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The Spiritual Kostrum.

SPIRITUAL LAWS.

Discourse delivered through the Mediumship of MRS. H. S. LAKE, In Answer to Questions Aubmitted by the Audience, at Berkeley Hall, Boston, Sunday, Feb. 18th, 1887.

[Reported for the Banner of Light.]

INVOCATION. '. Invisible intelligences surrounding us! we invoke your assistance this morning to solve the problems which have been presented to us; to unfold in a scientific and orderly manner, in accordance with the highest inspiration and the best truth, the thought which may be involved therein. We appeal for assistance simply because we realize that those who have preceded us are more highly endowed, spiritually, than ourselves, and that they are also willing to render us assistance. With these aspirations we submit ourselves to your inspiration and control.

Ladies and Gentlemen: In dealing with the various subjects that have been presented for discussion, we wish to take up, in such manner as we may, with such skill as we may possess, with such ingenuity as we may be able to use this morning, the various questions that have been submitted.

First of all we shall deal with the one that words, "What is an inspirational speaker?"

The reason for our taking this question first | not true. is because, as you will necessarily perceive, it bears entirely upon the work we have in hand ment with such inspiration as it is possible for us to furnish her. We must control her in accordance with the laws of her own physical, incordance with laws relative to those we ad-

Inspiration, as we understand it from our plane of observation, is simply an illumination of the brain of the medium; an exaltation and. intensification of the natural faculties of the instrument.

We may, under certain conditions, impart something of this inspiration to those who are not strictly in harmony with ourselves as a controlling force; but we can do our highest and best work through an instrument which naturally responds to us by reason of its own organism. Working under laws that control physical, intellectual and spiritual being, we can most effectively control an instrument which naturally responds to us, because of a certain harmony existing between the controlling intelligence and the instrument used.

In using instruments which we call inspirational, we have to approach them very much as a mesmerizer approaches his subjects; most of you have seen that done. We come first into the physical atmosphere of the instrument controlled. We begin to manipulate, to work upon the physical elements, simply because the brain-power of our instrument is based in the physical power of the organism. In other words, there is no brain power, no manifestation of spiritual power upon the material which is not based on the physical organization. Hence we must approach upon the physical plane. Taking the physical organization first, we analyze its component parts and resolve them into their particular elements. We learn whether these elements will assimilate with our own, which are simply substances of finer development. Thence we travel to the mind-power, encased, sait were, in the physical brain; we learn, by examination, the nature of that brain, and in what way we may enter into that department of the instrument's life, and reflect through that brain upon the spirit-

Now this may seem a wrong interpretation of the work in hand, but I am explaining it from my own standpoint, as a spirit controlling an instrument.

Approaching thus the subtle life of the soul. we infuse it with our own spiritual or soul-elements, as best we can, thus "inspiring" soul. brain and body. Sometimes we have only the physical body wholly under subjection. Sometimes the physical and mental, while the soulpower is but slightly affected. We are then simply controlling an instrument from the base of his being. We may inspire that instrument

tent of which he is capable. We may develop within his physical organism capacities which he was not conscious of possessing. We may also develop certain manifestations of mentality, which, in the normal condition of the instrument, would be impossible. So it is with the spiritual. You see me now controlling an inspirational speaker under laws which I am trying to explain to you.

We get good, bad or indifferent expressions or manifestations, very much as the instrument has learned to take possession of the organism which belongs to it—as it has learned to manifest or express itself.

We can well manage an instrument which can well manage itself. We can manage a physical body that is capable of controlling its own movements much better than if it were not so capable. Therefore it is not necessary for the instruments who would be highly illuminated or divinely inspired to be stupid or ignorant. It is not necessary for them to think little-to become nonentitles On the contrary, all the powers and faculties of their being should be brought into play. If accustomed to exercising all the faculties of their being, physical, mental, spiritual, they respond more quickly, and the machine moves more smoothly in consequence. Now the instrument which we are using this morning, being highly inspirational in its nature, we manifest more through the spiritual and mental of this organism than we do through the physical, because she is not so highly developed physically as she is mentally and spiritually.

Simple as this may appear to those who are looking at the phenomenon from an external point of view, to thus inspire an organism is an exceedingly difficult task. We appeal to your own consciousness, as to the difficulty you experience in controlling the forces of your own being. How much more difficult must it be for a spirit to control an organism which does not belong to him!

We look abroad and we see everywhere how the external, the physical forces seem to control, to overpower the spiritual-the external self controlling the interior-men and women living on the outer plane of life, instead of the inner. In a measure it appears that the physical is controlling the mental and spiritual; this, however, is only seeming, it is not real.

You ask me to define the difference between what appears true to our consciousness, and

We have said that the spiritual appears to be in subjection to the physical. This is true, but this appearance is very much like the deceptive physical appearances upon your plane of life. would naturally present itself to your minds | For instance, the sun appears to rise and set, first in this connection—that is: "What is in- but when you understand the laws by which spiration, and whence comes it?" In other your planet is governed, you understand that this is only in the seeming—the appearance is

So the subjection of the soul to the physical, the external, is in seeming only. The interior, this morning. We are using an inspirational | the spiritual, is the true; the outer is only the instrument. We are endowing that instru- reflection of that truth, as your shadow is the reflection of your outward personality. Your bodies are simply the reflections of your souls, of the truth within you. They are not substantellectual and spiritual being, as well as in ac- tial, although made up of what you call substance. Under the laws which operate in this physical universe, of which we know so little, your bodies may be almost instantly resolved into gases which do not in any way resemble the original substance. The law which is continually operating upon the outer or external, is the spiritual force, the only true force, and it underlies this whole universe of what you call matter. That alone is real. The outer is simply shadow-the shadow side of truth. You ask why this so appears? It so appears because you are looking at it from the wrong side of life. you are looking from the external instead of from the spiritual.

It has been asked how mortal beings appear to spirits. You appear to spirits, who are spiritual, as spirits. You do not appear as organized bodies as you do to each other here. Your interior may be repulsive and miserable, and your exterior most beautiful; or your interior may be as lovely as the morning sunrise, or the opening flower lifting up its sweet face to heaven, while your body is crude and misshapen. You appear to the spirit who is highly developed as you are spiritually. But to those who have dropped off the physical body, but have not learned to use their spiritual faculties, you appear as you do to mortals. They see your external, because they are spirits not

much removed from the earth-plane. It is a mistake that many persons make, in supposing that when a person has laid off his mortal form he goes away somewhere, immediately. He goes just where he belongs. Spirits who belong on the earthly plane remain there until they belong somewhere else. This is simple-so simple it is a wonder that believers in the old theology cannot discover it-that men and women of so much intellectual ability as some of them possess, should be so blind spiritually. It is simply a law of life, and by that law many of the so-called heathen pass rapidly away from the earth-plane—are quite as likely to do so as their Christian brothers and sisters. Those who belong on this plane, of whatever blood or faith, remain here until they belong somewhere else; until, by virtue of the law of interior development, by the action of that principle which pervades the whole universe of this physical world before dropping off the body, are likewise immersed in physical or external conditions after what is called death.

You sak, "Is not truth to the soul what blood is to the body or God to the universe?", Truth

soul can exist: What is the matter with the world at large? You ask how crime, disease and suffering have come into the world, since God is wise and powerful. Sin, so called, with crime and misery, is in your world because you are trying to feed your immortal souls upon falsehood. Your whole land is filled with falsehood and error. Men and women are absorbing it in their inner personality, instead of the life-giving rays of eternal truth. Just in proportion as one imbibes falsehood-l care not in what direction, whether in social, political or religious life-just to that extent he imbibes disease, because he imbibes inharmony. Harmony is Truth, and Truth is Harmony. God is Truth, and Truth is God.

Disease is in the world because error and falsehood are let the world. The only way to eliminate disease, is to begin at the beginning and gain a higher spiritual development. You may tinker with drugs forever, but let me tell you that the soulls the dominant power. You may sometimes for a season have an appearance of health, but you will not have health in reality until the youl is true.

Things that pertain to matter may appear as they are not. Truth shows them as they are. not as they appear. Truth is its own vindicator. It never needs any one to stand up in its

As fast as you dispel error and destroy falsehood, so fast will you abolish disease. And now the question arises, "Are you willing to work on that line?"

I address an audience of intelligent, spiritually-minded people this morning; you have long listened to truth as embodied in the Spiritual Philosophy from this and other platforms; but the question I put to you this morning-and I put it also to the instrument I am controllingis: "Are you willing that the life-lines of your human endeavor shall always be drawn in accordance with the highest truth in every department of your lives?" I appeal to you all. partment of your lives?" I appeal to you all, no matter what your professions or pursuits may be, whether you are working in the home or abroad, in high blaces or low, are you willing to express, in your lower personality, the truth as it comes to you? Herein is salvation, and it can be gained in nother way. Looking from our standpoint, we have never discovered that it is possible for land one to see God through another persons by injustion, If the avenues of your life are not be sufficiently pure and Glean, so that a realization of this all parryding principles. so that a realization of this all-pervading principle which we call truth can be incorporated into your indwelling personality, there is no possible chance for you to see God in any manner whatsoever. You cannot perceive light because there is no corresponding illumination

within. Light only can perceive light. No matter what truth we may endeavor to bring to your comprehension, you cannot appreciate and appropriate it unless you have a corresponding development within. This is why materialistic minds cannot accept the paliful of water was next brought in and placed in the truths of Spiritualism. This is why it is impossible for them to appropriate the ministrations which come through the power of inspiration—they have no faculties by which to comprehend the phenomena of the spirit-world. The spiritual powers of their own being are so undeveloped it is impossible for them to understand spiritual things. You ask, "What is spirituality?" It is the manifestation of spirit through the external which you call matter. Spirituality will be more or less marked, just as the individual has power to manipulate, to put under his control the external forms of

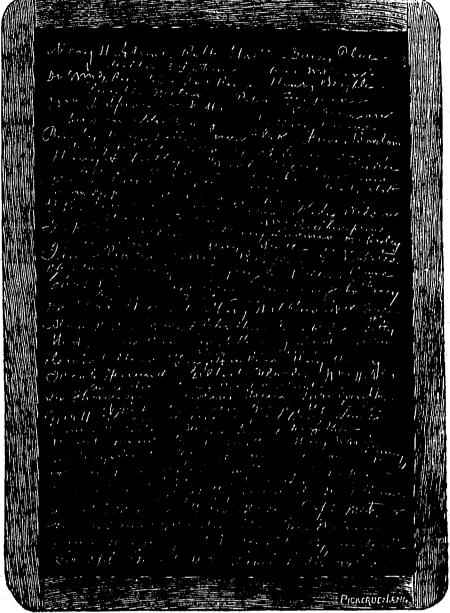
matter, as you call it. You will be more or less spiritual just as you can control the particles which compose your physical, external existence. Here am I, unloosed from my physical body, and I manifest spirituality this morning only to that extent that I am capable of manipulating the matter of this organism. If I could not manipulate it to any extent or degree, I could not to any extent or degree manifest my own spirituality, or my spirit.

But by reason of the fact that I have learned some of the laws by which I may manifest real. through matter, having dropped my own body, I can appear before you this morning in my endeavor to enunciate truth. These truths are many and varied. You absorb according to your capacity.

You ask how spirits go from one planet to another. Some of them do not go from one planet to another. Some remain upon one planet. Some stay here until they grow away from this which you term matter, and migrate from planet. I determine my location by my thought. Wherever I think I am, or wish to be, there I objective side, as real, yes, more real than your own.

I come and go at will, under law. Now I am getting into a question of metaphysics. I come the term to convey my idea to your understanding. Law, to me, means certain condiyou ask me what is the personality of God, I est and best of all subjective and objective ex-

proceed from a supreme, all-wise, all-control | eternal fitness of things. ling God. I answer, they proceed from him to use his faculties to the greatest possible ex. is the only life-giving principle upon which the only in seeming. I have already told you that is only by experience that we become wise. whether you are in a man-built temple, wor-



INDEPENDENT SLATE-WRITING.

OBTAINED THROUGH THE MEDIUMSHIP OF DR. D. J. STANSBURY OF SAN FRANCISCO]

The above cut is an exact representation of one of the slates on which the independent writing was obtained at Assembly Hall, Ban Francisco, on Sunday evening, March 6th, through the mediumship of Dr. D. J. Stansbury, a full account of which was published in the Golden Gate of March 12th, as follows:

"Dr. Stansbury then came forward and exhibited four slates; at his request, Mr. W. H. Northway and Mr. 3. Fred Young took seats on the platform. A centre of the stage, into which the Doctor plunged the slates. In the presence of the committee and in full view of the audience two of the slates were taken out of the pail, dripping with water, and then thoroughly dried. A bit of pencil was placed between, and the Doctor held them out at arm's length; at the expiration of two minutes the slates were opened and a message found upon one of them from a father to his son who was in the audience, and who acknowledged it to be correctly signed in full and reading very much as his father would write.

The other slate was then covered with a towel and held as before, when, on removing the cloth, was found a long and characteristic message from one who was immediately recognized by parties in the audience, who declared that they had never seen the medi-

The remaining two slates were then taken out of the water, dried and examined by the committee and freely exhibited to all in the front seats; they were then tied together by one of the committee and hung upon a wire suspended from the chandeller in full gaslight. The Doctor, being seated about ten feet distant, be- publish it as one of the marvels of independent slatename entranced. At the expiration of about five min- | writing."

utes the slates were taken down, and on one of them there was found to have been written one hundred and ten full names of spirits, over one hundred of which, when read, were acknowledged to be correct by persons in the audience.

The following is the report of the Committee-(Mr. Northway is a short hand reporter, and Mr. Young is well-known in business circles):

BAN FRANCISCO, March 12th, 1887.
To Whom it May Concern: The undersigned hereby certify that they acted as a committee to examine the slates used on the occasion of one of Dr. Stansby certify that they acted as a committee to examine the slates used on the occasion of one of Dr. Stansbury's public réances at Assembly Hali, in this city, held on Sunday evening, March 6th, 1837, before an audience of upward of one thousand persons, and we voluntarily testify to the fact of having satisfied ourselves that there was no writing upon the slates, and of having seen them thoroughly washed in the presence of the audience, and one of us privately marked the slates, and the other fied them together, and hung them to the lighted chandeller, the Doctor being seafed about ten feet distant. At the expiration of five minutes we took the slates down, and found one hundred and ten names in full to have been written thereon, most of which, when read, were recognized by friends in the audience. Independent writing was also obtained upon other slates, the Doctor holding them at arm's length in full view of the audience. Each slate, before the writing, was plunged into a paliful of water in our presence, and freely exhibited to us and to the audience before and after the writing.

[Signed]

S. F. Young.

Several mediumistic persons in the audience testify

Several mediumistic persons in the audience testify to having seen an innumerable company of spirits like a white cloud surrounding the slates. The guides of as fast as the spirits presented themselves. All but six names have been recognized. Some were written at the mental request of their friends in the audience. We consider the above a most satisfactory and convincing exhibition of Dr. Stansbury's mediumship, and

from the soul-side, is only seeming; it is not

Evil is in the world because you think evil as soon as you stop thinking evil, good appears. You grow as good develops within you, or you develop yourselves. All aspiration tends to growth. Prayer is aspiration. Truth is aspiration put in the highest form for the soul's interpretation. You ask what truth is. I repeat: Truth is the highest form of the soul's aspiration, manifesting itself to human con- appropriate it, do you eat of the tree of life; sciousness. You have just as much truth as one point to another. For myself, I have been you have the capacity to receive. You take in they who aspire much shall obtain accordingly. very busy investigating the conditions of this what is pure, or otherwise, according to your capacity for absorption. If you have large capacity for absorbing truth you have much truth. am, simply by a law of spiritual or subjective If small capacity, much error, and, in conseexistence, as you call it. But this life has its quence, you will live your lives under conditions which cause inharmony, and its conse-

quent disease. You ask us why man may not eat of the tree of life. There is no reason why he may not. and go at will, under law. You ask me what But some of you are not, because you are not of human life. You can partake of spirituality law is, Itell you I do not know. I am using yet partaking of immortal, indestructible truth. If you like. You can partake of materiality if Let me illustrate: Here are our Christian you like. If you knock at the door of immorfriends who believe in the incarnation of God tal life it will be opened for you, but if you set tions or certain elements existent within mat- in his son Jesus Christ. They are partaking of your brother to knocking it will be opened for ter. These elements, or conditions, manifest error; they are partaking of falsehood, and to him, not for you. It will be opened for those themselves according to certain principles that that extent, my friends, are they absorbing who aspire to know something of the divine, emanate from the personality of God. When within their own personalities that which will weigh them heavily in the race for eternal life. aspiration. The divinity in man is aspiring answer. I do not know; but it appears as an It will not altogether destroy their prospects. of spiritual being—the law of attraction, if you answer, I do not know; but it appears as an It will not altogether destroy their prospects, more and more, simply bec wish to call it so—they are called to a higher embodiment of the best and highest of which simply from this fact, that there is progression more and more developed. life. Those who are immersed in the materiality | the human mind can conceive. It is the high- after death, all the theological seminaries to the contrary notwithstanding. Growth is the law of life. Development is the law of God. You ask me how error, disease and death can Progression awaits you, just as it must in the

you are on the shadow-side of life, which, seen | We grow only by our own experience, not by the experience of another; consequently we are prepared to affirm that beyond the change which you call death there is progression, and he who desires to partake of the tree of eternal life may do so if he will. Eternal life will not be thrust upon him.

Just in proportion as you imbibe falsehood, just to that extent do you invite dissolution just to that extent do you thrust from you immortal life. Just as you seek for truth, and and they who desire much shall receive much: Men and women are losing their old ideas of God. They are beginning to realize that all the God of which they can know much is the God within. They cannot know of any other God, because they have no means of obtaining information. They are coming to the conclusion that the personality within themselves is all they know of good or evil. These are vast questions which concern you in all departments for it is the divinity within that prompts the more and more, simply because he is becoming

You ask, Should we not accept the truth involved in the statement that we should labor six days in the week, and rest on the seventh?

You should begin to understand that every day is a Sabbath; that every portion of time We perceive these things by experience. It should be for divine service; that no matter shiping God with uplifted eyes and hearts, or are laboring as a hod-carrier or dish-washer, you are serving God if you do your duty well. All time should be set apart for the service of God, which is Good. All time should be set apart for that purpose. No man or! woman who simply loves God one-seventh of the time, and loves himself or herself the other six-sevenths, is on the highway of eternal life. He is on the downward path—the path that leads to destruction itself. To love self supremely is the only death we know.

We do not say that these things are otherwise than as they must be at this stage of man's development; for man, coming upon a physical plane, contending with physical forces, living under physical laws, has not yet learned the spiritual power of his own soul.

We have said to you this morning that disease is error; but until you realize that disease is error you will be bound under the old drug law. Until you know, within your own personality, that this is true, you will be bound by the old conditions. Man must progress slowly from the animal to the intellectual, from the intellectual to the spiritual.

It has been asked, "Do we die again after leaving the mortal body ?"

Just as fast as the spirituality changes does the outer change in accordance therewith. This process involves a constant readjustment of the forces of the universe. As you learn to you depend less upon the physical, because you rise above physical law. As I control this instrument I raise her, for the time being, from under the law of materiality. In proportion as I bring her under the law of my plane of be-

ing I release her from the law of your plane. The more you come under spiritual laws the less are you bound by the physical. It is true this change cannot be wholly effected until you have laid aside your body in the grave and have become fully developed spiritual beings upon our side of life; but it can be done to an extent of which you have not yet conceived.

Were I to leave you here, I have furnished you thought enough to incorporate into your daily lives for the six days that are to follow this. Time has not permitted me to take up all your questions nor to speak of those which I have taken up as fully as I might desire, but I cannot leave you without saying that, although you are calling for more light, more truth, more manifestations from our side of life, you have not yet learned to make the truth you have already received a power in your daily lives. Until you have learned to do this-to make each individual life a living poem, an expression of the divinity within, you will not lack a field for earnest and continued effort.

Truth must be on the lips and in the lives of your teachers. We don't mean simply relig- manner to state the conclusions regarding man's presious teachers. We mean political teacherssocial teachers. Your growth depends upon the performance of your duties one to another in the body politic. That is the basis of all religion-the discharge of your duty one to another. It is the underlying principle upon which all spiritual growth depends. Until men and women learn this, no teacher, however inspired, will be able to show you the way to "the kingdom of God." You are growing away from your old ideas of religion, because you are developing greater capacities-you are coming to put into practice those things which flow to you from our side of life.

In closing, I wish to say, that until it is recognized that, working under law, our manifestations upon your plane are limited to the instrument and conditions with which we work, you will not receive much truth in spiritual and physical phenomena. Until this limitation is recognized will you have a Spiritual-ism which, in many phases, shows far more of vices by the mediums of to-day finds its precedent in ism which, in many phases, shows far more of the appearance than of the reality.

Working under law, you furnish conditions manifestations.

Would you regulate the manifestations of mediums? Regulate your world. Would you regulate your world? Regulate yourselves. The greatest work which can be done on any planet is the regulation of one's individual self. Hence all true spiritual growth begins within, You may receive inspiration according to your desire; according to your aspiration will it be

unto you, for "as a man thinketh, so is he."

THE WELL'S SECRET. BY JOHN BOYLE C'REILLY.

I knew it all my boyhood; in a lonesome valley meadow, Like a dryad's mirror hidden by the wood's dim

arches near; Its eyes flashed back the sunshine and grew dark and d I loved its truthful depths, where every pebble lay so clear.

I scooped my hand and drank it, and watched the sen-Of the rippling rings of sliver, as the drops of crystal I pressed the richer grasses from its little trickling

river
Till at last I knew, as friends know, every secret of the well.

But one day I stood beside it, on a sudden, unexpected,
When the sun had crossed the valley and a shadow
hit the place;
And I looked in the dark waters, saw my pallid cheek
reflected,
And beside it, looking upward, met an evil, reptile

Looking upward, furtive, startled at the slient, swift Then it started toward the grasses, and I saw not where it fied:

where it fied; But I knew its eyes were on me, and the old-time sweet illusion Of the pure and perfect symbol I had cherished there

Oh I the pain to know the perjury of seeming truth that My soul was seared like sin to see the falsehood of the place And the innocence that mocked me; while in dim, unseen recesses.
There were lurking fouler secrets than the furtive reptile face.

And since then-sh! why the burden! when joyous faces greet me, With eyes of limpid innocence and words devoid of

I cannot trust their seeming, but must ask what eyes Would meet me Could I look in sudden slience at the secrets of the

Sleep a Preventive of Headache.

A scientific writer says: "Sleep, if taken at the right moment, will prevent an attack of nervous headache. If the subjects of such headaches will watch the symptoms of its coming, they can notice that it begins with a feeling of weariness or heaviness. This is the time the sleep of an hour, or even two, as nature

The Bebiewer.

UNANSWERABLE LOGIC; A Series of Spiritual Discourses, Given through the Mediumship of Thomas Gales Forster. 12mo, cloth, pp. 438. With Portrait. Boston: Colby & Rich, Publishers, 9 Bosworth street.

It is with no limited degree of pleasurable emotion

hat we open this book, the latest product of the spiritualistic press; a credit to its highly inspired author, an honor to the cause it represents, and an efficient agency for the promulgation among mankind of the most advanced ideas and the loftlest conceptions of truth which the human race at this stage of its development on earth is capable of receiving.

In the opening lecture it is remarked that there are those who may look upon the subject to be considered as a vision of some new Atlantis, born of the imagination, and destined to die from the first hard grip of material thought. But thirty years of close and earnest study, and analytical survey of the phenomena upon which Spiritualism rests its claims for recogni-tion, as a truth of momentous interest and unparalleled value to every human being, find him at their close its willing advocate and unflinching defender. As a religion, a science, and a philosophy, it, in his opinion, underlies and overtops all other human interests. "It requires, then," says Mr. Forster, "as has been well asserted, no prophetic endowment to claim for Spiritualism universal acceptance in the not very distant future of our earth. Notwithstanding the tempestuous billows of thought that now retard its progress-that system which is founded upon fact, and is capable of demonstrative proof, which offers all that the heart craves, the fancy delights in, and inhale the purity of the spiritual atmosphere the judgment approves, must make its way in the world."

Passing to a consideration of the origin of the influx of spiritual thought which in this day is setting in with such increased and well nigh overwhelming force, the reader is asked to retrospectively view the seventeenth century as one of the most important eras in the intellectual experience of the race; inasmuch as during that period an impulse was given to human thought, and an impetus to the spirit of inquiry more effectual than any that had preceded them. The divergence of Galileo in 1633 from old lines in his effort to establish as a scientific truth the system of Copernicus, in direct opposition to the teachings of all the learned authorities of those times, may be looked upon as the first rift in the dense cloud that had shut out for centuries all view of purely spiritual truth; the first step in the long and sinuous path traveled by the weary and footsore pilgrims of progress, that led to the event lately celebrated as the Advent of Modern Spiritualism.

Meeting scientists on their own ground, Mr. Forster shows by a course of analogical reasoning that a sub stantial spirit world surrounds and interpenetrates the material universe, giving some illustrations that forcibly appeal to the common sense of every one, be he scientist or not, for acceptance as undeniable proof of the truth of his statements. He further shows, by citing palpable facts in nature and declarations in the Bible, that each individual has a spiritual as well as a material body: that " we are as really spirits to-day as we shall ever be; and that we are as much in the spirit-world to day as we shall ever be, though not in the world of spirits," and proceeds in a convincing ent and future to which this truth; supported by the phenomena and teachings of Spiritualism, inevitably lead, and the immeasurable degree of happiness to be derived therefrom.

The nature of the spiritual body is considered in the next lecture, and the process of its evolument from the material described as taught by advanced science and modern inspiration. Matter being constantly advancing from one stage of sublimation to another reaches in due time an ethereal condition. These ethereal particles, introduced into the human system by a given process, combine with their kindred atoms in building up and fashioning the spiritual body, just as do the atoms of grosser matter in the manufacture and preservation of the outer form. The phenomenon of death liberates this ethereat or spiritual body, and unencumbered with gross forms of matter, the individual continues his active life, and under vastly improved conditions advances to higher states.

The facts of the Bible and those of Spiritualism are placed side by side in the third lecture, and shown to be identical in their nature and manifestation. There is scarcely one in either that has not its counterpart the days of Samuel, and many of the occurrences in Spiritualism cited by its opponents in condemnation for religious, political, physical and spiritual of it are matched by those recorded in the "Word of Mr. Forster says:

"In this connection permit me to remark that one of the charges brought against Spiritualists is that we are believers in necromancy, and that our mediums are all necromancers—using the term as an opprobriare all necromancers—using the term as an opprobilous epithet. Well, we are willing to accept all the opprobrium that can be legitimately attached to it. But
what does the term necromancy really mean? It is
derived from two Greek words—nekros (the dead), and
manthano (to learn)—learning from the dead. Was
not Jesus learning from the dead (so called) when he
was talking with Moses and Elias hundreds of years
after they had gone to their guerdon in the skies?
May we not be willing, then, to accept the epithet
which has been awarded us?"
Takens a whole the monifestations communica-

Taken as a whole, the manifestations, communications and commands of spirits mentioned in the Bible. when compared with those of Modern Spiritualism. exhibit no superiority: in fact, the latter lose nothing by the comparison, and no better proof of this can be had than the able and exhaustive presentation given

The philosophy of death is the next subject considered. Reference is made to views for the most part entertained of that event; of the terrifying aspect in which it has been presented by various schools of thought, and to the fact that under the benign influence of Spiritualism 'earth's living heart is beginning to glow with the fires of undying love, and even the tomb is growing beautiful as the smiles of returning and loving spirits are decorating its portals with Eden's deathless bloom-the bloom and radiance of conscious individuality beyond the grave." Death to the Spiritualist is termed "the grand step of life, a part of the divine plan through which man is to attain to the highest possibilities of his nature."

After contrasting the views of old theology with that which the new dispensation of truth holds, of a transition from this life to the next in the line of spirit-progression. Mr. Forster proceeds to mathematically monstrate its necessity by estimates that prove that had none of the inhabitants of earth left it since the alleged creation of Adam and Eve, there would have been, at this time, six hundred and sixty million times as many people living as are now upon the globe; a sufficient number, after allowing one person to every square inch of the earth's surface, including land and water, to furnish as many inhabitants as we now have to each of fifty three millions of planets as large as our own. The absurdity of the old theological doctrine of a material resurrection is shown, and other themes related to the main one clearly and rationally discussed.

The teachings of Spiritualism regarding "what lies beyond the vell," are in the succeeding lecture set forth, and their correctness substantiated by reference to certain intuitive articles of belief that lie at the foundation of all reasoning and denominated first truths; that is, truths that are not the result of any process of reasoning, but force themselves, with the consciousness of infallible certainty, upon every sound understanding, independent of its habits or powers of induction. These are given in an admirable degree of

olearness.

A vigorous treatment is given in the sixth lecture upon the question of a final resurrection, to which the sleep of an hour, or even two, as nature guides, will effectually prevent the headache. If not taken just then, it will be too late, for after the attack is fairly under way, it will be impossible to get sleep until far into the night perhaps. It is so common in these, days for doctors to forbid having their patients waked to take medicine, if they are asleep when the hour comes round, that the people have learned the lesson pretty well, and they generally know that sleep is far better for the slock than medically the same body in all its parts, deposited in the ground, would be raised responsive to the sound of a trumpet, and some, he adds, "even in the present day, entertain this montrous belief." After describing the doctrine com some reference had previously been made. Some

monly entertained by dogmatic theology, he defines that which Spiritualism teaches, showing the ulter unreasonableness of the one and the perfect harmony of the other with the inculcations of science and the dictates of reason, remarking that the faith of popular religionists is founded upon erroneous conceptions of the alleged truths of the past, whilst the convictions of the Spiritualists, in consonance with a true: interpretation of the past, are based upon the experiences of the present, through well-attested and un-mistakable facts." The original Greek word in the Bible, translated resurrection, has not the meaning usually given it, but means, as stated by Rev. Chauncy Giles, "a continuance of existence after the death of the body." Rev. Dr. Dwight is also quoted as say. ing : "This word anastasis is commonly but often erroneously translated resurrection. So far as I have observed, it usually denotes our existence beyond the grave."

The summing up of the whole matter by Mr. Forste is, that the more critically and exhaustively all the passages in the Bible relating to this subject are examined, the more fully will they be found to confirm the declaration of the spiritual school that "the resur-rection consists in the withdrawal of the man himself from the physical body through the process termed death, and his immediate introduction into the spiritual world." He argues that the analogies of nature support this view; that nature abounds with the most beautiful examples analogous to man's true resurrection. Mention is made of a few of these: the germ of a plant, wrapped during winter in a rough, coarse calyx, bursts forth in spring to new life and beauty; from the tiniest of eggs that is for the time the horizon and boundary of its universe, emerges the delicate humming-bird, with its exquisite plumage and wonderfully rapid movement.

'Future Rewards and Punishments" are next considered, and then "Joan of Arc," to whose remarka-ble history and the evidence it furnishes in support of the leading phenomena and teachings of Modern Spiritualism an entire lecture is assigned—a deeply interesting and highly instructive one, even to those who are somewhat familiar with the facts that made the life of the Maid of Orleans a notable one.

The lecture that follows is on "Human Destiny, Considered from the Standpoint of Spiritualism," in the course of which, quoting the saying that " the best prophet of the future is the past." the inspired writer traces the progress of man from infancy to old age. Noting that during each successive period provision has been made to supply both his physical and intellectual wants, he clearly perceives that he is the creature of a system of beneficence; that every rational desire is the prophecy of its gratification. Therefore, "reasoning from analogy he wisely concludes that all the surgings of his inner and better self within its prison-house of time-all the longings of his interior nature, for which the earth has no satisfactory re-sponse—may yet be explained and gratified under the law of progress, of which he is unmistakably the creature, and of which he has been the subject since birth." "This glorious philosophy," adds our author, derived from the experiences of those who have preceded him to the higher life, further teaches him that his ability to improve his spiritual nature is unlimited: that the more truly he improves and progresses in time, the more readily may he advance hereafter; and that when he shall leave the plane of the earthly for that of the spiritual, he will find that progress, even in an accelerated ratio, is both the theory and the practice in the future glorious home of the soul; and that there is no cessation of existence or arrest of this law throughout the countless cycles of eternity.... That, inherently divine and immortal from the nature of his origin, as an individualized entity, he shall live on as long as God shall live, forever advancing, and forever unfolding loftler capacities, higher purposes and brighter felicities."

The lecture next in course is upon "The Spiritualism of the Apostles." In it reference is made to the materialization and dematerialization of the spirit of Jesus after his crucifixion, in a closed apartment wherein were his disciples, those events being considered not only possible, but highly probable—in fact, the conclusion is that they must have occurred," because," says Mr. Forster, "we are aware of similar phenomena occurring in the present day."

Lecture 11 has for its subject "Heaven," and lec-ture 12, "Hell," upon both of which the various prevailing views of the past and present are clearly and concisely given, the comparison with those entertained by Spiritualists being so greatly in favor of the latter, from the standpoint of a natural and reasonable observation, that no special pleading is called for to commend them to general acceptance. By "prevailing views," are understood those that are embodied in the popular creed, and for the most part merely subscribed to with a mental reservation, rather than those hat are actually held and by the great mass of so-called Christians. As to a future life generally, it is said that most ideas entertained by the Orthodox church of to-day are based upon the expressed opinions of theologians, these being rather the reflex of mythologies of past ages than in accordance with the teachings of the book which they deem to be infallible. Through these two lectures several very essential corrections are made of words that have been wrongly translated, and which though accepted for centuries as correct, are very far from being so, in many instances being diametrically opposite in their meaning to that originally intended to be conveved.

In the next lecture the devotional element in man is shown to be coëxistent with his existence on earth, and that the tendencies of the different races of men have ever been toward good instead of evil. A review is given of the moral and religious proclivities of the leading nations of the earth as manifested in the past, proving indisputably that an innate conception of some Deific power superior to man, and a belief in the immortality of the human soul, more or less definitely entertained and expressed, have been among the primary recognitions of human consciousness; that the Hindus, long prior to the date of the introduction of man upon the earth by the Mosaic account, were searching after a knowledge of God, and serving him according to their highest conception of duty. The Egyptians, the Chinese, the Chaldeans, the Persians the Greeks and the Romans furnish evidence of the truth the lecturer seeks to bring to view. When the Spaniards invaded Mexico and Peru, they found an abiding faith in a God and in immortality. "The North American Indians, when first visited by Europeans, entertained beautiful conceptions of a Great Spirit, and of a happy hunting-ground, and more recent explorers of Africa found among its most ignorant inhabitants the recognition of a God and a future State."

In the fourteenth lecture, giving the origin and purpose of Thanksgiving Day, it is said that of all people Spiritualists should observe it; in fact, having more reason to do so than all others, their entire lives should be one unceasing day of thanksgiving for the blessings Spiritualism has brought them, some of the distinguishing features of which (Spiritualism) he portrays as follows:

cistinguisaling reactives of which (spiritualism) he portrays as follows:

"It affirms that God still inspires man as much as He ever did, and He is as immanent in spirit as in space. It relies on no church tradition or scripture as the last grand infallible rule. It accepts these things as teachers, if they teach, not as masters; helps, if they help, not authorities. It believes God is as near the spul as matter to the sense; believes the canon of revelation has never been closed, and that God has never become exhausted. It sees Him in nature's perfect works, hears Him in all true scriptures, and feels Him in the inspiration of the heart. It calls God, Father, not king; Geaus, brother, not redeemer; heaven, home; religion, nature. It loves and trusts, but fears not. It lays down no creed, asks no symbol, reverences exclusively not time or place. Its temple is all space; its shrine; the good heart; its creed, all truth; its ritual, words of love and utility; its profession of faith, a true life; works without, faith within, love for God and man. In every desert it opens a fountain of living water, gives balm for every wound, a pillow in every tempest, tranquility in every distress. It takes all the helps it can get; counts no good word profane, though a heathen spoke it, and no lie sacred, though a propher may have uttered it. Its redeemer is within, its salvation within, its heaven and its oracle of God within. It makes each man his own priest, but accepts gladly him that speaks a holy word. Its prayer in words, in works, in thought and in feeling is, 'Thy will be done.'" the canon of reverlation has never been closed, and that God has never become exhausted. It sees Him in nature's perfect works, hears Him in all true scriptures, and feels Him in the inspiration of the heart. It calls God, Father, not king; Jesus, brother, not redeemer; heaven, home; religion, nature. It loves and trusts, but fears not. It lays down no creed, asks no symbol, reverences exclusively no time or place. Its temple is all space; its shrine; the good heart; its creed, all truth; its ritual, words of love and utility; its profession of faith, a true life; works without, faith within, love for God and man. In every desert it wound, a pillow in every tempest, tranquility in every distress. It takes all the helps it can get; counts no good word profane, though a heathen spoke it, and no lie sacred, though a prophet may have uttered it. Its redeemer is, within, its salvation within, its heaven and its oracle of God within. It makes each man his own. Its prayer in words, in works; in thought and in feeling is, "Thy will be done."

Following this the fabulty of Memory is considered in a lecture respendive to the query." Do we ever, formed in a lecture respendive to the query." Do we ever, formed in a lecture respendive to the query." Do we ever, formed in a lecture respendive to the query." Do we ever, formed in a lecture respendive to the query." Do we ever, formed in a lecture respendive to the query." Do we ever, formed in a lecture respendive to the query." Do we ever, formed in a lecture respendive to the query. The closing lecture has for its subject. "The Unity of God." Various theological views are held up to exhibit of some absurdities and inconsistencies that trush is strong sent discussion; which are remained to observe when we consider that tens of their subjects seriously without fail the seriously subscribe to thems."

The closing lecture has for its subject. "The Unity of God." Various theological views are held up to the wint the light of cools." Various theological views are held up to the s

zation, to determine their qualities and capacities, their adaptability and non-adaptability to the neces-sities of time, with the indications gleaned therefrom of the probability of continued activity when no longer subject to present conditions and surroundings. An analogical reasoning is thus followed through the physical and spiritual, ultimating in the declaration that amid all experiences and changes, the intelligent principle, the real man, remains essentially the same; that when the pale angel of Divine Beneficence calls him hence, he takes with him unimpaired all the wondertal faculties that constituted his individuality here—his individual consciousness, his individual affection, and his perpetuated memory, "Tens of thonsands," says our author, "of disenthrailed spirits, once inhabiting human bodies, as you and I now do, continually bear testimony to these facts, through the sadly misunderstood and grossly misrepresented phe-nomena of Spiritualism. Hence, in response to the interrogatory presented, Spiritualism, in the melodious tones of undying love, proclaims unmistakably, man

The prolific themes, Clairvoyance and Clairaudience, are next discoursed upon, and their plausibility and possibility deduced from selentine data. Leetures that follow have for their subjects: " What Spiritualists Believe," "Spiritualism Without an Adjective"-this last an able and conclusive argument against attaching as a prefix to Spiritualism the word Christian—"Christmas and its Suggestions," "Protoplasm" and an "Anniversary Address," all of which are treated in a scholarly, forcible and exhaustive manner, evincing a broad scope of intelligent observation, a deep insight of Nature's laws, and an incisive perception of motives governing the actions of mankind. In the last of those above named the might and strength of Spiritualism are thus eloquently and truthfully set forth :

strength of Spiritualism are thus eloquently and truthfully set forth:

"In vain does the argus-eyed press hurl its missiles of prejudice and hate; in vain does Atheism on the one hand, and theological fanaticism on the other, cry out that our fasts are a delusion and our theories infidel nonsense; in vain has chariatancy or malice led a few to spurn the hand that would bless them. Despite all the efforts of ignorance, of folly and of hate to stiffe it, Spiritualism exhibits powers of fascination that cannot be ignored. Men and women inquire and listen despite themselves. As in the imagery of the poet the ancient mariner is said to have forced the bridal guests to listen to his mysterious music, so do the transcendent truths of Spiritualism compel both the thoughtful and the thoughtless to stop in their career and give attention to phenomena which continue to charm, notwithstanding their alleged obscurity and absurdity... The thunders of the law have been hurled, and in some cases imprisonment resorted to; legislative and municipal enactments in some of the States have been passed; and even the strong arm of the General Government, through its Internal Revenue officials, has been raised to prevent our media from manifesting the powers with which through organic law they have been endowed; but like the avenger of guilt at the feast of the guilty, Spiritualism will not down." It still rears its beautiful crest, adorning the helmeted brows of its professors and advocates. Its course has been, and must be, continuously onward, until the beauty and efficacy of its truths shall be known and appreciated wherever human hearts are beating or human thought has birth."

The lecture immediately following the above has for its aublect "Spiritualists and Mediums," The remarks

The lecture immediately following the above has for its subject "Spiritualists and Mediums." The remarks upon the latter are instructive, and the advice given to those who avail themselves of their inestimable services as the transmitters of messages and intelligence from the realms of the unseen, is eminently wor thy of the adoption of every sincere and truthful investigator and confirmed Spiritualist. Mediums, he says, like the musical instruments in your parlor, are formed for exquisite uses, but to a great extent dependent for harmony or discord upon the finger that touches them. Under the hand of a kindly, congenial and cultivated nature, they will give forth a grand oratorio of natural symphonies that please the ear or win the heart; but when the ignorant, the uncongenial, the harsh and unkind, touch the keys of their nature, discord and inharmony are more or less the result, however beautifully attuned they previously have been ": and he adds: 'None of them are without their Gethsemane-but few without a Calvary."

Considering that on mediumship rests the entire system of a spiritual philosophy the most rational, the most conclusive in its proofs of a future life, one that does not merely place the gates of the celestial city ajar, but throws them so far open that its inhabitants pass and repass through them to the abodes of man on earth, what treatment do they who, possessing the gift, practically employ it for the benefit of others. deserve at our hands other than kindness, charitable thoughts, gentleness and loving care? "And yet," remarks Mr. Forster, "what is the condition of our me-diums, and what are the Spiritualists as a body doing for them to ward off the inharmony of their surroundings, or cheer the life-line of their earthly existence? Of course there are charitable and appreciative exceptions: but as a general rule, Spiritualists in their visits to mediums seem to be searching for defects in often upon bare suspicion of fraud are uncompromisingly bitter in their denunciations of the medium."

With great justice Mr. Forster says-and it is a burning shame to those to whom it applies that his inspirers felt called upon to influence him to say it-"Indeed, is it not being taught, and to a considerable extent practiced, that the general order of common justice in the case of alleged criminals is to be reversed in the cases of assumed spiritual manifestations, and the poor mediums, less considered than even the sup-posed murderer, are to be field guilty until they can (at times under the most unfavorable circumstances) prove themselves innocent of fraud, in the estimation of the most prejudiced, and sometimes the most ignorant, censors?"

We feel that we cannot too strongly commend this entire lecture, especially during the crisis through which we are now passing, to the close and studious attention of every Spiritualist, and indeed all others whose paramount desire is that while they ask justice for themselves, they as deeply desire to have it awarded to others, and to have the truth recognized in whatever guise and on whatever occasion it may be pre-

The twenty-third lecture is a scholarly and convincing argument to prove that the spirit is the real man. As an illustration, taking the reader into the studio of an artist, he directs his attention to a statue of clay. the figure of a man. It is well executed, and the looker-on strives to recognize in it the form and features of some one known to history or dear to himself. While doing this the artist silently approaches, and with a hammer suddenly strikes it a violent blow, and the spectator angrily remonstrates as he fixes his gaze on the broken fragments at his feet. But raising his eyes, as the artist essays an explanation, he is overwhelmed with feelings of admiration as he sees before him an exquisitely beautiful image of gold, and is informed that the clay statue was but a temporary mold, the sole end and purpose of which was to produce this remarkable specimen of taste and art. This clay figure symbolizes the material body; the gold, the spiritual man within, that alone gives the outer form the appearance of vitality. "As this inert covering of time. struck by the hammer of death, falls to pleces and mingles again with its kindred elements, the impersonalized divinity from within emerges into more en larged activities and sublimer possibilities as it is removed from this earthly studio to the galleries of the Infinite Artificer, where, amid unending felicities and expanding capacities, its course shall be upward and onward forever, along the celestial pathway where bright-eyed stars are singing their everlasting anthems."

Outline Scheme of Confederation ubmitted for suggestion and approval by the Council of the London Spiritualist Alliance,

BASIS OF CONFEDERATION.

I. Confederation between independent Societies; not Amiliation of Societies of inferior magnitude or im-portance to any one claiming for itself superior im-

portance.

II. This Confederation on terms of perfect equality to be arranged between Societies of Epirithalists and Spirititists who accept as a broad basis of belief some such statements as the following:

1. That there is a life coincident with, and independent of, the physical life of the body.

2. That, as a necessary corollary, this life extends beyond the life of the body.

3. That there is communication between the denizons of that state of existence, and those of the world in which we now life.

In other words, There is a spiritual life uninterrupted by physical death: and, There is communion between the world of spirit and the world of matter.

PLAN.

PLAN.

It is augrested.

1. That each individual Boolety shall enjoy perfect autonomy.

2. That Societies in Great Britain shall unite on a basis of equality, and form a "BRITISH SPIRITUAL-IST COMPENERATION."

3. That Societies of Spiritualists and Spiritists throughout the world shall unite on a basis of equality and form an "INTERNATIONAL CONFEDERATION."

There would, therefore, be in this suggested Plan Three Grades:

1. The individual Society, with or without affiliated groups of small neighboring Societies, enjoying perfect independence.

2. A Home Confederation represented by a Confederated Council, at which all representatives of Societies would have equal votes, and would deal with questions affecting British interests.

3. An International Confederation at which representatives with equal votes would deal with purely international questions, and such as affect the interests of all Spiritists and Spiritualists.

From this Plan, which aims at stimulating individual Societies to systematic research, and to the free interchange of opinion; and next, at the organization of existing materials which are now without cohesion for lack of some such bond, it is hoped that the following advantages, amongst others, may accure:

1. Consolidation of the movement at home and

existing materials which are now without conesion for lack of some such bond, it is hoped that the following advantages, amongst others, may accrue:

1. Consolidation of the movement at home and abroad on a secure basis.

2. Facilities for the interchange of free opinion and individual experience.

3. Stimulus to the work of local Societies by

4. Affording increased facilities for systematic study and research: and so

5. Encouragement of better methods of carrying on such study and research.

6. More accurate records regularly published: excluding loose and unimportant detail and securing attention to important facts.

7. Better methods of dealing with the increasing body of inquirers.

8. A general elevation of the tone of the Spiritualist Press, by securing valuable matter, and better methods of criticism and controversy from capable and practiced writers.

practiced writers.

9. An annual record of progress by tabulation of reports from Confederated Societies.

10. Formal introduction of Spiritualists who may yisit foreign countries to Confederated Societies there-

11. Introduction of Mediums to foreign Societies, which introductions would be an affirmation of their integrity and trustworthiness.

12. Definite information at first hand of any generative of the second second

ally interesting and important event:
Signed on behalf of the Council,
W. STAINTON MOSES, M.A.,
President.

[At the suggestion of Mr. Stainton Moses, of Lon-

don, Eng., the BANNER republishes the above "Outline Scheme of Confederation." Mr. Moses is a regular contributor to London Light, a graduate of Oxford College, and a most devoted Spiritualist. Now that the AMERICAN SPIRITUAL ALLIANCE (whose headquarters are in New York City) is about to commence active operations for the promotion of the Cause in this country, we submit would it not be well for it to take some similar course as that suggested to the Council of the London Spiritualist Alliance, and act in concert with it? Plan Third, it will be observed, suggests that the Societies of Spiritualists and Spiritists throughout the world shall unite on a basis of equality and form an "International Confederation,".
thus consolidating the movement on a secure basis. We are in favor of this movement, and the sooner action is taken in this country in regard to it the better it will be for the Cause everywhere. Besides, and more important than all, the time has come to raise funds to oppose, by law if necessary, all attempts of bigots to crush our legitimate mediums, as is being done even now. We therefore earnestly hope that the American Alliance will take immediate action in so

Amesbury, Past and Present.

important a matter, which concerns Spiritualists every-

where.—ED.]

A few days since, while standing in a favorable place, hearing the sound of a puffing, laboring engine, I looked in the direction from whence the puffing came. As I did so I saw, emerging from behind a deep cut of the railroad leading from Amesbury, an immense moving line of carriages covered with white canvas, and carload after carload kept coming, coming, until it seemed there would be no end to the train. Finally, after sixty or seventy cars had passed by, and the engine was far out of sight around the curve, came the red caboose, bringing up the rear of the train. All this seemed to me a wonder. I reflected, and was astonished. Here it was in this goodly town I earned my daily bread. No sound of puffing earned my daily bread. No sound of putting locomotives was heard here then; no carriage mechanic's hammer rang music from the anvil then; no lively hum of machinery from factories turning out in perfect form and workman-

then; no lively hum of machinery from factories turning out in perfect form and workmanship the various parts that make up the completed carriage. No. no, nothing of that kind then. As that long line of carriages passed out of sight, which is an almost every-day occurrence now, I stood surprised and astonished.

For years I have witnessed the wonderful growth of Amesbury's great carriage industry; for years I have seen the products of this industry enjoyed by those able to support the luxury, and it always carried my mind back in retrospection to the dear old town of my nativity, where prospers that industry so powerful in the development of a lively and commanding town. Here the mechanic earns and receives satisfactory pay for his labor. Scores of mechanics who work in these factories have built neat, comfortable and commodious homes, and many frugal and industrious men, who twenty years ago were apprentices or workmen at the bench, are now owners and occupants of large and convenient factories, turning out fine carriages in great numbers and variety.

All this still seems to me a wonder, from the fact that the grand combined plant of such an industry should, so shortly after its inception, become so thoroughly established, commanding not only a large share of trade from the length and breadth of its own country, but receiving the distinguished honor from almost every olvilized country of calls from representatives in person, who are satisfied of the just treatment they receive, as well as the excellency of the goods, for which they make their

treatment they receive, as well as the excel-ency of the goods, for which they make their

lency of the goods, for which they make their long journeys.

And now, as I turn away from viewing the scenes of this prosperous town, I cannot help thinking what would be the sensations of that American patriot, scholar and statesman, who first saw the light in 'Amesbury, one hundred and fifty-eight years ago: What emotions would thrill the heart of Josian Bartiett, one of the signers of the Declaration of American independence, could be stand for an hour as high as his statue ought to stand for an hour as high as his statue ought to stand to-day on the spot of his birth, and view the progress since 1729 to the present day. Steamers, buzzing on the Merrimac thirty miles an hour; cars whirling along a mile a minute; lightning tamed and chained to posts to serve us; mysteries coming from other worlds on wings of thought to greet the living and make them happy!

The poet Rogers regarded the following stanza, written by Mrs. Barbauld in extreme-old age, one of the finest things in English literature :

"Life! we have been long together, Through pleasant and through cloudy weather:
The hard to part when friends are dear;
Perhaps it will cost it sigh, a tear; Then steal away ; give little warning ;

(Chose thine owe time. The form of the first of the first

Banner Correspondence.

Massachusetts

PITCHBURG .-- J. B. S. writes: "American liberty whose true spirit is one and the same throughout the world, and all worlds-is now on trial for its life before the tribunal of a Medical School, at whose bar the humble Nazarene were he here in the form today, 'healing all manner of diseases,' would be fined and imprisoned for blessing suffering humanity.

Are there not some Christians in this college of medicine who will dissent from this persecution of healers who have not a diploma of their granting? who, forsooth, have no other authority than the com-mission of Jesus, who sent them out to preach a 'gospel of glad tidings, deliver the captive and heal the

When has the world ever listened to glad tidings if not since the advent of Modern Spiritualism, and through these same mediums that bigots are striving to get Legislatures to condemn as criminals?

The proposed bills (nearly identical) before the Legislatures of Pennsylvania and New Jersey, to fine and imprison all mediums for exercising their God-given powers, are blows aimed not only at Spiritualism, but at all we, as free American citizens, hold most sacred

It would be well for the 'regulars' to beware how they 'play with edged-tools,' lest in getting the legislation they ask for they pave the way to the incoming

of much that they do not desire.

In their efforts to dictate to a free and enlightened people what and whom they shall employ when sick, they are dealing with the same blood that tossed John Bull's tea overboard in Boston barbor, convincing him that we could manage our own affairs without his interference.

If in our nation's infancy-a hundred years agowe would not submit to tyranny, shall we after a century's growth under Republican institutions?

A word to all opposers of Modern Spiritualism: Be-

ware how you treat this subject and its advocates, lest ye be found fighting against God!

Tospiritual mediums let me say: Beware how you use these gifts of the spirit; for a woe is awaiting all who profane these high and holy gifts by prostituting them to mammon. Let all your powers as spiritual mediums be employed in their legitimate work-the elevation of mankind; using your God-given powers in any work lower than this will be forfeiting your claim to the Master's promise: 'Lo, I am with you always, even unto the end of the world."

always, even unto the end of the world."

PLYMOUTH.—Nathan Churchill writes: "I honor the Banner for the noble stand it has taken in the defense of materialization and the mediums for this form of spirit manifestation. Materialization surpasses all other phases of spirit phenomena to assure one or the factof continued life beyond the tomb. Materialization of spirit forms is a fact to me. I have personally tested it, and thousands and tens of thousands have done the same. These form a body guard of materialization, and the mediums for the same, that will never surrender to the enemy. What is the use of theory without fact to base the theory upon? At these pillars, Samson-like and blind, the enemy is now laboring, in hopes to see the spiritual temple fall. They may be assured that if it should fail, they, with their theological dogmatism, will be crushed with it. Let them tug away, they are powerless; there are more for us than against us. The Temple of Truth more for us than against us. The Temple of Truth was not made by priestoraft. Let them vent their spite upon materializing mediums, and with the aid of pretended friends and advocates of Spiritualism do their worst to destroy them; they will do so in vain, for materialization is a fact, its mediums are heavenprotected, and the right and the truth will endure forever."

Vermont.

WEST BURKE .- Mrs. Laura M. Kimball writes, April 17th : "Last June, in preparing for our State Convention at this place, my health gave out, and for weeks I was confined to my bed. All through the summer months I could not walk without assistance. The first of September my spirit guides told me to go to Boston and place myself under the care of A.S. Hayward. I did so, and for four weeks received magnetic treatment from him. Mrs. J. C. Rwell examined you case, and from her good advice and Dr. Hayward's weatment I feel like a new woman; thanks to the loving angels for what they have done for me and my family. My husband and myself are often visited in our sleeping room by our spirit friends. I see and know many of them and hear what they say to us. the door, open it and walk in. Sometimes it is some dear friend who has gone before. At these times I can talk with them as I would with friends in the form, only it is done mentally. My daughter and her husband are both mediums, as are also all their chil-

Twenty years ago we came to this place and found but few Spiritualists here. My husband and myself. when it was known we were Spiritualists, were looked upon as people to be avoided. This has all changed. Our neighbors find we are like other people. The truths of spirit-communion have many believers and open advocates here, and many who secretly believe. Work in placing the glorious truths of our philosophy before the public has done this. We have had two Mass Conventions and one State Convention at this place, with such mediums as Joseph D. Stiles, Edgar W. Emerson. Jennie B. Hagan and others to help us. We have had speaking here at times from most of our local speakers. We are in hopes soon to build a hall and then we shall try and support meetings regularly.

Thirty-one years ago our only son passed to spiritlife from Boston. Soon after we had our first sitting with a medium, and it was Mrs. Conant. The dear spirit often visits us now. We have taken the BAN-MEB over twenty years and could not get along without it. Take away Spiritualism, and the world would be a desert to me."

RSSEX JUNGTION.—J. W. Truax writes: "The curred in Vermont was caused by an explosion of six hundred pounds of ultro-glycerine, destroying the building and somewhat damaging another that contained seven thousand pounds. The explosion took prace about twenty minutes past two o'clock, Sunday, April 10th, at Plattsburgti, N. Y., and was a pretty good 'earth-shake,'"

Florida.

ORREGENT: OITY ... J. L. Toney writes, under date of April 2d : "This is my third winter here, I have n troubled with weak lungs for many years. In been troubled with weak rungs by the been Massachusetts, in the winter and spring, have been unable to speak aloud for many weeks. When here I tave no trouble of the kind. Of all that has been said of Florida, its climate has not been praised beyond its mett;" It has a mild, baimy air. I have also found the people pleasant and hospitable, liberal, quite's number being Spiritualists. One of my neighbors is a My. Joslin of Massachusetts. He has a pleasant place here and a fine orange grove. He also has a cottage at Onset, where he usually spends his summers. Another neighbor is a remarkably enterprising lady, a Mrs. Smith. Bhe was in Years gone by a doctress in New York, having rooms at one time in a building with Dr. J. B. Newton. After leaving there she spent some years in Louisville, Ry. Four years ago she came to this place. After treathing its balmy air she decided it was the place for her lavalid son, who be-came well and strong soon after coming here. Bije bought five mores of wild, high pines had which she immediately had cleared and a file optings (built): A part of the land was set to orange trees, from which part of the land was set to orange tree, from which she has gathered fruit this winter. She has also bearing him, fig., beach and mulberry trees. The latter dear three crops yearly. She sells the fruit for differencents per quart. The trees are ten to twenty differencents per quart. The trees are ten to twenty differencents per quart. The trees are ten to twenty differencents per quart. The trees are ten to twenty differencents per quart. The trees are ten to twenty differencents per quart. The trees are ten to twenty differencents per quart. The substituted is solve the labor problem and to establish the has also a fine flower garden, especially principles has been overlooked and impractical theorems. As gentleman heighbor took me that when she began her improvements he reckoned she would soon the, but she had bear him burn, and he thought she weak are taken at the latter of the latter of the latter of the latter of the difference of the continuous and the latter of the continuous and the latter of the latte

ing what a finelplace this would be for a home for our invalid mediums and Spiritualists. We are one hundred miles south of Jacksonville, near the Jackson-ville, Tampa and Key West Railroad, where high pine land can be bought for about thirty-five dollars per acre. It would cost about as much more to clear and fence it. Lumber delivered on the lot costs about fifteen dollars per M., dressed hard pine, which makes

comfortable houses. We have a very comfortable house, which accommo dates six of us, that did not cost more than one hundred and fifty dollars. We are about to build a brick chimney, with fireplace. The wood costs nothing, and makes a very bright, cheerful fire. We have some cool nights and days when a fire is needed. There is a brick-kiin near, where bricks can be bought for eight dollars per M. The cost of living here is about the same as at the North. Sweet potatoes are fifty to sixty cents per bushel. The rice and hominy are very nice. Fine fishing is afforded by the numerous lakes. We can go to Jacksonville and return in a day, or to Palatka (twenty-five miles from here) in half a day.

Many people who have visited Florida pronounce Crescent City as fine a place as there is in Florida. The land is high and the water good. Many people drink lake water. What I would like to see, although I bave no axe to grind, is to have a little colony of mediums and Spiritualists make a winter home, at least, although the summers are pleasant and not much warmer than the summers North. It seems to me we could have as pleasant camp-meetings here in the winter as in the summer at the North. These high pines afford fine groves, and there would not be much disappointment about the weather, as it seldom rains all day. I have been here since Jan. 10th, and there has not been ten hours' rain in the daytime in that

Perhaps I have written many things of little interest, but they were about such as I asked questions regarding before I came. Some may say this is not the proper time to speak of the South, but 'in time of peace prepare for war'; so in spring prepare for winter. If any reader of the BANNER would like further information about the place I will cheerfully give it.'

Connecticut.

BRIDGEPORT .- A correspondent writes: "Mrs. H. S. Lake and Prof. W. F. Peck were with us in March, and gave great satisfaction in lectures and psychometric readings from articles handed from the audience. The News of this place is to be commended for its fairness and liberality in placing before its readers an ungarbled account of the proceedings, in the course of which it said :

Written for the Banner of Light. "GOD'S BABY," BY M. R. ESTY.

Nobody smiled when the baby came; Nobody kissed its soft blue eyes; Nobody said that an angel fair Had brought the baby down from the skies.

Nobody breathed a word of love Over the baby's curly head: Nobody asked protecting care Over the baby's cradle-bed.

Nobody fashioned dainty robes-Every stitch a small caress: Nobody showed with tender pride The fabric fine of baby's dress.

Nobody searched the world of names For something fit for haby's wear : Bomething tender and soft and sweet,

Yet proud enough for a prince to bear ! Nobody watched the baby's feet Taking their first wee steps alone; Nobody answered the baby's smile

When the wondrous thing was safely done. Nobody grieved when the baby drooped; Nobody cared for its feeble moan, When its face grew thin and pale and old,

And it tired of living its life alone. Nobody wept when the baby died:

Nobody held its tiny hand; Nobody helped it bridge the stream Which brought it safe to the Summer-Land. But somebody from the other shore,

In sheeny robes, with heart of love, Took the baby and clasped it close, Welcoming it to the life above.

"God's baby!" Now it may know its name : Now it shall walk in robes of snow; And the grosser souls it left on earth Must wait for the joys" God's bables" know Natick, Mass.

New Publications.

ESSENTIALS OF MENTAL HEALING. The Theory and Practice. By L. M. Marston, M. D. Revised and Edited by C. M. Barrows. 12mo, cloth, pp. 122. Boston: The Author. In his preface the author states that this volume

mbodies, so far as he understands them, the truths common to all forms of mind-healing, expludes whatever is dogmatical, or tends to discriminate in favor of any particular mode of practice, and explains the principles of "Christian Science," "Prayer-and-faith Cure," and other methods of metaphysical and psychical treatment of disease.

IDEOLOGY, Nutrition, Instinct, Innervation, Sensation, Consciousness, Memory, Thinking, Consecutive Ideas. By Dr. Lakoy Sunder-land, Vol. II. 12mo, cloth, pp. 187. Boston: J. P. Mendum. J. P. Mendum.

A new edition of a volume first published in 1880, by Dr. Sunderland, explanatory of the system of healing practiced by him, the basis of which is that permanent health comes from perfect nutrition, and we are oured only when our food is perfected by persistent bygionic habits of living.

PRACTICAL PEDAGOGY; or, The Science of Teaching Illustrated. By Louisa P. Hopkins, 12mo, cloth, pp. 276. Boston: Lee & Shepard.

The contents of this volume were first given to the world in The Primary Teacher, a monthly magazine edited by W., R. Sheldon, and consist of reports of the course pursued in the education of a class of children by a teacher of thorough training and much ex-perience, but who had, as remarked by T. W. Higginson, happily escaped what may be called the "ruts of our public school system. The opening chapter is 'entitled' The Babe in the Mothers Arms," at which point education commences, and from which it con-thinds through various stages, the book closing with twenty-four "Parables." inculcating the laws of hature and life in a very attractive form.

How Medical Laws are Obtained. othe Editor of the Banner of Light :

To the Editor of the Banner of Light:

I notice in the Banner of April 20th, an editorial paragraph stating that the Regulars and their friends in Maine are disposed to question the validity and legality of Gov. Bodweil's decisive action in consideration of the "doctors" protective law" recently "rushed" through the Legislature of that State. I have no fears, however, that these aggrieved gentlemen will accomplish anything of importance in the way of setting aside the Governor's courageous and just veto; as afterward sustained by the Strate. There are some points in the history of this measure which, I think, deserve presentation at this time, as they may act as warnings in other States where the medicos are asking for close-corporative rights, against the best interests of the general public. I am informed, on what I regard as reliable authority, that while the bill was on its passage originally, a member of the Legislature was approached by a Doctor who hopefully used the following language: "You are going to help us enact the medical law, I suppuse?" The member, who understood the true state of the case, retorted (in effect): "On the contrary I shall do all in my power to defeat it it" The M. D., though surprised, did not lose heart, but responded: "It is only a milid bill which no one should object to. If we can get what we ask for this time we can put the teeth into the law the next session."—or worde of like import.

This member, so approached, has since stated that, in his opinion, many of the representatives voted for the new defunct measure in blissful ignorance of its real animus, the matter coming up in the last hours of the session. What the Senate thought, on reflecting upon the case, is to be found in its very large affirmative vote sustaining the veto.

This veto measure in blissful ignorance of the people's rights.

This episode in the East furnishes an illustration (in which the weak in defended the people's rights. I notice in the BANNER of April 30th, an editorial

and give him a national reputation as a friend of the people's rights.

This episode in the East furnishes an illustration (in my belief) of the snap judgment methods by which nine-tenths of these "doctors" piot laws" are engineered and crowded through the Legislatures of the States whose statute-books they now disgrace: not every commonwealth having in its trial hour a Bodwell to stand in the breach in the name of common limities.

ANTI-MONOPOLIST.

ANTI-MONOPOLIST.

have now on sale at the Banner of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished not litterature and emistre size and size. tinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading and a deeper and more profound appreciation on the part of the public generally.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHORAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-ton have it on sole. ton, have it on sale.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bason, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

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utteraired.

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

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

Banner of Pight.

BOSTON, SATURDAY, MAY 7, 1887.

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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

"Experiences of the Soul in Search of God."

We shall print next week a verbatim reportprepared specially for our columns-of an Inspirational Discourse treating of the above theme, as recently delivered by the guides of W. J. COLVILLE, in Parker Memorial Hall, Boston. Our patrons will find it, on perusal, to be of marked interest and value.

The Limitations of Science.

We recently took occasion to refer to the interesting and valuable collection of individual expressions from various magnates in the realm of natural—and these expressions proved them to be mostly of materialistic-science, which was given in the Christian Register of the 7th ult.: in which symposium, if it may be so termed, the statements of most if not all the contributors thereto placed them on the ground that so far as personal immortality is concerned, science can throw no light upon its possibility; some voiced the scientific "agnosco," but the reader may be pardoned for feeling that when Prof. Lester F. Ward said therein: "So far as sci- to allow us, it would be the exact truth. Further, at ence can speak on the subject, the Consciousand no longer," he clearly crystallized the belief of the main body of his confreres regarding this great question of the ages.

We, in our reference to this numerouslysigned endorsement of non-immortality, called the attention of the public to the supreme folly of (as is now clamored for by certain parties who claim to be Spiritualists) submitting Spiritualism—the demonstration of a future life—into the hands of such determined and ultra-opposers of "the persistence of personal consciousness after bodily dissolution," for the purpose of obtaining from them the comprehensive solution of the source of the Modern Dispensation, and the true definition of its meaning. And we think that those who will carefully peruse the grounds taken by the scientists who replied to the Register's queries will bear us out in our statements as to the entire unfitness of science to deal with the question at all.

We find that the adherents of the Christian theology, while endorsing the Register's summing up of this tabulation of views, i. e.: that evidently "Science cannot show that immortality is impossible," are disposed to push the matter further, and to express opinions that this formulated doctrine of dust and ashes exhibits in itself rather a confined and narrow than an immeasurably far-reaching character on the part of Science, per se. 'The Christian Union (Liberal Orthodox) of New York, for instance, in its issue of April 21st, says, in the course of a brief editorial reference to this controversy:

"The Christian Register has rendered a good ser vice in bringing out the opinions of these scientific thinkers, not because they throw any great light on the question of immortality, if that can be regarded as a question, but because they indicate the limitations of natural science and its volaries. To get a full answer to the question what testimony modern science bears respecting immortality, the student of anthropology should be interrogated. What, for instance, would our ablest penologists say as to the existence of a spirit dominating or dominated by the body, from their experience with the criminal classes? Or what would be the opinion on this subject expressed by the most experienced alienists? We believe that both classes of scientists would answer that they do not find materialism serves, practically, as a work ing hypothesis."

But while Science has been worse than dumb in regard to this great subject. Philosophy and human Intuition have gone straight to its vital core: While materialistic scientists are voicing their views (as they have for years, past) and are sure "that if consciousness has been a gradual development, as is implied in the theory of the continuity of organic life, it 'seems difficult to assign any link in the series at which we can suppose so great a break to have occurred as is implied in the passage from mortality to immortality." the eye of the inspired philosopher has beheld, and a century ago his mind outlined in advance the existence of a spiritual evolution (since fully demonstrated by the revealments of Modern Spiritualism); which from lowest to highest finds no broken link in the chain, but proceeds by a sequence

ing, to the persistence of that same conscious personality on a plane of unending and everexpanding development, for which the sumless ages of eternity furnish full scope and field :

Both the reasoning and the intuitional powers of the famous German philosopher, Emanuel Kant, were marvelously developed, and even more wonderfully combined. Among philosophers he ranks with Plato, Aristotle and Leibnitz. This is what he said of "spiritual nature" over one hundred years ago:

" I confess I am much inclined to assert the existence of immaterial beings in this world, and to class my soul in the category of these beings."

We can imagine the possibility of the existence of immaterial beings without the fear of being refuted, though, at the same time, without the hope of being able to demonstrate their existence by reason. Such spiritual beings would exist in space, and the latter, notwithstanding, would remain penetrable for material beings, because their presence would imply an acting power in space, but not a filling of it, that is, a resistance causing solidity."

"It is, therefore, as good as demonstrated, or it could be easily proved if we were to enter into it at some length; or, better still, it will be proved in the future. I do not know where and when, that also in this life the human soul stands in an indissoluble communton with all the immaterial beings of the spiritual world; that it produces effects in them, and in exchange receives impressions from them."

"It would be a blessing if such a systematic constitution of the spiritual world, as conceived by us, had not merely to be inferred, from the too hypothetical conception of the spiritual nature generally, but would be inferred, or at least conjectured as probable, from some real and generally acknowledged observation."

When Kant speaks of the "too hypothetical conception of the spiritual nature generally, he unmistakably refers to the Cartesian philosophy, or the system of Descartes, which was then in the intellectual ascendant. And in view of the prevalence of that unsatisfactory system, he is constrained to speak out from the depth of his profound intuitions, and declare that it would be "a blessing" if the fact of the intercommunion of the two worlds, which he expects "will be proved in the future," could be inferred, or at least conjectured as probable, from "some real and generally acknowledged observation."

The time for that "observation" has come, and it leaves nothing to be inferred because it makes everything so plain. If a great soul fact of intercommunion between this world and the spirit-world would be "a blessing," how soda water and the like, on that day. The depuny and childish seem the assertions of the infinitely smaller souls of our own time, in and should be made a crime to become so much as an involuntary agent in bringing that "blessing"-the demonstration of human immortality -to all men's welcome consciousness.

"Spiritualism as a Religion."

Under the above title an individual signing himself W. H. Clarke appears in a public circular, in which he denounces Spiritualism and mediumship as about all that is vile and corrupting to humanity. His charge is that "mediums are psychologized by wicked spirits"; and that the good and pure of a higher life have no power to prevent the dreadful results to mankind from such an influence.

In pursuing this subject the author goes on to say:

"A man may do everything in his power for some spirits, and precisely what they wish done, yet, to blind him, they will pretend that he is not fulfilling his wholly imaginary 'mission.' But they will say, What you are doing is better than nothing; so go ahead.' If they should say, 'We intend to hold your nose to the grindstone as long as you are fool enough this very time they will rob a man by thwarting him. vere in a financial rut. If he gets a dollar more than i he really needs, he may get out of the rut and not devote so much time to the spirits' service. To accomplish their schemes a near relative, perhaps a father or a mother, will play the part of 'decoy duck.' Browbeating and intimidation are common weapons, and Mr. Andrew Jackson Davis says spirits sometimes afflict people with attenuating diseases, the object being to reduce their strength and thus lessen their power of resistance. He might have added bloodpolsoning diseases and injury to eyesight also. When brutality fails they will resort to flattery, and from flattery to begging."

From what insane or erratic individual Mr. Clarke has received the above information, we are unable to conjecture; or can it be that the gentleman himself has so become a prey to his own morbid fancies as to believe that he has heen a recipient of such unwholesome favors from "wicked" spirits as he describes?

We know it to be a fact that, attracted by the grandeur of Spiritualism, there are now and then certain feeble and idiotic minds claiming to be brought under the power of diabolical influences who oppress and worry them in every conceivable way. As the silly moth flutters in the glare of the electric light, so these ill-balanced minds hover in the light of Spiritualism, and if by any possibility they get singed by what they have not the brains to understand, they set up the cry that Spiritualism is of the "evil one," and a snare to human souls. We would not like to think the author of the circular in question belongs to this class, but his production shows either one of three things: That Mr. Clarke is one of the very weak minds who, having learned of such a thing as mediumship, has fancied himself under the control of a diabolical spirit; or, that he has gained his very curious and extravagant ideas of the purposes and work of Spiritualism from some such silly mind; or, that he is a very superficial observer of the claims, objects and results of Spiritualism-a bungling investigator of its laws, and incompetent to testify to its merits.

To select the statement quoted above from the writings of A. J. Davis, thus making it stand alone and independent of the subject to which it belongs, and which would give it a different interpretation, is very unfair on the part of this writer, who seems to be put to a very close strait in his efforts to prove Spiritualism anything but a religion. However, the motive may be plainly seen, and is not worth a parial thrust.

The circular continues by remarking that "a spirit said a hundred mediums would be sacrificed, provided the cause of Spiritualism would be thereby promoted." The writer says also that "another message contains this significant sentence: 'Wherever I go I see tur-

moll." In the early days of Christianity how many noble zealots, men and women eager to follow after truth, were sacrificed by the howling bigota because of their devotion to what they honestly believed to be the one and only religion. Let the history of fagot and scaffold, in persect harmony with natural law from the the blood of stone and of axe reply. In this existence of individualized and conscious perschallty on the physical or mortal plane of be- persecution brought to bear by eightly and su-

peratition upon the mediumistic heralds of Spiritualism.

Sacrifice and torment have been the lot of more than one sensitive medium, because of the day, April 29th, on which occasion Judge Partruth that he or she dared to follow, and the spirit referred to above no doubt said truly that "A hundred mediums would be sacrificed, provided the cause of Spiritualism would be thereby promoted." Just as every reformatory movement has been obliged to make its way through the tears and groans, the blood and slaughter of its innocent but faithful devotees, who have not been sacrificed by the Truth they upheld, but by the enemies of that Truth in the world; so also may the spirit he quotes complain that wherever he goes on earth he can see turmoil, when all over this globe there is nothing but dissension and strife, the warring of nation with nation and of brother with brother, all for the petty and corruptible ambitions and possessions that perish.

We cannot spare further space in the consideration of the strangely written tract before us; nor is the statement of Mr. Clarke that in his opinion "Spiritualism, as a religion, is not only a fraud, but a disgrace to civilization," worthy of comment. The gentleman has an undoubted right to his "opinion," as have also the thousands of honest, well-balanced, intelligent men and women who have made this important subject a close study for years, and who have found in Spiritualism not only the evidences of continued life, but the consolations of fulfilled hopes and holy aspirations, the incentives to right living, and the elements of a pure and undefiled religion, a right to theirs.

We dismiss this subject with the assurance that the history of Spiritualism during the last forty years can clearly vindicate all such charges as those made by W. H. Clarke, and are content to let facts stand for themselves in this and every movement of human progress.

The Blue Laws in Washington.

The regime of blue-lawism, it would seem has been transferred to Washington, D. C. there to illustrate to the country and the world the select beauties of puritanism gone to seed. The "Sunday cases" which have recently been tried in the police court of the national capital cover the sales on Sunday by a number like Kant declares that the verification of the of merchants of cigars and similar wares, such as are commonly sold, along with newspapers, fense turned on the meaning of the word "Sabbath"; the question raised was whether Sunout of the pulpit, in and out of the press, that day and the Sabbath were one and the same it will prove only a dangerous delusion, one that | day. The ordinance charged with violation it is wicked even to contemplate, and that it was one enacted by the city government "to prevent violations of the Sabbath, passed December, 1864." Similar cases were also brought against a number of city druggists.

The defense raised was that Sunday is the first day of the week, and the Sabbath is the seventh. But the judge, opening the quarto Webster Dictionary lying handy, remarked that he had to interpret the word as it was used and understood by the legislative body and the community in which that body sits. After reciting the list of definitions given by the great lexicographer, the judge decided that the English and American authorities agree, and that 'Sunday is the Sabbath in Christian communities." Sentence was accordingly imposed upon the offenders, but execution was suspended in order to allow time to sue out a writ of habeas corpus, on the ground that the sentenced persons were unlawfully deprived of

their liberty. So here we have the Sunday superstitionists, busy at their work of bigotry at the national capital, as they are elsewhere. They are determined to put through their schemes for ruling the liberty of others, cost what it will. They are the idiots of the ninteenth century who exness persists as long as the organized brain, in business. And why? Because, having him as it pect to make other people good by compelling them to go to meeting on Sunday, and by various devices of legislation. It will not be long before they will commit a healing medium to jail in Washington for presuming to heal the sick after another method than that prescribed by recognized medical authority. When will men cease to delude themselves, and to take pleasure in doing it? When will people clearly understand that all the legislation in the world cannot make men good—that moral conduct is something that can never be the product of anything outside of the one who practices it?

The Test Will be Met.

It is encouraging to note the increasing activity in public opinion that heralds the day of open resistance to the spirit of bigotry which lurks everywhere, waiting only for a chance to take on the shape of hateful tyranny. A Minnesota paper—The Worthington (Nobles Co.) Advance-is outspoken in its denunciation of the law which is proposed to be enacted in Pennsylvania for the punishment of mediums. the sick, and instances a case in Kansas City where a man was imprisoned thirty days for trying to cure a rheumatic leg by rubbing. Having carried their point in a number of localities, the preachers are now making their attempt to suppress mediumship by law.

The latest illustration of the spirit of the latter is the one made in Pennsylvania, to which we have alluded more than once before. As a supplementary act to the one before the Legislature of Pennsylvania, the Advance suggests that a law now be passed to the effect that, "if any preacher, minister, divine, teacher, etc., shall teach religion, miracles, Christian superstitions, etc., for lucre or gain, as Sam Jones and others are doing for \$100 to \$500 a day, he be fined therefor from \$10 to \$500, and imprisoned from ten to five hundred years."

"Sauce for the goose is sauce for the gander," is a true and just old maxim. The peoplesays the Minnesota editor just cited—are in no humor to stand this injustice much longer. Class-legislation and attacks upon religious liberty must end soon, or they will be met with determined opposition of an entirely unexpected character to the zealots who are pushing them forward. The fining of mediums in Ohio, a law worked through the Legislature of that State at the instigation of a Methodist minister, taught the legislators of both political parties a timely and effective lesson. The twenty thousand Spiritualist votes, which changed the result of the election in the following year, will not soon be forgotten. Freedom of opinion and belief is something that is not to be summarily extinguished, after a whole people have once had the enjoyment of it in its full meaning. Perhaps it is best that the test should come; but that it is rapidly approaching there can be little doubt. No combination which bigotry can possibly make in this country can be expected to stand. It must go under, as it deserves.

The doom of wrong is only a question of time.

Mrs. Ross Discharged.

The case of Mr. and Mrs. Ross came up again in the Municipal Court, Boston, on Frimenter announced his decision—reserved from the preceding week. The court, prior to giv-ing its opinion, adverted to some of the peculiarities of the present case, and the satisfactory manner in which the pleadings had been drawn.

manner in which the pleadings had been drawn.

"It is entirely within my discretion," said
Judge Parmenter, "to decline jurisdiction, and
let the matter go to the grand jury, but as the
counsel for the defense have expressed a desire to have the case go forward on its present
pleadings, I shall exercise jurisdiction in the
case in the form in which it at present stands.

This will present to the defense the benefit of
convergentions that they have thus far taken. y exceptions that they have thus far taken. It is nowhere alleged that the defendants "It is nowhere alleged that the defendants are husband and wife, but the case has been conducted on that assumption. It follows, to my mind, that the woman is entitled to the benefit of the common law exemption from consequences of misdemeanors which are committed in the presence of and presumably by the coercion of her husband.

"The application of the law under which the defendants are arraigned is very wide and not entirely defined. The money penalty is very small, and, in my opinion, not at all commensurate with the offence. If the crime is brought home to the parties they should be made to ex-

surate with the offence. If the crime is brought home to the parties they should be made to explate it by a severer punishment."

Judge Parmenter then ordered Hannah V. Ross to be discharged on the score of coverture and prenumable coercion, and her husband, Charles R. Ross, to be imprisoned in the common jail for a term of two months. Mr. Ross antered on appeal and gave honds in \$300. mon jall for a term of two months. Mr. Ross entered an appeal and gave bonds in \$300.

It is but just to the accused couple to state that the trial of their case before Judge Parmenter has been wholly preliminary as far as they were concerned, and has been conducted by their counsel with the single view of ascertaining the character of the evidence which was taining the character of the evidence which was to be brought against them. No defense was attempted by them—the desire being to "draw the fire" of the accusing parties for a purpose which will be made known when the case reaches the higher court before which it has been carried by appeal.

The Anniversary in British Columbia.

An audience of two hundred and fifty assembled in Philharmonic Hall, Victoria, B. C., on the evening of March 31st, in observance of the Anniversary of the advent of Modern Spiritualism. His Worship Mayor Fell made an address, in which, says the Daily Standard, he defended Spiritualism to the best of his ability; he said the human family had believed in it for centuries, and the Bible was nothing with Spiritualism taken out. Spiritualism, he asserted, was built on facts, not faith. He regretted having spent twenty years teaching in a Sunday school, for he had not yet fully got over the early instructions given him. To-day he had seen the remains of an old friend consigned to the grave, and his old belief almost made him sad, whereas his present views of Spiritualism led him to look at death as a happy deliverance.

Vocal and instrumental music enlivened the exercises that followed, Mr. Tom Gore, the Misses Frank, Miss Penketh, Mr. Phillips, Mrs. Green, Miss Dobbs, Miss Hicks and Mrs. Hull participating. Dancing, with music by the Queen City Band, and a supper closed the entertainment.

The BANNER learns from Mr. L. L. Whitlock, the editor of Facts Magazine, that it is his intention, through May and June, to hold a series of séances at his residence, 143 Washington street, Dorchester District, Boston, for the full investigation of physical phenomens, in order to prove that there are mediums who are willing to make conditions of their own which shall prove undeniably their entire honesty. This question must be settled by mediums themselves, and the sooner it is accomplished the better it will be for them and the public generally. The first of the series took place as above, Mrs. Bliss being the medium. Mr. Whitlook says the cabinet was his own; that the medium came to his house unattended; that no person specially managed the circle, and that everything appeared perfectly fair. The first spirit who manifested, he says, came to an entire stranger, who recognized at once his excarnated father without a word being spoken. Other spirits manifested satisfactorily their presence also, conversed freely, and sang finely -thus proving conclusively to those present, under the very favorable conditions which existed, that materialization of spirit-forms is an incontrovertible fact. This is a movement in the right direction, which other physical mediums would do well to imitate. We have long deprecated promiscuous circles, knowing full well that such gatherings were liable to end, as many have, with unfavorable results-not only to investigators, but to Spiritualists as well.

THE SPIRIT MESSAGE DEPARTMENT the present week contains a report of services held at the Public Free-Circle Room in the BANNER or Lieur building March 1st and 4th. On the It says the doctors are asking for laws in almost | first named date, after the Invocation the Conevery State to prevent mediums from healing | trolling Spirit answered questions from various parties regarding Woman Suffrage and animals in spirit-life, in a manner which will righly repay perusal; the Indian maiden Lotela then spoke through the medium for the followingnamed intelligences, who found themselves unable to make use of the instrument personally: Mary E. Collins, Ottawa, Ont.; Daniel Green, Newburyport, Mass.; George Crowley, Brooklyn, N. Y.; Lucy Willard, Bradford, Pa.; Levi Newcomb, North Scituate, Mass.; Charles Burnham, Boston; Henry Webster, Peorla, Ill.; Henrietta Clark (to a lady present); Belle Hamilton, Roxbury District, Boston; Rebecca Stearns, New Bedford; Mary Evans (to a gentleman present); John Sylvester, Portland, Me.; Nellie Welch, Boston. --- Under the second date questions are considered by the Control regarding the condition of the suicide on reaching spirit-life; the persistence of religious prejudices in the soul-world; and "planetary inhabitants"; Charles K. Graham of Cincinnati. O., wishes to send a few words to those who knew him in earth-life; and Mrs. S. I. Sawyer, of Haverhill, Mass., brings love to all her friends.

> A seance for form manifestations was recently held in London, in an account of which, given in the Medium and Daybreak, it is stated by a correspondent who was present that one spirit-form was to be seen with the upper portion of his body proceeding from the table, not eighteen inches from where the writer sat, who, on being asked to stand up, did so, when his hand was grasped and passed through the materialized form, immediately underneath its head.

"The forms seemed to float round the circle "The forms seemed to float round the circle, just on a level with or slightly above the heads of the sitters; and as they passed round, showed themselves to each sitter, by means of the light they themselves brought. In this way saveral relatives of the sitters were recognized consequences, the father of an elderly reatherman present, whose features bore a most scaling resemblance to the sitter in question; independent of the previous recognition of the latter."

The Anniversary Reports, To which the BANNER has of late devoted so much space, have called forth many words of praise from readers and correspondents - of which tributes the following from A. H. Nich-

olas, of Bronson, Kan., may be taken as a sample expression:

ple expression:

"The glorious light beaming from the Baymen in April far exceeds that of any other portion of the year, for in this month we read reports from all over the land of Anniversary meetings, in which are given some of the best and
ripest thoughts of the most talented Spiritualists. It is a feast of good things; a perusal of
these thoughts imparts to us a mental and
heartfelt satisfaction we cannot well express,
We know of no anniversary occasion, in point
of magnitude and importance to mortal man. of magnitude and importance to mortal man, surpassing that of the 3ist of March, held in commemoration of the Dawning Light of Modern Spiritualism."

"Celestial Sonnets."

As music is an essential element of conditions favorable to the near approach of elevated spirit infinences, those who desire such have cause to thank Dr. B. M. Lawrence for the collection of songs and hymns recently published in a volume bearing the above name. The truthful teachings and inspirations of Spiritualism cannot be imparted to one another in any more [pleasing or impressive form. For societies, home circles and individuals the collection, in both its words and music, is an exceptionally good one. It is neatly and durably bound, and supplied singly or in quantities, at a very low price, by Colby & Rich, 9 Bosworth street, Boston.

The BANNER OF LIGHT published April 23d a message from Spirit Mrs. Mary Webster, a native of Amesbury, Mass. We learn from people there who knew her well that it was characteristic of this lady, who, when she passed on, was over eighty years of age. We can also attest to the reliability of the said message, wherein she mentions that she was a spiritual medium while here, as we received many years ago through her instrumentality private messages—which were invaluable—from spirits, giving us information in regard to our own personal mundane affairs. She fervently prayed that whenever communications were written by spirits mechanically through her agency they might be always truthful. We have several of these private communications on file at the present time. She also prescribed for the sick, and several wonderful cures were made through her instrumentality, accounts of which have appeared in these columns. We wish to emphasize this fact at the present time, when the medical bigots of Philadelphia are determined to make it a criminal offence for mediums to exercise their God given powers in the healing line.

The Golden Gate relates an interesting incident showing the reliability of spirit guidance, the substance of which is that a clergyman being advised through the mediumship of a lady in Scotland to visit California for a restoration of health, did so, and there calling upon Mrs. Albert Morton, 210 Stockton street, San Francisco, for further advice, greatly to his surprise and gratification, received a complete corroboration of the advice and instruction given through the medium in Scotland. This evidence of the constant care and guidance of angelic guides filled his soul with grati-

In reference to Mrs. Morton, the editor of the Golden Gate adds to the above:

"We have recently had personal communica-tions through this highly-developed and con-scientious medium, whose quiet, unassuming labors have been faithfully performed in our city without cessation for nearly fifteen years. Through the ministrations of Mrs. Morton, whose life exemplifies the elevated teachings given through her, refined minds are being led to an appreciation of the spiritual gospel which is bringing 'Peace on earth, good will to man.'"

Notwithstanding the doubts and fears of Spiritualists and others in regard to the physical manifestations at the present time, there ity of of spirits after they have vacated their earthly bodies. This fact has been established beyond peradventure by the ablest men and women in this and the Old World. It is a matter of history; and when the chaff is sifted from the wheat these manifestations of spirit-power will be far more palpable than ever. That time is even now: Last Sunday evening, at the séance of Mr. Bridge for etherealization, the evidence of spirit-presence was unmistakable. An old gentleman from the country, unknown to the medium, was greeted by three spiritwives, each of whom gave their respective names. Others, also, we learn, were fully satisfied that the scance was what it purported to be-a purely spiritual affair.

Dr. Elliott Coues, the naturalist, who has been for several years the lecturer on anatomy at the National Medical College, which is the medical school of the Columbian University of Washington City, has resigned his lectureship. When he was asked for his reasons, he is reported to have said:

"I have been thinking for some time of taking this step, and the reception which my recent address in the Congregational Church recent address in the Congregational Church re-ceived gave me an excellent occasion. It seems that my views on religious intolerance, scien-tific insolence and social tyranny are too liber-al to find favor with the old-fashioned conser-vatism of a Baptist college. The college facul-ty passed a resolution not to publish the ad-dresses delivered this year, for fear of offending religious prejudices which I had satirized. But I had already arranged for the publication of the adrease arranged for the publication of the adrease in book form, and it is now just is suing from the press. In maintaining my po-sition it was necessary that I should relieve my colleagues of all embarrassment by resigning."

PEACE AND QUIET AMONG THE INDIANS. Acting Indian Commissioner Upshur, in conversation with a Washington (D. C.) Star reporter recently, said that all the rumors and published statements, which have been plentiful during the past few months of disturbances among the Indians, have no foundation in fact. "During all this time," he said, "and at the present moment, the entire Indian country is in a state of peace and harmony that will compare favorably with the condition of affairs at any time in the past." 49 1800 F ...

Reader, you should hear Mrs. H. S. Lake next Sunday afternoon at the First Spiritual Temple, corner Newbury and Exeter streets, upon the subject of "Man's Physical, Mental and Spiritual Development." Those who listened to her discourse last Sunday, upon "Mor-al Herolsm," west delighted as well as instruct-ed thereby. She uttered living truths, a brief synopsis of which may be found on our eighth

Mrs. Himms Hardings Britten's Isbors in England of a platform advocate of the Spirit-sial Philosophy a correspondent informs the law wide-thread continuous and eminantly successful

ALL SORTS OF PARAGRAPHS.

A STRING OF TRIOLETS. NO. IV.

Poor, innocent lamb,
Will you e'er become mutton?
Or be torn from your dam,
Poor, innocent lamb, To be eaten with jam
By some gourmand and glutton?
Poor, innocent lamb, Poor, innocent lamb, Will you e'er become mutton?

Philadelphia truss factories turn out over two hundred thousand trusses a year. No wonder the people there are ruptured when they have such a Judge on the bench as Arnold. This class of bigots ought to be re-

Overwork in America is one of the most serious evils of husiness life.

The enterprising Boston Globe celebrated its entry into its new and splendid building on Washington street, by the assemblage of a large party of invited guests on May 1st to inspect the structure; and a free ride on the horse-cars to every purchaser of a copy of that paper on Monday, May 2d, of which upward of 294,000 copies were sold.

An old maid being asked why she loved children, replied: "Because I must have something to love, and I can't stand poodles!"

Boston east winds continue to throw a coolness on the situation, and it still may be truthfully averredanent the temperature:

The bluebird sits in the apple-tree,
The redbreast sits in the grove,
And shiver these notes from their pinched little throats:
"Oh! bring us a red-hot stove!"!

They are trying to rub the blue laws into this city; but it will end in failure in due time.

Dr. James M. Peebles is in editorial harness again. This time he draws a whole Temple of Health over the course once a month. Publication office at Hammonton, N. J. We wish this M. D. full success, for he is "down" on all class-legislation, and favors the largest liberty of competition in the remedial field.

The floods are doing immense damage in Maine. It is the greatest freshet since 1869.

Advices received in London, May 2d, say that the Governor of the Sooloo Islands and a force of nine hundred European and native troops, aided by Spanish ships, attacked several thousand native rebels at Maibug and took many prisoners. A large number of guns also fell into the hands of the Spanish. Maibug was burned after being looted. Only the Chinese were spared. There were heavy losses on both sides. The native chiefs have fully submitted.

Last Sunday ushered in May, and she was out in her best attire, old Sol doing the honors in his shiny robes, while all pature smiled.

"Bluff" is a very good dog sometimes; he barks loudly, but his teeth are rotten.

All the persons charged with the recent plottings against the life of the Czarat St. Petersburg have been found guilty; seven are sentenced to death and the remainder to life servitude.

It is said that startling revelations have been promised by the Agricultural Department at Washington, concerning the things that enter into oleomargarine, butterine, sueine, etc.

It has been decided in Newark, N. J., that Catholies must not sing in Protestant churches, under the penalty of excommunication. This is a pretty state of things in free (?) America.

During the past week 2,618 emigrants left Queenstown for America. The total for the month of April is 11,854, against 6,656 for April last year.

The Anti-Poverty Society held a public meeting in New York last Sunday night. Rev. Dr. McGlynn, the President, was the principal speaker. In the course of his address he said he " always intended to remain a Catholic and to preach Catholic doctrine, and to try and bring back religion to the world: Religion will never be right until we shall see a Democratic Pope walking down Broadway with a stovepipe hat on his head and carrying an umbrella under his arm."

Ho! FOR THE SEASIDE !-The Hingham boats have commenced their regular summer trips to and from Nantasket Beach.

to John C. Calhoun occurred in Charleston, S. C. There was a magnificent military display. The oration was delivered by Hon. L. Q. C. Lamar.

You can make a coat on the Sabbath in Washington, but" the law" says you must n't sell it on that day.

A man was recently refused burial in tolerant England because he had married his deceased wife's sister. The ceremony was postponed for several days in the effort to have the body treated properly, but it was eventually denied admittance to the church, and only a portion of the burial service was read over it.

The sea has recently renewed its claim to consideration as a fierce destroyer of human life. Dispatches of the 28th ult. state that a hurricane off the northeast coast of Australia has destroyed 40 pearl fishing hoats. 550 persons perishing in the storm : a terrific gale was April 28th, experienced on the Nova Scotia coastseveral boats being wrecked and their occupants drowned. The steamer Benton of Singapore collided off the Island of Formosa with another vessel—result,

A woman living in the vicinity of Jasper, Fla., is the mother of twenty-six children, of whom twentyfour have grown to manhood and womanhood.

Late advices from Buenos Ayres state that two ves sels were then loading there sixty thousand sheep carcasses for England; that a European syndicate, with a capital of \$8,000,000, is short to establish a grand produce market on the banks of the Riachuelo River, and that it would not be long ere that country supplied ten thousand tons of meat weekly for Europe

France and Germany have kissed and " made up." Schnaebeles has been released.

A bill has been presented to the Legislature of Maseachusetts requiring the Commissioners of Savings Banks to publish every year the names of savings bank depositors who have not added to or taken from their deposits for twenty years, when such depositors are not known to be living.

Three thousand persons are embarking from London alone every week for this country.

The first detachment of a carload of colonists for Western Central Dakota left New England April 27th, via Central Vermont, Grand Trunk, Chicago, Milwaukee & St. Paul and Northern Pacific Railways, to their new town, New England City, in Western Central Dakota. This party represents over one hundred per-sons, who will take up lands and locate homes in the West, and is composed of very intelligent and energetic people from several of the New England States.

Clergymen are now wreetling in England with the subject of cremation. Some of them devoutly believe in future burning, but not immediate, independent

The Chicago News makes this statement : "The -Graham, of Augusta, dreamed one night recently that he was standing at the grave of his father, who lived in a distant city, and whom he had not seen for years. On the following night the dream was repeated with startling vividuess. Early the next morning he went to the telegraph office to send a dispatch home, but before he had filled out the blank the operator handed him a message announcing that his father had died suddenly the night before."

Germany is making extensive acquisitions of terri-tory in Africa. The possessions of the German East African Company include an area of six hundred floring square miles, which is equal to the area of Frince, Germany and Austria. Ten nourishing stations have been already scattlined the miles of the control of the contr

Our Foreign Spiritualistic Exchanges.

[Translated Expressly for the Banner of Light.]

FRANCE. In Paris, a "Clinic of Magnetism" has been opened to the public under the directorship of the excellent Prof. Henri Durville, at the Boulevard du Temple, No. 5, where rebellious diseases are treated by magnetism and mesmerism. Wednesdays and Saturdays, at five o'clock patients are treated gratuitiously. Pensionaires are also taken. The superintendent, a physician attached to the establishment, is in constant attendance.

An instructive book by Prof. Durville upon

An instructive book by Prof. Durville upon "The Application of Magnets," has made its appearance. The book, on all sides, is interesting. It centains the history and application of the magnet in medicine from the most remote

the magnet in medicine from the most remote period up to the present time; and also reveals the existence of an unknown force, but until recently revealed. Another book in pamphlet form has appeared by the same author, entitled "Certain Cure of Cholera in a Few Hours."

M. Aksakof has donated to the University of St. Petersburg a sum of money in memory of his friend, the lamented Prof. Boutlerof.

La Revue Spirite.—"Les Pensées de Carita" is the title of a beautiful plece contained in this always interesting paper. The thoughts therein found are refreshing and charming, and worthy of perusal. Among other points the question is put to materialists: "What is the soul? The soul, I answer, [says the writer] is the source of our intellectual life. Remove the soul from the body, and what remains? An organism empty and crumbling. Bereft of the soul, a being only exists in a confused condition. The soul is a celestial substance, and the possessor of the divine flame understanding possessor of the divine flame understanding and loving it.

and loving it.

Animals, too, possess a soul according to their degree of elevation. The same, also, with plants, whose soul reposes gracefully within their petals, breathing the air and opening themselves to the light. One is an apparent substance, a temporary prison, the other the prisoner, with ardent longings and ever-ready wings. The body retains the soul by the yoke of passion; the soul raises itself above gross temptations, feeling in itself a something of the divine essence.

the divine essence.

The body is needful of the soul, because in their dual existence, called life, the material purifies the soul through experience and suf-

purines the sour through experience and surlering.

It is man's duty to prepare himself in this
world for the future life, so that he may become an elevated spirit, one that is beautiful
and exalted. Subject yourself to the divine
law, which by suffering conducts man toward
happiness. Appease your tears, diminish your
regrets, cease complaining. Have confidence
in God and in thyself...The future of which
you have dreamt will be more beautiful than
anything you have been allowed to imagine."

Le Messager in a measure fills its pages with
reprinting from the BANNER OF LIGHT a number of minor articles.

La Vérité, of Buenos Ayres, reprints from the
BANNER Andrew Jackson Davis's "Separation
of the Soul from the Body," which is worthily
translated by Mme. Clémence Guérin.

translated by Mme. Clémence Guérin.

GERMANY.

In Spiritualistische Blätter is reprinted from the Banner the letter from Hon. J. L. O'Sulli-van of New York.

van of New York.

Die Sphinz relates some interesting facts regarding the learned Prof. Boutlerof, recently deceased. Alexander B. was born Sept. 6th, 1825, at Tschistopol, Kasan, where he studied chemistry, upon which subject he afterward lectured. A number of years he devoted to foreign travel, though his time was principalforeign travel, though his time was principally passed in Paris, from where he was recalled as Professor to St. Petersburg in 1865, since which time he has figured as one of the most learned men of that capital. He was oberished by his pupils, whose love he gained by his admirable qualities; without neglecting the duties he owed to his position he found time to seriously occupy himself with the study of physical phenomena.

Prof. B., learned chemist that he was, did a great deed for this century in admitting that the spirit movement of our epoch is based on a solid foundation; but that the different modes, until now used for research, were not always exempt from error. Having been a man of solence, his experiments were such as met with

cience, his experiments were such as met with

Shortly before his demise he devoted much time to transcendental photography, and assisted, among others, at a seance where Mr. Egiluton was photographed with a visible spirit and over his head.

J. J. Morse in Washington, D. C.

A valued correspondent from the capital states that J. J. Morse, the English trance speaker, has just terminated a most successful engagement there, which ran through the month of April.

Mr. Morse's controls devoted themselves to Mr. Morse's controls devoted themselves to answering questions at Sunday morning ser-vices, the logical ability, depth and remarkable versatility of matter and method the controls disclosed in their answers being almost marvelous. At the evening services regular lectures were given, the subject for that given on the final evening being chosen by the audience. The attendance at the morning services was in each case the largest for the present season, while at evening meetings the hall was filled at each service.

son, while at evening meetings the hall was filled at each service.

During the month Mr. Morse held a regular reception each Tuesday evening in the hospitable home of Mr. J. B. Wolff, the President of the Society, said meetings being exceedingly agreeable and instructive. Several special receptions were also tendered to him by the friends, the last one, two evenings before his departure, being very large, pleasant and gratifying to Mr. Morse, as thereat, at the close of an eloquent eulogy upon him by the President of the Society, he was presented with a beautiful memento of the esteem and affection he has won among the friends, in the form of a very ful memento of the esteem and affection he has won among the friends, in the form of a very handsome masonic jewel of pure gold, and ornamented with settings of brilliants, bearing upon its reverse a suitable inscription. It is alike intrinsically valuable, as well as valuable for the honor it pays to presentors and presentes alike. "Mr. Morse has," our correspondent says in closing, "no warmer friends than those he has left behind him here in the Distinct where his return is as early looked for triot, where his return is as eagerly looked for as it will be warmly welcomed, for he is a sterling man, and an earnest and capable advo-cate of our great cause."

To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

I feel strongly impressed to write you a few lines this evening, and to ask you to say to the Spiritualists of America this: I have been in this city since Dec. 1st last, in active cooperation with Bro. G. W. Kates, editor of 'Light for Thinkers, and who is also Secretary of the Southern Association of Spiritualists and the Lookout Mountain Camp-Meeting Association. I have had every opportunity of observing his work, and I know that the comparative success of the cause in the South is due very largely to his individual exertions. He is giving of his time and labor without other compensation than his actual living expenses. Surely this is meritorious.

Bro. A. O. Ladd, the publisher of Light for Thinkers, is another exceptionally earnest worker, who cheeringly puts his hands in his pockets very decely to meet the weekly deficit consequent on the publication of the paper.

Friends of Southern spiritual progress, acquaint yourselves with the work being prosecuted in your istricty, and if you appreciate in any degree the joy that must be yours in the knowledge of immortality, manifest it in a triding way as least, by lending to these worthy workers the alght, encouragement of your subscription. It is a positive shame that such an excellent publication as Logat for Thinkers had the success of the cause of the cause of the success of the cause of the cause of the success of the cause of the cause of the cause of the success of the success of the cause of the success of the succe

[We know the managers of Light for Thinkers are carnest, active Spiritualists; they should therefore in justice meet with encouragement from the spiritualistic public.—ED.]

Mn. Fireform gives scances daily for development, also evenings by appointment. 6 Beaoon street, Boston.

Private section & Matthy membring retroit or their shildren during the minuter stir, and one by ad-dressing B.W. Chark, M. D. Belvidere, M. J.

Movements of Mediums and Locturers. (Notices for this Department must reach our once by Monday's wait to insure insertion the same week,]

O. Fannie Allyn speaks in Worcester, Mass., the last four Sundays in May. She concluded her Salem engagement May 1st.

Bishop A. Beals speaks in Titusville, Pa., May 8th and 16th; in Providence, R. I., the last two Sundays of May. Will speak at the Parkland Camp-Meeting, Philadelphia, Sunday, July 24th, also Tuesday, Thursday and Saturday.

Mrs. A. H. Colby-Luther's address will be at Crown Point, Ind., for the entire summer, as all her engage-ments are cancelled until September next,

ments are cancelled until September next.)

Frank T. Ripley is ready to lecture and give platform tests anywhere at camp and grove meetings during June, July and August. Address care of BANNER OF LIGHT.

Edgar W. Emerson is at present in Philadelphiamiling an engagement of three Sundays: May 1st, 8th and 18th. He is to be in Washington, N. H., May 20th.

We are informed that Dr. A. W. S. Rothermel is at present in Cincinnati, O. but shortly after May 10th proposes to start for the North and East. He will be at Onset Bay Camp-ground about July.

Dr. W. L. Jack returns thanks to his many friends in the South, who, during his sojourn there, tendered him receptions and other personal favors. These he esteems the more marked in that they came not only from Spiritualists, but those who are not. He expects to soon return with health somewhat improved.

Mrs. T. B. Stryker's address for the summer season will be P. O. Box 126, Summit, N. J.

W. J. Colville can lecture out of Boston on Sunday afternors chill Beautiful and summer address.

W. J. Colville can lecture out of Boston on Sunday afternoons only. For particulars address 481 Shawmut avenue. He can also occasionally attend funerals.

Dr. D. J. Stansbury (of San Francisco), a demonstration of whose medial powers for independent slatewriting will be found represented in the out on our first page (originally appearing in the Golden Gate), was the husband of the late Mrs. J. W. Stansbury (of New York and Boston). He purposes coming East in the summer, and will visit this city and the campmentings.

meetings.

We are in receipt of a fine photograph (cabinet) of G. H. Brooks, (Room 18, 1713 Larimer street, Denver, Col.) for which thanks are returned. Bro. Brooks is resugaged by the society in Denver for the month of May. The Spiritualist meetings at that place are, we are informed, very successful—perfect harmony and increasing audiences characterizing them. Mr. Brooks will respond to calls for his professional services at funerals and weddings at places within one hundred miles of Denver.

J. W. Fletcher lectures in Norwish Conn. and will

J. W. Fletcher lectures in Norwich, Conn., and will close the season there next Sunday. He will lecture at Parkland Camp, July 17th. Address, 6 Beacon street, Boston.

Dr. J. K. Bailey spoke at Battle Creek, Mich., April 13th—a parlor lecture; at Vicksburgh, Mich., April 17th; at Bherwood, O., April 22d and 24th. He would like engagements in Missouri, Kansas and Colorado. Address him, Box 123, Beranton, Pa., or, if immediately, General Delivery, St. Louis, Mo.

ly, General Delivery, St. Louis, Mo.

Mr. J. Frank Baxter is lecturing this week in Connecticut; on Sunday, May 8th, he will lecture again in Willimantic, and on Monday and Tuesday evenings, May 9th and 10th, will speak again in Poquonock; on Wednesday, the 11th, he will leave for a brief lecture tour in West Virginia and Western Pennsylvania. He will be back by May 22d. Wherever he may be, his permanent address is 181 Wainut street, Chelsea, Mass.:

Mr. Charles Dawbarn, of New York, has just re-turned from a brief visit to England.

Dr. Dean Clarke will hold a discussion with W. J. Colville Sunday, May 15th, at 2 r. M., on the subject of "Physics vs. Metaphysics as Applied to Healing." The discussion will be at Parker Memorial Hall, Bos-

The many friends of L. Pet Anderson, of Chicago, will be glad to learn that she is rapidly recovering from her injuries, and is able to see her friends and

the public.

On Sundays, May 8th and 15th, Mr. J. J. Morse will speak in Cleveland, O. See notice elsewhere. And on Sunday, the 22d. before the Young People's Association in Chicago, Ill. He will also visit Willoughby, Ohlo, then passing on to San Francisco, where he expects to arrive on the 23th inst. Mr. Morse is retained for the entireseason of the California State Camp-meeting, Oakland, Cal., commencing on Sunday, June 5th, and continuing during the month. No doubt Mr. Morse (and his family) will meet the same warm and hearty reception in the West and on the Pacific Coast as he has in the East, for his intelligent zeal and personal qualities justly entitle him to a full measure of recognition and support.

Miss Jennie B. Hagan

Has given much satisfaction to the public in Cincinhati by her lectures, answers to questions and improvised poems, and enthusiastic expressions of the same reach us from that city. Near the close of the meet-ing Sunday evening, April 24th, a series of testimonial resolutions was presented to her by a unanimous vote, a copy of which, together with a few notes of her acceptable services, from our correspondent, G. H. Romaine, will appear in our columns next week.

A paper peach basket, which can be manufactu for about four cents, has been invented by a New Yorker, and it is thought will settle the question of free baskets" for peaches.

MR. FLETCHER, 6 Beacon street, Boston, is a reliable clairvovant.

J. Frank Baxter in Willimantic, Conn. On Sunday last, May 1st, Mr. J. Frank Baxter lectured, sang and gave spirit-delineations in Excelsion Hall. Mr. Baxter always has been a welcome lecturer, vocalist and medium in this section, having been here a large number of times and always having large and eager au-

diences.

The lecture of the afternoon was fresh and The lecture of the afternoon was fresh and interesting, even to liberal thinkers and readers, affording new ideas and arousing earnest thought. The theme considered was "Soul, Spirit and Body'; their Origin or Interpolation, and their Design and Destiny," His text was "In the beginning was the Word (law) and the Word (law) was with God, and the Word (law) was made flesh and dwelt in men." The elaboration was interesting, as evinced by the close attention. was interesting, as evinced by the close attention paid.

The evening discourse was considered the best Mr. Baxter has ever given here. The subject was "The Natural Positiveness of Modern Spiritualism." A seance of an hour followed, and detailed

descriptions of many spirits were given and readily recognized.

Mr. Baxter will lecture again here next Sunday, May 8th, at 2 and 7:30 (instead of 7 as previously).

GREENWICH, MASS.—A large audience convened in the Liberal Independent Church Sunday, May 1st; speaker Mrs. Juliette Yeaw; subject of discourse "The Divine Idea."

The exercises of the Lyceum were of interest to all, particularly so to the many strangers, to the many strangers.

to all, particularly so to the many strangers, to whom it was a new experience. Readings were given by Mr. H. W. Smith, Miss H. B. Lochlan, Mrs. Johnston, Mamie Southworth and Susie Johnson; recitations by Susie Johnson, Mabel and Nelle Nevins. The lesson of the day, "God," called forth a large number of responses, all of which were singularly free from the God-idea of old theology. Subject for next Sunday, "Death."

Thursday and Friday evenings, April 28th and 29th, Mr. L. K. Washburn of Revere gave two able addresses from the platform of the Liberal Church/ Pouring rains (both evenings) did not prevent a good attendance of those who considered it a privilege to listen to this eloquent exponent of free thought. JULIETTE YEAW.

TROY, N. Y.-The first grand literary and variety entertainment given by the Ladies' Aid Society connected with the Progressive Spiritual Association in Harmony Hall, Thursday evening. April 28th, was a very successful and enjoyable affair. The net proceeds, after meeting the expenses were seventy-five dollars. The hall was filled, and a fine programme was well rendered, giving universal satisfaction.

Horsford's Acid Phosphate. Hun dreds of Bottles Prescribed. Dr. C.R. DARS, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nersous disease which are accompanied by loss of power."

For development of mediumship, consult J W. Flaronian, 6 Bescon street, Boston.

Arthur Purram, Req., will answer calls to lecture or to attake innersia. Address him Mo., 970, Tremont street, Boston, Mass.

A Grand May Festival.

Every reader of the BANNER OF LIGHT is acquainted with the objects and aims of the Children's Progressive Lyceum of this city.

The spiritual nature of the child is in this school not only developed, but any latent natural gift is cultivated and the child encouraged to the country of the co

to thoroughly educate itself for the work it is particularly adapted to do.

The old Boston Lyceum has many graduates who to-day are bright stars in America's literary sky. Their education was begun in the

ary sky. Their education was begun in the Lyceum.

Mrs. W. S. Butler—a friend of children everywhere—has during the past season accomplished alone what a large number of people have been endeavoring to do for several years. She now purposes to give under her direction, on the afternoon and evening of May 27th—aided by a competent committee—a Grand May Festival at Berkeley Hall, Boston. The appointments of this hall are elegant, and Howard Richardson's celebrated Orchestra will furnish the music. The entertainment will begin shortly after

one o'clock; the first part to consist of readings and recitations, vocal and instrumental music. A large number of young misses will participate in Spanish and other fancy dances; the afternoon entertainment to conclude with a grand dance for the children. Supper will be served between the two ses-

sions—tickets for same being placed at fifteen The exercises of the evening will open with a

grand entertainment, followed by the fancy dances by the children, to conclude with a Grand Ball for adults until 2 A. M. Tlokets for afternoon and evening, admitting to both sessions, 25 cents.

COMMITTEE: Mr. B. P. Weaver; F. B. Woodbury; Sidney Whitney; W. F. Falls; Mr. Geo. LeClaire; Mr. J. M. Foster; Mrs. W. S. Butler; Mrs. W. F. Falls; Miss Lucette Webster; Mrs. Lizzie Clapp; Mr. Geo. LeClaire (special on music); Miss Lucette Webster (special on literary exercises). erary exercises).

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.

RATES OF ADVERTISING.

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

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

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

Notices in the additional columns. ach insertion. Notices in the editorial columns, large type, caded matter, fifty cents per line. Payments in all cases in advance.

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

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

occapied of the regular rates.

Electrotypes of pure type matter will not be accepted.

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

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Are held at the BANNER OF LIGHT OFFICE. 9 Bosworth treet (formerly Monigomery Picae), every TURSDAY and STRIDAY AFFERNOON. The Haal (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necesity. The public serve conditily invited, under the above heading indicate that splitizarry with them the characteristics of their earth-life to that beyond—whether for good or avil; that those who pass from the carthly sphere in an undeveloped state, executually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they percive—no more.

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

The sour carnest desire that those who may recognize the messages of their spirit-friends will verify them by instruming us of the fact for publication.

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

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

[Miss Bheihamer desires it distinctly understood that she gives no private stitings at any times neither does she receive visitors on Tuesdays. Wednesdays or Fridays.]

MELECTRO from the suitable written grant to this department of the BANNER must not be addressed to the medium in any Lewis B. Wilson, Chairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

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

With love for thee in our hearts, oh! God, we turn from the contemplation of material things to a consideration of the spiritual. Beleath the conflicts and the frictions of external life we can feet the deep, sweet surgings of that undercurrent which bears conviction to the soul of a deepeg, a diviner and a more worthy existence. Oh! our Father, we would at this hour enter into communication with thee and with the inhabitants of that other world, where peace and love abound, where there is no discord nor strife to harass the spirit in its search for light and for understanding of thy truths. Oh! may our hearts become open to thy inspection and grow receptive to the teachings of wisdom. We would communicate with the bright ones of heaven, for the purpose of receiving light and instruction, of being uplifted to a higher plane of thought and effort. Oh! may the bright messengers of peace be given power and opportunity to bear their tidings of great joy all over the land, and their work be multiplied on every side. Oh! our Father, we would ask thy blessing to rest on every one in need of thy ministrations and uplifting care; may they be strengthened, purified and uplifted through the ministrations of thine angels. With love for thee in our hearts, oh! God, we turn

Questions and Answers.

CONTROLLING SPIRIT.-Your questions are now in order, Mr. Chairman. Ques.—[By William D. Rowe] Would giving Ques.-[By William D. Rowe] Would giving the ballot to woman result in much benefit to

mankind?

Ans.—We decidedly believe that in giving the ballot to woman, mankind would be immeasurably benefited; but it is not altogether a question of benefit, it is one of right, of absolute justice. As woman is considered to day, she is, by the government, classed among imposition and children and and retreasurated as an beciles and children, and not recognized as an intelligent being, capable of the exercise of good judgment and reasoning powers. At the present time, and, indeed, year after year, bright and intelligent women are coming constantly forward to take their places in the world's army of workers. Through their efworld's army of workers. Through their efforts and their achievements we may plainly see that they are not only capable of exercising the wisest judgment and reason, but that they are really worthy of being ranked among the brightest thinkers of the age. Woman is, when we consider how she has been cramped and limited in educational advantages, really ahead of man in her consideration of the vital issues of life indeed she is coming to think deenly of man in her consideration of the vital issues, of life; indeed, she is coming to think deeply and seriously upon those issues, and bringing to them much wiser thought than many of her brothers are giving to them. But in many instances we are told that women are indifferent to this great subject, and as a class they care little for the advantages of enfranchisement; little for the advantages of enfranchisement; that as a great whole they are contented with their present position, not caring to exercise any judgment upon the ballot. We are told that only here and there are a few women sufficiently given to thought and the exercise of judgment to push this question, and demand the right of enfranchisement for their sex. However, in looking over the whole broad field, we can discover that there is a deep undercurrent of thought anteing through the heart of rent of thought surging through, the heart of womankind at the present time, and although this undercurrent of thought may but rarely be displayed in public, yet should the advantages and the right be accorded to the sex to exercise the privilege of the ballot, woman would come out in full force, and thus assist in elevating not only political life, but also every department of being, social, religious and domestic, with which she is concerned. We are not dismayed at the slow growth of this great question, for we realize that every deep-rooted subject much be a thing of slow procurem. accorded to the sex to exercise must be a thing of slow movement or progress. We know that the anti-slavery movement was one of slow growth, and yet we were assured that its outcome such as we see to-day was inevitable; so with this question of Woman's Suffrage, it is a mighty theme, therefore one of very slow progress, but as humanity advances to a higher plane of thought and of judgment to anigner plane of thought and of judgment it will more fully perceive the justice of this great question, and realizing this justice in its entirety, will be ready, after a while, to freely accord to it all the rights and privileges which are really its own.

Q.-[By E. P. Goodhue.] Why do spirits differ in regard to the existence of animals in the spirit world?

A.—Admitting that a spirit who comes to you is a conscientious, truthful intelligence, who is a conscientious, truthful intelligence, who undoubtedly understands what he is talking about, admitting that he has full and complete control of his medium, we may place reliance upon what he affirms, whether it be in connection with animal life in the spheres, or any other point of discussion. If he makes a positive affirmation that in his own experience he has seen animals in spirit-life, then we are to hallow all other things haing again that the believe, all other things being equal, that the spirit expresses that which really does exist on the other side of being. But when a spirit comes to you and declares that he has with him in the spirit world his pet animal that was so dear to him when on earth, another from the spirit-life approaches, and tells you that he has seen no animal life in the spheres, and does not believe such exists there: Yet, in: weighing the evidence of the two spirits, the positive affirmation of the one who has seen them must be given greater oredenos than the negative statement of the one who does not believe because he has not seen. It may be that the sec-ond spirit, is as truthful and conscientious as the first, and may not have full possession of the medium, or if so, the medium may be under the control of a band of spirits who are rather of the earth, earthy, and have not passed on to those spiritual planes where they will find the most enlarged experience, independent of the earth's conditions. If this be so, the matter which is given to you will probably partake of the experience and discipline of those spirits surrounding the medium, or even of the medium's brain itself. There are spirits who have not come in contact with animal life in the other world, have not explored the various localities of that world, and consequently are ignorant, not only of this subject, but of variety ous others connected with the spheres of spirit-life; therefore they are incompetent witnesses, and cannot be relied upon in giving evidence, upon such an important subject as this. There are spirits who may have passed out of the plane of earthly existence entirely, who enter-certain localities of she spirit world, and yet they find no animal life existent there. They are those who have no love for the animal, who are not attracted to it; who surround themselves with such objects of interest as are most congenial to them, therefore they know nothing of the existence of those spheres where animal life is found, where spirits who love the

your own being; therefore, when this spark of life goes out from the animal form you are not to suppose it has become extinguished, it has only changed its manifestation, entering into another form, and whatever of consciousness, animation or intelligence belonged to it on earth will remain intact, and be able to express itself even more beautifully in the other world. world.

Q.—If animals are immortal, what provision is there made for the young that are taken away

is there made for the young that are taken away from their dams before they arrive at a proper age to maintain themselves?

A.—The question is a little obscure, or we fail to catch its meaning; but we would say that the spark of animal life which, so far as the mortal is concerned, is quenched at birth or shortly afterwards, does not become extinguished, but that it maintains itself, not in a conaclous, intelligent condition, as does that life which has found expression through a matured animal existence on earth, but, so far as tured animal existence on earth, but, so far as we understand it, it maintains itself until it can animate some other form of animal life here in the mortal, and thus find that expres-sion and experience which seems to be necessary for its growth and for its impulsion toward the spirit-world in another and more vitalized experience.

Lotela, the Indian Maiden.

How do, Wilson brave? Lotela goin' to give messages to-day. Been off to Washington, to the big city, a whole mcon. How do, every-body? Lotela's glad to see you all; hope you all feel good. I like to have everybody feel nice, inside and out.

Mary E. Collins.

Here's a spirit, and she gives the name of Mary E. Collins. She says she lived at Ottawa, Ontario. A good place, but awful cold up there, aint it? Her father's name is John. She wants to get to him, if she can, but do n't know how to find him. He don't know anyknow how to find him. He don't know anything about spirits coming back. He has been feeling real poorly, she says, in health, for some time; he's been getting quite discouraged. She thought if she could come and tell him she was with him, trying to make his days happler, it would give him a little cheer; that is the special reason why the spirit comes. She is n't very old; Lotela should think she is about twenty-five summers. She brings her love to all her friends and tells them she is happy in the spirit world and it is much easier getting along there than it is here; anyway she has along there than it is here; anyway she has

She wants to tell her father her mother is she wants to tell her father her mother is with her, and sends her love, too. The mother's name is Kate. They are waiting together for the time when he will join them in the spirit world. She would like to have him think over these things, and try to understand that the friends who have gone out of the body can come back here and watch over those they love. come back here and watch over those they love. She says he is going to get a letter from Jack before a great while that will cheer him up a bit. She wants him to believe it was all right for the boy to go away, because life will be very much better for him than if he had staid in the old place. The spirit says her father will understand that in a little while.

Daniel Green.

A spirit comes now who has been gone a few years out of the body; should think somewhere about eight or nine, and he gives Lotela the name of Green. Now I get Daniel. This brave about eight or hine, and he gives Lotela the name of Green. Now I get Daniel. This brave comes from Newburpport. He sends his love to his friends. He knew spirits could come back, and it did him a great deal of good to realize it. He says when he went out of the body he felt the presence of the spirit power all about him, and it gave him strength. When he stepped out to the other world he found all things about as he had thought, and he was quite satisfied. Now he comes back here to give greeting to his friends on earth, and tell them it is all pleasant; he is glad they are getting along so well, holding fast to the spiritual work, because he feels that to be the most important thing to do. He has a squaw who has been a great worker for the spirits, and sometimes he comes here and helps the band to do their work for humanity. He thought he would just step back here and say a few words to let his friends know he is round looking into things, and that he has n't deserted them.

George Crowley.

Here's another spirit, who gives the name of George Crowley. He's got a brother and an old mother in the body. He wants to get to them if he can; then there's a little girl, too, here, that do n't seem to be his, and do n't seem to be his sister, either; it is some one he is very much interested in. He wants his brother to look after the child and see that she gets

er to look after the child and see that she gets along all right. He wants him to watch her training, and do the best he can for her. It seems to Lotela that the brother's name is Charles. This spirit don't know much about coming back from the spirit-world; he has n't been gone a very great while, either. He says he is trying to learn what he can about it, it all seems so queer to him, so different from what he ever thought of when he was here. He wants his people to look it up, find out something about it, and says that if his old mother could only know that he comes back here it would do her a world of good. This spirit has been trying to speak through a medy near to his old home, and he is going to keep on trying until he succeeds.

until he succeeds. There's something about an old book he wants to tell his people, and it is put away in a big hair trunk. They have been asking about it, but have n't come across it, and it kind o' makes the spirit feel bad, because there is something connected with it that his folks want to know about. He says it is in that trunk; if they will look carefully they will find it and see that it was just what he said it was. This spirit comes from Brooklyn, N. Y.

Lucy Willard.

Here's a young spirit gives the name of Luoy Willard. She says her friends are in Bradford, Penn. She brings them a great deal of love, and wishes them to think of her as coming to them frequently. She has not taken much pleasure in coming to her friends because they dan't know anothing about it, and they have don't know anything about it, and they have such ideas of death and the other world as to such ideas of death and the other world as to make her feel cold and unhappy when she comes to them. She thought if they could learn how the spirits live, in a bright world where all is natural and pleasant, and that sometimes they can come back and visit their friends here, and they look for a welcome just the same as they would if they were in the body, coming to see them, it would turn their ideas of life over and make it pleasanter for the spirits, and them too.

the spirits, and them too.

This spirit wants her friends to know she has met her little brother, and he is grown to be quite a boy now. He sends his love to all, and wants them to understand he is not a little bit of a child; he is growing there just the same as he would here if he had staid.

Levi Newcomb.

Now I see a brave who gives the name of Levi Newcomb. He comes from North Scitu-ate, Mass., and has friends there that he sends his love to. He is a real pleasant, happy-going spirit, and he says everything is just right, exactly as he wants it to be. He brings his love to all, and wants them to realize he is sometimes with them in their gatherings, bringing them such influences as he can to cheer their lives. He says he feels it his duty to come and speak a good word for the relitival carries he speak a good word for the spiritual cause, be cause it contains a grand and holy truth that it to brighten the hearts of the neople. He is at-isfied with his spirit home, and has no desire to return to the old conditions. He says he shall be happy to welcome every old friend and neighbor when they step on the evergreen-shores of life.

Charles Burnham.

ongenial to them, therefore they know nothing of the existence of those spheres where animal life is found, where spirits who love the dog, the horse, or other: domesticated animals, find a source of delight in the companionship of those well-beloved forms. We contend that all life is immortal; that while it may change the manifestations it cannot be extinguished or suppressed. The life that animates the dog, and extent animals, playing around you is an interesting in the loved ones who passed animals, playing around you is an interesting it had no conception of spiritual truly a manifestations. It is cannot be extinguished on before me. I had no conception of spiritual truly a manifest the content of the old mans of institutions which animates, school, and it was, at first, hard for me to free

myself from them, but when I saw unmistakably that my former opinions of heaven and the after-life were altogether unfounded, and different from the reality, I was very glad to get rid of them. The thought has often come to me, why not try and speak to the friends whom I left on earth, and ask them to search into those truths for themselves, and try and find out something of the nature of immortal life before they enter fully upon it? I was a man of business, and/one whose word was taken and whose energy was recognized, and it seems to me if I can get into conscious communication with those I have known, so as to convince them of my identity, they will consider what I say to them. I never wished to mislead any one op any subject that I had in mind; I tried to tell them what I thought, and I believe they gave me credit for it. That is my desire in coming here, to speak of things as I find them, so that my friends may realize something of my experience, of what may perhaps be a similar one for them in passing from the body. I am quite ready to communicate through any instrumentality they may find for me, of which I can make any use whatever."

tion and affection. The spirit says it is not all fault that he has staid away so long; he has tried a good many times to speak, but never could gain a hearing.

The worst part of it is, his friends on earth don't believe in spirits coming back, and he thinks it likely they may turn a cold shoulder on him if he presents himself. He comes now to try and send his love to all his friends, and tall them he is very much pleased with the tell them he is very much pleased with the spirit-life as he finds it. It is n't altogether what he might have asked for if he had the choice, but take it all in all he thinks it the very choice, but take it all in all he thinks it the very best thing that he could come across. He says his friends were exceedingly sorry when he passed away. One reason was, because they thought he was too young, and had too many prospects in life to give them all up. He says: "I was unprepared to go in one sense, for I enjoyed the earth-life, and found more to attract me in that than in the contemplation of the religious side of life; but after all, if I had followed the leadership of those who wished to guide me, I would n't have been any better off, because I should have misunderstood totally the whole scheme of immortal life, and have had to go to work to learn it all over again, so I think I set out with as bright prospects as do a good many who have different views from my own. I don't wish to annoy my friends when I tell them that their ideas of heaven are not altogether correct, and that I ship it to work to stray mistral friends when I tell them that their ideas of heaven are not altogether correct, and that I think it would do them good to study spiritual things, and try to learn something of this Spiritualism which they despise, but I think it is a duty I owe them, and so I come to speak in this way. I was full of animal spirits, and, as I said, cared more for the material than the spiritual; but I have got about righted in my new position, and can take hold of this life with a very good grace. I do not now care to give it up even for the very best that earthly life affords."

This spirit has a brother in the earth-life that he is looking after; he hopes sometime to get to him with private communications that will be useful to his life. He sends what he has to say to friends in Peoria, Ill.

Henrietta Clark.

There is a spirit here who calls herself Henrietta Clark, and is attracted by a lady who is present. She brings her love to her friends, and wishes them to know that she has risen above the dark conditions of unhappiness and pain that surrounded her for a time before she pain that surrounded her for a time before she passed from the body. They have all gone now, and have no more power to affect her life. This spirit has some one in the body that is very near to her—there seems to be a little one—and she is anxious to reach that child with her influence. She has not been able to do all that she wished, but she thinks she will gather power in a little while to accomplish those things that are so near to her heart. She sends many words of cheer to all who have been kind to her, thanking them for the past, and wishing them to feel that in the future she will do all in her power to make their pathway happy and bright, not only in recognition of what they have done, but because she feels that it is the best way for her to work out into a brighter condition in the spirit-world. condition in the spirit-world.

Belle Hamilton.

A young spirit, about twenty years old, says her friends live in the Roxbury District of this city, and she gives the name of Belle Hamilton. She sends her love to them all, and wants them to feel she has not gone far away from them, but keeps near by, and knows when they are thinking of her. Sometimes she believes her influence is felt, but not often. She wishes them to realize, it possible, that almost daily she comes to them, bringing her love, and trying to have them feel her presence. She would like her mother to go to some private medium, where she can come and talk with her, because he has many things to say. She cans Lille She sends her love to them all, and wants them she has many things to say. She says Lillie, too, wishes to come and speak to her friends, because she can give them such tokens of her identity as will brighten their hearts and make them feel there is something to look forward to, something to hope for beyond these material things which have clouded their lives.

Rebecca Stearns.

Here's an old lady, who gives the name of Rebecca Stearns. She wants to come to her son George. She briggs him a mother's blessing and love. He has been wading through troubled waters, but has almost reached the end. She says she can see the shadows are fading away from him; and in the coming summer he will find relief from some of the burners of the burners of the burners of the party areas was the can see the shadows are fading away from him; and in the coming summer he will find relief from some of the burners of the burne mer he will find relief from some of the burdens that have pressed so heavily upon him. It seems as though this son that she comes to has been troubled because of the doings of others more than his own... They have sort of imposed upon him, and he feels almost broken down in spirit. The spirit sees it is all passing away, and he will be understood; in a yery little while more of peace and happiness will come to his life than he has had for a number of years; and the mother is watching over him.

come to his life than he has had for a number of years; and the mother is watching over himitrying to guide his affairs in such ways as will be best for him and for his little family.

This spirit brings another one with her that she calls Aunt Nancy. The second one is very fond of the son, and wants him to know she is also looking out for him, and trying to help him over the road of life. These spirits come from New Bedford.

spirit world. He says he did n't come around for several years, because there was so much to look into and try to understand on the other side, but flately these things have been coming up, have been calling him back, and holding him here on this side of life. He wants to get away from them, if he can. He sends his regards to all his friends; and tells them he is all right, and well situated in the spirit world. He

don't want to be knocking round, looking after those things that belong altogether to earth. He would like to talk with them, if he can find a medium for that purpose, and if they very much want to know what he thinks of these things, he will tell them, if they will just find him the way to do so. He has a strange looking strap, a short strap, I should think, and he throws it over his shoulder. It is something he used when he was here. He says he will come round with it and do good work if he is needed, but he don't want to come back and take hold of the old life and its affairs unless he is obliged to. He thinks those here can do their work and get along all right in their own places without calling for him, but if they should want to get straightened out a little, and will find him a way to get to them, he will do the best he can in helping them along.

Nellie Welch.

so that my friends may realize something of my experience, of what may perhaps be a similar one for them in passing from the body. I am quite ready to communicate through any instrumentality they may find for me, of which I can make any use whatever."

Henry Webster.

Now I see a young brave, who appears about twenty-four summers old. He has grey eyes, his hair kind o' curls, is crinkly. He gives the name of Henry Webster. He says he don't know that he is especially spiritually-minded, but he is a spirit. He has been for three or four years out of the body, and thinks it is high time he came to his friends with a word of recognition and affection. The spirit says it is not his fault that he has staid away so long; he has tried a good was stilled a good was stilled a good was stilled agood was going away from them. She comes back with a great deal of love, and with many pleasant influences that will brighten their lives, if they will only think she is there, and feel happy about it

about it.

A lady comes with the little girl, who gives the name of Mary. She seems to be a close connection of the father; says she is his sister, and that she is taking care of the little one, and will hold her safe until they come to her in the spirit-world. She brings many pleasant greetings and flowers as an offering of good choose and if they will transdent advantage. cheer, and if they will try and understand about these things, and go somewhere where she can come and talk, these spirits will do the best they can in convincing them of the future life, and of the existence of their loved ones.

Report of Public Séance held March 4th, 1887. Questions and Answers.

Ques.—What is the condition in the spirit-world of the soul of a suicide?

Ans.—That depends very much upon the natural condition or constitution of the spirit, also upon the conditions which surrounded him and which caused him to commit suicide on earth. A person may be highly distressed through circumstances over which he has no control, but which have a bearing upon his life; he may struggle against these circumstances, ne may struggie against these circumstances, but not receive the power to rise above them. For instance, a man may find himself breaking down in physical health; day after day he feels the depressing influence of debility resting upon him; night after night his hours are passed in the extreme of physical suffering; he knows no ease of mind or body, and not only does physical pain prey upon his system, but the thought that he has become a burden upon his friends continually worries his mind. Under such a pressure as this, it is not to be wondered that a mind, unless highly courageous and endowed with an almost abnormal degree of spiritual strength and fortitude, should give way before the pressure and cause the man, in a moment of irresponsibility, to commit the deed which hurls his spirit from the body. The condition of such a soul as this may, for a time, prove to be an unhappy one. When he arouses to his true position and realizes that he himself cut short the life of the body he may feel regret. That will depend very much upon the natural state of the man. It is possible that he will feel glad that he has freed himself from the ills of mortal life, and at the same time relieved his friends of the burden of his care and support. But he will be unhappy in the spiritworld until he has outlived all the conditions clinging to him which relate to physical life. Another mind, under the same circumstances, realizing his freedom from earth, will be rejoiced and feel happy because he has risen above the physical. There are so many causes for suicide, so many states of mind, that it is impossible to give a general idea of the condition of a soul who has passed from the body under these circumstances. But we must repeat that it depends entirely upon the nature of the case. Personally we believe that suicide is never morally justifiable. It seems to us, however heavy and hard the conditions implying upon mortal life, a soul should endeavor to so cultivate its sense of fortitude, of courage and strength of character, as t but not receive the power to rise above them. For instance, a man may find himself breaking or to so cultivate its sense of fortitude, of courage and strength of character, as to rise in a measure above them, or at least to be willing to endure them until death naturally comes to his release. But minds are differently constituted, and what is perfectly right for one may not seem the same to another, for each one must be his own judge. We will say, however, that a spirit, in passing from earth, will find no higher censor or more stern, accusing judge than his own conscience when he comes to face himself as he is, and to understand what he has been and what he may perhaps become. been and what he may perhaps become.

Q.-[By M. B.] We are told by spirits that ome who pass over carry with them their religious prejudices and errors, and remain blg-oted for years. How is it that, as soon as they realize that they have left the body, they cannot see at once that their whole surroundings and conditions are different from what they expected, and that they are not in the heaven they pictured, and do not see Christ? How can they continue to believe what they cannot A.—We have met with many spirits who

A.—We have met with many spirits who adopted and became confirmed in certain religious ideas when in the body, and were not ready to throw them aside. In conversing ready to throw them aside. In conversing with some of these spirits we learn that they with some of these spirits we learn that they do not consider themselves in the heavenly state, or in that condition of existence which they look upon as the ultimate one. They believe that as they passed through the earthly condition so they are passing through an experience in another phase of life, but that eventually they are to find a heaven corresponding to the ideas which they entertained when on earth. Some of these spirits believe that by-and-bye, when they have become prepared for it, they shall ascend to this heaven, where they expect to find not only a Saviour but God himand bye, when they have become prepared for it, they shall ascend to this heaven, where they expect to find not only a Saviour but God himself! They seem to think they are now passing through a sort of purgatorial experience or discipling, which will prepare them for what is to follow. Admitting that they have been mistaken in their former opinions, they will not admit that the mistake is a final one; they claim that the knowledge given them on earth was not sufficient; that they should have been taught several grades of unfoldment of experience, through which mankind was to pass before finding the highest heaven where God resides. There are other spirits who do not entertain these ideas, but who yet cling to their, old religious prejudices and opinions; that is, because they have not really ascended into the spiritual world itself, they live larkely in the external, cling closely to, the physical environments of life and spend, their days in companionship, with friends of the past, with whom they were in sympathy on such religious ideas and theories. Conversing with a spirit of this kind we find that he is dictatorial, in thought and manner, or assumes largely that he is one who, once entertaining an opinion, does not be alls Aunt Nano,
i of the son, and wanter of looking out for him, and over the road of life. These spin.

m over the road of life. These spin.

Bery Evans. She wants a gentleman that is here to take her love to the children, and tell them to have here in ging and say that the spirit-world is most beautiful to her. She had a great many things to contend with when here, but as she looks back over them now she sees 'they were all for the least they see in sympathy on such religious ideas and theories. Conversing with a spirit of this here are in sympathy on such religious ideas and theories. Conversing with a spirit of this here are in sympathy on such religious ideas and theories. Conversing with a spirit of this hind we find that is dictatorial, in thought here a three in sympathy on the stands up before Lotelis, and an agives, the name of John Sylvester.

John Sylvester.

A tall, slim bave stands up before Lotelis, and gives, the name of John Sylvester.

John Sylvester.

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John Sylvester.

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John Sylv

tenchers or truthful principles in the season of knowledge.

O.—[By M. E. W.] Have other planers in the season of the season of

that human beings dwell upon them. The inhabitants of one of these planets may be in advance in art, in science, and in the attainment of general knowledge to what are the inhabitants of this planet earth; while those of another planet rolling in space may not have arrived at the height of unfoldment that you have attained at the present time. While we understand that many of the planets are inhabited by human beings somewhat resembling yourselves in general life, we are also taught that there are many planets rolling in space that are not inhabited; some of them having passed the life bearing period are passing onward to decay; others not having reached that growth are speedily pressing forward to it.

Charles K. Graham.

Charles K. Graham.

I would like to send a few words at this time to my friends in Cincinnati, O. Just now there seems to be a good deal of thought aroused in that city concerning Spiritualism and its claims. I get a power from that condition of things to come here and speak. I see at the present time those who believe in Spiritualism, those who are really the instruments of spiritual work, are drawing trgether in our western city a new force, a new power, to go forth, that will oreep into places where it may work great good. There is much inquiry there concerning the future and the departed, and I can see that the inquiry is spreading, and bound to increase from this time; it looks to me as though a great light was being let down upon our people, and I am glad of it, for there is nothing I desire so much as to see the truth grow and spread, and become a lamp of great power to every child of become a lamp of great power to every child of

earth.

I bring my greeting to friends. I want them to know I have not been quiet nor idle during the years that have passed since I went out of the body. I was a worker here, physically speaking. I could execute manual labor, and I did it with a will: I think I am not boasting in saying this, for my friends will support my statement that I did not shirk from any work that I had to do. That is the way I feel now, and it seems to me as though every one should feel the same, for there is much to be done by each one. each one.

I intend to manifest myself to my friends within a very short time. I think I shall succeed. I have before tried to make myself known, and in some way have not been disappointed; but it seems to me I shall now have power to do much more; and I want my friends to know that there are many earnest spirits at work, each one striking his own blow upon the spot where he feels it will be most effective, and I think that the united force will tell in crumbling away those dark errors or false opinions that have obscured the light from so many minds. I am very glad to know that in the present year many of these who had in the minds. I am very glad to know that in the present year many of those who had before turned away from Spiritualism and shunned it, and denounced it as something evil, are now coming out and asking about it for their own information, and feel the need of something for their souls—and I am very thankful that this thing is coming to them, as I find it is. I am Charles K. Graham.

Mrs. S. I. Sawyer.

I was away from home when I passed away, but the beauty of the spirit-world opened upon me just the same. I was not old nor cramped in any way. I felt myself passing out from the body and into the bright light of the spiritual kingdom. It did not take me long to realize my condition, nor from what I had arisen; my nower seemed to expend all the more house. kingdom. It did not take me long to realize my condition; nor from what I had arisen; my powers seemed to expand all the more because of the limitations I had felt when here. During the closing part of my mortal life I felt distressed, there was much to prevent my spirit from expressing itself, and I could not make my friends understand what I felt within; yet it is all gone, the darkest time passed, and the light came to me when the spirit put off its physical body. I wish to tell my friends that I am all right; I feel happy and strong, and am thankful for the change. It was best for me to enter into the other world, where I could gain that freedom of spirit which I could not manifest as I wished before my departure.

I bring my love to all friends. I think of them frequently. I often would like to tell them of my bright spirit home, and the pleasant companionship I have there, if it was possible, but if they can only think that their dear friends who are laid away from mortal sight associations in another world, I know it will brighten their lives.

I have friends and dear ones who recognize

brighten their lives.
I have friends and dear ones who recognize the power of the spirit in returning to earth, who believe that those who pass on can communicate with their mortal friends. That thought is not only pleasant to them, but it gives their spirit friends courage and strength to return to earth and manifest themselves in

I come with love and I come with blessings.

I come with love and I come with blessings.

I wish to say I shall be only too happy to greet each friend who passes from earth in a loving and a gentle manner.

I have, to an extent, watched the events taking place in earthly life in the homes of my friends. I do not regret anything that came to me, nor need they regret what comes to them—changes are beneficial, for they strengthen the spirit and give experience for the understanding of life.

I am Mrs. S. I. Sawyer, of Haverhill, Mass. My husband is Mr. Amos Sawyer.

TO BE PUBLISHED NEXT WEEK,

March 4.—Mrs. S. I. Sawyer; John Swett; Mary L. Thayer; Elizabeth Grantley; John Henry Marston; Jennie W. Smith.

March 8.—Amanda harter; Mrs. Louisa Weeks; Chas.
A. Webster; Francis Lawson; Caroline Andrews; Hannah Marsh; Levi K. Coonley.

THE MESSAGES GIVEN

As per dates will appear in due course.

April 22.—Hannah Miles; Annie Churchill; William Horton; Bamuel Chase; Helen Gilmore; William Pritchard; Elizabeth Owens.

April 23.—Harriet Uorson; Ruth Armand; Robert Ferguson; George A. Cotton; Wealthy Andrews; Johnnie Bartley; Marie Depow; Catharine A. Hogers; John H. Bond; August Labouker.

Attleboro', Mass.

To the Editor of the Banner of Light:

The First Spiritualist Society of Attleboro' observed its initial Anniversary by an entertainment at the 'Home" (as its room is called) in Dean's Block, on

the evening of April 21st, The exercises, followed by a bountiful collation, included selections from the "Spiritual Wreath," sung by the audience, Mrs. Rosa Deers presiding at the ofgan; Anniversary Address Dy.B. B. Boomer, readings by Mrs. Rosa Deers, E. O. Bly and H.F. Marithew; recitations by Miss Marion Thompson, E. O. Sly, Masters Willie Haudy and Harrie Snow, and kinging by Miss Alice Sinclair. Our medium, Mrs. B. E. Boomer, was made the recipient of a beautiful willow rocker, the presentation, being made by Mrs. Loolse Knight in a neat little speech, to which Mrs. Boomer responded, addresses were made by our President, W. F. Shatiuck, and Bros. Terry, Handy, Forsyth, Rnight and Merithew, and Sisters Able Thompson, Rmma Larabee, Mrs. Boomer, and Miss Alice Sinclair. The company then partook of a bountiful collation, which was keenly enjoyed by all.

The festivities were kept up until a late hour, when the company separated, and it was unadimously agreed that our first Anniversary entertainment had been a grand success. Much credibis flue to the Committee of Arrangements, we feel greatly rejoiced that we are in so prosperous a condition, and hope to be able to report at our next anniversary frager membership, and more and better work done in the name of the Birst Spiritualist Society of Attheboro.

Attleboro, Mass. Appl. St. Manieria. Masseriary. The exercises, followed by a bountiful collation, in-

Verification of a Spirit-Message. THE OF THE PARTY LAWYOUT PROPERTY

malestich in the Bayran Of LIGHT of April 16th purporting to bome from James Lawrow of Lowell, Mast, who held a position of trust in earthted with one of the mills I knew Mr. Lawton for a number of years as Superingendent of the Massachusetts Mills, in Lowell. Did not know his distributed by the have no doubt of its being the same one from whom the measage physorts to doubt in the management of the party of t

May Magasines.

THE ATLANTIC MONTHLY has for its initial offering a sketch of country, life "The Courting of Sister Wisby," by Sarah Orne Jewett; A. A. Hayes treats of "China and the United States"; "The Second Son" and "Paul Patoff" are continued; George Frederic Parsons has a wonderful essay on "The Deciline of Date of White Assay and Paul Patoff. Duty," which every one should read; those who have followed Dr. Holmes thus far in his European experiences will be greatly pleased with his third number, given this month; No. 5 of Philip Gibert Hamerton's admirable papers on the "French and English" finds publication. The issue also presents a poem written by Edward Rowland Sill, under the pen name of Apdraw Hedbrooke; that gentleman having deceased Feb. 27th, 1887, "A." brings a metrical tribute to his memory, the concluding stanzas of which are replete with a feeling of his continued presence with his friends. Aldrich, Scollard, Lawton, et al., also furnish poetry and prose, and the usual departments are excellent. Houghton, Mifflin & Co., publishers,

MAGAZINE OF ART.—The frontispiece of this number is one of the best that has been offered its patrons. Its title is "Under the Charm." The place is the court yard of a Spanish inn. A young lady, accompanying her alonging with a gultar, fascinates a small group of listeners, whose facial expressions are as varied as they are life-like. In "Glimpses of Artist Life," the subject is "The Hanging Committee," not exactly a judicial body, but one whose doings are apt to be looked upon by those artists who consider their works misplaced in the exhibition as a species of capital punishment. The article describes the numerous perplexities that attend the work of such a committee, including some amusing episodes. Five engravings illustrate it. Of the other contents the leading ones are, "Randolph Caldecott"; elx illustrations. "A Lost Art Revived"; five illustrations. "Van Dyck"; five. "Leone Leoni and Pompes Leoni"; three. "Chronicles of Art" and "American Art Notes" fill the closing pages. New York: Cassell & Co., 739 and 741 Broadway.

ST. NICHOLAS .-- 'Catarina of Venice; The Girl of the Grand Canal," (A. D. 1466) takes her place in the gallery of "Historic Girls" of whom interesting accounts are being given by E. S. Brooks. Several engravings illustrate the narrative, one of which serves as a frontispiece. Nora Perry contributes a story, "An Only Daughter," complete in this number; Rose Lathrop a short one, "Lindle's Portrait." George I. Putnam gives the opening chapters of a spirited sketch, "Winning a Commission," and in "Dolls' Hospitals" Hope Howard amusingly describes doll-life in foreign lands. In "St. Nicholas Dog Stories," Cella Thaxter and others furnish brief biographies of five canines whose lives have been enriched with incidents worthy of note. Gen. Badeau gives a lively description of "Sherman's March to the Sea," eight engravings accompanying it. New chapters are given of "Juan and Juanita," and "Jenny's Boarding House." A number of excellent poems, the "Brownles on a Canoeing Expedition," "Jack-in the Pulpit," and the "Letter" and "Riddle" Box are among the other attractions. The Century Company, New York.

THE QUIVER.—This number opens with "A Breath of Fresh Air," a short account of Homes of Rest established near London, where young women engaged in a steady round of hard work in the city can obtain a period of rest. These Homes vary in size, some of them being able to accommodate two hundred visitors at a time. The serial stories," A Faithful Heart" and "My Brother Basil," are continued, the former to its conclusion. "That Old Mr. Humphreys," is a short riverside story by Evelyn Green. Among the engravings is a fac-simile print of a Chinese tract. New York: Cassell & Co.

OUR LITTLE ONES comes to us with "The Song of the Spring Rain," a very pretty frontispiece illustrating the verses. It is followed by "Chippy Top-Knot." "A May-Day Delusion," "A Very Large Doll," and other stories, lots of engravings and some very musical verses. Boston: Russell Publishing Company.

CASSELL'S FAMILY MAGAZINE.—Some account is given of "How the Queen Travels," by Henry Frith, Practical helps to living are embodied in "Kitchen Physic," "What to Wear," "The Roving Invalid," and "Bemunerative Employments for Gentlewomen." Much of historical interest is attached to "Famous Flags of Field and Fleet," and "Our Clocks." New chapters are given of serial stories; poetry, music, new inventions and discoveries follow, and the end of this number is reached with the conviction that for a low-priced home magazine Cassell's cannot be surpassed. New York : Cassell & Co.

Passed to Spirit-Life

From Portland, Me., April 25th, 1887, Mrs. Hannah E. She was a firm believer in Spiritualism, and the funeral services were conducted in an acceptable and touching manner by Dr. F. H. Roscoe, of Providence, R. I., at the residence of her brother, Mr. William H. Sargent, on Tuesday afternoon, at 2:39 o'clock.

From his late residence, 2002 State street, Chicago, 111. From his late residence, 802 State street, Chicago, Ill., April 17th, 1887, Samuel Gupper, aged 53 years and 8 months. He was a firm Spiritualist, and his faith was a great comfort to him in his sickness, which was very paisful up to within a few minutes of the end, when the spirit left the body without a struggle. The funeral took place Tuesday, April 19th, conducted by some members of R. O. B. of Spiritualists (South Side).—F. Algerton's guides gave an invocation, which embraced great spiritual truths. The address of President Wharn was replete with good words and thoughts in regard to the faith of the departed one, who was an honest man, and what more can be said of any one? Singing by the Society's choir.

From Boston, April 55th, Mr. Enos Foster, aged 96 years

And 7 months,

Mr. F. formerly lived in Waterville, Me., and for many
years was a, Descon of the Baptist Church. Some thirty
years ago he, became convinced of the truth of spiritual
communion, and being a person true to his convictions,
he withdrew from the Church. An honest, kind and generous man has goale from us to secure the crown he so well
earned. He was a regular subscriber to the BANNER OF
LIGHT from its first issue.

From Manchester, N. H., March 28th, of paralysis, Henry C. Sullivan, at the ripe age of 81 years.

Mr. Sullivan was one of the oldest and best known Spiritualists of our city, and was President of the first Society ever formed here. He was at all times outspoken in what he believed to be true pertaining to this life and the hereafter. Possessed of a positive and progressly anature, there were but few who could colacide with him in many of his ideas, yet all agreed that he was the hoblest work of God—an honest man. A widow, who is one of the best mediums the writer has ever met, still survives him to finish the work allotted to her here ere abe passes on to join the loved one gone before. Words of comfort were spoken to the bereaved friends by Mrs. N. J. Willis.

B. P. B.

From the home of his only son and child, in Cumming ton, Mass, March 18th, Alvan Kliigman,
With sweet assurance in the life beyond, after weary
months of physical sufering, his spirit quietly and peacefully departed at close on day, leaving the individual peach
of a serione and gentle life, a loving and kindly heart.
Spiritualism always found in him a friend. Mediums
ofton being entertained at his home, were made equally
welcome by her who till kurrives him, after nearly dry
years of earth-life side by side. The funeral was conducted by the writer, and was very largely attended, each
presence being a just tribute to the mamory of one who
"dealt justly, walked humbly and loved meroy."

Mills, OLARA BANKS.

From, her home in Danwar, Col. Each asth.

From, her, home in Denyar, Col., Feb. 24th, 1837, Mrs. Rebecca Christ Mortimer, whose earthly life numbered 54 years and 4 days. A second of always looking on the bright side of life, and for that the was a constant source of inspiration to her many friends, the was a constant source of inspiration to her many friends. The her loss a place is made weaking that can never be filled. She was a firm Spiritualist, and death, was pury a higher birth to her. She leaves boiled a hundred and several dall-dren to mourn her loss. The funeral was constant control of the writer.

From her home in North Denver, Col., Saturday, March 12th, 1857, Mrs. Frank Conlee, and 61, Saturday, March 12th, 1857, Mrs. Frank Conlee, and 61, Cart.

12th, 1887, Mrs. Frank Conlee, aged 54 years.
The funeral was conducted by GA H. Habons.

Clackamas Co., Oregea.

A Grove Meeting of Spiritualists will be held at New Erg.
Clackamas Co., Oregon, beginning Thursday, Jdne 22d,
and holding five days.

The Committee having the management of the meeting
in charge, will complete all becomer arrangements for its
success, and the comfert of the people while in attendance—
including the securing of speakers, and a reduction of fare
on the railroses for hose who attenday.

Test mediums, both public and private, are specially invited to be privated and use this locasion to prove to the
steptical mind that the gate between the two worlds does
"stand aix."

W.P. PHILLIPS, Praident.

THOMAS BUCKMAN, Secretary.

Annaly organ; Monthag at Storage, Blok.

The Annual Meeting of the Harmonial Boolety of Sturgis
white head at the days produced many filled or from
Harmony and Samony at the last of the filled of from
Lyman C. How sale that the product of the conline attendance to enforce the meeting. A trutal Butter
ion is given to all to attend the con-

Adbertisements.

Dr. F. L. H. Willis May be Addressed until further notice.

123 Amity Street, Brooklyn, N. Y. Dr. Willis may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are arrivaled, combining, as he does, accurate scientific knowledge with keen and scarching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the Joed and nervous system. Cancers, Scrotula in all its for me, Epilepsy, Paralysis, and all the most delicate and commitcated diseases of both seres!

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return pewage stamp. Send for Viroustars, with Ref-area cas and Terms.

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M. to the public that those who wish, and will vist her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and populiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

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Centre street, between Church and Prairie streets,

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Physicians gave me no relief, and I was constantly grow-Physicians gave me no relief, and I was constantly grow-ing worse, until I placed myself under the treatment of the medical control of MR, JAMES R. COOKE, No. 503 Tre-mont street, Boston, Mass. Now, after a short course of his treatment and medicines, I feel like a different person, having a good appetite, my food does not cause me distress, and I sleep every night as well as I ever did. Any one wishing more minute details, can address

MRS. J. K. LOW, Greenwood, Mass.

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BOSTON, SATURDAY, MAY 7, 1887.

Spiritualistic Meetings in Boston. Banner of Light Circle-Boom, No. 9 Boawarth Street, Séances are held every Tuesday and Friday afternoon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Phairman.

Roston Spiritual Temple, at Herkeley Hall.—
Bortices every Sunday at 10% A. M. and 7% P. M. Richard
folmes, Chairman; Wm. A. Dunklee, Treasurer. Parker Memorial Hall, Berkeley and Apple-on Streets,—Lecturer, W. J. Colville; Organist, Ru-lojph King. Public services every Sunday at 10% a.M.

and 7½ P.M.

478 Nawmout Avenue.—W. J. Colville holds public receptions for answering questions every Monday, 7% P.M.; Classes in Spiritual Science meet Thesday and Friday, at F.M.; Lecture and Conversation on Theosophy, Saturday; at F.M.; Lecture and Conversation on Theosophy at F.M.; Lectu

at i P.M.

Pirst Spiritual Temple, corner Newbury and
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hold public services every Sunday P.M. at 24. Sociables
every Wednesday evening. All invited.

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A. M., 1% and 7% P. M., and Wednesday at 2% P. M.
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Bpiritualistic Phenomena Association, Berkeley Hall.—Meetings Sundays at 24 P. M. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Hoston, Mass." D. J. Ricker, President. This Association also holds meetings every Sunday evening at 7% o'clock at the Ladles' Aid Pariors, 1001 Washington street.

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

1031 Washington Street, -The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. R. O. Torsy, Secretary.

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

Parker Memorial Hall.—Sunday, May 1st, W. J. Colville lectured at 2:45 P. M., on " Light on the Hidden Way." Previous to the lecture he read Rev. J. F. Clarke's introduction to a little work bearing that title (on sale at BANNER OF LIGHT bookstore). With special reference to the contents of this interesting and instructive volume, the speaker took occasion to note the manifold evidences of spirit communion mow being granted to the world through private and individual mediumistic development. Here is a case in point: A lady who has never been formally infroduced to Spiritualism, in her private walks when she visits public buildings and places of historic interest, sees with another vision than that of the bodily eye the crowds of spiritual beings who throng the seemingity deserted halls of earth. There are two explanations of such experiences, which are without doubt real and genulue: the one is the spiritualistic, which accounts for such visions by admiting that the spirits of the departed are really present; the other the occult, favored by Madame Blavaisky and her adherents, that the pictures seen are merely representations, on the astral light, of events which have formerly transpired in those localities; and to this may be added the Eastern doctrine of the shells of the departed, which remain in the earth's astral atmosphere while the higher principles of man ascend to a more spiritual world.

There is much truth in all these theories, but the whole truth lies in no one of them alone. The spiritualistic affirmation is surely correct that those spirits who are deeply interested in the affairs of earth are still the overy thought, working with us and influencing us mentally, often when least we realize their contiguity. Then the doctrine of pictures in the astral light is no baseless chimera, for that astral light is in truth the Recording Angel, and the Book of Remembrance in which every thought, word and deed is imprinted; but if a question of memory should arise, and the query thought, word and deed is imprinted; but if a question of memory should arise, and the question of memory should arise, and the question of memory should arise, and the other only temporal; therefore we need not fancy ourselves etern title (on sale at BANNER OF LIGHT bookstore). With special reference to the contents of this interesting

and no intenser pain than the vivid realization of our own error.

In the life beyond the grave, every spirit must reap exactly what it has sown, and as the conditions of life after death are not after all so widely different from the life we live now: as we are subject forever to the working of God's immutable, universal law, we can help our spirit-friends who need assistance, as surely as they can help us in our need. Thus we are mutually helpful, and spirit-communion is by no means the one-sided advantage many people suppose it to be. These ideas are very fully illustrated in the book under review.

These ideas are very fully illustrated in the book under review.

Alluding in conclusion to the author's doctrine of evil spirits and their influence on man, the lecturer deprecated laying too much stress on the influence of evil, for to fear and anticipate evil is to weaken our power to resist it; to be forever dwelling on our temptations and their magnitude is to give scope to the temptat. Trust in infinite good and a life of purity is thought as well as deed, is a practical putting on of in thought as well as deed, is a practical putting on of the whole armor of God, clad in which we are strong

the tempter. Trust in infinite good and a life of purity in thought as well as deed, is a practical putting on of the whole armor of Good, clad in which we are strong to resist the attacks of every unseen adversary.

In the evening, when beautiful music was rendered by Misses Olivier and Whitcomb of the Ladies' Schubert Quartet, Mr. Colville delivered a very impressive inspirational lecture on Herbert Spencer's philosophy, compared with spiritual teachings. As Spencer is simply an agnostic with regard to a future state, he says nothing definite on the subject of immortality. Nevertheless his words on many subjects are words of wisdom, while his evident frankness, liberality and sincerity entitle him to the respect and admiration of all honest and fearless seekers after truth. Among the more salient points in his philosophy should be noted his persistent separation of morals from theology. Such a position is of course distasting to those who wish to enforce religious instruction in public schools, and who consider theology and morality inceparable. Whether the fact be welcome or unwelcome, it is a fact, nevertheless, that the purest morality incequently prevails where no religious in the highest use of the term; and as our emotions often dely analysis, and it is next to impossible to always determine whence our motives spring, in thousands of instances people who would not even like to be called religious are nevertheless notuated by the highest moral and spiritual motives. Herbert Spencer is an unfilnehing discriminator between true viriue and mere plous sentiment; he attaches little value to forms and oreeds, but infinite importance to all that is really sublime in life and character. His theory of ghosts as the foundation of man's belief in life beyond the grave is truer than he knows it to be, for the idea of ghosts, though in many instances a welrd distortion of genuine spirit communion, is unquestionably founded on genuine spirit communion, or wisdom Attained. Firebriage and very attentive. On Sunday next,

AT 478 SHAWMUT AVENUE the regular weekly meetings are held at the usual hours, and are proving very instructive and successful. MR. COLVILLE IN NEW YORK.

MR. COLVILLE IN NEW YORK.

Mr. Colville's recent visit to New York was unusually successful in calling out a large company of earnest, thoughtful minds to discuss spiritual and mental problems. Dr. and Mrs. Denamore kindly gave the use of their spacious parlors, and hospitably entertained the speaker. At the earnest request of many inquirers into the subject, Mr. Colville will take a class in spiritual science at the residence of Mrs. Gray, 361 West 57th street. The opening sessions will be held Wednesday and Thursday, May 11th and 12th, at 7:45 P. M., and be continued Wednesdays and Thursdays five weeks, at the same place and hour.

Boston Spiritual Temple at Berkeley Hall .-Mrs. R. S. Lillie gave a very excellent discourse last Sunday on "Spirit and Matter." Mr. and Mrs. Lillie

prehend a creation of matter by spirit; for all that was, is, and ever will be. I have not visited any spirit-world where I have not found matter. All that produces forms is from what you call imponderable, substance, but it is not imponderable to spirit. When two substances come together a sound is produced; and what is sound? The raps given by spirits cannot eight accept them and those you make. The solentist cannot cause or give a scientific explanation of them. The anatomist may stand by a dead body, but he cannot folk where the power that once moved it has gone. Some are too scientific to be religious, and discard all the spiritual, or too religious to be scientific lest it destroy the religion.

Matter cannot be without life, power: spirit cannot present itself without matter, therefore they are co-ciernal. There was a time when this earth was all gaseous, yet by varied processes it has attained its present solidity. As I look and see a building, or hill, all the space between is void to appearance, yet it is filled with substance that will produce flowers and vegetation within a mouth. You call it impalpable, or imponderable. It always was, it is, and I believe it always will be.

This earth has not evolved the highest, has not done its best. There will be Adams and Eves walking in the gardens of the future, and they will not be driven out. Man will be purer. Youth will take the wisdom of manbood, and the strides of spirit growth will carry us to the beyond."

The closing remarks in summing up the whole were grand. A song by Mr. J. T. Lillie closed the service.

Evening.—The subject of Mrs. Lillie's controls was: "The Contest Before Us; or, The Work of True Spiritualists." "Spiritualism is both a science and a religion. The religionist who has an idol to defend opposes Spiritualism. The medical and scientific oppose it for the inroads on their domain. The medical schools join hands together to oppose to the service is a hedging that must be met at the poils, by which the gifts of nature are to be made cr

of the Christian gits named by Faul in his Epistic to the Corinthians.

Yes, in this Christian nation there are laws that would imprison a Christian if he proved himself one by Jesus' own test: 'If ye believe, [etc.] the works that I do shall ye do also, and greater.' We have Christian doctors, Christian ministers and Christian bigots, ready to legislate against any advance in science or religion.

do shall ye do also, and greater.' We have Christian doctors, Christian ministers and Christian bigots, ready to legislate against any advance in science or religion.

See to it who you send to make laws for you. We would not abolish Sunday as a day of rest, for that is reasonable, is humane; yet we would not make the people prisoners, forbidding exercise for health. One said, as is recorded, 'The Sabbath was made or set apart) for man, and not man for the Sabbath'- for man's relief and recreation, we think. Watch what is going on in regard to Sunday laws. Six days you are enslaved to supply the needs of the body; one day should be free.' Iteference was made to the 'doctors' law' and its working in Philadelphia, with special reference to the trial of a medium for healing as a crime, and the charge of Judge Arnold to the jury, "Bring in a verdict of 'insanity' or 'guilty."

Aliusion was also made to J. R. Newton as one who commanded disease to depart, and it obeyed; to Dr. A. S. Hayward and Dr. J. R. Buchanan, who have manfully defended and protected our cause before the public, and to the BANNER or Light as an organ for warring against doctors' laws, and its defense of our cause generally. Mrs. L.'s guides closed with a brief consideration of materialization.

'Mrs. L. speaks next Sunday and the rest of May, which closes the season.

The Ladies' Industrial Society met at the rest-

THE LADIES' INDUSTRIAL SOCIETY met at the restdence of Mr. and Mrs. John W. Haines, No. 231 Broaddence of Mr. and Mrs. John W. Haines, No. 231 Broa?way, Cambridgeport, Tuesday evening; April 20th, Mr.
W. A. Dunkiee presiding. The exercises opened with
a piano solo by Miss E. F. Burnett, followed by a
short address by Mr. Dunkiee; song by Mrs. Lovering; original poem and recitation by Mrs. Mary E.
Thompson; remarks by Capt. Richard Holmes, Mr. L.
L. Whitlock, Mr. H. P. Trask, Elisha Tripp and Miss
Lucy Barnicoat, the latter under control; instrumental music by Willie Boyce, Maudie G. Banks, Fannie
Whitlock and Mabel White. After a season of social
converse the company dispersed.
At the last regular meeting of the Society the sum
of five dollars was presented to Mrs. H. W. Cushman,
the well known musical medium, for which she expresses her gratitude and thanks.

Mrs. Mary F. Lovering, See'y.

Spiritualistic Phenomena Association, Berkeley Hall .- Last Sunday afternoon the exercises began with a trio by Mrs. Edwards, Miss Wakefield and Mr. Charles W. Sullivan, after which Mr. Lewis, the newly-elected President, made a few remarks, in which he said: "We realize that there is a great work for this society to perform. One of our aims is to develop and protecthonest mediums used as instruments to present to the world the phenomena of Spiritualism. To do this we need a centralization of effort, a unity of thought and purpose." Following Mr. Lewis Dr. H. B. Storer said: "No words that can be uttered this afternoon will have a truer ring than those already spoken by your President. It seems to me he has very faithfully shown the purposes of this organization... The laws and conditions governing mediumship are so little understood that it is not well for those who have not made an earnest study of Spiritualism to be rash in their conclusions in the presence of phenomena... Considering the great number of mediums that have been developed in this country and in Kurope, it is certainly true that, on the whole, mediums have been as true to their gifts as any company of people to their vocation in life. Where fraud exists we always rejoice if it is discovered. This is true of all interests. which he said: "We realize that there is a great work ums have been as true to their gills as any company of people to their vocation in life. Where fraud exists we always rejoice if it is discovered. This is true of all sincere Spiritualists, not because they fear disgrace will be brought upon the cause, but for love of truth.... I recognize no 'cause,' I recognize a great truth in nature. When I find people putting obstacles in the way of that truth, I regret it for their own sakes. Spiritualism, like the progress of the human race, is a great unorganized movement. I claim that this Phenomena Association has been true to the purpose for which it was organized. I think its course has been wise in permitting free discussion, discussion which has been earried on in good feeling. However much we may differ from each other, if we are actuated by a love of truth we shall at last come together in harmonious agreement. I cannot suppose that the phenomena alone can occupy the attention of those who are investigating Spiritualism; there is a philosophy as well. Both phenomena and philosophy come to us to increase our knowledge, to enlarge our sympathles, to make us wiser and better. It is not for us to say that phenomena are absolutely necessary for all persons, but we do know that where phenomena are present they must represent some solence, some method of life, and furnish legitimate subjects for scientific investigation. From them the investigator can draw his proofs of continued existence after death.

gator can draw his proofs of continued existence after death.

The definition of religion as 'man's thought concerning his relations to the universe' we feel to be true, and through the phenomena and philosophy of Spiritualism does he learn the true nature of those relations... What we know of man's condition after death must come from the testimony of those who have entered into that condition. Nothing else, no speculation in regard to that'state, is worthy of our attention, and in presenting this testimony, these phenomena to the world, this Association is doing a religious work, and I feel a desire to have all our meetings continued, that they may bring a knowledge of the truth of Spiritualism to the people. I do not care about adding to our rabks that our numbers may be swelled, but I do care about bringing the light into the hearts of the care-worn pligrims of earth, so that when they stand by the coffus of their loved ones they may see the rifts in the clouds, and know that those they mourn as lost still live. I would have them learn of the ministry of angels, and, while opening their hearts to help all below them, also open them to receive help from those above them. This is what Spiritualism will bring to them."

At the conclusion of Dr. Storer's address, a fine cornet solo was given by Mr. A. L. Gardner, followed by a short but satisfactory test scance by Miss Peabody, Brief remarks were made by Dr. Richardson and Mrs. Allow Waterhouse of Somerville. Dr. Dean Clarke was urged by the President and audience to speak, but declined. The meeting closed with singing by the audience.

An interesting meeting was held in the evening in

audience.

Au interesting meeting was held in the evening in the Ladies' Aid Parlor, 1031 Washington street.

Next Sunday, pleasant and profitable meetings of this Association may be expected.

T.

Eirst Spiritual Temple, corner Newbury and Exeter Streets.—Sunday afternoon, May 1st, Mrs. II. S. Lake spoke to a large audience upon "Moral H. S. Lake spoke to a large audience upon "Moral Heroism." She said there were in the universe problems which it was impossible to solve—self-evident truths, the reason for which could never be given. No one can tell why self-sacrifice is more lovely than self-interest, only that there seems to be the germ of a spiritual sense in man, which harmonizes with the spiritual truths of the universe as our love of beauty harmonizes with the blossoming flowers.

Bometimes anti-natal tendencies deaden and benumb this faculty; we are then common people lev-

namenizes with the blossoming newers.

Sometimes ante-natal tendencies deaden and benumb this faculty; we are then common people, leveled to the lowest order of human beings. It is only
when we grasp after and lay hold of a principle that
we lift ourselves into the sunlight of moral beauty.
There have been those who have thus elevated themselves, spiritually, above their fellows, and in the centemplation of their struggles we may tincture our own
lives with beauty and excellence.

She their described the career of Gautams, the
founder of the Buddhistic religion, who renounced
royalty, wife, subjects, wealth, ease, for the cherriess
life of the exile, and the barrenness of the hermit's
dwelling, in order that he might set before his people
an example of self-abnegation. With beautiful heroism he devoted himself to the cultivation of his spirtitual faculties, that he might act as a guide to free
others from the domination of the physical senses;

Confucius was also named as one who gathered together ancient love and tradition, and colored it with
the spiritual beauty of his own thought, secspting
poverly and persecution in the promulgation of the
truths by which he hoped to lift his people into an
appreciation of a newer and a better moral life.

Jesus was also named as one who, by his devotion

to the spiritual light which came to him, subordinated the external life to that of the interior, seeking thereby to act as a living force upon those whose animal natures predominated. Being undoubtedly a man of genius, it is probable that had he chosen to cultivate the lower nature he might have acquired external comfort and influence, but history would thereby have lost one of its most prominent herolo figures.

Joan of Arc represented the enthusiasm of the spirit for country and people, renouncing, as she did, the selfish pursuits of a young girl's heart in order that she might devote herself to larger and nobler purposes, in which effort she yielded up her life.

Martin Luther, whose espousal of the principle of Individual Opinion was so timely and vigorous, was referred to as a moral hero. Also Thomas Paine, who, in the dark days of the Colonial struggle, flung his all into the scales and led a reluctant and fearful people up to the red sea of war, reaping with them a great victory which calminated in the independence of these United States.

Reference was also made to the heroism of John Rrown who "defed the whole slave oligarchy at Har-

victory which culminated in the independence of these United States.

Reference was also made to the heroism of John Brown, who "defied the whole slave oligarchy at Harper's Ferry." But, said the speaker, there are uncounted numbers of heroes whose names have never graced the printed page. There are those who, in the pursuit of scientific truth, make great sacrifice and display true moral heroism. Feeble women and little children, struggling with poverty and disease, over whom no song of praise is sung, display oftentimes the most heroic qualities.

At the close of the lecture the guides answered several questions, one of which was: "Can moral heroism be attained by all?" The reply was that this faculty can be cultivated, like any other, by faithfully following the highest light, irrespective of the censure or approbation of one's fellows.

Next Sunday afternoon Mrs. Lake's guides will discourse upon "Man's Pnysical, Mental and Spiritual Development—Methods and Means for its Accomplishment."

ment."
Wednesday evening there will be the usual Social
at the Temple, to which all are cordially invited.

Boston Spiritual Lycoum-Paine Memorial Hall .- May 1st, a beautiful spring morning; a large school; every seat reserved for guests occupied; all scholars entered heartily into the Lessons and Responsive Exercises, led by Conductor Weaver. Many people prominently connected with our cause were present. Mr. Fred. T. Cooley, Miss Lulu Morse, Miss Flossie Butler, divided the honors of the occasion, each presenting a perfect rhetorical gem.

Miss Hatch received a hearty encore for her vocal selection.

Master Bertie Newton entertained all with a plano Master Bertie Newton entertained all with a plano solo. Excellent readings were given by Mrs. B. O. Francis, Sadie Peters, Rosa Grishavener, and an address full of inspiring thoughts was delivered by Mrs. W. B. Butler.

The Grand May Festival will be a success. Remember: May 27th, afternoon and evening, Berkeley Hall. Miss Emma Ireland delivered an address at the session April 23d, mention of which was unintentionally omitted in the report.

FIRANCIS B. WOODBURY, Cor. Sec. 35 School street.

35 School street.

College Hall, 34 Essex Street .- Large and interesting meetings were held on Sunday last. Eben Cobb, with his peculiar gift of magnetic impressiveness, calivened the entire day. Entertaining and instructive remarks were made by John Wetherbee, Dr. H. B. Leighton, Mrs. Emma Odiorne, the latter giving tests, Frank T. Ripley, whose eloquent address and clear spirit communications added much to the interest of the meetings, and Mrs. A. E. King. Miss A. Peabody, Miss Garner, Sybilia, Mrs. B. Shackley, Mrs. J. K. D. Conant, and Mrs. F. A. Bray, each gave spirit messages that were correct in every detail.

VINDEX. Cobb, with his peculiar gift of magnetic impressive-

Eagle Hall, 616 Washington Street .- Large and intelligent audiences were present at this place on Sunday last, and the meetings were exceedingly

on Sunday last, and the meetings were exceedingly interesting throughout.

The exercises consisted of interesting and appropriate remarks by David Brown, Dr. Hale, Col. E. C. Balley, Mr. Fernald, Mrs. M. W. Leslie and others, and a number of tests and spirit-delineations by Mrs. Smith, Mrs. Thomas, Mrs. Rich, David Brown, Dr. Hale, and Mrs. Leslie, together with a few psychometric readings by Dr. Hale. The exercises were interspersed with excellent music by the quartette choir.

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

Adelphi Hall, corner of 53d Street and 7th Avenue.—Services every Sunday at 11A, M, and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each

New York City. Tothe Editor of the Banner of Light:

It is apparent the cause of Spiritualism in this city is progressing. The societies are doing a noble work, and the services at each of them

44th street, on Wednesday evening, the 27th inst. Mr. Colville proved himself quite equal to the occasion, and his remarks were listened to with marked attention (due the subject of metaphysics). He answered questions upon the subject in a pleasing and satisfactory man-

Mrs. M. E. Wallace is doing excellent service to the cause at her residence, 219 West 42d street. The meetings conducted by her every Sunday evening are largely attended. I regret diffing and instructive lecture delivered there on Sunday evening April 24th, by Mrs. Milton Rathbun. After the close of this lecture, Mr. Horn, President of the First Society of Spirit-

Horn, President of the First Society of Spiritualists of Saratoga Springs, made some pleasing remarks as to how the good work was progressing. The services closed by singing and an invocation by Mrs. Wallace's control.

The materializing séances which are being held, under strictly test conditions, by the genuine materializing medium, Mrs. E. A. Wells, each week, at \$22 Sixth avenue, are said to be of a most wonderful character, of which your readers shall be informed in due time.

Yours sincerely, GEO. H. PERINE.

New York, April 28th, 1887.

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

At Spencer Hall, 114 West 14th street, Sunday, May 1st, the afternoon session was opened by the reading of Lizzie Doten's poem, "The Oracle," by Mrs. M. O. of Lizzie Doten's poem, "The Oracle," by Mrs. M. O. Morrell, followed by our remembrance of the "Spirits in Prison"; recitation, original poem, "Prayer," by Horace M. Richards; address and spirit descriptions and psychometric readings by Mrs. K. Outler of Philadelphia; remarks and tests by Mrs. Morrell, Mrs. Higgins and Mrs. Lewis; and an excellent logical and instructive essay written, through the mediumship of Mrs. Horn of Baratogs and read by Mr. Horn.

In the evening, Prof. P. Militz read an address upon "Electrical Therapeuties," and gave experiments in Psychology. The lecture was full of instruction, and the experiments were exceedingly fine.

Prof. Militz will lecture next Sunday evening upon "The Uses of Psychology," and also give experiments. Mrs. J. O. Goodwin, recently from California, will give an address in the atternoon.

New York, May 2d, 1887.

New York, May 2d, 1887.

Salem, Mass .- Mrs. C. Pannie Allyn, of Stoneham has been here for four consecutive Sundays, and has spoken twice each day. The attendance in Cate's Hall spoken twice each day. The attendance in Cate's Hall has been quite large at each service, afternoon and evening. Her style of speaking is very pleasing and attractive, while the matter has ever been of an elevating character.—On the 2d and 3d Sundays of May Frank T. Ripley, the popular test medium, will be present; on the 4th Sunday of the month Dr. Dean Clarke, one of Balem's favorites, will officiate; on Memorial Sunday, June 6th, Mrs. N. J. Willis, one of the grandest speakers on the subject, will address us afternoon and evening; Joseph D. Stiles, of East Weymouth, will be here June 18th and 20th.

AMANDA BAILEY. AMANDA BAILEY.

Norwich, Ct .- Mr. J. Wm. Fletcher delivered two very interesting lectures in Grand Army Hall, Sunday, choosing for subjects: "The Old Story" in the day, choosing for subjects: "The Old Story" in the afternoon, and "The History of the Devil" in the evening. He held the andlence deeply interested by his unique representation of his subjects, after which he gave a very interesting test scance, riving many remarkable tests. Next Sunday he will speak for us again, and as it will be our closing exercise Mr. Fietcher has prepared an Easter service, which we trust will be interesting.

Mass J. A. Charman, Serv.

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

and 7% P.M.

Fraternity Booms, corner Hedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Avon Hall, Bedford Avenue and Halsey Street.

—Mr. John Slater holds meetings on Sundays at 3 P. M. and

Brooklyn Spiritual Conference.

To the Editor of the Banner of Light:
A successful effort was made last evening to revive the meetings of the Brooklyn Spiritual Conference the meetings of the Brooklyn Spiritual Conference, which had a successful run of quite a number of years, but for a year or more past has held no sessions. A fair-sized audience was present, and there seemed an earnest desire for the success of the undertaking.

Mrs. F. M. Holmes made the opening address, taking for her topic: "Phenomenal Spiritualism and Professional Christianity"—prefacing her remarks with an original inspirational poem.

Mr. W. C. Bowen followed with remarks, closing with an earnest appeal for the coöperation of the friends in support of the meetings.

Mrs. M. O. Morrell, of New York, gave several fine descriptions of spirits—mostly recognized.

Noticeable among the audience were William R. Tice, Mr. Jeffries (Fresident of the Conservatory Hall Meetings), Mr. Cushing, Capt. David, Mrs. Bmily J. Pike, Mrs. Vittum, Mrs. Slocum, all of Brooklyn, and Dr. B. M. Lawrence, Dr. C. S. Weeks, Mr. C. J. Parker, Miss Mary J. Britt, Mrs. F. M. Chamberlala (organist) of New York, and many others unknown to the writer.

The Brooklyn Spiritual News Distributor, Mr. Greene, was on hand, furnishing the Banner of Light and other publications to those athirst for spiritual literature.

Dr. Emily J. Pike will deliver the opening address next Saturday evening, May 7th, at Everett Hall, 398 Fulton Avenue, Brooklyn.

F. W. Jones. which had a successful run of quite a number of years,

May 1st.

Farewell Reception.

To the Editor of the Banner of Light: A farewell reception was given to Mrs. A. M. Glading at Conservatory Hall, Brooklyn, Monday evening, April 25th, where a large gathering of friends met to

April 25th, where a large gathering of friends met to testify by their presence their appreciation of Mrs. Glading's ministrations to the Brooklyn Spiritual Union the last two months.

A welcoming address and appreciative set of Resolutions were unanimously adopted, and voted to be engrossed and presented to Mrs. Glading.

Addresses were given by Judge Gale, Mrs. Glading and others. The occasion was highly favored and enriched by the singing of Miss S. Lee, Mrs. and Miss Tuttle and Mr. F. Houghtalin.

The evening's rare enjoyment was brought to a close by Mrs. Glading's friendly control—"Hoolah"—giving personal spiritual readings and messages.

The farewells, till a future retuion, were affectionately earnest and full of joyous sympathy. Mrs. Glading has taken her departure for Cincinnati for the month of May. There is a general wish to secure her services again.

Fraternally yours.

Cleveland Notes.

To the Editor of the Banner of Light: Since writing you last the Spiritualists of Newburgh ("The South Cleveland Truth Seekers,") have adjourned their Sunday meetings

ers,") have adjourned their Sunday meetings in Thomas Hall, over which Mr. Wm. W. Coleman, the inspirational speaker, has presided acceptably since their organization, purposing, however, to renew them again in the fall.

Still Growing—It is with pleasure I report the founding of a new Children's Progressive Lyceum in Jackson, Mich., with Mr. George M. Stanley as Conductor. Judging from letters received from there, they have workers of the right stamp to make it a success. Friends, send them a book or two to help them form a suitable library for the little ones.

Cleveland Lyceum No.1 has been much "tempest-tossed" lately for want of a Conductor. Uharles E. McCluskey having resigned rather suddenly, again disturbed the tranquility of affairs; but Mr. E. W. Gaylord came gallantly to the rescue last Sunday, and is now acting Conductor, with Mr. C. G. Oyston as assistant, who, although a new comer, takes hold as if in earnest, and with these two gentlemen in charge, supported by Mrs. Martin and Miss Sara A. Sage, the Lyceum will soon regain its former activity.

"Our Church."—Mrs. Emily J. Briggs, the pastor over the Christian Spiritualist, who meet in Curry's Hall every Bunday evening, made a few remarks at the Lyceum No. 1 last Sunday. The people of Cleveland do not seem to take to "Christian Spiritualism," and but few attend.

Miss E. Anne Himman.—This well-known and

are well attended. The American Spiritualist
Alliance has resumed labors, and is increasing in membership. This organization expects to very soon have a permanent habitation.

To meet a pressing need, which has long been felt in this city, Mrs. M. E. Williams, the well-known materializing medium, has established at 232 West 46th street, a library of Spiritualistic literature, including progressive and reformatory works. This library is open daily between 9 o'clook A. M. and 6 o'clock P. M., to all who are desirous of informing themselves upon spiritual matters, its teachings, etc.

Mr. W. J. Colville, of your city, was warmly welcomed by a goodly number of friends at the residence of Drs. E. and H. Densmore, 130 West 44th street, on Wednesday evening, the 27th inst. Mr. Colville proved himself cultary and on the steach of the success of the observance of this beautiful access to take to "Christian Spiritualism," and but few attend.

Miss E. Anne Himman.—This well-known and formerly able spiritualistic lecturer, who has been lost sight of lately to the readers of the BANNER OF LIGHT, and has been qualifying heriself as a Metaphysician in the Boston and Chicasop schools, lately made us a flying visit. She gave the Lyceum officers and leaders a parlor talk at 105 Cross street, on Mental Science, land is the provided by a goodly number of friends at the residence of Drs. E. and H. Densmore, 130 West 44th street, on Wednesday evening, the 27th inst. Mr. Colville proved himself cultary to thereaders of the abantum.—This well-known and to take to "Christian Spiritualism," and but few attend.

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Lyceum May Festival.—Unusual effort is to be made this year for the success of the observance of this beautiful annual custom. At the Lyceum last Sunday, Miss Rena Hatch (although Mass Rena Hatch) though only a comparatively new comer,) was complimented by being voted "Queen of the May." Time has just voted her "sweet sixteen," and the sixteen pretty young ladies (her attendants) who have been selected for the Maypole dance, declare she will make a "Beautiful Queen." Heard's Hall has been secured for the

occasion, and Prof. Heywood and his accomplished wife have consented to arrange and drill the young ladies, thus insuring success.

The Complimentary Benefit given little Miss Almeda Welch was a perfect success in every respect, and a purse of twenty dollars was given her. A fine programme was arranged and excently well carried out the hendiciary Miss. cently well carried out, the beneficiary, Miss Welch, and Lillie Root of the West-Side Ly-Welch, and Lillie Koot of the West-Side Lyceum, dividing the honors. In appreciation of the latter's talent and kindness in speaking on so many occasions for Lyceum No. 1, a complimentary benefit has been tendered the West-Side Lyceum, to take place Friday evening, May 27th.

J. J. Morse, the distinguished speaker from Albion's shore, makes his initial bow before a Claveland audience. May 8th, speaking morn-

Cleveland audience, May 8th, speaking morning and evening in G. A. R. Hall, also on Sunday, the 15th.

Yours fraternally,
THOS. LEES.

Saratoga, N. Y .- The Eagle of April 30th says: "Mrs. Clara A. Field [of Boston] spoke for the Spirit-ualists last Sunday morning and evening. The hall was crowded in the evening, the speaker taking 'Loye' for her subject, and handling it in a characteristically entertaining and original manner. Mrs. Field has delivered some twenty-five or thirty lectures in Baratoga, and although honest, fearless and radical in utterance, she attracts large audiences, and gives excellent satisfaction."

Haverhill, Mass .- Good Templars' Hall .- Miss Jennie B. Hagan closed her engagements for the First Spiritualist Society of this city on Sunday, May 1st, Spiritualist society of this city on Sunuay, may 15t, for the present season. Miss Hagan has done noble and grand work for us, speaking to large and appreciative audiences, whose members will anxiously await her respectative outset.—Mrs. Hattle C. Mason of Boston was announced as the speaker for next Sunday.

W. W. O.

Convention in New Hampshire.

The Seventh Annual Convention of the New Hampshire State Spiritualist Association will be held in Franklin on Friday, Saturday and Sunday, June 3d, 4th and 5th, 1837. Speakers engaged: Dr. H. B. Horer (of Boston); Jennie B. Hagan (of East Holliston, Mass.); Edgar W. Emerson (of Manchester); Mrs. Addie M. Stevens (formerly of Claremont), and Mrs. B. B. Oraddock (of Concord). Others are expected to be in attendance.

Ample accommodations will be secured for all who may attend. A cordial invitation is extended and a good time anticipated. Per order, N. A. Lull, Secretary.

NEWARK, N.J.—The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

CHICAGO, HELL.—Avenue Hall, 159 22d street: Ohlidren's Lyceum, Sunday, at 15 P.M. Spiritualists' and Mediums' Meeting, 8 P.M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 34 F. M. every Sunday in Brandt's Hall southwest corner of Frinkin Avenue and Minth Street. Friends of the cause invited to attend, and correspondance solicited from America and Europe. H. W. Jay Fredden, No. 200 South Stradby, Takes S. Ley Our Sect. No. 12th North 13th street, St. Louis, Mo.



FOR CLEANSING, PURIFYING AND BEAUTIFYing the skin of children and infants, and curing torturing, disfiguring, itching, scaly and pimply diseases of
the skin, scalp and blood, with less of hair, from infancy
to old age, the CUTICURA REMEDIES are infallible.

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

CUTICURA REMEDIES are absolutely pure, and the only infailible skin beautifiers and blood purifiers, free from poisonous ingredients.

Bold everywhere. Price, Cuticura, 50c.; Soap, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases." BABY'S Skin and Scalp preserved and beautified by Cu-

Biliousness, Sick Headache, Constination. Dyspepsia.

Now when the buds begin to show,
'T is time for young and old to know
That Pevers, Lassitude and all
The ills at Indigestion's call,
With every trouble, ache or pain,
That follows in the Bilious train,
Will scatter, like the thieves of night,
Before a draught of SELIZER bright.

Haverhill, Mass .- Brittan Hall .- The visit of Mrs. E. C. Kimball, of Lawrence, to this city last Sunday, for the occupancy of the platform at Brittan day, for the occupancy of the platform at Brittan Hall, before the Spiritualist Association of Haverhill and Bradford, was a very agreeable appointment, alike to the speaker and the audience. Mrs. Kimbali is an entirely new platform speaker outside of Lawrence, and there she has only spoken four times. Her development, thus far, as a trance speaker and platform test medium, has been somewhat rapid, and promises much for her future. Her addresses, both afternoon and evening, were clear, logical and foreible, giving evidence of excellent control—following both of which she gave a large number of test descriptions of spirits present, most of whom were recognized. In these descriptions she moved without hesitation, and with agreeable rapidity, which was quite impressive of the accuracy of her clairvoyant and clairaudient powers. She will be regarded as a valuable acquisition to the platform instrumentalities of the hour. It is understood that it is her purpose to enter the field for platform work. Mrs. Kimbali will speak here again next Sunday.

Haverhill, Mass., May 2d, 1887. Sunday. Haverhill, Mass., May 2d, 1887.

Providence, R. I .- The discourses of Mr. A. E. Tisdale (the blind medium) on Sunday, before the Providence Association of Spiritualists, were master-Providence Association of Spiritualists, were masterly presentations of many fundamental truths in the
Spiritual Philosophy. The theme of the morning was:
"The True Worth and Work of All Religions"; of
the evening: "The Potency of Spirit." Both werehandled with great ability and thoroughness. Discourses which stir thought, stimulate inquiry and
evolve the spiritual side of life and things, are the
needs of the time.

WM. FOSTER, JR.

Owing to the increase in attendance, the Ladies' Spiritual Aid Society will hold its meetings in future in Slade Hall, instead of Room No. 1, Slade Building. Thursday evening. April 28th, Mr. J. C. Peckham after a lew remarks, entertained the audience with some of his experience with Dr. Slade and other mediums. Mrs. Cole and May Scannell gave a satisfactory test scance.

Newburyport, Mass .- A. A. Wheelock, the veteran worker and fine inspirational speaker, occupied: our platform on Sunday last, giving utterance to grand : our platform on Sundaylast, giving utterance to grand truths. The subject for the afternoon was: "The Unity and Individuality of Life; its Beope and Power," and for the evening, "Falsehood and Honesty in Mediumship—how Determined," with special reference to "Judge Arnold's infamous decision." Prof. Denton was announced as the controlling intelligence in the atternoon, and T. Starr King. In the evening.—Mrs. Mary L. French fils a return engagement next Sunday.—John Mulchahey, Treasurer of our Society, is confined to his home by illness.—The First Society will probably open the summer season at Plum Island with a ball, as soon as the new railroad to that point is completed.

Harpersfield, O .- We have had two impressive and instructive lectures in this place recently, given through the mediumship of Mrs. C. C. through the mediumship of Mrs. C. C. Van Duzee, who for some time past has been lecturing in Geneva, and who speaks in Thompson on May 3th. Mrs. Van Duzee is one of the best trance speakers we know, and a lady of rare intellectual power and refinement, earnestly working for the advancement of truth. Her platform tests—nearly all of which have been recognized hereabouts—are wonderful.

MRS. MATE E. PRITCHARD.

Portland, Me.-Dr. F. H. Roscoe of Providence,... R. I., has occupied the platform of the Portland Spir. itual Temple for the past two Sundays, putting new life in the cause in this city. His lectures and psychometric readings have been fine, and the Doctor has made himself very popular here, the hall being crowded both Sundays.—He also gave an entertainment Wednesday evening, April 27th, for the benefit of the society; a vote of thanks was extended to him by that organization. He lectures here May 8th, then goes to Newburyport.

Everett, Mass .- On Sunday last, W. J. Colville conducted a meeting in Boclety Hall, at 10:30 A. M. The lecture on "Future Rewards and Punishments," and the entire exercises, gave unqualified satisfaction to an audience which completely filled the hall. Efforts are being made by a few earnest Spiritualists to organize a society in Everett, and the prospect is encouraging.

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