Bro. A. A. Wheelock, in his report of our May Festival, accidentally omits the name of Miss Louise Irvine from his list of talent that appeared on that occasion. As she was one of the prominent "stars" and especially deserved praise, I desire to make this correction for Mr. Wheelock.

Francis B. Woodbury, Cor. Sec.

session.

The afternoon exercises were opened with an eloquent address by Jacob Edson, whose remarks were listened to with marked attention. Interesting remarks were made by Mrs. King, Dr. P. O. Drisko, Dr. Thomas, the veteran Father Locke, Mrs. M. A. Chandler, Mrs. I. R. Downing and Dr. Mathews; and clear tests (which were recognized) given by Miss Grant, Dr. Thomas, Mrs. Chandler and Mrs. Downing.

In the evening, Mrs. Neilie F. Thomas, under control, gave a large number of tests and spirit descriptions, which were readily recognized as correct. She was followed by Dr. Drisko with sound and logical remarks, which were listened to with profound attention. Remarks were also made by Mr. Brown, Mr. Wright and the Chairman, and good tests given by Mr. Brown.

James and family of Boston: Mr. George Rowell and Mrs. Rowell, of Boston; Dr. E. E. Conant, Mrs. M. A. Clayton, of Auburn, N. Y.; Capt. J. R. Bounsevell, of Boston; Mr. and Mrs. T. B. Battles, of Athol; Mrs. A. E. Blynn, of Boston : Mr. L. P. Barnes, of Boston : Miss L. E. Ball, of Montague.

Putnam Cottage will be open in the near future. Mr. Edwin Putnam, the proprietor, is of the celebrated Putnam Family of historic mention.

Miss Clara Henry presides at the post office. Two mails each day are received.

It is proposed that the coming national anniversary be appropriately observed at this place. Mr. and Mrs. E. Ripley, formerly of North Leverett are now residents at the Lake. They are veteran Spir-

itualists. Lake Pleasant, Mass., June 11th, 1887.

Spiritualist Camp-Meeting at Oak-

land, Cal. The first Camp-Meeting of the season was inaugu-

rated on Sunday, June 5th, by the California Spiritualist Association at Oakland, Cal. The morning services were opened by Prof. Wilson in an address of welcome. After singing by Prof. Perkins, Mr. J. J. Morse delivered an address on "Present Day Problems," in which he alluded to the all pervading agita tion found at present in politics, religion and science remarking that out of it all good must come, and Spir itualism prove the means to that end, it being the only scientific method of securing a good, true and

At the afternoon session, after the usual preliminary exercises, Mr. Morse spoke upon "Spiritualism as a True Religion." The camp is to continue until July 4th. On every Sunday three meetings will be held: at 11 o'clock in the morning. 2:30 o'clock in the afternoon and 7 o'clock in the evening.

Mr. Baxter on Long Island, N. Y. J. Frank Baxter's meetings of Sundays, June 5th and 12th, in Southold, have awakened a deep interest. Many in that place, Peconic, Arshamomoque, Green-point, Orient and Sag Harbor will have reason to re-

point, Orient and Sag Harbor will have reason to remember Mr. Baxter with gratefulness. In Greenpoint
Mr. Baxter reviewed the criticisms of the excited
community over his redemit work. He had a large andience, many of whom; were non-Spiritualists. His
arguments were more powerful and his mediumship
more convincing than had been auticipated.

On Sunday, 12th ingth in Southold, Mr. Baxter gave
two fine lectures—one embodying some of his expertwo fine lectures—one embodying some of his expermanence of Truth," shewing why and how it is that
Spiritualism thrives and progresses despite contention within and opposition without its ranks. A grand
audience was present, notwithstanding the Methodist
minister told his auditoris during the day not to go to
Belmont Hall, for the man there was a biasphemer of
God. Not only was the Andiene large, but augmented when the Methodist Guurch, almost next door, was
out. The scance was overwhelming, both in the number of sommunications given—over thirty—and the
internal evidence conveyed. Mr. Baxter will receive
expressed shall be answered by a visit then from him.

