

Hydesville, N. Y., in 1848 ; it traced the growth of the movement throughout the land ; inspected the development and exercise of the various phases of mediumship—each of which, the speaker affirmed, contains useful and nourishing elements for the spiritual instruction and support of its learners and investigators—

gave a synoptical report of the work that had been aimed at and accomplished by Modern Spiritualism in the brief period of forty years; summarized the united efforts of spirits and mortal reformers to cleanse the world of ignorance and to free mankind from error, and predicted the sure progress of the cause of truth throughout the entire globe.

Why should we not observe our Anniversary (said the speaker), since it is, to millions of hearts, the death of bigotry and fear, the birth of happiness and of undoubted knowledge? Christendom to-day observes with joyful recognition what it is pleased to call the resurrection of Christ: the triumph of life and immortality over death and the sepulchre! What was this but a stupendous spiritual manifestation? For we are told that Jesus, after suffering martyrdom and death, arose at the third day and came forth a living man. This is the triumph of spirit over matter observed with joyful acclamation, with floral decorations and service of harmonious praise on every hand. Why should not we who, as Spiritualists, have seen the dawn of a new era, the light of a grander dispensation of truth, listened to the voice of the Immortal Spirit, witness the reappearance of our dead, and become aware of the bursting of the tomb by angel-power, celebrate our spiritual Easter with thanksgiving and song, uniting in thought and aspiration and desire to speed on the noble work that spirits pursue in helpful service to mankind, and in spreading the joyful tidings of immortal love over all the earth.

Brockton, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Ladies' Aid Society of Brockton celebrated the Fortieth Anniversary at its parlors, No. 138 Main street, Wednesday, March 28th. Although the weather was unfavorable and the traveling bad, there was a fair attendance in the afternoon, and they were well prepared for the occasion. The services opened at 2:45 with a piano solo by Mrs. M. M. followed by an invocation by Rev. S. L. Beal, after which the following programme was rendered:

After a song by Mrs. R. C. Brown, remarks by the spirit-guides of Mrs. C. M. Nickerson, of New Bedford (formerly of Orleans), were in order. She said the present was but the beginning of a long series of celebrations, each one of which would work an advance in spiritual growth and the dissemination of this new gospel of peace. As the winter has passed, and spring, with its warmth and sunshine, has come to us, so has the winter of superstition and bigotry gone into the vanished past, and the bright, glad spring of reason and truth opened to the waiting children of earth. And as we are this afternoon looking for the storm-clouds to break away and the sun to shine forth and gladden the earth, so are we looking for the clouds of priestcraft and ignorance to be dissolved, and the sun of spirituality and wisdom to brighten and gladden the hearts of mankind. And as the winter has passed, and spring, with its warmth and sunshine, has come to us, so has the winter of superstition and bigotry gone into the vanished past, and the bright, glad spring of reason and truth opened to the waiting children of earth. And as we are this afternoon looking for the storm-clouds to break away and the sun to shine forth and gladden the earth, so are we looking for the clouds of priestcraft and ignorance to be dissolved, and the sun of spirituality and wisdom to brighten and gladden the hearts of mankind.

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Greenwich, Mass.

To the Editor of the Banner of Light:

The Independent Liberal Church in Greenwich appropriately observed Easter, and the Fortieth Anniversary of Modern Spiritualism, in the services of Sunday, April 1st.

In response to an invitation to the audience of the Sunday previous, to provide potted plants and cut flowers for decorative purposes, abundant material was early brought to the church, and in the hands of an efficient Committee the platform was transformed into a scene of rare beauty. A large proportion of the floral offerings were tributes of love, tenderly dedicated to friends in spirit-life, each bearing the name of the remembered loved one, and of the loving giver. Fathers, mothers, brothers, sisters, children dear, and honored friends, Indians of the valley, and John M. Spier as spirit presences, must have responded to the mute appeals.

The services were opened with appropriate music, followed by readings by the speaker (Mrs. Juliette Yeaw) of a portion of the twentieth chapter of John; then a short account of the origin of the spiritual manifestations, and some extracts from THE BANNER's account of the celebration of the Twentieth Anniversary of Spiritualism, from which a discourse was elaborated, touching upon the observance of Easter, as based upon the resurrection of Jesus as not adequate to meet the yearnings of to-day, which were met and answered in the revelations commemorated by the modern Easter.

The exercises of the Lyceum were held in the audience-room, and were of a most interesting character. The recitations of the children were all aptly chosen for the occasion. The general lesson, "Spirit," called forth several fine readings, after which the speaker briefly addressed the Lyceum upon the same subject.

Thus closed the exercises of a day replete with blessed memories, sweet and refreshing alike to old and young; encouraging the heart of him who has planted this fair garden in the desert of bigotry and conservatism.

JULIETTE YEAW

Lynn, Mass.

To the Editor of the Banner of Light:

At the session of the Children's Progressive Lyceum, April 1st, the attendance was smaller than usual, as many availed themselves of the opportunity to attend the Anniversary exercises in Boston. We had a fine literary programme by the following members: Jessie Hutches, Celia Goodwin, Lena Lampher, Ethel Herriok, Stanley Balcom, Mabel Cheever, Mrs. Durgin, Miss Collier, and Mrs. Pierce; remarks by Dr. Furbush, and Mr. Shaw of Peabody.

The First Society of Spiritualists, the Ladies' Aid and the Lyceum, joined in a union celebration of the Fortieth Anniversary, at Mechanic Hall, on Friday, March 30th. It was a very pleasant service, and was enjoyed by a large audience both afternoon and evening. George A. Fuller gave the address, and Edgar W. Emerson presented several recognized tests in the afternoon.

In the evening a fine musical and literary entertainment was given, and a dance was participated in, in the lower hall.

83 Lowell street.

Lowell, Mass.

To the Editor of the Banner of Light:

Our Society noticed the Fortieth Anniversary by interesting meetings at our hall on Sunday, April 1st. A number of mediums assembled at the first session, and conference exercises, consumed the time.

In the afternoon A. E. Tisdale, the blind me-

dium, delivered an eloquent address, and was listened to with marked attention. His evening discourse was one of the most able and interesting lectures we have ever heard upon our platform. Mr. Tisdale improvised music at the close of his lecture, which every one was delighted to hear. He is a fine orator, and should be kept busy upon our platform.

B. S. FARMAN, Cor. Sec'y.

No. 5 Brooks street.

Philadelphia, Pa.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was celebrated on Sunday, April 1st, with even greater spiritual inspiration than many of its predecessors. The interest manifested by Spiritualists and those not recognized as such was of the most decided character.

The attendance in the morning was large, and in the evening unusually so—filling the hall to its fullest capacity. The decorations were of a most impressive character, particularly in the display of plants and flowers, natural and artificial, which graced the platform—especially noticeable. The choir gave appropriate voice to songs and hymns arranged in the programme for the day and evening.

The following order of exercises was adhered to, and met with a responsive fervor, which, under the inspiration of two lectures by that queen of platform speakers, Mrs. H. S. Lake, of Boston, gave the whole an éclat that fulfilled the hopes of those who contributed to the occasion their labor and material aid, which in their spiritual sense doubtless were acceptably appreciated by the attendant and controlling spirit intelligences.

Morning:—Conference from 9:30 to 10:30; Anniversary hymn—"We Have Come Unto the Mountain"; congregation; selection, choir; poem, Mrs. H. S. Lake; selection, choir; invocation and address, Mrs. H. S. Lake; hymn—"We Love no Triumphs Sprung of Force," congregation.

Afternoon:—Conference from 1:30 to 2:30; Lyceum exercises.

Evening:—Conference from 7:30 to 8:30; Anniversary hymn, "The World that felt a Sigh"; congregation; selection, choir; poem, Mrs. H. S. Lake; hymn, "Sweet Home Above," congregation.

The theme of the morning lecture was: "The Distinctive Features of Modern Spiritualism," which, through its exhaustive force and keen spirit logic, was grand and instructive.

The poem of the morning, from spirit dictation, was beautifully expressed. It was entitled: "The Land where our Dreams come True," and was received with appreciative demonstrations.

The evening lecture exposed the dangers that menace spiritual mediumship and Spiritualism, and was listened to with earnest attention. The beginning to the end, the poem entitled: "The Three Frontiers," was a most beautiful and emphasized and duly appreciated by the audience.

The Lyceum exercises were witnessed and listened to by a crowded assembly, and we may add, were accorded frequent applause. There was a large attendance at each of the three conferences, presided over by Bro. Thomas Phillips. The President, Joseph Wood, and B. P. Benner, Vice President, contributed a very pertinent and appropriate measure of official duty; and take it all together, the Fortieth Anniversary will be pleasantly remembered.

In addition to the information furnished by the above correspondent concerning the Anniversary and its observance in Philadelphia, we are in receipt of a letter from R. A. Thompson, from which we glean the following points:

"At 2:30 p. m. on Sunday, April 1st, the Lyceum exercises were opened under the charge of Mr. Robert C. Smith, assisted by Bros. Huber, Smith, Peterson, Stultz, and many others, who seemed to vie with each other in trying to make it one of the most successful features of the Anniversary Day. The many bright and beautiful happy children, with their splendid banners and flags, with their musical tread—constituted a scene not to be soon forgotten. The children, by a group of young ladies—also a drill by young gentlemen—were heartily applauded. Recitations, solo and duets by the soloists were very good.

"During the previous week the Ladies' Aid, composed of Spiritualists of the First and other associations, held a fair in the hall. Fine and useful articles were in abundance. The refreshment table under the able management of Sisters McCahan, Bailey, Farina, Caldwell, Jackson, Dubois, was very successful. Tables also under charge of Sisters Hutchins, Doll, Bronson, Thompson, Foster, Fray, Hoffman, Ewers, Shumway, Benner, Galloway, Stauter, Stauffer, Humphries, Bache, Ferry, Jagot, Miss Carroll, and others, with a provision of fancy goods, baskets, glassware, groceries, etc., made a fine display. The soda fountain, under charge of Messrs. Dubois, Benner, McCahan and Langley, was very successful. The Fish Pond of Messrs. Morris, Jennings, and others. Many happy evenings were spent by all, ending with a concert by a fine band of music of Bro. Fisher."

Cedar Falls, Ia.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was observed here by a parlor lecture from Dr. Edward L. Lyon, at the residence of Mr. Douglas Smith. The Universalists here, though not numerous, are liberal, and freely grant us the use of their pleasant church on our Anniversary and other occasions; but that edifice being closed for repairs just now, we held our services in a private house rather than omit the meeting altogether.

Dr. Lyon gave a very interesting discourse upon the Bible evidences of Spiritualism, also showing what Spiritualism has accomplished during the forty years since its advent. Very few men, whether men or others, are better informed concerning biblical lore than Dr. Lyon, and he always deals heavy blows in favor of Spiritualism. J. C. N. A.

New York City.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was celebrated on Sunday, April 1st, at 3 and 8 p. m., by the Progressive Spiritualists of this city, at Arcanum Hall, 57 West 25th street.

Both sessions on this memorial occasion proved of unusual interest to good and appreciative audiences. In the development of facts in our movement.

The afternoon meeting consisted of a memorial address by the Conductor, Miss Fanny Negel, in English; in English, remarks, and an inspirational poem by Mrs. Emma Moss, materializing medium; Sidney R. Allen, in song and words of cheer; poetic recitation and address by Mrs. S. Self, Mr. Scott, in song, etc. Closing exercises in spirit tests by the Conductor, which were acknowledged to be definite and correct.

Evening Meeting opened by invocation and lecture by Dr. J. S. Williams. Songs, by organist and Mr. Whitcomb. Appropriate remarks and tests of spirit presence (for one hour, most of which were fully recognized), were given by the Conductor.

Prof. G. G. VAN HORN, Conductor, 111 Clinton Place.

Brooklyn, N. Y.

To the Editor of the Banner of Light:

The Spiritual Society of Brooklyn held its Anniversary exercises on March 26th, that its members might avail themselves of the services of Mr. and Mrs. J. T. Little, who had ministered most acceptably to that organization the previous two Sundays.

On the evening of the 26th, Conservatory Hall was packed to the utmost with old friends and new investigators to enjoy this Fortieth Anniversary of Modern Spiritualism.

Judge Daley made the opening address, in his usual felicitous style, and among many cheering statements concerning our spiritual outlook in the future and he believed that fully one-half of the people of Brooklyn were Spiritualists, in the sense that they believed in spirit communion. Judge Daley also said that within a few weeks he had a conversation with a prominent politician of Brooklyn, who remarked that the time is soon coming when there will be only two parties, the Spiritualist and Materialist. These statements were heartily applauded.

Mr. Little then gave a logical and eloquent discourse upon: "The Past, Present and Future Outlook of Modern Spiritualism," followed by an improvised poem upon "Heaven."

Mr. Little sang: "Do Not Drink To-night, My Boy," in a pathetic and exquisitely touching voice. Others participated in these exercises—Miss Vanderbilt giving a perfect recitation. E. B. R.

Syracuse, N. Y.

To the Editor of the Banner of Light:

A gathering of—"to quote the next morning's Standard"—"about one hundred and fifty well-dressed and intelligent appearing people" occurred at Odd Fellows Hall, in this city, Sunday evening, April 1st, to commemorate the Fortieth Anniversary of the Advent of Modern Spiritualism.

The occasion was pleasant and profitable to the participants, who all rejoice that the event was not allowed to pass without public recognition.

Miss Carrie E. Downer of Baldwinville, N. Y., was present and appropriately addressed the meeting. H. H.

Portland, Me.

To the Editor of the Banner of Light:

The Fortieth Anniversary was duly celebrated in Portland on Saturday evening, March 31st, at Mystic Hall.

For this occasion a committee of ladies had most tastefully decorated the platform. The words: "Progress of Spiritualism—1848—1888," adorned the background of the stage, and underneath this legend on a table was placed a very large and beautiful floral piece representing "The Gates Ajar." On one side of the platform was a rustic basket filled with beautiful flowering plants and trailing vines; on the other side a table with bouquets of rare cut flowers tastefully arranged. In front of the stage was a large table completely filled with baskets and vases of cut flowers, all arranged artistically. From the auditorium the whole stage looked like a most exquisite floral design. On the right, partly hidden by trailing vines, was suspended that picture, dear to all Spiritualists on account of its sweet associations—"The Dawning Light."

The exercises commenced at 8 p. m. Mr. H. C. Berry presided with grace and dignity. He opened the meeting with brief remarks appropriate to the occasion. A most beautiful and impressive invocation was pronounced by Mrs. Berry.

The address was then given by Geo. A. Fuller, M. D., of Dover, Mass. The speaker chose for his subject: "The Origin and Progress of Spiritualism." The discourse was an elaborate exposition of the theme, and was listened to with intense interest by the audience, which taxed the seating capacity of the hall to its utmost.

The exercises were interspersed with appropriate songs beautifully rendered by Mrs. Woodman and Mrs. Kunnells.

Friends in Friends in Portland may feel that their celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism was a most successful one.

Chicago, Ill.

To the Editor of the Banner of Light:

The People's Spiritual Society of Chicago—presided over by G. L. S. Jenifer—celebrated the Fortieth Anniversary at its Hall, 116 Fifth Avenue, on Sunday, April 1st.

The following programme was rendered: Singing by the audience; a poem, given inspirationally, by Mrs. Bromwell; singing by the choir; reading by Mrs. Jenifer, of an account of the early phenomena as manifested through the Fox Girls; singing by the audience; address by Dr. John Arnold; duet, by Mrs. Orvis and Mr. Wendell; first test by Mrs. and Mrs. Bernell and grandchild; psychometrical reading by Mrs. Graham. Several mediums gave good tests.

The entire affair passed off in the most agreeable manner, and will long be remembered by all who were present. G.

Peoria, Ill.

To the Editor of the Banner of Light:

The Fortieth Anniversary was observed at Druid's Hall, 303 Main street, under the auspices of the First Society of Spiritualists, on Easter Sunday, April 1st. The morning service was held at 10:30 a. m., the evening at 7:30 p. m. J. M. Allen, of New Orleans, La., inspired the exercises, and gave the address, which were followed by psychometrical readings.

Providence, R. I.

To the Editor of the Banner of Light:

Mrs. A. H. Colby-Luther gave the Anniversary address Sunday morning, April 1st, eliciting much applause from the large audience.

Sunday evening, Rev. F. A. Hinckley lectured on the Proposed Amendment to the Constitution of Rhode Island—the controls of Mrs. Luther supplementing his lecture with remarks very pertinent to the matter in hand.

The entertainment of Saturday evening, March 31st, passed off very pleasantly—Mrs. Luther, J. V. Mansfield, Mr. and Mrs. F. H. Pope, Dr. C. T. Buffum, Mr. Arthur Fenner and Master Boyden taking part in the exercises. MANY E. A. WHITNEY.

Norwich, Conn.

To the Editor of the Banner of Light:

The Spiritual Union held Anniversary exercises at Grand Army Hall, on Sunday, April 1st. A committee of ladies, under the direction of Mrs. C. W. Spalding, decorated the platform with lovely flowers, and there were several choice pieces contributed by members of the Society—noticeable among which was a magnificent star, placed on the speakers' stand by Mrs. Chapman, who, in her office as Secretary, has aided greatly in the success of the lectures for the past three seasons.

Mr. J. W. Fletcher was the orator of the day, choosing as his theme for the afternoon: "Christian Science," and in the evening: "The Harvest of Forty Years." He was ably assisted by the speaker, who was repeatedly applauded. The local papers gave us fine notices. X.

Waterbury, Conn.

To the Editor of the Banner of Light:

The Anniversary of Modern Spiritualism was not allowed to pass unnoticed here. A commemorative circle was held at the house of R. C. Callender, and, as usual, proved a most enjoyable and instructive meeting. A short review of the history of the movement, a thoughtful discourse, and tests through Mr. Callender, music, flowers and good feeling made the occasion one to be remembered by those present. E. S. BIRD.

Blackfriars' Theatre.

A chancery suit of 1012, in the public record office, which has hitherto escaped notice, furnishes some interesting details concerning the trial of the famous Shakespearean actor, who was brought against Richard Burbidge, John Hemings, and others, in respect of the lease of Blackfriars' Theatre, which the said Burbidge, by deed dated 24 September, 42 Elizabeth, devised to Henry Evans, whose intention was to let the theatre to or set up a Company of boys... or others, to play plays & interludes in the said Playhouse in such sort as before time had bene there used." By reason of the plague in anno 1 James I. Evans "grew weary" of the play-house, and desired to give up his interest in it. He surrendered the lease in August, anno 6, following. The complainant, in his replication, states that "duringe such time as the said defendants Heminges and Burbidge and their Companye contrayned plays and interludes in the said great Hall in the Fryers... they gotte & set up a more in one Winter in the said great Hall by a thousand poundes than they were used to gett in the Banke-side;" also, that Evans "was censured by the Right Honorable Courte of Starr Chamber for the said lease, and was banished in takinge up of gentlemen children against their wills, and to employ them for players."—London Athenaeum.

Free Thought.

WHAT IS THOUGHT?

BY A. F. MELOHENS.

To the Editor of the Banner of Light:

Thought is a definite expression of intelligence through the agency of spirit, or magnetism, in its highest state of purification—man's spirit-body so-called constituting this condition of existence—and is an essence or an etherialized counterpart of his material or physical body, although this, in itself, is an evolution from the animal kingdom, only that through so-called human life it undergoes a still higher state of purification, and naturally partakes of the essences of man's physical body, as it was originally created from the essences of animal bodies. But man, although of one genus, is as diversified in point of character and mode of living as many of the animal species, and might be classified as such without detracting from his claims as a spiritual or an immortal being—the lowest being but one grade above the animal, and many of the latter species having as much intelligence as the lower human races as far as construction, providing for their young, etc., is concerned, only that they lack the material or mortal facilities through which to operate for a more general effect—their physical body permitting but one *modus operandi*, and thus unable to sever from their specific manner of laboring for their needs, providing for their comforts, etc. But their acts are expressions of intelligence nevertheless, and due to an innate life-impetus or soul-motion acting on or through their exterior spirit condition—the same taking form according to the purification of the magnetic or spirit-body, and expressing itself as best it can through its material appendage.

Thus man is not the only life-condition that reasons—he merely having superior facilities through which to express it, and even then is surpassed in his primitive state by some inferior life-conditions, in the art of building, laying in stores and planning, and exhibiting characteristics which are equal to many that are called human. His biped construction does not lend him any superiority as far as Divine favor is concerned, because every four-footed animal is capable of reaching the same condition if the earth holds out long enough to permit the last comers to evolve into human beings, or soul-individualization does not take place before the human condition is reached, for animal life is subjected to this soul-individualization as well as man is, and in which event it remains intact in spirit as such. It is only the spiritually undeveloped animals that continue their progress as life-beings in the same manner that spiritually undeveloped mortals do, by reincarnation (reimbodyment)—the law of nature which constitutes the only cause of higher mortal beings existing in the world than those of primitive type. If soul, or intelligence, were to individualize itself in the first forms of life, no higher types would exist; and so it would be if mortal life, so-called, were to constitute the aim of existence; for the lowest of savages are classed as such; and that soul-evolution does not cease here is proven by the manifold superior races. Then why cannot bipeds be classified in species as well as quadrupeds? But this is of no importance, spiritually considered. All are God's creatures, and we have no right to despise any of them, for they not only constitute our forefathers, but every human soul once upon a time inhabited an animal body of some kind and of a variety before having attained the human state. Every mother of the primitive human races has and is yet fondling, nursing and rearing some animal spirit in human form, and the species of which might be readily traced by a keen observer of character, a psychometrist or a clairvoyant discernor of causes—the latter two being able to do so even after several reincarnations—psychometry revealing it through an innate conscious sensibility, and clairvoyance through an illuminated imprint within, a higher condition of intuition, and one which reflects causes in dimensional form. A close observer cannot help from seeing the animal spirit expressed through some mortals very definitely, and which is either due to their recent transition from the animal to the human state, or to the strong characteristics of their last animal condition still manifesting themselves actively, even if unwittingly.

Furthermore, do not some manifest them consciously, wittingly, and unable to overcome them in many instances? Such beings have not yet reached the aim of life, namely: the subjugation of the animal by the spiritual, and which some animals already attain, either by natural unfoldment, force of circumstances or accident, and which constitutes its individualization, at whatever period attained. Why this is may be due to the same reasons that some flowers in the same bed bloom out more fully or attain perfection sooner than others—surrounding material conditions favoring the inherent soul or life-principle to purify or spiritualize its exterior envelope to an extent that makes it positive to matter, or to further reincarnation, at so-called death of the physical or material body, and which may occur to flowers as well as to animals, insects, birds, fishes, reptiles, etc. And if not to the former, how will human spirits be able to enjoy the sight of flowers when this earth shall have decayed? The spirit-body of the flower alone does not make it immortal. It is the soul or life-principle which remains in the same that prevents its disintegration.

If simply the spirit of things were to constitute immortality, a reincarnated animal or mortal would have many such to review in the future, and would probably not know himself from the last, if no progress has been accidentally made upon his return. But as the soul constitutes the ego of every life-condition, this reincarnates itself where necessary, and takes its spirit-body along, for it cannot only exist without it, but it is this appendage which is to be purified through matter in order to have a life-condition through which it can operate in the future as an individualized intelligence. In fact, it is the spirit-body which gives it individuality, and without which the soul would return to or resolve into original causation.

Now, according to the force of spirit, as it were, or the quantity of refined magnetism, the essence of matter, etc., of which the exterior envelope is composed, the soul or intelligent life-principle is enabled to manifest itself. The greater in bulk, the more expression may be given to it, and thus the longer the soul sojourns through matter, the greater it becomes in the end, or when its spirit-body has been perfectly purified from its animal impetus, or converted from a grossly electric spirit-body, into a refined magnetic spirit-body. The latter constitutes its perfection, and enables the in-

herent life-principle to manifest, and accurate every particle of the spirit-body for a purely intelligent effect, but naturally in comparison to its unfoldment in wisdom, power and love—the flower manifesting the least intelligence in merely having an intelligent appearance, the animal according to the degree manifested in the last physical condition, and man according to his individual degree of spirituality, or intellectuality, will power and love attained as a mortal during his various reincarnations.

Such constitutes intelligence individualized, or life attaining a state of immortality or absolute existence; but of all these conditions man is the only one that can give expression to its innate intelligence in the form of thought, or as a thought—thought being a definite expression of intelligence through the agency of spirit, or a magnetic envelope in its highest state of purification, and which condition of spirit can only be attained through a human or so-called mortal state of existence. Thought is not only intelligence definitely expressed, but constitutes intelligence in its pure or unalloyed state—intelligence in its absoluteness and as it exists in the cause, divine nature, or God so-called, and which power of expressing intelligence makes man the image of God, or a God in miniature.

Now, whether this power of giving expression to intelligence in its purely spiritual state only begins in the biped race of lower creations, or not until man has attained a superior degree of unfoldment, is a subject for contemplation or comment, and will probably rest on the question what is understood by thought, or a purely intelligent expression. Can such be expressed through matter in any form? Is perhaps not intuition the only pure condition of intelligence, and thus incapable of being expressed, except as it was obtained or created, i. e., through mental telegraphy? Is animal instinct a form of intuition or inspiration? The latter may be repeated in the shape of language. But is language thought? Is the reflection or a photograph of a human being the original? What is that which expresses itself definitely without sign, motion, or words? Echo answers: Love! What higher and purer form of intelligence exists than love? May not this answer the question: "What is Thought?"

The Reviewer.

"What I Saw at Cassadaga Lake," by

A. B. Richmond, Esq.

The above is the title of a book just issued by Colby & Rich, and is a "Review of the Seybert Commission Report," on the truth of Modern Spiritualism. Any one who admires keen logic, satire, analysis and conclusive argument concentrated on a given point and driven home with the force of forged bolts buried from a catapult, will be pleased with this book. Taken merely as a study of the plan and manner of forensic attack the book is valuable, particularly to such as contemplate encounters of that kind.

It is needless to say that the "Preliminary Report" is handled unparagonably—in fact pulverized, and it is not likely that any respectable literary genius will undertake the task of gathering up the dust.

All its weak points are exposed and irritated by rasping abrasion until they become festering sores. The weapons used against spiritual phenomena are seized and turned upon its assailants with fearful effect. The Scriptures are arrayed in support of its theories, and the charges of materialism, skepticism, infidelity and irreverence are sent back with a precision and force that is hard to evade.

Thoughtful men caring to investigate this matter ought to read Mr. Richmond's book, as it presents the subject in a new light, and from an ethical point of view reverses popular conclusions, claiming and maintaining that these phenomena are not inconsistent with the Christian faith, and that their development must and will harmonize with the cherished hopes of the great and good of all ages.

In this view of the case Mr. Richmond probably differs from other Spiritualists. He claims to believe in *Spiritual Phenomena* but rejects *Spiritual Philosophy*. We have not studied this matter, and are not well enough informed to draw the line of distinction. This certainly raises a new question, but it is one to be determined among the Spiritualists themselves; outside we have nothing to do with it. The right of eminent domain in this "Spirit-Land" belongs, according to international law, to those claiming and maintaining that these phenomena are not inconsistent with the Christian faith, and that their development must and will harmonize with the cherished hopes of the great and good of all ages.

It, however, through this occult agency, these people, living and dead, can develop some great truth that will forever set at rest the countless religious controversies of our times, we will hail it with joy; but, on the other hand, if it simply raises doubts and multiplies contentions among men, we want none of it, come from whence it may....

But we had not intended to discuss this question or take issue upon the hypotheses involved. Our information is insufficient, and we acknowledge our incapacity to wrestle with a subject so abstruse, but we are, nevertheless, pleased with Mr. Richmond's book. He sets up the Seybert Commission as a dummy. It provokes the attack, and is of course demolished; but those sturdy blows are aimed higher and beyond.

The Commission is used simply as a pretext, and its demolition is a trifling incident in the contest—it is a man of straw leaning for support against a solid wall of bigotry, and this is the object really assailed. THE WEEKLY PRESS, Sagertown, Pa.

New Publications.

THE FLOWER PEOPLE. By Mrs. Horace Mann. 10mo, bds., pp. 176. Boston: Lee & Shepard. Very welcome to young and old will be this new and illustrated edition of one of the choicest series of allegorical stories published, in which flowers are the heroes and heroines, and the community has its ways and habits, its words and thoughts, even described. No purer-minded book, or one more inclusive of the precepts of the golden rule, can be placed in the hands of the rising generation. It also imparts much botanical instruction.

JOHN B

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 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 print or otherwise use communications. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil on the reverse of the article he desires specially to recommend for perusal.
 When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.
 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.

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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 Pierpont.

Oklahoma Again.

Oklahoma may be accurately described as being in the heart of the Indian Territory. Interior Department maps give it about a million and one-quarter acres, with its nearest line one hundred and twenty miles south of the Kansas border. It was a much larger tract originally. It is reached by traversing an unoccupied strip known as the Cherokee country, though the Cherokees live to the east of it. The entire tract known as Oklahoma consists of 5,429,640 acres, purchased of the Creeks and Seminoles in 1890 for \$1,303,530. A number of tribes have been located on parts of this domain, while it is what is left and unoccupied that the "Couch's" old-time class of invaders regarded for their own purposes as open for entry. These lands, situated in the heart of a country which was set apart for Indians alone, were sold at low prices to the Government for the very purpose of protecting themselves against the contesting interests and claims of the whites. By the terms of the sale made by the Creeks and Seminoles in 1890, "in compliance with the desire of the United States to locate other Indians and freedmen thereon," these lands were "to be sold to and used as homes for such other civilized Indians as the United States may choose to settle thereon." This was the language of one of the deeds made to the Government.

The New York Sun has already called the attention of the people to the fact that the Government acquired these lands at a low price for a specific purpose, and proceeded faithfully to execute that purpose in regard to more than three-fourths of the purchase. It is as much bound by its contract in reference to the remaining portion, as in reference to the parts already occupied.

This unoccupied land is not like other Government land, to be preempted by the restless squatter. It was sold to the Government only on condition that it would put it to a use specified, and that use was not its settlement by white men, but quite the contrary.

Congress has taken the matter of opening Oklahoma in hand, and the outcome of its action is before the country in what is known as the "Springer" bill, which aims, as we understand it, to put the land on the market, at so much per acre, provided the consent of the Indians is obtained; and the measure is now pending. Naturally so important a step has aroused the attention of the editorial fraternity in many parts of the country, and called forth comments peculiar, of course, to each individual making them, and in consonance with the conditions surrounding, and the opinions concerning the public interests entertained by the papers in which they have appeared.

We find, for instance, in a recent issue of Harper's Weekly (New York) an editorial article which, while it sets forth an opinion that "the vast domain of Oklahoma will be and should be made accessible to settlers," still urges extreme caution in any action to be taken by the law-making power "in order to prevent the necessity of the step being made a pretext for wrong of any kind."

If we understand the matter aright—in which conflicting interests are so numerous, and consequently the reports and opinions based on them are so conflicting—a proposition is on foot looking to a removal of the Indians west of this district into it—perhaps with the expectation of consolidating the aborigines, and giving additional land for sale, and this the Weekly openly denounces, in the name and on the testimony of Prof. Painter, whom it alleges to be one of "the most devoted and intelligent and experienced friends of the Indians"—who is reported as saying "that the proposed removal would be a very great wrong to the Indians, who are not only living upon lands to which they hold an unextinguished title, but have taken deep root, building homes and cultivating farms. The lands to which they would go are not so good as those they occupy, and they are strongly averse to removal."

The Weekly's account proceeds: "The Commissioner of Indian Affairs recommends that a Commission should treat with the Indians to secure their consent to removal. But this, Prof. Painter says, simply means, as Mr. J. P. Dunn, Jr., states in his 'Mountain Massacres': 'The President is authorized and empowered to drive the Indians from their native homes, and place them on unhealthy and unoccupied reservations, whenever sufficient political influence has been brought to bear upon the Commissioner of Indian Affairs or the Secretary of the Interior, by men who desire the lands of any tribe, to induce a recommendation for their removal. Provided that, before any tribe shall be removed, the members thereof shall be killed, castrated or defrauded into consenting to the removal.'"

After emphasizing the fact that our "Indian wars have generally arisen from the irritation produced by such forcible removals, and nothing could more discredit with the Indians the national good faith than now, when they are happily settled, to compel them to remove in order that the lands which they have improved, and to which they are attached, can be seized by greedy white settlers," Harper's Weekly refers to the list of outrages against the Indian, so long and black, and holds that while in its opinion "the reservations are to be broken up," "we must have the courage and the honor to defend the Indians against ourselves." Pertinent and portentous words! It is to be noted that this same fear of a coming misinterpretation and misapplication of the Land-In-Severalty law in favor of the whites seems to haunt every friend of that measure who is at the same time a humanitarian at heart, and hopes for justice to the Indian.

There certainly is, to quote from the Washington Critic, great "danger that acts of Congress ostensibly in the interest of the Indian may result in his ruin," and every friend of the red man on this continent should be on the alert to protect these persecuted wards of the government.

Other journals denounce such Congressmen as have pronounced themselves in favor of the "Springer" bill—taking ground almost identical with that of the followers of the late Capt. Couch, that the land is the people's domain—lawful homestead land—and that the government's being empowered to sell it by this proposed bill to those who can pay will be a direct national legislation against the poor and for the sole benefit of the rich.

A certain book which divers minds in the United States and the world in general have agreed to consider the source and sum of all inspiration, contains the sententious statement that "in the multitude of counselors there is safety," but amid the whirling volume of complex and conflicting views and plans which seems to converge around the central vortex of the Indian problem we submit that even Solomon and such other worthies as he might feel to call to his aid would stand aghast if, for "safety," they proposed to read "justice" in the proverb. The only safe way to settle this matter is the way which is in harmony with right doing, never for a moment losing sight of the general good, whatever may become of any particular or individual points at issue. The BANNER OF LIGHT has, from the earliest days of its existence, defended the Indian against the white man's aggressive policy; and it is with sorrow that we perceive at this time indications that, by some unexplainable process, many of the well-wishers for the red man have been led—through their endorsement of the land-in-severalty bill, whose peculiar nature and operation were so ably "shown up" by Gail Hamilton in a recent number of the North American Review—into what strongly resembles a temporary alliance, at least, with his worst enemies. We earnestly trust that wisdom will be given to our law-makers at Washington to reach, in the important matter of the Oklahoma lands and the Reservations generally, some solution in harmony with the broad and enduring principles of justice between man and man; that the Indian may be treated in the manner which best accords with his permanent advancement, and may be protected in his political and proprietary rights until he shall be fully prepared, by literary and industrial education, for becoming an intelligent citizen of this great commonwealth of States; that no arbitrary and forcible act, born of selfishness and greed, shall be resorted to on the part of the white man to hasten a development which at best must be gradual and come with the lapse of time; and that the people of this American nation may prove in the future—as they certainly have not done in the past—that they really "have the courage and the honor to defend the Indian" against themselves.

The Coming Woman.
 In treating of the woman of the future, or the Coming Woman, Marlon Harland blesses for her sex the steady advance of sound sense that has delivered it from the pitiful weakness of being vain of bodily infirmity. Our foremothers, she observes, in sober literalness "enjoyed poor health." Pallor, illness, even fainting fits, were reckoned among the recommendations of gentlemen to the chivalry of men. The fair one of that day was "all cillag, and droop, and bedowment." "Red, round cheeks were blanched by external applications of prepared chalk and internal ones of vinegar. Plumpness was physicked and dieted into lines of fragile grace, and the owner of perverse robustness blushed at her own vulgarity."

Contrast the women of to-day with those of thirty years ago. The gain is not altogether in adipose tissue and coloring. The carriage is more erect, the tread more springy, and there is a general air of conscious vitality. The Coming Woman, barring late hours and too much dancing, will be physically a fine creature. Callisthenes, out-door life, tennis, boating and riding clubs all show the trend of current popular sentiment for her. Instead of wearing a veil out-doors and sleeping in a linen mask, she will court the salt and mountain breezes. She will drive, ride and row, and do each well. She will enjoy camping out in the woods and a morning dip in lake or surf.

The former days, Miss Harland puts it into her mind to remember, were "dirtier" than these. Doctors, nurses, and mothers were afraid of fresh air and water. Bedroom windows were closed and calked and nailed down in December, and not raised until April. Babies were daily dabbled all over with a wet cloth,

unless the weather was very cold, and parents took a sponge bath two or three times in the season. Personal ablution was very little esteemed, pinstaking as our grandmothers were about their housekeeping, while pestilence germs rioted without hindrance or discouragement.

And the girl of the future is not going to be ashamed of confessing that she is hungry and has an appetite for substantial food. She will be proud of her knowledge of cooking. She will understand what beef-tea is and is not good for, and that milk can do as much harm in one case as it does good in another. The Coming Woman, too, will probably select for herself a special pursuit. The false shame of working for wages will be dissipated. Women doctors will meet for consultation with their brethren of the other sex. Girls' colleges and annexes will exult no more talk than the mechanical application of steam-power and electricity does now.

Woman's heart and intellect will keep step in their development, and a sound body will be the faithful servant of both. The home of the future will be more full of happiness than the home of the present, and will abound more with elevating influences. The household is not going to be overtaken with any such ruin as is regularly predicted for it if matters proceed at their present pace. She who is to be the future queen in that realm will possess a developed individuality and a native strength which are to be the product of the present advance in ideas respecting woman's development. The home of the future is to be far the superior of the home of the present in point of healthfulness, of taste, of rational comfort, and of love and perpetuity. The over-worked, under-fed, short-lived woman has had her day.

Wisdom and Blind Faith.

In another of his stimulating practical discourses in Boston, Rabbi Solomon Schindler made the distinct declaration that every age has formed its own religious views, and hence that religion must not be sought for, nor can it be found, in the past; it is the very product, the very result of our present attainments, intellectual and moral. For so obvious a reason as this, true religion is to be sought in wisdom rather than in a blind faith. Humanity is a compound of progressive and conservative elements. They are the two halves of the whole. All history shows that the wheels of progress cannot be arrested in their motion. The newer idea is all the time supplanting the old one. The pupil advances beyond the teacher. And in proportion as mankind has grown wiser it has grown better.

The standard of morals is higher in the present age than in past times. It is inevitable that it should be so, in obedience to the recognized principle of evolution. It is not to be denied that mankind has grown less superstitious, less fanatical, less barbarous, less cruel, less intemperate than it ever has been before. When the vitalizing principle of a religion has lost its vigor, the religion growing out of it has been changed. Sacrifices did not give place to prayer in consequence of any whim of fashion, but because people ceased to believe that God needs them or is pleased with them. Sacrificial offerings were brought to the altar as long as those who made them believed that they were efficacious to ward off danger and disaster or to gain coveted favor. When higher ideas of God prevailed, sacrificial worship was doomed. And so, too, the accepted belief in the divine character of the books called the Bible inspires religious observances that will surely pass into disuse when such a belief is supplanted by a very different and a more true conception of the origin and character of that volume. We can see a very positive modification of that superstitious belief going on around us to-day, to be duly followed by its complete abandonment.

Rightly and rationally does Rabbi Schindler assert that we are just as free to change our religious forms and practices as our ancestors were. There is no more restraint in this respect imposed on us than was imposed on them. And we not only have the right, but it becomes our duty, to conform our religious customs to the requirements of our time, which simply means, with the principles we accept as valid for our conduct. Every religious act and ceremony ought to express precisely, or at least as near as possible, what we believe, or else it ought to be given up altogether as useless.

The religion of the future will be an ever changing but ever living one. It must be a rational and consistent religion if it hopes to stand. It must be something more than blind faith, which ordinarily is but credulity, with superstition to feed upon. When what we call religion claims to have reached its ultimate, and can make no further progress along with humanity, it may be positively affirmed that it is worn out and useless, and deserving only to be abandoned for what more nearly conforms to the needs of the human race. As wisdom comes from experience, which is the test of all thought and theorizing, so does religion go to the same unfailing source for its origin and continuous renewal. The notion that something is given us wholly outside of our cognition, and which cannot therefore be verified by our experience, is a dogma on which ecclesiastical authority reposes with the utmost assurance. Once knocked from under it this prop, and all goes with it, the entire machinery by which the human spirit is cramped and commanded by those who claim to be nearer God than we are ourselves.

A Most Important Admission.

A late discourse on Spiritualism in San Francisco by Father Prendergast, the Roman Catholic Vicar-General, contains full and complete admissions of the fact of the phenomena. He said it was an error to suppose that Spiritualism is a product of nineteenth century culture and mental advancement; that it is as old as the world, and the human mind is not more subtle, penetrating, or capable of discovery in itself than it was centuries ago. The philosophers and learned men of India, Greece and other lands were intellectually as well endowed, if not better, than those of to-day.

He admitted that there is no denying the fact of spiritualistic phenomena. History abounds in proofs of intercourse between the visible and invisible worlds. And he related a number of entertaining episodes, showing that the "divinations" practiced by Spiritualists in this age were common among barbarians and the Greeks, Romans and other ancient nations. Passing from Paganism to what the Church styles Revelation, Father Prendergast read from the Bible several accounts of the communications between spirits and mortals, and dwelt on those which showed the power that malevolent spirits so called, sought to exercise over men.

This is certainly admission enough to be

made on the part of the Reverend Father, nor is it possible for the one making it within the Church to weaken its manifest effect by asserting the belief that the manifestations in question are necessarily by malevolent spirits, since there certainly is no more evidence of this than there is that the manifestations all come from good spirits.

The Roman Catholic Church, continued the vicar-general, has never disbelieved in "Spiritism," as the ceremonies it has prescribed for "exorcising," etc., show. He reminded his hearers that one of the functions belonging to Christ's ministers was that of "casting out devils." And in the Bible the Christian believer is enjoined against soothsayers and the divining practices of the Pagans. Hence he particularly sought to impress the idea that good, or benevolent spirits, do not participate in spiritualistic exercises.

Without venturing on anything like a discussion of the issue thus presented, we are content for the present to place on record this very broad and timely admission by one holding such high authority in the Roman Church in this country, that spirits do freely communicate with mortals. It is not a specially disturbing consideration, either, that he assumes—for he cannot prove it—that all spirits thus communicating with mortals are malevolent spirits, which the priests of the Church are enabled to exorcise. The same Bible from which stories about "evil" spirits are so fluently related contains, equally, stories about good spirits, commonly called angels, or heavenly messengers. It would therefore be a very close question to put to Father Prendergast, how he can know that good spirits never manifest? If the lower order of spirits are so freely endowed with this power by a being that is all goodness and love, and by means of it are enabled to work evil effects on mankind—why is not strictly logical that good spirits should be endowed with this power in even larger measure, if but to maintain the supremacy of good over evil?

"A Highland Seer and Scotch Superstitions."

The Lowlands of Scotland have for centuries been known as the birthplace and chief abode of fairies and their kin, the stories of whose powers and doings, recited in innumerable households, have fascinated the young, and made lasting impressions not only on their minds but upon those of their elders. Though the whole matter has been termed "superstition" by some, and freaks of imagination by others, while still others have attributed them to Satanic agencies, in the light of present-day revelation it cannot fail to be seen that they were neither. It has been said that the Eldon Hills, the country by Melrose, Moffat and Abbotsoford, were peopled by spirits that were the offspring of Scott's fancy, and that Burns invested those localities with a halo of supernatural interest. We do not propose at this writing to enter into an elaboration of a more rational theory of the origin and nature of these appearances, though it will be evident to every observer and student of the phenomena of Spiritualism that such a one exists.

It was not supposed that in the Highlands, whose inhabitants were of a more warlike and savage character, the after influences that prevailed in the Lowlands existed; but when the excitement following the rebellions of 1715 and 1746 subsided, and the country began to be opened, it was found the same beliefs therein prevailed, and that the people of the Highlands were no less gifted than those of the Lowlands. Under the heading above given, Murray's Magazine (London) for March contains an article by Mary Jeune, describing some very striking instances of their possession of the faculty of prevision or second-sight. As a matter of fact, it is most common among women, they being, the writer says, of a more impressionable nature than men, yet it has been and continues to be possessed by people of both sexes, the trance during which the power of reading the future exists coming at longer or shorter intervals of greater or less intensity.

The most interesting figure in all Scotch history of prophecy and second-sight was Kenneth Mackenzie, better known as Colneach Odhar, examples of whose remarkable utterances have been known throughout the Highlands for over one hundred and fifty years. Sir Walter Scott was familiar with them, and the pages of his novels are deeply imbued with traces of his faith in them. The Mackenzies of Scotland had from time immemorial been a mediumistic race. Much that occurred in their lives greatly influenced the people to believe in their infallibility; and though the reliance in what these seers claimed to know of the present and the future, entertained by all classes, from peasant to prince, is, by this writer and others, pronounced "superstition"—which, with imagination, seems to be an ever open receptacle for what is failed to be understood—there unquestionably was a large percentage of truth from a high spiritual plane, often clouded with the ignorance of the channel through which it was transmitted, or the credulousness and misunderstanding of those who received it. Beliefs like the following, almost universally held, cited by the writer, must have had other than a mythical foundation: "Among the Mackenzies the death-candle was always said to appear before the death of any leading member of any branch. A large light appeared at some distance in the sky, sailing slowly till it arrived above the place where the person whose death it predicted lived; when it would slowly disappear in a brilliant coronation of light. In Tulloch Castle a cold hand was always said to be laid on the face of the person whose death it forecast. In another family a white owl always appeared when any member was going to die, and in another a black dog; while on the west coast of the Highlands an old woman, commonly called the 'Grangach,' appeared to foretell the death of some important member of the family to which she belonged."

Similar beliefs and so-called superstitions have existed not alone in Scotland but in this and all other countries, and it would be an interesting study to trace them to their origin and to the events and conditions in which they had their rise; it would probably lead the inquirer into another realm of being than the visible and material, their present incongruous form being due, doubtless, to interpolations, misconceptions and errors adhering to them from repeated traditional versions.

Kenneth Mackenzie was born on the island of Lewis. Various traditions as to the means by which he became possessed of the gift of second-sight are told, the most generally accredited one being that having fallen asleep on a hillside, he upon awaking found a small round white stone on his breast, which gave him the power of prophecy, and saved his life in several instances. "He occupied a comparatively humble position, but being a man of some slight education and refinement, was much sought after by the great people who lived in that part of the world, not only for his wonderful knowledge but for the gentleness and excellence of his life and influence."

Among his prophesies of general interest was the following: "The day will come when long black carriages, without horses, will go through the country, and cross the stone (market-place) of the Muir of Ord." This is fulfilled by the Highland Railroad now crossing the spot mentioned. Another: "The country will be crossed from sea to sea by white bands." This was fulfilled by the building of roads, after the battle of Culloden by Gen. Wade and his army. An interesting corroboration of this was related

to Mary Jeune, by a lady who, soon after her marriage, made an expedition into Kintail, to see the country. She was, she says, an Englishwoman, and had never heard of Colneach and his prophesies, and one day was taken to the summit of one of the highest hills in Lochaleish by one of the Macdonalds, a family of great antiquity in Ross-shire, and one of the subjects of the Mackenzies. On arriving at the top she was struck by the curious effect on the scenery of the great roads which intersected the country on all sides, and exclaimed to her companion, 'Oh! Capt. Macdonald, the country looks as if it were covered by white bands of ribbon!' To her surprise the old man reverently took off his hat, saying softly, 'Eh! my dear, but those are the very words that Colneach Odhar himself said over a hundred years ago.' One other prediction was that the day would come when Tomahurich would be kept under lock and key, and large ships sail around under its shadow, events at that time most improbable. But since then the inveterate people have made a cemetery on Tomahurich, with two acres which are opened only to admit visitors, and the Caledonian Canal now runs below the hill; in these the dual prediction of Colneach finds its fulfillment.

Colneach was all his life closely related to the family of the Barls of Seaforth, the great head of the Clan and one of the most powerful chiefs of his time, and it was through the malignancy of the wife of Lord Seaforth, "a haughty proud woman of violent and jealous temper," that he died the death of a martyr. Lady S. often consulted the seer, Lord Seaforth having gone to Paris leaving Lady S. at home in Scotland, the latter became uneasy at his protracted absence, and summoning Colneach, demanded that he should tell her where Lord Seaforth was. "The seer put his white stone to his eyes, and assured Lady Seaforth that her lord was well and happy. 'But,' asked Lady Seaforth, 'where is he?' 'That is not necessary for your ladyship's knowledge,' answered Kenneth, 'be assured he is well.' His assurances only increased the curiosity and anxiety of Lady Seaforth, who from persuasion proceeded to use threats, until Kenneth at last said, 'Your lord is well and happy, and he is in a fair chamber hung with fine tapestry; there is a bonnie lady with him, and he is on bonnet knees before her, with her hand pressed to his lips.'"

At this the rage of Lady Seaforth knew no bounds. "The disreputable public," she branded the seer as a liar and slanderer, and declared that there and then she would take instant vengeance and have him burnt as a wizard, for exorcising all the black arts he possessed in degrading the name of his great Chief, and defaming the most noble and honored name in the North.

"No time was allowed for preparation, no prayers for forgiveness were heard, no opportunity given for intercession, and the seer was led forth to execution. Fearing that all hope was gone and he was abandoned, Kenneth resigned himself to his fate, and on his way to execution, before the vindictive Countess passed, and drawing forth his white stone, uttered the prophecy or doom of the family of Seaforth. He threw the stone away from him, and tradition says it fell into a small well close by, from which immediately issued out a large spring of water, which, spreading, formed Lake Ussie. From Brahan, Kenneth was dragged by order of Lady Seaforth, now doubly incensed by his prophecies, to Chauncy Point, some twenty miles distant, where he was burnt to death. Lord Seaforth arrived at Brahan shortly after, and hearing of what had occurred, rode furiously to Fortrose, hoping to add the name of Seaforth to his only in time to see the expiring embers of the fire that had destroyed his devoted vassal."

The prophecy regarding the line of Seaforth covered a long period, ending with the time when its broad lands should pass to strangers and itself be no more; the prediction was fulfilled in its minutest detail.

The presence of spirits from the unseen world has been generally recognized in the Scotch Highlands, but the character given them was in keeping with the severe doctrines of the church, they appear to have been a kind of a half-God, the God of the universe had either voluntarily by force relegated all his governing and controlling prerogatives to Satan, so far, at least, as this world was concerned. After describing several of the most prominent "superstitions" and beliefs, our author remarks that in all of them "very important part was played by the devil." She then proceeds to narrate events that rival in their diabolic aspects the old days of witchcraft; in which affairs the church seems to have enacted the leading parts, presumably to counteract the disorder; but, however honest and good-intentioned in its motives, it unquestionably, as in this country in the seventeenth century, increased rather than allayed it.

A Seance with the Berry Sisters.

A personal friend of ours, not a resident of this city, informs us that he attended a seance at 55 Rutland street, on the afternoon of the 5th inst., where he found congregated nearly fifty ladies and gentlemen. This seance, he said, was in many particulars similar to those heretofore reported in print, various forms appearing from time to time, apparently old and young, male and female. After the session closed our friend questioned many of the visitors in regard to the conclusions they had arrived at as to the reliability of the manifestations they had witnessed; and it seemed to be the universal opinion that they were bona fide. He said that sometimes three spirit-forms were seen in the room at one and the same time; and in the course of the afternoon forms, palpable to the view, dematerialized before the eyes of the beholders. One gentleman said he came two hundred miles to witness the manifestations, as he had a special purpose in view in so doing, namely, that he had had sittings at his house the past winter, whereat independent slate-writing occurred. On several occasions communications were written upon the slates by three different spirits, who gave their names, and said that if he would go to Boston and visit the Berry Sisters they would materialize, state what they had written, and repeat their names. He said that not a word of this was known to any one in this city previous to the seance, and he considered it a conclusive test of direct spirit-communication. Others also received, they said, evidence of spirit-return.

And yet, because there are impostors abroad in the land, many people condemn those who are genuine mediums. But the chaff is being winnowed from the wheat; and the time will surely come—and is not remote either—when such palpable evidence will be forthcoming that none will doubt the fact of spirit-materialization.

The Anniversaries.

By reference to our first and second pages the reader will find numerous reports of what was said and done at different points in honor of the recurrence of the Fortieth Anniversary of the Advent of Modern Spiritualism. Brief additional mention in the same direction will be found on the eighth page.

We have still on hand a number of such reports—notably from Cleveland, O., New Orleans, La., Haverhill, Mass., Saratoga, N. Y., and other localities—to which we shall give publicity as rapidly as our space will permit.

Our thanks are hereby returned to the friends everywhere who have so kindly acceded to our request for accounts of their local celebrations.

Mrs. Augusta Drinells, of 20 Common street, Boston, is an excellent trance medium, and is worthy to share in the public patronage.

The Psychists Studien, of Leipzig, Germany, has an American office at 10 Day street, New York.

Nature of What He Saw.

The April number of *The Woman's World* (Cassell & Co., New York, London and Paris,) has an article on "Swiss Goblins," by the Countess Martinego-Casareno, at the close of which occurs this instance of sturdy adhesion to what he perceived, which could be with profit copied in America by that class of people who, visiting spirit-mediums and being satisfied at the time, allow themselves afterward to give up all they have gained through outside pressure or some of the foolishly explanatory theories now extant, such, for instance, as that what they have seen is due to the action of "the optic nerve entrained by the imagination," (i) etc., etc., ad nauseam:

"We will conclude our plainings with a story which puts ghost-seeing in an entirely new light. At Chéseres, in 1804, a poor bell-ringer was cited to appear before the *Juge de la Paix*, to answer the charge of having asserted in public that he had seen his cousin's ghost. He had duly attended the funeral, and he probably supposed that he had seen the last of his deceased relative, but three weeks later the ghost met him on a lonely road by night, and obstinately dogged his footsteps. He called in the assistance of a friend who had formerly followed the profession of a treasure-seeker, but this friend said nothing at all. 'See! there he is!' He's moving his lips. What eyes! one would say that he was going to speak! 'Well,' suggested the treasure-seeker, 'ask him what he wants.' 'I speak to him? Heaven forbid!' Now the family of the dead man took it amiss that he was thus described as haunting the neighborhood in stead of lying quietly in his grave, and the bell-ringer was called upon to retract his statements, which he stoutly refused to do. They might do what they would with him, but he would not deny having seen what he had seen. At length, on the recommendation of the judge, the charge was withdrawn, and the ghost-seer was suffered to depart."

The Twelve Spirit-Children of Henry Lacroix.

Our old friend, Henry Lacroix, formerly of Montreal, Canada—father of fifteen children—has presented us with a reduced photographic copy, 8x10 inches, of his twelve spirit-children: six daughters and six sons. The original crayon drawings, forming an elongated group in two rows of six pictures each, were executed by himself, as mechanical medium, under these children's control. This labor of love has entailed on him many years of patient endeavor before his subjects were somewhat satisfied with the result. This view is unique of its kind, and its execution is exceedingly fine. These children of Mr. Lacroix all passed away in infancy, but are represented grown up, as they are, in their normal spiritual state.

The Camp-Meetings.

While the echoes awakened by the Fortieth Anniversary celebrations all over the country have hardly subsided, the energetic managers (and their friends) of the various summer camps are approaching the public with announcements of good things to come, in the forest and by the seaside, when the now swelling buds of spring shall have become transformed by Nature's alchemy into the golden and vernal glories of the summer-time. The *BANNER* has interesting details to present to its readers next week concerning the camps at ONSET BAY and LAKE PLEASANT, MASS., CASADAGA, N. Y., PARKLAND, PA., and VERONA PARK, ME.

Amesbury, Mass., has had the most disastrous fire ever known in that locality, which occurred on the night of April 6th, destroying carriage factories and dwelling-houses. The loss is estimated at \$800,000—insurance \$300,000. The *Boston Globe*—with its usual enterprise (?)—has, in its edition of Saturday last, what purport to be two engravings of the burnt district, covering a quarter part of the first page of that paper. The first one was taken evidently from a southeast position, as it endeavors to show the old village in the background, but it looks more like a graveyard with a church in the centre, the grave-stones popping up all around. The *Globe* also states that the fire gained great headway on account of inefficiency of the Amesbury fire department. We learn from the chief engineer, Mr. Nayson, that such was not the case, as they had ample water, which was thrown upon the fire through over a dozen lines of hose from powerful hydrants that have a pressure of over one hundred pounds to the square inch, while the Newburyport hydrants have only forty pounds to the square inch. So much for the *Globe's* correctness. All the citizens of Amesbury aver that their firemen did splendidly under the circumstances, taking into consideration the strong wind, and the highly combustible materials which fed the flames.

A writer in the *New York World* of last Sunday endeavors to impress upon the readers of that paper that the medium Dr. Henry Slade is a fraud. An Englishman, who had witnessed the slate-writing in the Doctor's presence in London, writes as follows: "Any sane man who may witness the phenomena that occur in his presence, has proof beyond cavil of a power intellectual; and, for my part, I and many of my friends have had messages from mothers, fathers and children; slates written on our breast, under our own hands, and under the feet of some most skeptical, and these very skeptics now accept the evidence as of supermundane origin."

A PLEASANT MEETING occurred at the home of Mr. and Mrs. J. B. Hatch, Jr., in Boston, on the evening of Monday, April 24—the occasion marking the anniversary of the date when Miss M. T. Shelhamer was first controlled by the lively spirit intelligence known to readers of the *BANNER OF LIGHT*, and her friends generally, as the Indian maiden LORELA. The exercises consisted of singing by Prof. C. P. Longley, Mr. and Mrs. Hatch, Mrs. Nellie M. Day, and others; appropriate remarks by Miss Shelhamer under control of her sterling guide Father Pierpont, and personal greetings by LORELA to her friends present. Social converse also lent interest to the hour. The enjoyable memorial session closed with the partaking of refreshments, and the expression at their leave-taking of many good wishes toward spirits and mortals on the part of the retiring guests.

The Banner of Light Free Circle table was decorated on the afternoon of Tuesday, April 10th, with several choice specimens of the Easter lily, which were the gift of Dr. L. Keyes, of 5 Temple street, Boston, who received them from her sister, now at the Bermudas. These beautiful flowers are said to grow wild in those favored islands. The donor will please accept our sincere thanks, and those of the invisibles, for the fragrant offering.

A movement originating with the New York Academy of Sciences to erect a monument in memory of the distinguished American naturalist, J. J. Audubon, has received an impetus by the appointment from members of the Linnean Society, of a Committee to advance its interest. An appeal for funds has been issued. Parties desiring particulars or to make contributions can address the Committee, at 11 West 20th street, New York City.

ALL SORTS OF PARAGRAPHS.

VOLATWIK.
A Britisher whose name was Wymys
Went crazy at last, so it seems,
Because people would not
Understand that they ought
To call him not Weemis, but Weems.
Another whose last name was Knollys
Tried vainly to vote at the polls,
But no ballot he cast
Because till the last
The clerk could not pronounce Knollys Noles.
And a savage young Butcher named Belvoir
Went and murdered a man with a cleaver,
Because the man could not
Or possibly would not
Pronounce his name properly Beaver.
There was an athlete named Strachan,
Who had plenty of sinew and brachan,
And he kicked a man down
With an indignation frown
If he failed to pronounce his name Strawn.

As we go to press Roscoe Conkling is reported as lying fatally ill at his rooms in the Hoffman House, New York.

Boston has its man with a memory. His memory, however, is just like other people's memories. He can recollect everything discreditable to other people and everything that looked like a good action on his own part. All else is buried in oblivion.

LONDON, April 10th, 1888.—Forty persons were killed and about five hundred injured by the tornado at Dacca, India, on Saturday last.

HOLLS STREET THEATRE.—The attraction the present week at the Hollis is Augustin Duple's celebrated company, which, en route for Europe, has devoted a short period in Boston to the production of one of its special successes in New York, entitled, "The Railroad of Love." The play may be witnessed at the Hollis every evening, and on Saturday afternoon. Robson and Crane and Mr. Sothern are among the coming attractions at this popular theatre.

Appearances now indicate that the "Hub" is to have a cable road; the electric wires also stand a good chance of going underground.

We are informed that Mrs. Isabella Beecher Hooker announced herself at the recent International Council of Women at Washington, D. C., as a "Christian Spiritualist."

Dr. F. L. H. Willis has finally settled at the Mecca of Spiritualism, Rochester. Thirty-one years ago Harvard University turned him out as doctor of divinity, and he has been an apostle of the cause ever since.—*London Light.*

Education, culture, refinement, good manners, charity, the right use and not abuse of money, honesty, truthfulness, diligence, temperance, morality, and desire to help and not oppress our fellows—are some of the virtues which, if we possess or strive to attain, will entitle us to a happy home in the Spirit-Land.

There is an alarming scarcity of water in the large towns of Great Britain, but no scarcity of beer.

A Georgia paper amuses its readers by a story about the domestic habits of the owl family. Some amusing stories might be written up about the owl family in this locality.

"I don't see any more religion in fish than in beef-steak," spouts the loquacious Rev. Hugh Pentecost. And there are very many who don't see any more religion in Hugh himself than in either of the etables mentioned.—*Boston Evening Record.*

The latest idea in New York is a butterfly show, at which 100,000 specimens will be exhibited. Why don't *The World* show it up as a humbug?

Whoever offers to send things "from pure benevolence," provided "a stamp is sent to pay postage," might as well be let alone, says the *Christian Advocate*. Some years ago a citizen of Philadelphia advertised that he would send a first-class steel engraving of General Washington on receipt of \$1. He did it too. It was a postage stamp that cost three cents, but it was a "first-class steel engraving." Yes, a very sharp steel!

The bombs recently discovered in Moscow where-with to blow the Czar of Russia into eternity on short notice, are the genuine article; but the bombs of New York are of paper, and consequently of very little account.

The coming man will be about one-half white, one-fourth yellow and the other four black.—*Chicago Journal.*

A city ticket composed of women for the Council and a woman for Mayor, was elected in Oskaloosa, Kan., April 24, by sixty-six majority. They are representative ladies, and a reform administration is looked for.

A holy war has been declared by certain dervishes in Morocco against the Sultan. There is an impression abroad that Muley Hassan is a holy terror.

A correspondent sends to this office a yellow paper handbill, headed "Princess Opera House, 558 West Madison street, Chicago, Ill., Sunday night, April 1st—first appearance in this city of the world-famous indescribable phenomenon, Miss Ida Colville, assisted by Prof. Holmes and her company of English mediums," etc.—all of which on the face of it denotes imposture. Spiritualists and all others should not be deceived by such vile advertisements. It looks as though Chicago was being overrun with this class of impostors just now.

The *Boston Globe* says, "When Jay Gould forgot that silence is golden, he made the biggest mistake of his life." Yes, indeed. And if he could only see that it would keep this maxim in mind, it would be much better for him in the long run.

The pension system at Washington is probably one of the worst conducted of any of the various government bureaus, and it is comparatively seldom that justice figures in any of its transactions.

Pope Leo has ordered that the walls around the Vatican palace be heightened. High buildings have been erected in the neighborhood which overlook the garden in which the Pope takes his daily walk. He does not like to be seen from men.

A Chinaman named Confucius has reached England on a visit from his native land. He claims to be a direct descendant in the seventy-second generation of the famous Confucius who gave China a religion. And no doubt he is. This modern Confucius will doubtless yet become famous like his ancestor of old!

They are having disastrous floods in the West—houses and barns crushed and swept away, the occupants of dwellings barely escaping with their lives. The village of Rock Falls, it is said, appeared like an immense Arctic scene, with the roofs of the houses protruding through the ice.

George comes down to breakfast with a swollen visage. Whereupon mamma says to the four-year-old: "Why, George, darling, don't you feel well? Tell mamma what the matter is." George, full of indignance, replies: "No, I don't feel well. Bofe of my eyes is leakin', and one of my noses do n't go."

A Maine newspaper says that Mrs. Esther Potter of Long Ridge, who has just died after a long illness from consumption, was the mother of four children, the youngest a babe. She could not bear to think of leaving the little one, and constantly prayed that it might go with her when she died. A few days ago, when it was plain that she was about to die, she called her family around her and bade them good-bye, and then, clinging to the baby, prayed that it might die too. It had been perfectly well, apparently, but, after a kiss from its dying mother, closed its eyes, and in five minutes was dead.

POOR MILK.—It is alleged that the producers of milk who live within twenty-five miles of Boston do not receive one-half the price for their pure milk that the milkmen in Boston get for their milk, which it is claimed is largely extended in quantity, and prepared in a manner with some chemical to keep it from souring, which is retained sweet much longer than pure milk. If the Boston milkmen more than double the price paid for pure milk, they should surely keep the standard up to that which it was in when purchased of the producers, not only for health but for their own good as honorable citizens.

Appeal in Behalf of Robert Cooper, Of Eastbourne, Eng.

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and failing health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE BANNER'S God's Poor Fund..... \$10.00
L. Colby..... 10.00
J. P. H. Willis..... 25.00
J. B. Rich..... 10.00
Friend..... 2.00

"THE STUDY OAK" is the name of a new sixteen-page monthly publication in this city. "Devoted to the rights of 'We, the People,'" and "the interests of common humanity." In furtherance of this purpose it advocates the purity of the ballot and the right of women to exercise it. In its introductory it states its central idea to be that many of the evils and corruptions of our modern life are the results of defects in our political management. It will therefore strive to introduce simpler, purer and juster methods than prevail at present, asserting that "the salvation of America as a republic demands an equality of rights and opportunities, limited only by the natural capacities of its people." The price is fifty cents a year, and its office at 28 Oliver street, Boston. William A. Sturdy, editor.

THE THEOSOPHIST for March gives a translation of the larger part of a volume recently published in Paris, upon "Elementary Occultism," appending such notes as the editor deems called for to render a clear understanding of certain passages. A lecture upon "The Sankha and Yoga Philosophy," delivered in public last December, is reported in full. Other of the principal articles are "Esoteric Buddhism and Its Cosmogony," "Travestied Teachings," "Kalyanavavanta," and "The Anatomy of the Tantras." In "Correspondence" "A Strange Case" is described, some instances given of the appearance of an individual at a distance at nearly the moment of his decease, and a theory suggested as to the means employed in self-lofting. Madras, India: The Proprietors. Boston: For sale by Colby & Rich.

HALL'S JOURNAL OF HEALTH.—The April issue contains a large number of instructive papers on subjects upon which the general public require information, and which it furnishes in a clear and comprehensive manner. In "A Neglected Remedy," the value of pure oxygen is shown, and its applicability as a recuperative agent and sustainer of health set forth. Of the remaining articles are "Rules of Sleep," "Heavenly Messengers," "Another Georgia Wonder Woman," "Influence of the Planets," etc. New York: 206 Broadway.

MAGNETIC TREATMENT is of special benefit to the invalid, in that it stimulates to action the vital organs of the body, and equalizes the circulation throughout the entire muscular system. We can speak from experience as to benefits personally received by us recently through this mode of treatment at the hands of Dr. J. A. Shelhamer, of Room 5, 85 Bowditch street, Boston.

"We are in receipt of 'Lux,' a 32-page magazine, brought out in Rome, Italy, under the auspices of the International Academy for the study of Spiritualism and Magnetism. It is neatly printed, and its contents are doubtless of much interest to readers of the Italian language.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Miss Knox of 37 Winter street will be for a short time at 18 East Springfield street, from 9 A. M. to 5 P. M., except Saturday.

Dr. Edward L. Lyon expects soon to leave Cedar Falls for Clinton, Ia., where he desires his friends to address him.

Mrs. J. M. Willis spoke for the Lowell, Mass., Society, Tuesday, April 8th, and will be there again on the 15th ult.

Geo. A. Fuller, M. D., of Dover, Mass., spoke at the Anniversary exercises at Lynn, Mass., Friday afternoon, March 30th; also at Portland, Me., Saturday, March 31st. The Doctor also lectured at Portland, April 1st and 2nd, at Mystic Hall; also at Norway, Me., April 3d. He will speak in Saratoga Springs the 10th inst. He is engaged in the engagements in the vicinity of Rutland, Vt., for the first two Sundays of May. He may be addressed for engagements at Rutland, Vt.

Miss Carrie E. Downer, of Baldwinville, N. Y., will address the Spiritualists at Syracuse, N. Y., April 20th. "H. H." writes us that: "It is Miss Downer's intention to take her departure from our ungodly country, leaving her address, she writes in California, where she expects to make her home, continue her good work upon the lecture platform."

Sunday, April 1st, Mrs. H. S. Lake addressed crowded audiences at Springfield, Mass., and at Springfield, Mass., April 2d. She speaks there each Sunday of April.

A. E. Tisdale occupied the platform of the First Spiritual Temple, Boston, April 8th; he will speak at the same place April 15th and 22d, and in Brooklyn April 29th; will be in Providence, R. I., during the month of May. He will remain in Boston during the month of May, and will be engaged in engagements for the Sunday evenings of April 15th and 22d within a reasonable distance from Boston. He also desires engagements during the week-evenings during said month. He may be addressed No. 10 Orange street, Boston, Mass.

Edgar W. Emerson fills an engagement at Stratham, N. H., April 26th.

Oscar A. Edgerley of Newburyport, Mass., on Sunday, April 23d, will address the Spiritualists in City Hall, Rockland, Me., afternoon and evening. Subjects selected by the audience, and followed by tests. He would like to make further engagements for April 24th at Newburyport, Mass.

Mrs. H. S. Lake speaks for the First Spiritual Society of Philadelphia, Pa., each Sunday of April. Her audiences are large and enthusiastic, the work of her guides being most heartily received. Her address is 1208 Mount Vernon street, Philadelphia.

Dr. Dean Clarke spoke before the Phenomenal Association last Sunday afternoon, and his eloquent and powerful address was well received. He is now ready to answer calls from any part of the country. Address this office.

J. V. Fletcher will lecture in the Unitarian Church, New Boston, Conn., April 15th, 16th, 22d and 23d; in the Boston Spiritual Temple April 29th.

"Materialization." Mr. Fletcher can be engaged to give his "Illustrated Spiritualism" on easy terms.

Charles Dawbarn, of New York, has had good success in his lectures in Lynn, Mass., he speaks the last three Sundays in April in Bridgeport, Ct., during the month of May in Philadelphia. His camp-meeting engagements thus far for 1888 are as follows: Launce, Canada, and Lake Umbagog, where he may be obtained for other camps by addressing him at 465 West 23d street, New York.

Mrs. J. F. Dillingham of Boston speaks in Quinor, Mass., next Sunday afternoon and evening.

Mrs. Mary A. Charter can be addressed at Brant Center, Erie Co., N. Y., care of Mrs. M. A. Southwick, for the present.

Mrs. Clara A. Field—The BANNER's agent in the South—awakened, by an eloquent discourse and her apt answers to questions, much interest in St. Augustine, Fla., recently, as will be seen by the comments of *The Press*, of that city, to be found on our eighth page.

Mrs. Jane Hugo, an inspirational medium of Boston, whose name has frequently appeared in these columns in connection with the Eagle Hall meetings, left this city on the 11th inst., to visit friends in England.

Queen Marie of Belgium stopped her carriage and severely rebuked a man who was beating his dog because he could not draw a heavily loaded vehicle. Then she ordered a gendarme to arrest him.

THE CORRECT taste as shown in the extensive upholstery department of J. H. Pray, Sons & Co. is apparent to all who have an opportunity of looking through their new and desirable stock. A perfect light, and on the street floor.

"The Old Vegetable Pulmonary Balm is the best cough cure in the world." Outler Bros. & Co., Boston.

Back numbers of THE BANNER for no special date will be supplied at four cents per copy. But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

Never in the history of remedies which cure disease has there been such a success as has just been recorded by

Peptonix

The druggists, both wholesale and retail, never saw any such rapid sales. This is because Peptonix instantly relieves sufferers, and they carry the glad tidings to others whom they know are afflicted with

DYSPEPSIA AND INDIGESTION.

It is said that a dyspeptic grasps at a suggested remedy as a drowning man grasps at a straw. How surprised he must be when—having tried a hundred articles, more or less, and found them all useless—he finds that in PEPTONIX he obtains a substantial and immediate relief.

Dyspepsia is a Disease

With which our physicians have struggled in vain for years. Hundreds of proprietary remedies have been offered to the public and have proved unavailing, but for the past twenty-five years Peptonix, a remedy compounded by an eminent English Physician, has met with unqualified success abroad. Since the introduction of Peptonix into this country thousands have been cured, and hundreds of boxes are selling daily.

Ask your druggist for them. If he does not keep them, we will mail them free on receipt of price.

75 Cents per Box,
If you mention this paper.

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AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 23D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, President. J. F. JENKINS, Secretary. 41 Maiden Lane, New York.

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, *Agate*, each insertion. Business cards thirty cents per line, *Agate*, each insertion. Notices in the editorial columns, large type, loaded matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear. Only small and light cuts will be allowed in the advertisements. When accepted, our rates for that portion of the advertisement accepted by the cut will be one-half price in excess of the regular rates. Electrotype of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

THE BANNER OF LIGHT cannot well undertake to couch for the honesty of its many advertisers. Advertisements appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ap7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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

ADVERTISEMENTS.

Of Interest to the Sick.
FREE TO ALL.

ENCLOSE 2-cent stamp in DR. J. R. COCKE, 1581 Washington street, Boston, Mass., and you will receive free of charge a paper giving an account of the wonderful cures performed by his guides. Write address plainly. Ap4

Psychometric, Clairvoyant, AND Clairaudient Medium,
WILL diagnose and cure all diseases at any distance without the use of medicine. Diagnosis, \$1.00; thirty entranced exercises, \$10.00. Address GEORGE HAN-CROFT EMBERTON, 115 D St., N. W., Washington, D. C. Ap4

HEALING.
THE undersigned, being out of business for the present, desires to devote his time to healing. Will cure Rheumatism, Paralysis, Rheumatism, and all diseases considered incurable. Send postal card to CH. FISCHBACH, 3407 Cecile street, St. Louis, Mo. Ap4

MRS. L. M. VIERGE,
ELECTRO-MAGNETIC Treatments and Medicated Vapors Bath, 282 Columbus Ave., Suite 11. Hours 10 to 5. Ap4

WANTED—A first-class Mechanic in Iron and Wood, with good business qualifications, not over 30 years old, as working foreman in manufacturing a specialty, with opportunity to purchase an interest in the business, which is well established. Address, with full particulars as to qualification and capital, AUGUSTUS DAY, 71 State street, Detroit, Mich. Refer to Colby & Rich. 4w* Ap4

ASTROLOGY.—Would you know the future? Accurate descriptions, important changes, horoscopes and advice free. Send date and hour of birth, with stamp. No call necessary. T. TOMLINSON, 172 Washington street, Boston. Ap4

CHURCH ORGANISTS, SEE HERE!
PAID \$500 for 5th short and interesting treatise includes and Modulations in all keys. Ready March 20, \$1.50 net. H. K. PALMER, 86 Broadway, New York City.

IN CONSEQUENCE of much needed rest, MRS. ROCKWOOD will not be in her rooms at 14 East Springfield street, Boston, till further notice. 1w* Ap4

The class of testimony which we offer, coming as it does from men distinguished and well known, is unimpeachable.

From HON. CHAS. J. NOYES, Speaker Mass. House of Representatives.

COMMONWEALTH OF MASSACHUSETTS, SPEAKER'S ROOM, STATE HOUSE, BOSTON, MASS. }

The Allston Company: Gentlemen—The Peptonix kindly furnished me by a friend having been thoroughly tested, and I have experienced such DELIGHTFUL RELIEF by their use from the dyspepsia which has long afflicted me that I write to commend them to any with a like trouble. I HAVE NOT KNOWN THEM TO FAIL IN A SINGLE INSTANCE OF AFFORDING IMMEDIATE RELIEF, and I carry them constantly with me to use in case of need. Besides, they are VERY PLEASANT TO THE TASTE, and I should cordially recommend them to all persons who are suffering from indigestion in its temporary or more permanent form. With high esteem, I am sincerely, CHARLES J. NOYES.

OFFICE OF DR. HUNNEWELL & CO., 4 ARLINGTON STREET, BOSTON.

The Allston Company: Gentlemen—Please send me another box of "Peptonix." I find them of great benefit to me, my indigestion having ESTABLISHED DISAPPEARED since using them. Shall keep them constantly on hand. Very truly yours, E. R. HUNNEWELL.

From GEN. JNO. M. CORNE, Postmaster of Boston.

The Allston Company: Gentlemen—I think that Peptonix are the best things of the kind that I ever saw. Yours truly, JNO. M. CORNE.

From MAJ. GEO. N. MERRILL, Insurance Commissioner of Mass.

The Allston Company: Gentlemen—I have of late been troubled with indigestion, trying various remedies, with little effect. Somewhat skeptically I experimented with Peptonix, and to my GRATEFUL SURPRISE found them entirely efficacious, invariably relieving the annoying malady, not once failing to accomplish just what you promised for them. They are PLEASANT TO THE TASTE, and what is better, SURE IN RESULTS. Very truly yours, GEO. N. MERRILL.

If you need to be convinced further, try one box. It costs but little, and the effect will be magical.

IMPORTANT!

It is a fact that you can SAVE MONEY in the purchase of a Musical Instrument that stands

UNRIVALED! OVER 120,000 SOLD! AND SCATTERED OVER THE WORLD.

Nearly Forty Years' Experience.

SMITH AMERICAN ORGANS AND PIANOS

Are found in Great Britain, France, Germany, Russia, Japan, India, Africa, Australia, Norway and Sweden, South America, California, and nearly every Town and Hamlet over the Globe.

OUR PIANOS

THE TRIUMPH OF THE AGE! A Model of Perfection! A Splendid First-Class Instrument! Its leading characteristics are:

- 1st. A Full, Rich, Pure Singing Tone.
- 2d. A Perfectly Even, Well-Balanced Scale.
- 3d. A Perfectly Regulated, Delicate Touch.
- 4th. The whole composed of the choicest material, and of the most thorough workmanship.

NOTHING MORE, NOTHING LESS, can or will ever comprise a First-Class Piano, and as such, we unhesitatingly place them before the world. A Gold Medal awarded us by the Mass. Charitable Mechanics' Association at the late Fair of 1887.

For Rent or Sale on Easy Payments. Send for Catalogue.

Smith American Organ & Piano Co.,

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DUMONT C. DAKE, M. D.,
304 FIFTH AVENUE, NEW YORK CITY, success-
 fully treats all forms of *Chronic Diseases*, how-
 ever complicated. Patients afflicted for years, regarded
 as hopeless, and incurable, testify to permanent restoration.

Extract from a letter by Rev. F. R. M. D. D., Brook-
field, N. Y.: "I am happy to testify to Dr. Baker's
moral character as a man, and his eminent ability as a phy-
sician who has achieved a most extraordinary career."

Mrs. Stoddard-Gray and Son, DeWitt
C. Hough,
HOLD Materialising Seances every Sunday, Wednesday
and Friday evening, 8 o'clock. Tuesday and Saturday,
6 o'clock, at 323 West 34th street, New York. Daily sit-
tings for Communications and Business. 1w* Ap14
CARRIE M. SAWYER,

MATERIALIZING MEDIUM, 785 6th Avenue, New York City. Séances Tuesday and Friday evenings and Thursday and Saturday afternoons. 6w Apl4

DR. H. SLADE,

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