COM.

Chécago, Ill.—Mrs. Ada Foye, the well-known test

Chicago, Ill.—Mrs. Ada Foye, the well-known test medium and lecturer of San Francisco, has been engaged by the Young People's Progressive Society of gaged by the Young People's Progressive Society of
this city for Sunday evening, June 19th. Mrs. Poye
has long since proven her sincerity in the cause, and
for twenty-one years has labored earnestly for Spiritualism. Her tests are wonderful, and a good house is
expected.—The Young People's Progressive Society
is very fortunate in obtaining the very best mediums
and speakers, Mr. Morrie, of London, having recently
lectured for them.

Jamle Wade, the contracted of Gettyrburg killed during the bettle; is the bouned with a menument

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

Fraternity Booms, corner Bedford Avenue and South Second Street, Bervices every Sunday at 75 P.M. Children's Lycoum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Avon Hall, Hedford Avenue and Halsey Street. -Mr. John Blater holds meetings on Bundays at 8 P. M. and Everett Hall, 393 Fulton Avenue.—Brooklyn Pro-ressive Spiritual Conference every Saturday evening, at 8

Mrs. Hyser at Conservatory Hall.

To the Editor of the Banner of Light: It was my privilege to listen to the discourses of Mrs. F. O. Hyzer on the morning of Sunday, May 29th, at Conservatory Hall, Brooklyn, N. Y., and I feel that I should be doing an invaluable service to the cause of human freedom could I present to the public an unabridged report of both lectures, but I cannot, and

A process of the control of the cont

blessing of our inspiring, refining and emobling in-fluences; a manhood so highly unfolded and illuminat-ed as to render a resort to arms and the deadly con-flict of brother with brother no longer possible as the method of vindicating individual rights and national honor.

Then blessed Peace shall shed her smile O'er earth's fair continent and tale; While navies shall no longer ride Upon the ocean's swelling tide; But argoales of priceless wealth, Contributive te life and health, Shall fling their pennons to the breeze On allour planet's lakes and sees.

A REARER.

The Progressive Conference

Had for participators on Saturday evening, June 11th, G. S. Wines (essay), W. C. Bowen (remarks on same), and Mrs. Mills (with psychometric readings).

Arrangements are made for a Séance and Hypnotic Entertainment next Saturday evening, 18th inst.

Mrs. Nellie J. T. Brigham will speak for us Saturday evening, 25th inst.

June 18th.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2% F. M., and Thursday afternoon at 3 o'clock. Frank W. Jones, Con-

Adelphi Hall, corner of 58d Street and 7th Avenue. Services every Sunday at 11A, M. and 7M P. M. Conference every Sunday at 2M P. M. Admission free to each meeting.

The People's Spiritual Meetings.

The People's Spiritual meetings.

An address by Mr. Rilsworth and remarks by Mr. George, Mr. Ostrander, Mrs. Laidiaw and others, and a poem by Horace M. Richards made up the order of exercises on Sunday afternoon, June 12th. In the evening Mr. Charles Dawbarn gave a short address upon the "Uses and Abuses of Psychology,"

Next Sunday afternoon and evening Mrs. J. O. Goodwin and Wm. C. Bowen will occupy the platform. Other spiritualistic or literary exercises will fill out the time of the sessions.

155 West 26th street, New York,

Strawberry Festival.

A Strawberry Festival will take place at Adelphi Hall, corner Seventh avenue and 52d street, New York City, on Wednesday evening, June 22d, under the suspices of the ladies connected with the First Bootety of Spiritualists. The proceeds will be devoted to the benefit of the Society's exchequer. The attendance should be large, as the purpose in view is a worthy one.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

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

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BEAUTY .⊒ofÆ Skin & Scalp RESTORED * by the * CUTICURA Remedies.

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

UTICURA. the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Heautifier, prepared from it externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrottals. CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers.



ners, wreatus and bouquets, and citizens generally, marched to the cemetery, and on the graves of forty fallen heroes placed a tribute of affection.

Haiting near an upright cross dedicated to the "Unknown bead," all the remaining wreaths and flowers were twined around it. At this point an invocation was made by Mrs. Yeaw and an appropriate poem read by Mr. Smith.

The procession, observing the same line of march, returned to the Town Hall, where, after singing America, Mrs. Yeaw delivered a memorial address. Miss Nellie Bears sang a beautiful song, "The Blue and the Gray," and with a brief invocation the exercises closed.

cises closed.
So, under the leadership of its founder, the Liberal
Church, while bravely working for the emancipation
of creed-bound souls, is not forgetful of those whose
lives are given for liberty.
JULIETTS YEAW.

An Omission to be Regretted.

To the Editor of the Banner of Light:

I notice that Bro. Wheelock's otherwise excellent report of the Children's May-Day Festival at Berkeley Hall, Boston, May 27th, makes no mention (inadvertently, I am satisfied) of the important part taken in the exercises by Miss Louise Irvine, whose readings—"Money Musk" and the selection given by her in answer to an encore—were received by the audience with every manifestation of satisfaction and high appreciation.

Miss Irvine is a pupil of Miss Lucette Webster, and her excellent renditions on the platform of the Boston Lyceum, each Sunday, already give evidence that the instructions of that gitted teacher are in her case good seed sown in the most promising soil.

Boston, June 14th, 1887. Mrs. W. S. BUTLER.

Dr. D. J. Stansbury, of San Francisco, gave public exhibition of independent slate-writing and the ballot test in Tacoma, Washington Territory, on the 29th ult. The News of that place reports that a large

29th uit. The News of that place reports that a large and intelligent audience was highly satisfied;
"The people isays that journal were requested to write the names of deceased relatives upon alips of paper. These were folded into ballots and deposited on a table at which the Doctor was scated. The spirits manifested their presence by raps whenever the Doctor picked up the right ballot, which would be handed to some one in the audience to hold while the medium would see the name written in the air. The spirits would then proceed to announce the date of death, or age and disease or cause of death. This was repeated a number of times, in each instance correctly.

The Doctor then placed some of the remaining ballots between slates, which were held by one and another in the audience and writing obtained, signed in every instance by the person addressed. Messages were also obtained from several slates which had been thoroughly cleaned in the presence of persons sitting upon the platform and shown to the audience before tying together, and not for a moment out of sight."

FITCHBURG, MASS.—The Spiritualist meetings at this place closed for the season Sunday. June 12th, on which cocasion Miss. M. T. Shalhamer ministered to the society—in the afternoon by delivering a comprehensive discourse on "The Bellef, Work and Dutylof a Spiritualist," and in the evening by replying to questions presented by the audience.—There is a movement toward reopening these meetings in September, and we trust the earnest efforts of Mr. J. C. Sanborn—who deserves great credit for his work here during the past season—will meet with the hearty support in this direction which they so well deserve.

ET. LOUIS. MC. The First Association of full ists meets at \$1, \(\text{P.M. every Bunday in Brandt's Hawatt some of Tranklin A venue and Ninh street. of the came invited to attend, and correspondence a from America and Europe. H. W. Fay, Freddent. Bouth Broadway. Insac B. Lee, Jor. Bed., No. 1421 12th street, Bt. Louis, Mo.

MEWARK, N. J. The People's Spiritual Fra 101ds; meetings every Sunday evening -at 7% 0'cl , theral League Hall, No, 177 Haley street, Mrs. G. President.

CHRICACIO, H.L. Avenue Hall 180 221 Street, dress by the Hands at 18 7 m. Spiritualists Hacilum: Meeting 3 m. Hadimar Recording, and third Tacaday vessings Boolety Sociales. Som burth Tacaday in each month: