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OOLBY & RICH, Publishers and Proprietors.

SATURDAY, MAY BOSTON,

\$3,00 Per Annum, Postage Prec.

NO.

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# The Spiritual Rostrum.

# Conscience; or, The Essential Christ.

A Lecture by

W. J. COLVILLE,

Under Influence of his Spirit-Guides, given in Horticultural Hall, Bosion, Sunday, Feb. 4th, 1883.

[Reported for the Banner of Light.]

Our subject this morning is Conscience. Some of our friends who have attended our Sunday morning services very regularly, have requested that we should devote one Sunday morning to the consideration of that conscience or moral sense which, in man, is the sure and certain, the infallible guide to the highest possible life.

While there are many opinions concerning conwhile the word can be defined in various ways we think that all etymologists will admit that the corroot etymological definition of the word conscience is collective or universal knowledge, that which all men know, or that which all men know together. Conscience, or con-science, is, therefore, universal knowl edge. What can produce true science other than the accumulation of facts? Science does not consist in theory, in hypothetical statement, in dogmatic declaration, but depends solely upon the gathering together of facts, while true philosophy is, properly speaking, systematized knowledge. We know that there are many persons who think that they philosophize upon matters when they merely make conjectures, but there is as rauch difference between conjecture and philosophy as there is between fact and lancy, between the untutored imagination and that which is purely the result of observation. But when we rise to lofty realms of thought, when we have dismissed from our minds all materialistic speculation, when we are no longe overwhelmed with doubt, we understand that imagina tion itself is a spiritual faculty, that, fancy is verily an entrance into worlds of unseen realities. From the earliest times until the present hour, from now on ward into states and seasons of being beyond mortal conception, human imagination has, and will, revel in worlds of light and glory which have a veritable exist ence far beyond the confines of time and sense. You may call such a man as Rainh Waldo Emerson an idealist, a transcendentalist, and yet, in the idealism, in the transcendentalism of Emerson even, as in that of the older Plato, we find the soundest wisdom, the clearest and most definite instruction. Many of the statements of Emerson are simply truisms, many of his conclusions are simply axioms; but whatever may be the opinion formed of him, either by the orthogon or unorthodox world, no one can deny that he was a revolutionist in the world of thought; that as an inter preter of theological truth, or rather as a revealer of the soul of things, he stands quite without a rival in modern times, and almost without a rival in the history of universal literature.

Who is there that in Boston has exerted a more world-wide influence than Theodore Parker? And yet he is everywhere quoted as an idealist and a transcendentalist; but while searing into the realm of the spiritual, while dealing with the things of the soul, he is so practical in all his definitions, so practical in the entire drift of his teachings, that the representative of all trades and professions can be glorified; and re ceive benefit from his instructions for the moral traneaction of worldly business.

Whatever may be true concerning idealism abstract ly; whatever may be the correct view to take of transendentalism from the point of view of Spiritualism or Secolarism, all must admit that whatsoever tends to improve life to-day is valuable to the human family; that whatelever, conception of human life glids and glorifies the life that new is, is valuable to all; and that however much men may differ in opinion con corning future states of existence or concerning past history, however much they may differ concerning the nature of God and of the spiritual world, how ever much they may disagree even upon the ques tion of immortality itself, there is not a Materialist, a Secularist or Athelet, who, if he gives utterance to his sincere conviction, is not willing to admit that what ever is calculated to bless mankind at the present hour is of service to the human family, and ought to be eagerly sought for by every intelligent mind. The highest view to take of life is that it is everlastingly continuous; that it knows no sudden breakage; that that which you call birth is only one crisis in your ca reer, and that which you call death is only another orisis, and that you bring with you into this world all that you have become through the experiences of previous states of existence, and that you carry out be youd this world into the future all that you have gathered to yourself during your solourn here; thus there is no breaking of the cord, no severing of the thread which binds the Sternity of the past to the sternity of the future. You may divide eternity into periods; you may speak of past, present and future; because at the present time you do not enjoy perfect freedom of soul, and cannot give full sway to all the possibilities of your inner life. All poets, all philosophers, all intaltive students of ne ture, have found out that there is a sweeter, deeper and more beautiful world than the world is objective to the real disembodied, then shall epiritual life exert perfect. Kogland; a doctrine that is advocated by many ad- Nature. We would addice no proofs of the existence latent powers of the spirit, breaks down that world which is revealed to the senses, and that that

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man; that it exists everywhere; that it surrounds and interpenetrates this and all other globes: and that without coming into collision with any material fact, without gainsaying any selentific statement, without overturning even any solentific theory which is found ed upon actual observation, you can find beyond these boundaries of time and sense a world of souls, in which we are now living, and in which we always shall

Many persons imagine that when they cast off the

material form they are to be introduced to entirely new scenes, to-entirely strange surroundings, whereas, could they receive the testimony of those who have passed out of the material body, they would be assured that some spirits were not conscious of any appreciable change in their condition, and that they were entirely unaware that their position in the universe was altered. As you are made conscious of truths - sometimes of coming events - in visions, dreams and reveries, through the perceptions of the spiritual rather than of the material body, even so the mere act of dying is simply going into the world of thoughts, entering the sphere of your dreams, and finding yourself clothed in that very spiritual body which you are now wearing and through which you comprehend spiritual things, there to remain until such time as some mission may attract you again toward the earth. It would be well if all could rememher that while we are living in the material form we are constantly sending out thoughts to the world of souls; that we appear in the spirit-world; that spirits are acquainted with our thoughts, and that we are frequently, during periods of sleep, entrancement, or reverie, dwelling among immortals. It is also true that from the spiritual side of life multitudes visit the earth, take possession of mediums, lay hold of sensitive beings, and actually dwell among you. There is really no difference between the spiritual and the physical state so great as you imagine; there is really no sudden change, as you may suppose, at death. Most persons when in the spiritual state appear brighter and loveller than in the material form. All traits of character are there expressed in their native simolicity, far more fully than in the material world, and instead of men appearing worse when they have passed out of the mortal form, they usually appear better. Of course there are exceptions to every rule. There are hypocrites upon earth, who are possessed of fine physical presence and who win their way to favor by intellectual sophistry, who, when they pass out of the mortal form, east aside their masks and appear frightful indeed. But the average man, woman or child has far more to contend with in the material life than you imagine—has far more temptations and trials than you know anything about; but when the material body is east aside, when the temptations and trials to which the soul is subjected through the me-dium of the senses are removed, bright and clear and heautiful full many appear whom on earth you derided with scorn and regarded as unfit to be numbered among your associates. As you cannot discorn the workings of the interior life of your fellow beings but partially, even by the aid of psychometry and clairvoyance, it is wise and beautiful to enforce the command "Judge not, that ye be not judged." If every one would refrain from passing judgment upon his fellow-creatures, but continually pass judgment upon his own thought, word and action, then would every one be at-tending to his own business, unfolding his own spirit and preparing to enter the spirit-world more brightly and beautifully than he can enter it if he seeks to pick flaws in his neighbor's character or to reform the

Conscience is always declared by spirits to be the essential moral lever which is given to you to uplift yourselves. Whatever may be your ideas concerning the theory of whatever is, is right, or concerning the moral harmony of the universe in the infinite sense, the existence of conscience, or the moral sense, cannot be denied, the reality of shains and remoras following upon transgression cannot be gainsaid, the penalty always following upon transgression of the laws of nature cannot be ignored. Independent of trust in Jesus. independent of belief in the atoning power of his blood, independent of every theological dogma, the laws of Nature in the physical world know no difference between Materialist and Spiritualist, Infidel, Christian and Jew. And as with the colward manifestations of Divine Law, which is no respecter of persons, even so is it with moral laws. They respect o one for his belief; they find fault with no one for his unhellef: they har you out of no paradise because you have not accepted the historic Christ; they open to you no gate of hell because you cannot regard as infallible the contents of any volume said to have been written by inspiration of God. If there is truth in the Bible, and you fall to perceive it, that truth is not for you to day; if ther is beauty in the life of Christ, and you fail to apprece te such loveliness, you are not to blame for it. You might as well blame the deaf man for not appreciating music, or the man with no musicalgenius, no sense of time and tune, for not knowing the difference between discord and barmony; you might as well find fault with the blind man for saying that there is no beauty in these flowers which adorn the desk to-day, as to blame any one for falling to appreciate what you enjoy, because all abilities of appre clation are limited by the growth of the individual And as all abilities of appreciation are thus limited, even so are all abilities of action. Thus very frequent ly the Herchlean efforts of those who seem to be the worst, of those who fall into sin daily, are infinitely grander and vastly superior to those efforts which are made by the votaries of fashion, who merely remain outwardly virtuous because the temptations to lower

world without first reforming himself.

forms of vice have never been presented to them. Conscience, what is it? Conscience is the voice of the soul, which expresses itself in the material world through the medium of matter, and in so far as the soul has gained a victory over the senses, its voice can be clearly heard; but to the extent that the soul has not gained a victory over the senses its voice is indistinct. To illustrate : You may have a musical ideal in your mind; you may be capable of appreciating melody; you may seat yourself at the plane, your instrument may be ever so perfect, and yet you may be baffled at everyturn by lack of practice. Knowledge is within the soul, but it cannot be expressed outwardly. The enigma life presents is an enigma capable of solution The old Sphinx of Egypt—balf woman and half animal presented itself to the world as the symbol of the perfect union between the intellectual and spiritual pow ers in the fully developed life. But this riddle was not understood; this enigms was not solved; the problem remained without an interpreter until one day a wise man came along and answered the question of the Bibling, who then destroyed herself because her question had been answered. And so it will be with all the allegories, with all the figurative lostitutions of the ages; they will all remain until such time as the human spirit is capable of answering its own questions in its full control over physical life. When the onestion of the object of life shall be put to humanity, and the soul embodied shall answer the question of the soul

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sway over matter; then shall the world itself shine forth in the resplendent glory of a perfect miliennial day: then shall we have a really glorified age—a verita ble Garden of Eden upon this earth—and then there shall be no more sighing for the hereafter; no more dreaming of the Tsles of the Blast; no more longing to rid one's solt of majerial clay, because the nutward form will be adapted to the needs of the spirit, and in the ultimate expression of the soul upon the earth the body will be but a thin vell through which the spirit can look upon all the beauties of spiritual spheres.

The Law of Heredity, or the transmission of tenden cles, the transmission of virtues and vices, is a subject which ought to be studied and discussed, and to re ceive the most devout and painstaking consideration on every hand. While we emphatically deny the materialistic theory that the decay of the body spoils the soul, or that matter evolves spirit, or that the mind is weakened by physical decay, we admit all the pheaomena to which the Materialist points us, and we allow that, so far as external life is concerned, there can be no proper manifestation of the spirit upless proper body is provided for the spirit to manifest through. But when there is need of a great man, s great man appears; and in that man you find trace of more than the ordinary life of his father and mother; you also perceive the results of great, unexpressed yearnings of the parents; the necessities which press so hard upon society, and which reach the mather through her life associations, have all left their impress upon her child. And thus the very great man or woman is born in direct agreement with the scientific doctrine of hereditary transmission, because the desire of the parent is so great, the desire of humanity, voiced by her soul, though perhaps not expressed in language, is so great that she not only attracts to herself a spirit who is capable of advancing the interests of the world greatly, but she also, by this desire, furnishes the organism through which that spirit can fulfill his mission. As we look upon life to-day can we truly say that all

those who have not followed their consciences as we think they ought to have done, have not followed them at all? Can we truly say that those who sin daily, who go astray a thousand times a day, are really lower in the moral scale than we? All upon the earth to-day who are priding themselves upon their superiority to their fellow-beings, who are boasting of their own greater holiness, who are wrapped up in the mantle of their own external plety and sanctity, will find, when they euter the spirit-world, that they are hald and naked, that they are devoid of all the garments of beauty in which they imagined they were arrayed, and that no other garment than the garment of charity will adorn the spirit in the realm of the soul. The moral sense is not given to me that I may judge or condemn you, neither is your moral sense given to you that you may judge or condemn me, but your life is progressive; so is mine; our lives are enward; we are destined to occupy higher spheres of usefulness than those which we now fill; we have possibilities within us for living more perfect lives than we have yet lived; we are compelled to undergo discipline of every kind in order that we may not remain fixed in a condition of imperfection, that we may not become satisfied with that which is transitory; there is within us a power that impels us forward, an inner life that declares we must go higher: and the pain of conscience, the pangs of remorse are, in the moral world, conducive to moral elevation, just as all pain in your physical systems is nature's voice calling aloud to you to attend to a wrong, and to rectily it. Why do you suffer physically? Because you have transgressed the laws of nature, you suffer that you may know that you have transgressed them, and that you may be led to live a higher life. Suffering is not sent upon any one to convince him that God is anary with him in any theological sense, but the laws of nature are such that you cannot wrong yourself without suffering for the wrong that you do yourself. But so long as penalty always follows upon transgress sion, so long as sorrow and suffering are always the result of crime and misdemennor, we infer that not one criminal or guilty person can suffer through eternity. If it were possible that the moral sense of a person could be paralyzed, he could never suffer again : if mortification could set in in the moral nature, there would be no sensation at all; if it were possible that souls could be lost to happiness and utility, and left to war, der away into worlds of utter darkness and desolation, there to drag out a scarcely conscious existence throughout eternity, merely conscious of existence, but conscious of nothing more, God would have made fail-

ures, and therefore would be imperfect. The theory of the actual loss of the soul has been promulgated by conditional immortalists of various schools; it has been advocated by certain theoso phists (Biavatsky, Olcott and others) in India ; it has received the approval of quite a number of modern scholars and theologians of repute everywhere. But this theory of the loss of the soul is by no means to be confounded with the doctrine of everlasting punish ment or eternal torment, nor with the theory advocate ed by Joseph Cook in Tremont Temple, that we may be confirmed in evil, that our minds may become so fixed upon that which is untrue that we may love it foreyer, and therefore abide in it forever. theory of Joseph Cook is practically Swedenborgianism; his idea of the soul attaining final perma nence in evil is a Swedenborgian idea; and if Joseph Cook imagines that he is following along the pathway trodden by the Orthodox divines of New Raciand, he is very much mistaken, for his theories are almost identical with those of many Swedenborgians (on this particular theme), agreeing entirely with the conservative view taken of hell by the Orthodox type of Swedenborgians. The theory of Swedenborg is, that all tendencies are confirmed by a long continuance in certain habits, and that by the gratification of certain desires you grow to gratify them incessantly and to enjoy their gratification, and, therefore, while you lose the power to go to heaven, while you lose all power to enjoy God and appreciate good, you go to hell because you love hell. Swedenborg has frequently and emphatically declared that those who go to hell go there from choice; he has distinctly said that we can attain to a final permanence in the choice of evil; but this theory is entirely luconsistent, not only with the belief in a perfectly good God, but also with those Oriental theories to which we have alimied. Joseph Cook certainty says that the soul itself finally chooses evil; white the Oriental metaphysicians as well as Jesus say that the soul goes away; and when the soul goes away it leaves the spirit desolate; or, as these metaphysicians would say who call the interior principle the spirit and its outward manifestation its onl, the very spirit of the soul goes away—that is, the very essential life goes back to God, and that then the individual who is deprived of this higher life is left to drift along in the avenues of night till eventually he may perish.

This theory is not, to our perception, in any sense rue one; it is practically the theory of conditional immortality, which is to day advocated by many of the leading minds in the Congregational Church in Sand from the William of the Stant

upon by some of the most learned scholars that we have ever listened to. Their doctrine of conditional immortality is, that you, as a human spirit, lose your soul: "What shall it profit a man if he gain the whole world, and lose his own soul?" There is not a single word in the New Testament which gives any one to infer that Josus ever suggested the idea that the soul suffered in hell, that the soul went into torment, that the soul confirmed itself in evil; but when he speaks

of the possible loss of the soul, when he sneaks of the great value of the soul compared with all earthly things, when he speaks of its infinite preciousness, and exclaims: "What shall it profit a man if he gain the whole world and lose his own soul!" he must mean this: If your soul went away, if your moral life departed, would you not have purchased all your splendor, all your pomp, far too dearly? Literally translated from the Greek, in the book of Revelation, where souls are spoken of as under the altar, the pas sage could as readily be translated, the lives of those who are under the altar. The soul is the essential life: that which gives vitality to every part; that which makes you truly a sentient, spiritual creature; that which gives you the ability to enjoy all the pleasures of the mind. If you lose this, if you lose forever your power to enjoy spiritual things, if you lose your ability o see and hear all the glories of the universe, then will you not have purchased every material thing at a cost which is frightful to contemplate? Buch a question may be propounded by persons who believe in no punishment inflicted after death, and who believe that there is no probation beyond the grave, who believe hat this life is the only probationary life, and that in this single life of probation we have the opportunity of choosing for eternity whether we will be on the side of right or of wrong; but if one believes in beli-and we believe in hell most devoutly, in a strictly spiritual sense; if one believes in purgatory-and we have nev er doubted its existence for a single moment, as the condition of cleansing sorrow which follows sin-then it must be admitted that in harmony with the laws of nature everywhere revealed in this world, purgatory and hell are but training schools for spirits. There are reformatories and houses of discipline in the spirit world, and those who have not conformed to the laws of life will, when they pass into the unseen world, go into these houses of correction, which are so conducted that not one penalty is ever inflicted upon any spirit that it may suffer, but only that it may be cleaused.

What is our view of God? That God never has been angry, and never can be. Why are you angry? Would vou be angry if you always had your own way? Take the most arrogant person in the world, give that person absolute power, see that everything goes just as he wishes, what is there to make him angry? You get angry when you are thwarted, when you are disap-pointed, when some one sets up his will in opposition to your own; you get angry when you are afraid that you cannot carry your point, when you are afraid that you will not succeed in your undertakings. Your anger is the result of your finiteness, of your inability to make circumstances to suit you; your anger is the result of your failure to control others. How can God be angry if God has infinite power? if God can control the whole universe? We may very reverently, and yet very boldly, ask, If there is a devil, and God doesn't want one, why doesn't he put him out of existence? If there are men in the universe who are breaking the is eternal, if he is infinite, if he is the Supreme Ruler of the Universe, if he has perfect power to prevent it. why does he allow anything to take place contrary to his will? The puerile idea which attributes anger to God is an idea born entirely of the crude conceptions of our ancestors, who did not see beyond the reflection of themselves and those around them. They worshiped tyrants, they worshiped haughly beings who had not all power, and these finite and personal spirits have been honored far beyond their real worth. If we were called upon to give religious instruction to a child, instead of saying, My dear, if you tell a lie God will be angry with you, or if you steal you will offend God, we should explain to the child the laws of Nature; we should tell him that if he told a lie he would wrong somebody in this world, not that he could wrong God; that he could injure himself, and that in injuring him soil and in injuring society he was guilty of a violation of both moral and secular law, and that he would suffer for the violation, because God declares through Nature that people cannot be happy while they wrong themselves and wrong their brethren.

We repudiate entirely the idea of an angry God. To teach children to be afraid of God is to bring them up to cowardice, and often to open rebellion to the laws of the land, as soon as they have developed manliness and courage enough to dely everything that seeks to intimidate. Appeal to all children in the natural way. You can appeal to the selfish and to the unselfish, to higher and to lower motives, but it is always best of course to appeal to motives that are noble, unselfish pure, and loving, and there are nobility, unselfishness parity and loving-kindness in the breast of every child even though they may not be very fully expressed at all times. Do not say to your child, If you do a wrong you will offend God; do not endeavor to carry the child away beyond the confines of this world altogether, and make him think he is only responsible to an Infinite-Being whom he cannot comprehend; but rather point out to him how he wrongs his playmates and his friends, how he wrongs his brothers and sisters, how he grieves his father and mother; what harm he is doing in the world, what havor he is making in society. Appeal to the higher nature of your child; dissuade him from doing wrong; persuade him to do right by calling into action his benevolence and his regard for others' welfare. A child can understand that he wrongs his brother and sister; that he makes you unhappy; that when he goes into the spirit-world he will live brightly and beautifully if he has not transgressed the laws of bis moral nature. We would as soon send a child into a nest of rattlesnakes as into some Orthodox Sunday schools, where he would be taught that only through belief in the efficacy of the atoning blood of Christ is there any salvation. Every child must be taught to be true to his own individual nature; let him see how he stands with regard to society, and how society stands with regard to him. We hisme no Orthodox person for sending his children to an Orthodox Sunday school, but we do blame a Spiritualist or an Unitarian for sending his children there to be taught what he believes is false; and we should equally blame an Orthodox person who would send his children to an Unitarian Sunday school or a Spiritualistic Lyceum because he did not want to be troubled with them at home. We say, Better send your children into a nest of rattlesnakes to be devoured physically than send them anywhere where you conscientiously believe their moral nature will be blunted and their conceptions of life rendered unnatural.

We would not teach a child anything about God other than that the universe is controlled by an Infinite Spirit, outwardly made manifest through the laws of

vanced Unitarians, and which is favorably looked of God other than the design, the order the intelligence, the justice everywhere displayed in Nature. We would make a child a student of physical and spiritual Nature: we would try to make him understand that the Eternal Spirit is working through everything, and that the laws of Nature are simply his manifestations. and that breaking of any single one of these laws is breaking the law of God, and in no other sense are we responsible to God than as he makes himself known to us through all of Nature, and especially through our moral sense. Say to your child, You are wronging others, you are hurting your fellow-creatures when you are naughty. If the child is proverbially selfish, there is a lower motive to which you can appeal for the protection of society; and when you appeal to that lower motive (self-interest), it makes one cease to do wrong, because it injures himself, and in the long run it will surely appear that every transgressor is his own chas-

> It does a man no good to believe in hell, but it may be doing good to others in extreme instances, and consequently it is sometimes useful to teach the existence of bell and to appeal to man's fear. By hell we do not mean the Orthodox hell, but the suffering, the remoree, the shame consequent upon a violation of the laws of nature. If any one can induce you to repent because you are afraid of the consequences of non-repentance hereafter, he cannot make you morally any better. Joseph Cook may speak in Tremont Temple until he is hourse in trying to make people better by inducing them to repent now, because there is no reasonable hope of probation after death. But what kind of repentance is that which springs from fear of hell only? If we merely repent because we are afraid of punishment, afraid of future consequences, our repentance is only superficial, and it lifts us no higher in the moral scale; nevertheless if we can lead you to repent now, even outwardly, we are justified in so doing, because it is good for others that you should be afraid to injure them. Unto those peoole who will only abstain from injuring others when their fears are awakened, carry the thunders of Sinal if you will; but unto all the higher and more sensitive portion of society carry love rather than fear; for, when you can teach as the angels teach, you will find that in every one there is something high and pure to be appealed to-that there is within every breast a something which can be touched by the five coal from off the altar of kindness, but which can never be touched by harsh words.

> We can almost admire a man who will defy the wrath of Gad, and go on in his career of wickedness until the end, being told by the elergyman that he will finally drop into hell; who says, I will go on sinning, for God can be revenged on me; there is an eternity in which he will pay me back. Such a man may be really noble and consistent in his manliness, for he will be true to his own desires, believing that he will suffer eternally in consequence of his fault. But the man who would remain deat to a mother's entrepties. to the tears of a beart-broken wife or daughter, one who would not follow the higher impulses of life when he sees the consequences of his sin manifest in the suffering borne by those who love him, is a monster, and not a man. We would have every prison in the land so conduct-

ed that every criminal would feel that he was a beloved object; we would admit to him all his friends and acquaintances who were the most kindly disposed. toward him, and most deeply interested in his meral laws of God, and God doesn't wish his laws to be vio-lated, why does he allow them to be broken? If God an atmosphere of love, culture and beauty; we would treat him with respectful consideration, and show him courtesy as we would to an honored guest who had come to visit us from abroad. But while treating him thus, we should still enforce all that is necessary in the way of prison discipline; we should still keep him in bondage to prevent his being a marguder. By appealing to the criminal's higher life we should touch the conscience, and that conscience would respond; but even if it did not in this world, God has all eternity to work in, and we would no more dare to limit the probation or the development of a human spirit to a span of sixty or seventy years, than we would dare to declare in the face of all scientific knowledge that a rock was made in a day. Do you think God will give a human spirit less time to grow in than he gives to a rock, or than he allows to this physical world for its improvement, age after age? Would be bring a man suddenly into existence, and merely allow, him fity, forty, or even fewer years in which to develop, and no more chance forever? Can you, in the light of anything like reason, accept any such theory as this? All the allotments of life are for the unfoldment of the spirit; all the sorrow and the shame that we have to undergo will be for us what the storm, the earthquake and the volcanic eruption have been for old Mother Earth. She has grown strong and beautiful through all; and even so shall the spirit of man grow strong and beautiful in like manner, from like causes, and with like results.

How do we consider the moral sense? We will not say to any of you that you are as good as you can be. but we will admit, for the sake of argument, and we can admit even logically, that you are just as good as your circumstances will allow you to be: but are you quite satisfied? does your conscience trouble you? do shame and remorse cause you unrest? If you are just as good as you ever can be and have no remorse. no shame, no dissatisfaction, then you have attained to final permanence of character; you must remain just where you are, and never advance another step. Why should you try to advance? you are quite happy, and that is enough to satisfy you; you are just as good as you can ever be, and that is quite as good as you can wish to be. But let there be something before you, let it be possible for you to be better tomorrow than you are to-day, and when to-morrow comes let it be possible for you to be better still the next day, and you will be unsatisfied with your condition—you will desire to go higher, and will constantly progress. We are capable of something higher, we are made dissatistled with our present state, but this discontent is only a revelation of the possibility of unlimited progress. Some people imagine that such a doctrine has rather a retrograde than an elevating influence upon human life; but can we after the laws of Nature by what we say? can we destroy the moral sense by any theories? We admit conscience; we admit the moral sense; we admit the shame and the remorse: we admit the suffering that must inevitably follow wrong doing ; we admit the necessity as well as the certainty of it, but we declare that it is only God's lever of love, it is only the soul exclaiming, " I am not satisfied! I have not yet gained sufficient control over matter! I am not doing the good that I might do!" And thus, like the artist who tears up the picture he has painted, calls it a borrid daub, and sets the and paints something far more beautiful; like the sician who, disgusted with his previous that a poses something more harmonious and in that he has ever composed before—so the sould upon the present picture of life; and manager only cause for sorrow and disappointment accomplish something nobler, and think

of matter, and through ain and shame ascends to the higher life. Let every one remember that the voice of Conscience is the voice of Nature, saving. "Come up higher !" It is the voice of unrest inviting the sin sick soul to the realms of higher rest.

But what is Conscience? Conscience is our own anirit's voice, and the voices of surrounding spirits also. In conscience we receive an influence from above, and that influence speaks with the voice of our own spirit. We are surrounded by spirits, good, had and indifferent. We have spirits higher than ourselves, spirits lower than ourselves, and spirits on a level with ourselves, and the great conflict of life is in discriminating between the seductions of the lower and the inspirations of the higher. The old philosophers said that men were attended by angels and by demons. They called all spirits demons, but the word demon to philosophy means simply an unembodied spirit. Socrates called his guardlan angela demon. The word demonism might be applied to the highest forms of Spiritualism, as it only means communion with spirits; but when the term necromancy is applied in the way in which it very frequently is by theologians, it is very improperly used, for what is necromancy but communion with the spirits of the dead through divination with a dead body, which was the only divination that was forbidden by the prophets of Israel during the days of her greatest prosperity. Witchcraft is only an old English word of vague meaning. applied very loosely to clairvoyance, and other phases of spirit-phenomena, while the great philosophic doctrine of demonism is simply that we are constantly aurrounded by spirits. Socrates, interpreted to the world by Plato, declared that his guardian angel was his Conscience, and so when he spoke of his demon he really spoke of his Conscience; and very truly, because higher spirits reach us through our souls, while lower spirits reach us through our senses, all earth-bound spirits reach us through our senses, and all who reach us from the higher worlds appeal to the soul. You may be tempted to do good, and you may be tempted to do evil, for the word temptation means allurement, The highest spirits communicate with your own soul, and instead of your having the single power of your own nature, you have the power of many natures When a spirit is near you, unseen, though not unfelt, who prompts you to some deed of heroism, you may accept that as proof positive that a boly spirit is will von. An unholy spirit might counterfelt an appearance, might give a false name, produce some wonderful phenomena, or give you a test by looking into your surroundings but there is no unboly or unleveloped spirit that can possibly duplicate the sphere which an exalted soul necessarily brings with him.

Let us, then, cultivate the gift of spiritual discern-ment. The discernment of spirits is a great deal more than clairvoyance. Clairvoyance is the power of seeing and describing that which produces some kind of impression upon the retina of the spiritual eye, or which atimulates the physical vision of a sensitive person: but the discernment of spirits is the sensing of spheres; and all who are investigating spiritual phonomena will be at sea in their investigations until they cultivate the gift of the discernment of spirits. We also need this gift in our ordinary transactions with the world, You have just entered business; you have risked your all'; you need a man to manage your business, one whom you can trust. Some one comes to you with good recommendations. You are pleased with his personal appearance, which attracts rather than repels you, and yet possessing the power to discern character, you are dissatisfied: but his recommendations are so satisfactory that you employ him, and he embezzles, he steals, he ruins you. Some one else comes to you with a very bad reputation. Every one is afraid to trust him, for there are a great many people in the world who are jealous and envious, who are afraid that others will succeed, (but the really great porson is never envious; he can stand upon his own firm foundation, and does not need the rules of other people to elevate him.) and thus very frequently a really honest person will be the object of envy and jealousy; he will be villfied, and there will be none to say a good word for him; but you feel that that person is honest, you know it, and you do not care what any one says. You trust that man whom others, refuse to trust, and you find in every particular that he is a treasure, for his spirit has spoken to your spirit, and yours has answered to his At the present time we know of a lady who has taken several servants bringing good recommendations, and every one turned out badly; but one whom she took with no other character than that which her own soul gave, proved to be the only one worthy of confidence.

When we are dealing with unseen powers, when we are communicating with spiritual beings in the darkness or in the light, by what infallible guide can we discorn their real character? Only by paying heed to the monttions of the soul. Whenever you form a circle or visit a scance, whenever you all alone or with oth ers, whenever you are in doubt or danger at any critical period of your life, make a fervent effort of the will, aspire earnestly after knowledge that you may know the right from the wrong, then there will flash upor your interior nature a light which has come to you from the higher realms of the spirit to Humine your way. But whatsoever leads you downward, whatsoever leads you to break a good resolution, whatspever leads you to satisfy your lower instincts at the expense of your higher judgment, you must resist most vigorously, for you may be sure it comes from the lower spheres of spirit-life. We do not say that any spirit should be repulsed, that any spirit should be prevented from communicating, and be driven resolutely away, for he may have a lesson to learn, a warning to give, an evidence of spirit power to reveal; but in submitting to a spirit's guidance, allow your conscience, your moral sense, to try to test him, and if he is pure and noble, your conscience will say so, but if he is not, your conscience will answer "No." To your conscience, and not to any outward sense, belongs the power to discriminate between right and wrong,

Our last word is this: Conscience is the essential Christ: It is the light which lighteth every man that cometh into the world. Jesus says," I am the way, the truth and the light." I! what is the I? The I is the essential individual; properly speaking, it is the soul, the breath of God within; and when you follow the essential Christ, when you follow the "I" within you, then whatever path you pursue will lead you to a higher life. Can the historic Christ, in any theologic sense, be the way, the truth and the light to those millions of Buddhists and Brahmans who never heard of him? Joseph Cook admits that there is an essential Christ, différing from the historic Christ, and that this essential Christ is conscience. The Boston Herald declares that this is Unitarianism; it is; it is also real Spiritualism; it is Thelam; it is Transcendentallam: It is an acknowledgment of the essential principle of life as the infallible guide of man. The actual basis of authority, then, is simply this: The meral sense within, which is the highest that we can follow now: but is it the highest that can be followed? It is the bighest that we can follow to day; follow it to-day and learn your to-day's lesson, and as a result it shines brighter to morrow and brighter beyond and beyond. You may have a light burning upon this deak; cover it and the light shines on, but unseen; uncover it and the light reappears unchanged. Even so conscience is the lamp of God, the ever burning light within the soul. We cannot alter it, we cannot extinguish it Imprisen it, cover it, or allow its beams to shine brightly upon all around we may, but we cannot affect a change in conscience itself; it is always within, al ways pure and holy; by the cultivation of moral na ture do we truly follow the true light, the essential glory of God within man. BENEDICTION.

May the pure light of conscience guide, With clearest beam, your lives alway: Obedient to its high control May you find peace and rest each day-Rest from allein, and shame, and strife, Peace with your prethren and your God; And may you all by wiedom taught, Behold, beyond the flowery sod. Beyond the grave that keeps the dust, Your loved ones as your own alway. Your grantlats whom on casts you trust, 1 Hit. Your compades in aternal day, 12

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For the Banner of Light. MY TWILIGHTS.

When the cares of the day are over, And there 's quiet along the street, And I hear no more the murmur Of the children's voices sweet In the dim, mysterious twilight I sit by the open door, And I feel them sitently gather-The loved ones gone before.

There are words of cheer and comfort Unbeard by a mortal ear; There are soft embraces and klases That banish the starting tear; Bringing balm for the wounded spirit, And peace to the weary breast; Or in accents of tenderest chiding Rebuking my weak unrest.

There are whispers of brighter to-morrows That may never be sung or told: There are glimpaes of holler meanings Than language can ever unfold. And my soul is lifted and strengthened And helped in its onward way By these peaceful and bright communings That come at the close of day. East Bridgewater, Mass. .

# Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D., Of Paris, France.

FRANCE. Revue Spirite, Paris, for March. In a recent Review" I had occasion to mention Mme. Bablin as a medium, one of whose séances I had attended. I have since heard that she had been detected, in the house of a friend, touching with her own hand one of the sitters-the hand being seized, but not retained. In America such exposures (?) are well understood; they being, I believe, often trumped up by enemies in the flesh, while evil spirits, ever surrounding us and ever ready to do mischief, influence the passive medium to enact a rôle she would naturally abhor, and make herself out a cheat and charlatan. I have known three mediumstwo excellent men and a worthy woman-who were thus selzed upon and made to write the most undesirable things. The author of "Footsteps of a Presbyterian" wrote to me, quite a number of years since, that he was obliged to avoid the condition in which spirits manifested through him, because the wicked ones of the 'unseen world" were too persistent in their artful schemes, and made havee of his good intents when yielding to supersensuous influence. This malign potency is fully recognized by Swedenborg, by the Bible, by one of the most able of modern Kabbalists, and by the learned author of the new and valuable work entitled, "A Philosophy of Immortality." [But make the condition purely harmonious, and the undeveloped ones seldom do anything wrong. This every well-posted Spiritualist fully understands.-ED. B. of L.]

Mme. Bablin has her reputation as a trustworthy woman here fully established; for I am acquainted with the writer from whom I shall now quote, and I am satisfied that he is capable of making ample scrutiny and an honorable report. He says that Mme. B. without hesitation came to his house and had a "sitting." He tied her securely to her chair in the midst of a circle of friends and relatives. A table, having on it a number of musical instruments, pen, paper, etc., was placed before her. The lights being extinguished, the medium at once described a large, thin man, about fiftyfive years of age, who was recognized as the spirit of M. Desgranges, who had departed this life only a few days previously. Raps then came upon the table, and large and little hands ed nearly all present. The musical box was then started by some unseen force, and went floating about the room above the sitters' heads. Other instruments were put in motion. and bon-bons distributed. A light was then brought: The medium was found securely tied, while all the others had upon their knees or in their hands fresh flowers, covered with drops of water-violets and narcissuses-while orangeblossoms decorated the hat of a doll, and were abundant on the table. The light being again put out, the figure of a child was seen upon the table. It illumined itself by disengaging from its hands and its mouth a white vapor. Three times it appeared - remaining for about ten minutes. . Those who saw its face clearly recognized it as that of the spirit of the narrator's little Marie, Another face, recognized, also presented itself. When the light was again brought, there was found written upon a sheet of paper on the table: "My dearly beloved little sisters, I am among you, and I will be your faithful guardian angel. MARIE."

Dr. Chazarain, who thus comes forward to sustain a good medium, is a physician here of note, and an earnest Spiritualist. I wish we had more who were thus independent of public opinion, and not so conceited as to suppose they already know all there is to be known.

Mons. Camille Chaigneau, a well-known writer, communicates the following (in brief) to the Revue. It may be said in advance that whatever pertains to the name of Gambetta has an interest in France little less felt than that which, like a halo of glory, crowned the deeds of the first Napoleon. Mons. U. C. received the account from his uncle, one of the "first champions of Spiritualism in the West":

"On the 24th inst, three persons interested in Spiritualism—one a young lady, the others quite old—invoked the spirit of Gambetta. They said little reason for approaching one so distinguished except what was found in their love and admiration of him. The young medi-um, though usually only a typtologist, was led to write: 'Sympathy and kind feelings never found me insensible; above all from those whose daily struggle for a living make aged even the young. Of what importance is a name? A name is nothing unless made illustrious by a spirit endowed with goodness of which it gives proof. Have no regrets for me; my mission was accomplished; perhaps if I had lived some years longer I should not have left in the hearts of my beloved compatriots a someonir so agreeable, st doux. Those who will fill my place will not forget me, and will finish the work which I negan, and which cost me more suffering, more anguish, than any one believes. Adien. Thanks or your kind thoughts. The poor meteor has turned toward the centre of its attraction to its designated place, and of which there is no ause for complaint. L. GAMBETTA."

It was then saked: "Were you a reincarna-

tion of some one known?" An assent being given to this, the spirit was desired to favor them with the name. The response was "Mi-

"The spirit Marie at a seance at Mile. Huet's." Before relating what is given in the Repue respecting said reunion, I wish to say that, last thursday evening (March 1st), I was present at one of Mile, Huet's assemblies, when a striking

Think less of the body, which is but dust, and more of the spirit, which is immortal." Mr. L. winced. At the seauce first above referred to, "Marie" said : "If you have the faith stated in Matt. vill: 1, 2, 3, 4, 5, you will do miracles." Some one then asked if proof of spirit power could not be given through some other book. The reply was, "Yes." A new work was placed upon the table, and the following words and figures were then rapped out: "Defiultion of what we are, we spirits, page sixty-three." Cutting the leaves at said page the line quoted was found. Quite a number of other questions propounded were replied to satisfactorily: "Be good and humane, and you will have good spirits" around you, was one answer received.

..."Demons are evil spirits whose pleasure is to torment mortals." . . . "Some of these spirits pertained to a humanity that existed before the first man of the Bible."... "Matter is not eter-nal; God only is eternal," etc.

I think that Mile. Huet is an excellent trustworthy medium, and is doing no little good in establishing a faith in spirit-manifestations.

A lady friend writes to us from another quarter of Paris, saying that a few days since, while sitting in her parlor with a companion, raps unexpectedly came upon a table near them (their hands not being upon it) and several deeply interesting communications from the world of spirits were received by them. These are certainly encouraging signs-light indeed amid much that is obsoure, much that the good angels must regard with profound pity.

To record these few interesting items, I have passed over several contributions of no little moment, embracing an "examination of certain new theories" (though not altogether new, since the doctrine of the materialists is put in review, making, of course, re-incarnation a simple absurdity); " La Folie Anti-Spirite" (in which the Davenport scances are considered at length); "Le Spiritisme Catholique" (containing a curious article, apropos of a miracle performed by the Holy Virgin, who healed spontaneously, last December, a young girl who had for three years been suffering from a serious malady"); and "Spiritualism in Lyons," with others not less worthy of note. Among the latter I should not omit the account here rendered of Jonathan Koons's remarkable experiences with the spirits: but respecting them I had never seen the following: "It was asked why the spirits had been so ungrateful as to abandon their mediums (Koons and Tipple), and had not continued them in prosperity? The reply was: Spirits use the means which they find, but cannot create them."

La Lumiere, Paris, for February. What brighter vision of an earthly life can there be than that of Joan of Arc? La Lumiere continues the blography of this wonderful creature, Mons. Bonnemére's pen giving it the just coloring due to it; certainly portraying with great tenderness those scenes, the most salient, which render his heroine the unique marvel of heroic history. The present chapter opens with 'Jeanne's" departure from Vaucouleurs (13th' Feb. 1420), her traversing one hundred and fifty leagues to reach Chainou, and the difficulties she encountered. Here is also depicted that scene where the King, feigning to be a humble personage aidld some three hundred cavaliers. was picked out by this maid of Orleans, who kneeled before him, saying, "Dieu vous donne bonne vie, gentil roi!" The monarch, however, persisting in his attempt to mislead the young girl, presented her to a courtier in elegant attire whom she was to recognize as the sovereign: but she had been guided by the spirits and could not thus be deceived. "In the name of God, noble Dauphin, it is you and no other,' she said, addressing the right person. "I am called Jeanne la Pucelle, and I am sent of God to save you and your kingdom, and to chase the English out of France." But however attractive this narrative, I must leave it, though with mnch regret.

Mons. René Caillé affords here a glimpse of a part of the life intime of the fascinating and talented editress of La Lumiere. In his "What I am and what I believe" he quotes Mons. Maricot, who says (synoptically rendered): "Mme. Grange has conquered my skepticism concerning second sight-a phenomenon so rare and so marvelous. Mme. wrote to me on the 3d of April last, when she knew nothing of me, not even by photograph: 'On the 25th of March, very late at night, I went to you and found you working at a great brown table. I stood by your right shoulder and you seemed to feel my presence. You wrote, and I saw the word l'homme written in larger letters than the rest.' " A minute description of the personal appear ance of Mons. M. then follows; also, in detail, all that the room contained. "This description," says Mons. M., "is absolutely exact." Again, "though one hundred and twenty kilometres distant, Mme. G., though engaged in conversation with her husband, saw 'me and saw that I was working too hard and had need of repose. She wrote to me, indicating a simple treatment which was prescribed by Pliny the elder, and I was benefited by adopting it," etc. A note to this account says that "Mme. G. is by no means a somnambulist and never allows herself to be magnetized, and is in robust health"; hence this gift, in a normal state, is exceptional as well as engaging.

"Fra Popoli, an Extraordinary History," and some minor items which include a notice of Mme. Kardec's death, and, from the Banner of Light, an extract. concerning Dr. Brittan's departure-" decès du grand Spiritualiste, Américaine"-I can only thus notice.

"L'Anti-Malerialiste," a bi-monthly of Nantes. The French Spiritualists are greatly surprised that their American confréres do not adopt the doctrine of re incarnation. My attention is called to this subject by an article in the abovenamed paper, by M. René Caillé. He first here asks the question how we are to get information concerning re-incarnation, and subsequently admits that, though we ask knowledge of the invisibles, "the only thing truly delicate et difficile concerning it is to know if the spirits who reply to us are serious and worthy to be listened to."..."We already know that the more worthy the medium, is, the more highly educated, noble and religious, the greater the chance of being in communion with superior spirits." M. Kardeo being then referred to in this matter, the writer continues: "These reincarnations are not infinite. The soul is not disincarnated indefinitely, it being only when necessary, and it is necessary only when matter dominates the spirit and obscures it by those allurements which have abased the soul in respect of moral and intellectual development. The body is necessary to the spirit ... and is its only element of progress. ... It is necossary to issue from our state of ignorance by the ways God in his goodness has put at our disposition; then, when the mission is completed and we are worthy to act in shother

poor earth, we shall have work more attractive and spiritual life more developed.... We may consider that the spirit has three states of being - période matérielle, ... période d'équilibre (where matter and spirit exercise a like influence simultaneously), and the période spirituelle. When the spirit completely dominates matter, having terminated its needed acquirements. there is no further re-incarnation."...

BELGIUM.

Le Messager, of Liege, March 1st. Dr. Wahn here opens the second part of his "Spiritualism in Antiquity" by recounting from ancient writers what is reported of Apollonius when disputing in a public assembly: He stopped for a moment, and, changing his voice, cried out, 'Courage, Stephanus I Kill the tyrant !" After a short interval he said, "The tyrant is dead." Dion Cassius, in reporting this remarkable vision, bears testimony to it in these terms: 'Though many people will consider this an incredible thing, it is nevertheless a truth, and proven." But this is not strictly Spiritualism, it is "second sight," so called, such as Swedenborg was gifted with, and such as is noticed above in respect of the amiable editress of La Lumiere. Other remarkable deeds of Apollonius follow, resembling those recorded of Jesus, but space forbids a recapitulation.

"Spiritualism in Spa" is the heading of a short article in Le Messager, which shows that our faith is getting a hearing where a short time since it would have been scouted. Mr. Vanderyst's defense of Spiritualism—a reply to an attack by an anonymous writer-has appeared in the Nouvelles of the Canton of Spa.

From the Banner of Light I find here also quoted four brief articles: "Persecution of Spiritualists in Frauberrau" (Bohemia); "The Sacrifice of Infants by a Mad Mother in Milwaukee, who felt that she had Biblical Authority for the Murder"; the report of the Catholic Review that there are ten millions of Catholics in the United States, and eleven millions of Spiritualists, says a Catholic Bishop; and that the veteran Spirltualist, Dr. S. B. Brittan, had departed this life.

Mr. Vanderyst, in a public lecture, which was warmly applauded, took occasion to say that the Flandre Liberale (opposed to us), in a half serious manner, announced as a new event the appearance in Spain of a Spiritualistic paper. and that a war was imminent in consequence between Catholics and Spiritualists—the Bishop of Orthuenla having violently denounced the latter and their paper. Mr. Vanderystobserves, apropos to this subject, "that the Spiritualists of Spain had no need of being stimulated by the Flandre not to bend the knee before arrogance and sacerdotal intolerance, ... that the struggle which was going on all over the world between these two religions was in no place more lively and accented than in Spain."

SPAIN.

La Luz Del Porcenir, Barcelona. I have in hand several numbers of this valuable little paper-little in size, but grand in purpose, in thought, and in the fearless promulgation of unpopular and unwelcome truths; yet not all unwelcome, for its editress is liberating and elevating woman, making her a power for good, a mighty moral force, instead of being the type of vanity, and in all her allurements mistress of those tender passions which bear no divine, no spiritual fruitage.

The first thing that particularly attracts my attention in La Luz is, briefly, as follows: In the Baleares Islands civilization is taking a step forward, the women of Palma awaking from their profound sleep-Donna Magdalena Bonet, President of a Commission of a National Congress, making a public speech, which I think forestalls success. "Ladies and Gentlemen." she said, after some preliminary remarks -but I must allow myself only a few lines of her address-"in the name of my sex. I give thanks to this illustrious working-centre, which has taken the initlative in what, in my judg ment, has produced transcendent results, . . laying deep the foundation on which, though it may be of slow progress, will rise a noble edifice-a social transformation. . . . Gentlemen. encouraged by your generous help, we shall proceed to a modification of our customs, which only we can accomplish; ... but no one sows grain in fields not previously prepared. . . . We have heard here brilliant discourses, but I must ingenuously confess our women are not sufficiently cultivated to comprehend them... Ladies, let us march on to the conquest of our rights, ... instructing ourselves, putting ourselves in a condition to be associates of our husbands, and to be educators of our children. to know how to make of them worthy citizens who will be an honor to their country." . . .

I find in La Luz a new contributor, Mile. Avelina Colon y Gutierrez, who wields also a graceful pen-writing nobly of "Woman." "Few missions," she says, "have so grand a spirit as is incarnated in this weak creature (considered physically), the sentient humanity of our planet. . . . Morally, her influence is to be felt in the family, in society, even to the latest generation. The mission of the woman is a continuation of what is superior to man.... Woman has to direct the first steps of her children, form their hearts in love, which is to affect them in later years, ... and when she knows all the grandeur of her embassy she will appear greater in her own eyes," etc.

Mlle. Candida Sanz, a constant contributor to La Luz, writes with a flame of the purest sentiment about "The Language of the Soul": "According to the opinion of various philosophers," she says, "silence is of more worth than words. . . . That which the soul feels in its occult sanctuary, the tongue finds itself impotent to express. The language of the soul is one thing, of the human, another; one is the child of truth, for it is spontaneous, the other. of form, and often enveloped in falses; one resides in the conscience, the other has its seat in the intelligence"-ideas often expressed by Swedenborg, though very differently enunciated.

"Christian Charity," by Mme. Soler; "The Truly Blind," by Da. Isabel Peña; "The Veritable Poor," by Da. Joaquina Cepeda de Torres, are worthy, every line of them, to be translated for the Banner of Light; but space forbids. "The Weaker Sex," too, by Da. Concepcion Gimena, is almost unique in its tone and assumption-in one sense an assumption wholly creditable to the gentle writer, who says: There is no weaker sex; ... men continue to be viotims of this error ... To call woman debit in this new era is an anachronism. . . . We enlist in the affairs of justice, we carry aloft the banner of truth. . . . Man has considered her as leading to his ruin, . . as a creature in fact not enarising in her ignorance the orphanage of the soul, an isolation morally debasing... And man by Kar o Floral Are in which the writer likes the weakness of woman that he may make any to come the work of her a plaything... And how can children be and during the change of life it is a mediated by woman who have no limitation. dowed with a capacity for high cultivation. .... vebuke was spelled out to one of the sitters: field where matter is more pure than upon our educated by women who have no intelligence Suggestive facts truly \$1.00

or moral character? So it is absurd to desire the debility of woman . . . . Man debases himself when he denies the virtue of woman, for he must remember his mother, his sister.... If a woman, enveloped in a fever of the soul, does not render herself up to it, do you call her. debil? ... Woman makes everything succumb to her dignity. It is a rare case that woman is not honored for her virtue. . . . The virtuous woman is strong; she has an impenetrable shield of decorum, and the advances of the libertine are arrested," etc. I have given here more lines than I designed; but there yet remain two pages of just and noble words that should be considered if I had unlimited room.

El Buen Sentido, of Lérida, for February-a neat magazine of thirty pages. "The Little Church," its first article, treats of how the Romish church has belittled itself by its restrictions, limitations, &c. Its "Popes of the Sixteenth Century" follows-opening with Adrian VI, who forbade the erection of triumphal arches at his coronation, and labored hard to bring all oppression to an end, and "place a remedy for the scandals and the evils which afflicted the church."... After a time announcing "his wish to retire to Germany to study and accept reform if he could thus contribute to a re-hirth of true Christianity, he was denounced by the clergy, en masse, as hostile to them." Writing to Ferardo of Austria, he says: "I deplore, with yourself, the difficult condition to which we are brought by the crimes of the clergy, and the corrupt customs of the Roman pontiff," etc. etc.

Mme. Soler contributes here one of her characteristic effusions under the title of "Ecos del bello Sexo," treating of the communion of the dead with the living.

El Criterio Espiritista, Madrid. This ably conducted magazine opens with a consideration of 'Man"-"man who above all else is an incarnated spirit.... Up to this time all philosophies and religions have considered that man began to exist at the moment of fecundation: but of this, neither man nor spirit has been able to give satisfactory explanation. The doctrine espiritista affirms, not the preëxistence of the individual spirit, only the eternity of his ser, being, and his existence independent of all form of manifestation organica-one of diverse conditions to which spirit submits in its infinite life," etc. "Dictado, by Estrella," the spirit, follows the above and is a philosophical view of what spirit is—"more ignorant at first than perverse." ... We then have a communication from "Our Brother Antonio Hustado"; "One More Fool" -quoting Franklin's epitaph—and various small

notices of foreign journals with limited extracts. ITALY. Annali Dello Spirittemo, Turin, for February. Its attractive pages invite attention first to

Mons. Nus's "Grand Mysterles," continued. It here treats of the "reign animale." Next we have an extract from a Barcelona paper; then the "Efficacy of Phenomena"; then "Danté and Italian Civilization," which, with extracts from his poems, is very inviting. Space, however, is left me only for a brief notice of papers from

GERMANY.

Spiritualistische Blätter, of Leipsic, and Der Sprechsaal, also of Leipsle, are full of what seems to be, in every sense, of vital importance to all mankind. I cannot do justice to any of their articles; nor to the Licht, mehr Licht, published in Paris in English type. This latter is a very handsome eight-page paper, and has, I see, as contributor, the able writer, Dr. G. Bloede of Brooklyn, N. Y.

I should be glad to notice also La Horizonte. of Guatemala (though not of recent date) and Le Phare, of Liege, and El Faro, of Seville, taken in band too late for any extracts.

# Newcastle-on-Tyne.

On Wednesday evening, April 25th, says London Light, the members and friends of Spiritin Tyneside gave a recen H. Britten, under the auspices of the N. S. E. S. About one hundred sat down to tea, which had been most generously provided by the ladles of the Society, after which followed some vocal and instrumental music. About 9 o'clock, Mr. H. A. Kersey, Chairman of the meeting, called upon Mr. Thomas Thompson to move the following resolution: "That this meeting of Tyneside Spiritualists embraces this opportunity to express to Mrs. Emma Hardinge Britten its deep sense of the valuable aid which she has conferred on the movement of Spiritualism by her untiring devotion to the practical work connected therewith; and its profound gratitude for the same. She has, both by tongue and pen, rendered such eloquent and powerful support, and has also striven ever zealously to maintain and has also striven ever zealously to maintain the higher aspects of the movement, thereby commanding the love and esteem of all true-hearted Spiritualists, whether in England, America, or other English speaking countries. This meeting also desires to express its heart-felt acknowledgment to her spirit-guides for the highly important part which they have the highly important part which they have taken in the development of so valuable a medium for the education and enlightennient of humanity on the facts and philosophy of our movement, and for their subsequent fatthul charge over; her. Whilst wishing our dear friend God-speed in her great work, we sincerely hope that so valuable a life may long be spared to bless the world, and that the ministration of speed fallond may aver guard cheef. tration of angel friends may ever guard, cheer and strengthen her, till she herself passes the bright and shining portals of the Summer-Land." In moving this resolution, Mr. Thomp-son supported it with a few warm and eulogis-Land." In moving this resolution, Mr. Thompson supported it with a few warm and eulogistic remarks upon the value of woman's work, and its far-reaching tendencies, especially as demonstrated in the value ble life of the lady they had met to honor. Mr. Henry Burton seconded the resolution in a few earnest words. He indicated how, in these days, the tendency of human thought is shown in its craving for facts; and how many, finding the creeds unable to satisfy them as to the vital point of immortality, are drifting toward a scientific materialism that, to ill intents, is a practical atheism. Spiritualism, however, with its God-given light has brought unto the world a glorious truth which is destined to revolution, ize the ages and brighten the souls of men with the surety of immortality, and that in the promulgation of this great truth this good and eloquent lady stands forth as one of its earliest, its foremost, its ablest, and its most courageous propounders and defenders. She is worthy of all our commendation, and he trusted she would long be spared to labor for the cause. Mr. Henry Appleby of North Shields also spoke ig support of the resolution, after which Mr. Kersey put the resolution to the meeting, which was carried with enthusiastic applause. Mrs. Britten, in her reply tendered her inexpressible gratitude to the friends of Tyneside for the gratitude to the friends of Tyneside for the gratitude and her solicitude for the graticular and her solicitude for the graticular and heaven for cause tank deep into the hearts of all present.

elle for Change of Aife

# Pearls.

Ere you remark another's alm Bid thine own conscience look within.

All are bigots who limit the divine within the bound-

aries of their present knowledge .- Margaret Fuller. It what we have we use not, and still covet What we have not, we are esjoied by Fortune

Of present bliss, of future by ourselves. A man often stubs his too on the threshold of success.

What good I see humbly I seek to do. And live obedient to the law, in trust

That what will come, and must come, will come well. -Edwin Arnold. There are men to whom we cannot possibly give

enough to prevent them from demanding more.

Oh. holy night, from thee I learn to bear What man has borne beforet Thou layest thy finger on the lips of Care, And they complain no more. -[Longfellow.

# Banner Correspondence.

#### Pennsylvania.

ATHENS .- A correspondent writes that Mrs. A. W. Davies passed to spirit-life April 5th, after an experience in this aphere of existence of eighty years and two months. At the age of sixteen she united with the Baptist Oburch, subsequently joined the Universalist, and for the last twenty years has been a firm believer in Spiritualism. The writer says: "I think she has taken the Banner of Light from the date of her being convinced that the cause it advocates is true. Provious to that she took the Ambasador (Universalist), and contributed to its columns both prose and verse. She took great comfort in reading the Banner, and often referred to its weekly yielts as a blessing to her life which she could not possibly dispense with. She was for many years a speaking and writing medium, and it was very gradifying to her to realize that che was the means of communication between her friends on earth and their friends in the inseen world. She and her busband, now in his nikelieth year, were the only Spiritualists in this locality, and being firmly fixed in their belief, which had become to them knowledge, and zealous in their efforts to impart it to others, they were much grieved that their neighbors and friends could not understand them and their fath. Mrs. Davies always took a deep interest in our Universalist Church here, and did, all she could to promote liberal ideas. Her whole aim in life was to do good, help the poor, and elevate the down-trodden and oppressed. She was a favorite with all; no one had as many friends, and the departure of no one could be more seriously mourned. She was more than commonly gifted in every way; the very best bible scholar of any lady I ever knew. Dr. J. M. Peebles knew her well thirty years ago when he was a Universalist preacher and preached in our church, and since they both became Spiritualists they have met and had heavenly feats.

The beautiful casket in which rested all that was Baptist Church, subsequently joined the Universalist,

came opinitualists they have met and had heavenly fealts.

The beautiful casket in which rested all that was earthly of this sainted mother was covered with the sweet flowers she loved, the gift of affection from toying friends. Broken stems of elegant calls illes were appropriately laid upon the casket, which bore the inscription 'Mother,' with a falten sheaf of wheat, while an anchor and cross of tea-roses shed their fragrance around the cherished form. One waxen hand held a dainty bud just bursting into bloom, typical of the new life of the departed; while upon the lifeless bosom rested a pale tea-rose surrounded by sweet mignonette and rose geranium. Beautiful even in death, with the saintly expression on the doar face and noble brow, she rests from her labors and her works de follow her."

CARPENTER ... " May" writes. Feb. 16th : "God bless and reward you for your noble work, and eapecially for your kindness to mediums. I have often wohdered why none of your first class mediums come to Rimira or Williamsport: They are cities of twenty to twenty five thousand inhabitants each. I live half way between the two. We have about a dozen Spiritualist families, and are trying to develop mediums of our own, but we are in areat want of a good speaker, or test medium, or both."

IRWIN STATION .- Henry Scott writes: " We had a séance on Sunday, March 25th, John Davison being the medium. There were five contlemen and three the medium. There were five contlemen, and three young ladies, Mr. Davison's family, consisting of his wife and four children, two young women, and two boys present. We had the most convincing proofs of the reality of Spiritualism. Several forms materialized outside of the cabinet. Good communications were received, and every encouragement given us to go on with the good work. We have a developing circle, and I expect before long we shall have more mediums. We are told by our spirit friends to persevere and not to be discouraged, for there are great things in store for us."

# Colorado.

the Denver Spiritual Society, G. D. Henck says: "Mrs. S. Bishop, a very worthy lady, inspired by a band of 8. Bishop, a very worthy lady, inspired by a band of noble spirits, has been engaged by the new society as its speaker. Mrs. Bishop is well calculated to impress the minds of, her hearers with the importance of each one commencing the work of reformation within himself, and, that accomplished, they will be prepared to mitte with the angels in their grand and noble efforts to elevate humanity. It is very evident to every careful observer that neither of the popular systems of religion will ever be able to elevate or reform the world. They have tried to do so long enough with prisons and ligion will ever be able to clevate or reform the world. They have tried to de co long enough with prisons and poor-houses. The old plan of salvation, telling sinners to go to Jesus and he will take their burdens and forgive their sins, does not prevent them, but rather encourages them to enjoy the pleasures of eln, looking to Jesus for forgiveness. But when people know that they cannot cheape the const quences of their acts, that the only true, real happiness consists in doing good, they will adopt better modes of living.—The success which has attended the effort of organizing a spiritual society in Denver ought to encourage spiritualists everywhere to make the effort, to orranize societies. If they cannot obtain speakers they can hold conference meetings and form private circles. Perhaps it would be dimoult to find a place in which more obstacles had to be overcome in an in Denver."

# Massachusetts.

WOROESTER .- Mrs.: K. R. Stiles writes: "The Wordestor Association of Spiritualists' has been especially favored the past season, by the frequent ministrations of Mrs. Anna Middlebrook Twiss of Manchester, N. H. During the present locture season Mrs. Twiss has delivered fourteen lectures before this Society, which have been highly appreciated by large and intelligent audiences. Mr. and Mrs. Twiss are soon to remove to her former home in Bridgoport. Conn., and with them will follow our best wishes, and the hope that her voice may be beard from our spiritual platforms more frequently than It has been during the past few years. Keep her at work, friends: We have had many other, good speakers, and expect to keep our meetings going until the ist of July." especially favored the past season, by the frequent

NEWBURYPORT. - J. C. Pettingtil writes: "As soon as I can close up the business I am now engaged in I shall enter the lectors field, and do what I can to in I bhall enter the lectore-field, and do what I can to make known to the people the glorious truths Spiritualism, is now, revealing to mankind. I see by the Banner of April 7th that some one wants more light. I thick the more the mediums try to do right, the better and brighter will be the light we get on this subject. I remember, in 1843, when I was but five years old, my mother had just put me in bed and retired to the room below, when I heard the sound of steps, as of some one coming into the room where I was, 12,00%, ing toward the door, I saw k woman, oldthed in white, and I, with childles fear, covered my head with the bedcothes. In a few moments, I ventured to look to see what it was. Seeing nothing, I went to the door and called to my mother and tasked her who had been there; and she answered no ene; but I never could believe but what I saw a spirit guide; for there was no one in the house but my mother, my father's sunt, and a sister three years old, and they were all together in the room down stairs. My parents were of Methodist belief. I loned that church on propation in carly like, but not believing in all its teachings, and feeling that I could not be a hypocrite, I withdrew, and they called me a backsilder, I though I fully be lieved there could be no such thing—for who can make a tree grow backward? It may bear some bad fruit, but it can bever reverse the lawsofuature. In this bity a gentleman has a daughter who has never attended any spiritual meetings) neither has also seen any spiritual phenomena. The interest who has never attended any spiritual meetings in either has also seen any spiritual phenomena. The interest has a continually fighting against being coutrolled by spirit power, because, people whe never have investigated call it the devil's works. I find that, be it what it may it has made men better, and therefore I shall proclaim it for the good of man hallon. make known to the people the glorious truths Spiritu

SOMERVILLE. J. A. D. writes: "My investigation of Bpiritualism, began a few months since from tion of Baltitualism, began a few months since from curiosity, has been continued with interest and profit. Tests innequerable and indisputable have been given me, and I days become convinced beyond the shadow of a doubt, that those we mourn as lost are not lost to us foreyes. On a feeting which, in company, with two friends I attended one by the public circles of Mrs. Hatch; 34 Wiresster street, Beston. There were presented.

ent twenty two persons, every one of whom. I believe, left at the close of the scance with a feeling of pleasure and satisfaction, convinced that, let the flowers thrown at our feet, or in our laps, or, as was the case with my friend, laid by loving little hands upon her breast, have come whence they might, the medium had no hand in their production or disposition. The doors were locked and the windows covered. There was not a vestige of a flower or leaf in the room, not a particle of oder; in ten minutes after the medium was entranced, the oder of lilles and roses and pansies was distinctly recognized; and when, at the close of the hour, light was produced, and the people still sat with clasped hands, there lay before nearly every one, or in their fauds, beautiful, freshir-gathered flowers. At my feet were roses and pansies, and a lovely day-lily; between my fingers, which through the entire sitting had never been released from the grasp of my friend, were blades of grass, wet and fragrant, as if newly-mown. My neighbor on the right, a medium whem we all know and admire for his devotion to the cause of Spiritualism, as well as his own mediumistic gifts, was trebly favored, for he was permitted to see, hear and feel the little darling. Papa's Sunshine, who came and placed her tribute of love in the form of fragrance and beauty upon his knee. The scance was a most harmonious one, and I advise every reader of the Banner of Light, Spiritualist or not, to attend at least one of Mrs. Hatch's circles, assured that they will find in that lady an honest, faithful medium, and in her circle (unless they bring a discordant element with themselves) a harmonious and cheerful place to sit for this beautiful phase of spiritualistic phenomens."

#### New York.

NEW YORK .-- J. D. Moore writes: "Business requiring me to remain in this city over the Sabbath, I attended the meeting of the American Spiritualist

during me to remain in the city over the Saddath, I attended the meeting of the American Spiritualist Alliance, and was very agreeably surprised at seeing upon the platform our old friend and co-laborer from East Bosten, Birs. Mary F. Lovering of the Maverick Congregational Church, and still more delighted in listening: to a very able, outspoken address from her on 'True Spiritualism, or. The Blending of the Old with the New,' It was full of telling points and philosophical thought.

I learned that at the Anniversary celebration in Brooklyn, in accordance with the programme announced in the Banner, Mrs. Lovering followed Mrs. Million Rathbun with a very appropriate and interesting address. It will be gratifying to the many friends of Mrs. L., not only in and around Boston, but in Baratoga and other Western cities, to tearn that while she is engaged in proclaiming the living, burning truths of the New Dispensation, she is also laboring in the cause of temperance, having recently lectured at the 'Sailors' Hone,' and is engaged to lecture, in the mear future, at the Congregational Church, West Milh street, Rev. Mr. Williams, pastor; also at Brooklyn, Jerkey City, Elizabeth, and other places. In a word, she is in sympathy with 'every good word and work,' as all good Spiritualists should be."

UTIOA,—Mrs. Elizabeth A. Higgs writes: 'Mrs. M.

UTIOA.—Mrs. Elizabeth A. Higgs writes: "Mrs. M. O. Knight, formerly Gate, accompanied by her husband, has been with us the past week. They are band, has been with us the past week. They are both superior instruments, chosen by the augel world to accomplish a great work in litting the veil of dark ness from the minds of suffering humanity. Circles have been held and two lectures given, which have done much to awaken an interest among the thoughtful. The subject in the afterneon was 'Mediumship and Spirit-Communion,' in the course of remarks upon which an appeal in behalf of our mediums, and the labor they are doing to bless the world, was beautifully and choquently expressed through the lips of our gifted sister. The subject in the evening, 'Limitation of Fate,' was given in a deep, profound and logical manner, giving thoughts that were new, and of vast importance to all humanity. Favorable mention of the services of the lecturer was given in the Utica Daily Press."

ROOHESTER.-A. E. Tilden, M. D., writes, in refer ence to the proposed development of a group of mediums at his residence, for the purpose of public platums at his residence, for the purpose of public plat-form exhibitions of lliuminated spirit forms, an ac-count of which was given in the Banner of Light a few months since, that everything is progressing to that end as favorably as can be expected. The theo-ry of the guides of this circle of mediums is, that by developing a single person for each phase of manifesta-tion, and then operating through a combination of the whole, they secure greater power; and that instead of diminishing by use it will increase.

BROOKLYN. - Samuel D. Greene writes: "This branch of our beloved vineyard is the field of the branch of our beloved vineyard is the field of the zealous, true hearted and generous services of Mr. H. W. Benedict. At presont we are midistered to by our old teacher and friend, Mrs. F. O. Hyzer, whose lotty inspirations elicit the rapt attention and warm applause of many a mind liberated from the cramping isms of the past. Our meetings are well attended and growing in interest. Services in other parts of the city of the same liberalizing kind are spreading the glorious light, and I may add what with the untiring, self-sacrificing efforts of our noble mediums, others with new and startling phenomena are being pushed to the front to startle the mind and arrest attention. Spiritualism with its rejuvenating philosophy of spirit return and loving intercourse, is silently, surely, and effectively commanding the frepect and attention of many a Brooklynite."

# Wisconsin.

RACINE,-Mrs. Isabella J. Field writes : "I wish to record the decease of a dear old Spiritualist of this place, Mr. Rosvelt Packard, who, at the age of seventyfrom the 26th of April, passed to the Summer Land from the residence of his son in law, Mr. H. Morey. He had long been a resident of Racine; was one of the oldest Spiritualists of the place, and truly the best and most spiritual-minded man Lever knew; he was beoldest Spiritualists of the place, and truy the best and most spiritualistic decided and it ever knew; he was believed by all. At all times he stood firmly to the spiritual cause. When opposed by every one, and Spiritualism was foreaken by some limid souls who became frightened by the anathemas of the churches, he held to the truth, and did not seek to hide it under a bushel. When we opened our Spiritual Parlors he stood by us, and said Amen to our effects. We miss him, as we sadly miss all good, men who leave us for, the better land. We miss his presence in our meetings, and at our firesides; but he will be with us, though unsern, in the seance-room, and in all our spiritual meetings; in those gatherings I have seen him as a spirit; he came to us the second day he passed over, led by two spirits, and appearing radiant and bright. He was a constant reader of the Banner of Light, and distributed those he received as soon as he had read them through. He fully accepted its teachings, and found great pleasure in reading them to others, especially to Orthodox ministers, and their followers."

LOUISVILLE .- L. D. B. writes: " The Spiritualists of this city, though somewhat scattered, and lacking means to carry on public meetings, are still not lacking in interest in their beloved philosophy. On the Thirty-fitch Anniversary we held quite an interesting meeting in the pariors of Dr. Rose. Mrs. Neille L. Davis, after her long absence from the restrain, gladdened us all with an address, delivered with all the isspirational fervor which characterized her public work years ago; as an eloquent speaker she is unsurpassed. Mr. J. Hoskins read an original poem, and after remarks by Dr. Rose, Mr. Shippen and Mr. Cascaden, the meeting adjourned. We hope to be able to sustain meetings at short intervals. We are encouraged to work, for we have many good mediums who have won for themselves a good reputation. Among these are several superior magnetic physicians. Mrs. A. R. Espy, one of our best healers, has performed some remarkable cures. Many forms of nervous disease yield under her treatment in a few minutes. I hope the friends will encourage this estimable lady. Her address is 630 Hast Jacob street. May the angels speed you on it your glorious work." means to cerry on public mostlings, are still not lack

# Tennessee.

MEMPHIR ... Mr. J. R. Cook writes: " It becomes my very pleasant duty to inform you and the many readers of the Banner of Light that we have received the charter, and organized a 'Spiritualist Protective Association' in this city. Our object is to protect our selves and yielding mediume, and lecturers from improper initualon, the same as other roligious bodies, in our sharch for the truth; to develop in our midst those who have mediumiate girs, by holding special circles for that purpose in families; to give public lectures and scances for the defineation of these who are groping in darkness and doubt'; to ameliorate the wants of those in distress, and to perform, such other Christian and charitable duties as may come within the pale of our jurisdiction. This organization was projected about three weeks, ago, under the direction of Dr. J. B. Crecker. We now have some thirty names on our roll, and it will be but a short time before we are thoroughly organized and ready to oxtend a hearty greeting to visiting mediums." ers of the Banner of Light that we have received the

Michigan co. a delica LAPERR.-L. E. Owen writes: "Spiritual work is slowly progressing here. We have thirty-five members in our Society; hold quarterly meetings here regularly,

in our Society; hold quarterly meetings here regularly, and circles Saturday evenings. We, have purchased two very desirable lots on which we hope to build a ball sometime: Henry B. Allen was here a few weeks and convinced some of spirit return. We consider, him a very good and genuine medium.

The First District Association of Spiritualists, composed of the Counties of Lapeer, Bt. Clair, Macomb and Onkland, convexed last week at Pontiac, and hald a very enjoyable and profitable two days, meeting. The speakers were: J. P. Whiting of Millord, Mrs. L. A. Pearsall, Disco, Charles, Andrus, Finshing. The Association will hold meetings at Orion island Fark, the last Privacy Saturday, and Sanday of Aug. 1833. An invititation is extended to all who wish to learn of our philosophy of finmoitality.

Wermont.

Firther D. H. Chapman writes: Our cause is gaining ground in this community. The past wheter we have beld direct a pecanionally, and the prospect is

that mediums will be developed among us. Geo. S. Bronson, of St. Albans! Vt. magnetic healer, has effected some cures in our midst. Mr. Lucius Colburn, of Bennington, Vt., speaker and test medium, has been with us for two weeks, and given many parior séances which have been highly appreciated. Sunday, the 6th inst., he spoke. He has also spoken in public, and given tests to appreciative audiences. Sunday, the 13th inst., he spoke to a large and appreciative audience. He is a fine medium, and has gained many friends during his short stay among us; we look forward for his return at no distant day."

#### Illinois.

CHICAGO.-George Mostow writes: "We have had with us for the past month Mrs. Amelia Mott-Work, sister of Mr. Mott, the materializing medium, of Memstater of Mr. Mett, the materializing medium, of Memphis, Mo., and I wish to state that as an independent state witting medium (withoutuse of penell) she is surpassed by none, and has but few equals. The communications are not glittering generalities, but are of the greatest interest to the atter, coming as they do from the immediate relatives, friends or guides. I would obserfully recommend her to societies, conventions, grove meetings, and persons living within three or four hundred miles of Memphis, and I can assure all she will be appreciated both in public and private as a grand medium for this marvelous phase of spirit phenomena."

MORRISON.-Upon renewing his subscription, Ma O. F. Woodruff writes: "May the ample folds of the Banner of Maht (with the emblazoning of spiritual truth Banner of Light (with the emblazoning of spiritual truth that has ever been its distinguishing characteristic) wave over every land and sea until the true paspel of peace is preached to every creature; and by sweet communion with the angel-world all of God's centient beings are convinced, not only of immortality beyond the tomb, but that to secure fruition there it is necessary to live a pure and spotless life here.

The spiritualistic faith is growing stronger in this locality day by day; in fact there are many that acknowledge to me their conviction of its truth, but they are not strong enough to publicly avow it. I predict a most brilliant future throughout the mighty West for the truths we love so much, and bid you good speed in the great work in which you are engaged."

#### Malue.

EAST JEFFERSON. -- Mrs. Moses Page writes: For the reason that nearly the entire community here are Calvinist Baptists there is no acknowledged interest in anything pertaining to Spiritualism. We wish some good mediums would come here and lecture, give tests, and bring conditions for spirit-form materializations. It does seem about time to smite the rock of the instability of these church people and-bring life late their dry bones. If you know of any mediums passing this way, do ask them to stop. We cannot promise them much, but will do what we can, and what we fall in giving I think the angels will supply. Remember the people here are hungering and thirsting for the truths of our glorious philosophy." here are Calvinist Baptists there is no acknowledged

#### "A Life on the Ocean Wave."

He who fashions a song can have but little idea of the course it will take among men. And truly is this the case regarding the sengs of the sea. It is but a few weeks since that a great steamer foundered in the Bay of Biscay; among the survivors of her sadly decimated crew-andpassenger list, tossed in a frail boat on the angry seas, cowered several half-clad ladies, who clung to each other in terror while the sailors sternly battled for the lives of the party, under direction of one of the ship's officers? It is related by one of these ladies (on her reaching shore, through the friendly assistance of another vessel which unlike their own had survived the tempest,) that the stout-hearted officer in charge of the boat, seeing the great inroads which the pleroing cold and almost swamping billows were making upon the mind and vitality of his female passengers, endeavored to rally their fainting spirits by singing and encouraging them to sing the late Epes Sargent's stirring sea ditty, "A Life on the Ocean Wave!" Surely Mr. Sargent when in the physical form would have felt highly pleased that his effort in this direction had been put to such excellent service; and there is nothing improbable, to the mind of the Spiritualist at least, in the idea that his spirit, enfranchised from the limitations of space and time, (and lover of the sea that he himself was when on earth,) may have been present and have prompted to the receptive mind of the commander this practical use of his song-a lyric which will never lose its hold upon seafaring people, or while blue water rolls around the

The history of how this song came into being is thus succinctly told by the Commonwealth, of

"A Life on the Ocean Wave" was written by the late Epes Sargent of this city. Some forty years ago Henry Russell, the English composer, being in America, asked Sargent to write a song being in America, asked Sargent to write a song for him, leaving the subject to his selection. In walking on the battery at New York the sight of the vessels in the harbor, dashing through the sparkling waters in the morning sunshine, suggested the poem, and the poet had it all planned out in his mind before he reached home. He showed it to a friend, whose criticism was that it was "a fair lyric, but not a song." Sargent was disheartened, but a few days after he met Russell and handed him the lines. "Let he met Russell and handed him the lines. "Let us go to my room and try it on the plane!" said Russell. They went. Russell sat down before the instrument, placed the words before him, studied them attentively, humming a measure as he read, then threw his flugers on the keys; tried twice, and finally burst out exultingly into the stirring strain is which the melody is now set. In England it was immensely popular. It has been translated into several languages. It has been translated into several languages. It is curious that the two ballads which have been sung more than any other in England are "Home, Sweet Home," and "A Life on the Ocean Wave"—both the products of Ameri-

# Acknowledgment.

To the Editor of the Banner of Light:

The President and about thirteen members of the Ladies' Aid Society visited No. 18 Arnold street, on a recent evening, to hold a séance with Miss Helen C. Berry. They went prepared to watch every movement critically, if need be, and also prepared to give the medlum and her guides the finest conditions, that in turn they might receive the best physical manifestations possible. In the results that followed they were not disappointed. The members of the circle were conscious of the occurrence of the varied phenomena characteristic of this medium's scances, a description of which has heretofore been given in the columns of the Banner of Light. No adverse criticisms have been heard, but it was pronounced by all to be a séance remarkable and satisfactory, and we would heartily commend Miss B. to the patronage and confidence of all candid investigators. Miss Berry gave the receipts of the circle to the charitable society represented, and this opportunity is taken to publicly thank her, and the gentleman presiding over her seauces, for their generous and courteous action.

A. M. H. T.

What a beautiful word is spring! least one fancies so, knowing the meaning of it least one fancies so, knowing the meaning of it least one fancies so, knowing the meaning of it least things. An Italian might find it harsh, and object to the sp and the terminating consonant: but if he were a proper Italian, a man sonant.: but if he were a proper Italian, a man of fancy, the worthy countryman of Petrarch and Ariosto, we would convince him that the word was an excellent good word, crammed as full of beauty as a bud; and that s had the whisting of the brooks in it; p and r the force and roughness of whatsoever is animated and ploturague; ing the singing of the birds; and the whole word the suddenness and salience of all that is lively, sprouting and new.—Leigh Hunt. Hunt.

The Chinese appropriately call a sowing-circle ohiochin Profession (Profession of Business &

் 4iH3.6≢ FLIES, resches anta, bed bugs, tata, mice, crows chipmunks, cleared out by "Rough on Rate." 180. TO THE DANDELION.

Dear common flower, that grow'st beside the way, Fringing the dusty road with harmless gold, Bright pledge of bilthesome May,

Bright prease of bithesone Blay,
Thou teachest me to deem
More sacredly of every human heart,
Since each reflects in joy its scanty gleam
Of heavan, and could some wondrous secret show,
Did we but pay the love we owe.
And with a child's undoubling wisdom look
On all these living pages of God's book. —[Lowell,

#### Magazines.

THE BUILDER AND WOOD-WORKER, Charles D. Lakey, publisher, 294 Broadway, New York, announces that an English edition is issued by the Ross Publishing Company, 4 Wine Office Court, Fleet atreet, E. C. London.

THE VACCINATION INQUIRER gives "A Vaccine Disaster Record," comprising 300 instances of death esulting from vaccination, with the remark appended, "The known injuries to infants not here recorded are LEGION." Published by the Society, 114 Victoria street, Westminster, B. W., London. 💍 💍

THE FLORAL CABINET abounds with Instruction for ladies in the cuitivation of flowers and dequestic life in all its branches, practical and ornamental. Office 22 Vesey street, New York.

THE YOUNG SCIENTIST continues to be eagerly sought for by boys and girls attracted to the mechanical, scientific and artistic pursuits. Published at 204 Broadway, New York.

MASTERY, Useful Pastimes for Young People. Illustrated. A new weekly magazine that promises to be entertaining and instructive. Published at 842 Broadway, New York.

THE MANUFACTURER AND BUILDER, H. N. Black, Publisher, 21 Park Row, New York.

WILFORD'S MICROCOSM. Hall & Co., 23 Park Row. JESUS FOR THE WORLD AND THE WORLD FOR JE-

ure, Clarksville, Tenn.

sus, Hudson & Co., New York. THE CHRISTIAN MESSENGER, Rev. J. R. Goodpast-

#### Verifications of Spirit-Messages. ROBERT MORKIS, JR.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Having been well acquainted with Robert Morris, Jr., I have no besitation in saying that the message in your number of April 14th is, in inchiligence and manhood, just what I should expect from him, and the language is peculiarly his. Both himself and his father were members of the Catholic Church, and men of broad intelligence and liberality. They were well-known colored lawyers of Boston, whose souls were over shining with love and sympathy for God's humanly. Respectfully, HIRAM E. FELCH.

16 Prattle Square, Boston, Mass. To the Editor of the Banner of Light:

In the Ramor of the namer of Light:

In the Ramor of Light is a communication from the
spirit of Roment Monnis, Jr., given at the public seance hold Jan. 30th. 1883, and published April 14th. 1
am plensed to say & knew him personally. He possessed a highly cultivated mind, and was a member of

the Suffolk Bar; had passed away recently.
Respectfully, HARRIET L. CASSELL.
20 Codar street, Salem, Mass.

WM. R. HILL.

WM. R. HILL.

To the Editor of the Banner of Light:

The communication from WM. R. HILL, formerly of this city, published in the Banner of Light of April 21st, I fully recognize as being what I should expect him to say. I was well and intimately acquainted with him, and his wife still lives where he did, and I am informed that she also recognized the message. I was at his funeral on the 4th of March, 1882. For nearly or quite thirty years I was very much associated with him in the spiritual movement in this city. Mr. Hill was one of the three who first openly proclaimed their belief in spirit-return in Detroft.

Yours truly, Augustus Day.

Detroit, Mich., May 6th, 1883.

#### Notice.

An astounding narrative, left in manuscript by the late Alexander Smythe, author of "Jesus of Nazareth," is now in the hands of a reviser and editor for the press, to be produced in book form at an early day, entitled, "Travels and Scenes in Foreign Lands," through a mediumistic control whose descriptive powers have no parallel in the annals of published history. The book will comprise shout four hundred pages, executed in the most modern art, on fine tinted paper, and elegantly bound. The price of the book is paper, and elegantly bound. The price of the book is not definitely determined, but will not exceed two dollars. The editor and compiler are desirous of obtaining as many orders for the book as will guarantee the cost. No hired canvassers will be employed; that would enhance the cost of the book. Those to whom this notice may come, by addressing the undersigned, giving their name and address, written plainly, can have copies mailed to them anywhere in the United States at the subscription price when the book is out.

Yours truly,

Richmond. Jud. Richmond, Ind.

TOLD IN A DREAM.—Some fifty years ago Mr. Joseph Everest came to Wyoming from Hume, and bought a farm three miles north of Warsaw. One morning he related a dream he had the night before, and which he had dreamed for three nights in succession, in which he had seen wast treasure on his farm in the earth below He was so moved by the vision, that having se-lected a spot, he removed the carth to the rock. setted a spot, he removed the earth to the rock, and with improvised tools began drilling with a spring pole. After going down some eighty or ninety feet, and finding nothing, he gave up the job, but still persisted in his belief of a hidden treasure below, up to the time of his death, many years after. His nephew, Mr. H. P. Everest of the Vacuum Oil Company of Rochester. est of the Vacuum Oil Company of Rochester some. years since, remembering his uncle's dream, which was a household word in the famly, sunk a well for oil in that locality, but found alt instead, thereby fully realizing the dream of his Uncle Joseph of a hidden treasure.—Sara toga Sentinei.

Don't suffer with eczema, tetter, ringworm, or any skin disease. Use Dr. Benson's Skin Cure.

The unwearled sun, from day to day. Does his Creator's powers display,

And mulifehes to every land.

The work of an Almighty hand .- Addison. Printers' ink and paper are the agencies used to publish to the American people the fact that Dr. Graves's Heart Regulator cures heart disease, sleeplessness, and nervous prostration.

The Sixth Annual Recting

Of the Spiritualists of Central New York will be held in the Universalist Church at Lee Centre, Castda Co., on Saturday and Sunday, the 6th and 16th of June-commencing on Saturday, at 20 clock P. M., and closing Sunday evening. Mr. J. Frank Baxter, of Chelees, Mass., the test medium, singer and speaker, is engaged, and other good speakers will be secured. singer and speaker, is engaged, and other good speakers will be secured. Good hetel accommodations at \$1,00 per day, and friends in Lee Centre will accommodate all possible.

The hall in the basement of the church will be used for a lunch-room, and all who wish to avail themselves of this privilege will bring their baskets and enjoy a good social lunch.

lunch.

Parties wishing to be carried from Rome are requested to send in their names to H. J. Hitchcock, Lee Centre, before the 5th of June.

We hope to see all the Hyiritualists and Liberale present, and extend a cordal invitation to all to this Feast of Reason, for we will spare no pains to make this meeting one of the best since our Hoctory was organized.

MRS. WM. H. HIGKS, Secretary.

# Spiritualist Convention

Spiritualist Convention
At the Wilder House, Plymouth Union, Vt., on Friday, Saturday and Sunday, June 8th, 8th and 10th—this being the ninth anniversary of the dedication of Eureka Hall, which has been free for Conventions, and has been well dilled every June since it was built.

Our Blace apeakers are expected to attend, and we respectfully invite all speakers out of the State who feel like meeting with us, to come ever and help us.

We have engaged the well-known Edgar W. Emerson, from Hanchester, N. Us, for a test medium, who will give public tests each day. Please remember that he will be here on the first day.

Fare one way on the railroads. Board as usual at the Wilder House. Music, We expect Prof. Maxham of Brattleboro, Vt.

Plymouth Union, Vt.

# Annual Camp-Meeting. The Fifth Annual Camp-Moeting. The Fifth Annual Camp-Moeting of the Michtgan State Association of Spiritualists and Liberalists will be held at Filint, commencing Friday, Aug. 17th., and closing Monday, 37th., I wish to correspond with two or three mediums of marked powers with the view of securing their attendance. S. B. McChaure, Secretary.

Detroit, May 12th, 1889. Annual Moeting of Sturgle, Mich.

The Harmoniat Society of Sturgle will hold its Twenty-Fourth Annual Meeting in the Prec Oburch, at the village of Biurgia, on Friday, Baturday and Sunday, the 18th, 18th and 17th days of June, 1893. Able speakers from abroad will be in attendance to address the meeting.

# LYDIA E. PINKHAM'S VEGETABLE COMPOUND

For all those Painful Complaints and Weskness es so common to our best female population.

A Medicine for Woman. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

# It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmuces to the stop, restores the natural justro to the eye, and plants on the pale check of woman the fresh roses of life's apring

#### Physicians use It and Prescribe It Freely --

It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is siways permanently cured by its use

For the cure of Kidney Compinints of either sex this Compound is unsurpassed,

LYDEA E. PINKIKAN'S HIGOD PURIFIER will oradicate every vestige of Humers from the Blood, and give tone and strength to the system of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Bix bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price. Il per box for either. Mrs. linkham freely answers-all letters of inquiry. Enclose 3 ct. stamp. Send for pamphiet.

No family should be without LYDIA E. PINKHAM'S LIVER FILLS. They care constitution, billousness, and torpidity of the liver. 25 cents per box.

Nold by all Druggists. - May 27. (4)

#### TROUBLES. HEART FONE IN THREE HAVE THEM F

And think the Kidneys or Liver are at Fault.

HYPERTROPMY, or enlargement of the Vontrictes. Dr. Graves's Heart Regulator has good record. PERICARDITIN, or inflammation of the heart-WATER in the hours-case. (Accompanies Dropsy.)
Use Dr. Graves's Beart Regulator. It acts promptly.
MOFTENING of the Weart. (Very common.)

PALPITATION. Dr. Graves's Regulator is a sure ANGINA PECTORIS, or Neuralgin of the Heart. Dr. Graver's Heart Regulator shows immediate results. gate are inferior only to consumption in fatality. Dr. Graves's Cleart Regulator is a specific. Price \$1 per bottle, six bottles for \$5, by express. Send stamp for emi-nent physicians' treatise on these diseases.

In Nervous Prostration and Siceplessness. Dr. Graves's Heart Regulator has no equal. F. E. INGALLS, Solo Agent in America, Concord, N. 11. All Sold by all Leading Druggists. Of

# HEART DISEASE

Oct. 14,-1yeow A BRIEF HISTORY OF THE AMERICAN REVOLUTION. Written by Thomas Patne while he was at the head of the American arms with Gen. Washington, during the seven years' war with Great Britain, from 1776 to the close, 1781.

Paper, O cents, postage free, For sale by COLBY & RICH.

### Passed to Spirit-Life:

From the home of her daughter, Mrs. Martha S. Severmes, Painesville, O., May 10th, Mrs. Sylvania L. Bacon,

ance 8 years.

This worthy woman, after a long life of usefulness, quietly and naturally passed to the higher life, retaining her consciousness until the very last. Mrs. B., wife of Br., Benjamin Bacon (at present is San Luis Oblyso, Cal.), was a native of Bedford, Mass., and had with her husband the later years of her life divided the time with her children in Oblo and Illinois. Her life was a progressive one. Born of O'thedox parents, she graduated from the ienchings of the "Westminister Catechism" to those of Spiritualism, and thus ripened spiritually as well as physically. Her arthife was a well regulated and completed one. The sadness peculiar to "death" was mittaned by her own and her children's belief in the consolatory thoughts of progression and refined in spirit-life. Spiritualism to her was a religion.

The funeral services were conducted by Mr. Thos, Lees, Cleveland, O., and were attended by a salect few of the neighbora, as apecially 4-wited friends of the deceased. Her remains were interred in the family by to of the Psinesville Cemetery. "Let us be comforted to know only the body lies below in the grave that hames us so."

From his home in Natick, Mass., May 3th, Joseph

From his home in Natick, Mass., May 9th, Joseph Franklin, agod 69 yoars.
Funcani services were conducted at his late residence, Friday, May 18th, at 2:30 st. m., W. J. Colvillo officiating. This well-known speaker, under influence of his guldes, delivered a beautiful invocation, address and posm, which were much appreciated by the family and friends. Mr. Franklin was a well-known and much respected efficient, and was a furn and consistent Spiritualist. The high be Lableon for many years a great sufferer, his last hunra well-connected by quiet and peaceful. The character is the transpired of the function of the property of the function of the following property of the function of the property of the function o From Washington, N. H., April 25th, of consumption,

From Washington, N. H., April 25th, of consumption, Daniel S. Mil Itt, aged 47 years 11 months and 5 days. He was a great sufferor for almost two years, but was very patient, sustained by his belief in the great truths of Spiritualism. The funeral services were held on Friday, the 27th, in the church at the Contro, under the direction of the Valley Lodge of I. O. U. F., assisted by the Hamilton Post G. A. R. of both of which Orders he was a worthy member. A very fine discourse was delivered by the Rev. L. F. McKleney of Manchoster, Universalist.

From West Cummington, Mass., April 17th, Mrs. N. P. After two weeks' filness with typhold pnoumonia, she left this world for a higher and better one, with father, nother and daughters waiting to receive her into their spirit band,—Com.

March 22d. Marrilla, beloved wife of the late P. N. Woodworth, aged about 76 years.

worth, aged about 76 years.

Slater W. was an earmost and consistent believer in our glorious phitosophy, denion trading in her every-day life its heaven-born principles. "None knew her but to love her." Caimiy as flowers shed their fragrance her life-work ended, and her freed spirit passed beyond the ken of mertal vision, rejecting in sweet-companionship with that loved one whese earth-life with hers had blended narmoniously for ever half a century. The remains were placed beatile his, amid ar as flowers strewn by the hand of affection over both, and in due time we hope to realize her genial presence and tearn from her of life in the great hereafter.

Rio Deli, Humboldt Co., Cal.

From Gloucester, Mass., Eliza Bruce, wife of Francis M. Loring, aged 70 years and 22 days. M. Loring, aged 70 years and 22 days.

Left at the early age of fifteen the eldest of a large family, she united the duties of mother and sister, and through a long life of sacrifice and self-denial she enfolded them all in her waym, woman'y nature, and so entwined horself around their hearts that her loss to them is irreparable. A fond mother, a devoted wife, a generous benefactor to the poor, her memory is cushrined in the hearts of all with whom she came in contact, and the patient, theerful split with which she bere a long season of suffering, and guidtly passed on to the spirit land, is a pleasant memory to the dear ones left bohind.

From Ottokee, O., April 18th, after a painful sickness, Mary Ann Shadie, wife of Richard Shadie, in the 41st year

of her age. of her age.

Her kind and loving character had endeared her to a wide circle of freuds, and the house she left is now indeed lonely. One of the largest, if not the largest, funeral processions ever formed in the town followed her remains to the grave after listening to the discourse of Hudson Tuttle, who officiated, and salpited his assuring words to the text: "Neither can they die noy more, for they are the equals of the angels, and are children of God, being the children of the resurrection."

From her home in Milan, O., May 3d, Mrs. Diantha Dan-

lels. In the 68th year of her age. She was by organization a Spiritualist, a true mother in largel, and after a devoted, well-spent life, wout forward to receive her glorious inheritance. By her request, made years before, Rudson Tuttle addressed the assembled friends, attering the profound and assuring thoughts of Spiritualism.

From the home of her son-in-law, Allen Shadle, Ottokee O., April 11th, Sarah P. Himes Whitaker.

After a long and painful sideness, as the hour drew near, one of her daughters asked: "What do you want, mother?" "I want to go home," was the significant reply, which Mr. Hudson Tuttle received as the text for his sideness to the large assemblage of relatives and sympathizing friends. Home at last, dear mother, "In our Faber's House."

[Oblivary Hotices not exceeding twenty lines published gratutionally. When they exceed this number, twenty conte for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

COLET & RICH, Publishers and Booksellers, No. 9 Montgomery Place, corner of Province strest, Boston, Mass., Loop for sale a complete assortment of Spiritual, Frankley and Riacellaneous Hooks, at Wholssale and Retail.

Terms Cash.—Unders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill theorier, the balance must be paid C.O.D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. We would remind our pairons that they can remit us the fractional pair of a dollar in postage stamps—ones and twos preferred. Postage stamps in geautifice of MORE than one dollar will not be accepted. All business operations looking to the sale of Books automaticion respectfully declined. Any Book published in Engineers.

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#### SPECIAL NOTICES.

RPECIAL NOTRCES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to enforce the varied shades of opinion to which correspondents give niterance.

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

perusal, Notices of Spiritualist Meetings, in order to insure prompt fasertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

# Banner of Wight.

BOSTON, SATURDAY, MAY 26, 1868.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Monigomery Place, corner of Province street (Lower Floor).

NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

WHOLENALE AND RETAIL AGENTS:

30 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Business Letters should be addressed to ISAAC B. acii, Bannor of Light Publishing House, Boston, Mass. Il other letters and communications should be forwarded LUTHER COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission 19 to bless mankind.—John Pierpont.

#### Notice to Patrons. \*

May 30th being a legal holiday, the Banner of Light establishment will be closed on that date.

The Banner forms bearing date of June 2d will also in consequence go to press one day in advance-Monday, 28th, instead of Tuesday, 29th. Correspondents having notices, etc., which they hope to have inserted in that issue will please bear this fact in mind.

#### The "Seizer" Investigators.

If, in investigating the spiritual phenomena which are notoriously obedient to certain conditions in order to their production, it is resolved by the investigators, in order to discredit them, that the conditions shall be contemptuously violated, common sense would not hesitate to declare that they will only meet with the disappointment they merit. Truth is nowhere to be found without searching; and searching implies that it is hidden from the careless glance and the vain gaze alike. It signifies that it is enclosed, like sweet meat within a bitter rind, wrapped up in external conditions. Reason therefore brands the one who asserts his right to possess the truth without first unwrapping the folds of these surrounding conditions as a fool. He is not a searcher for truth, but challenges truth to show herself.

Even if she were willing to do so in response to such a demand, her presence would be of no service, as it would utterly fail to be recognized. Fortunately, this is not the way in which we are allowed to learn the lessons of life. It is still plainly evident that we need rigid discipline in our tempers more than even fresh acquisitions of knowledge. At any rate, it is certain that the latter will do us but little good so long as we gain it in a combative rather than a recentive spirit. The new mode of investigating the phenomenon of spirit-materialization, which seems to be by violence rather than by patient compliance with the conditions on which it is produced, is one of the most recent and striking exhibitions of the spirit of which we have spoken, and the best possible illustration of the reflections in which we have indulged. The same preachers who demand allence as the first condition of impressing their own words, applaud the contempt of all conditions when spiritual phenomena are to be produced.

The case of Miss Wood in England has before been presented in these columns. Against that lady persecution deliberately aimed malicious shafts, in the hopes of destroying the influence which the manifestations through her organism were visibly spreading in the public mind. We have already recited the instances in which it was sought by superficial investigators to destroy her credibility as a materializing medium. The series of scances held expressly for testing the verity of the phenomena obtained through her presence was an extremely interesting one. The details of the eleventh seance in the series were given in a previous number of the Banner of Light. It was evident that there could be neither individual deception nor fraudulent collusion in the case. This very marked vindication of a materializing medium by a series of rigid tests only revives the force and conclusiveness of the views of that eminent scientist, Alfred Russel Wallace, on the subject of exposures in connection with materialization. They were published in our columns several months ago, but are of such permanent truthfulness in every sense as to deserve continual reference and repetition. By the term materialization Mr. Wallace says

is meant, the appearance of visible and tangible human forms in the presence of a medium. which are yet not ordinary human beings; and this is the case when such forms are seen by several persons (as we have seen them), the medium being visible at the same time; or the body of the medium being felt; or, better still, these forms being seen to come into being and to vanish away again in proximity to the medium. Hundreds of Spiritualists," he truly says, "have witnessed some of these phenomena, as I have muself." He testifies that they have occurred with a considerable number of different mediums, under the most varied and rigid test conditions; and, he adds, with none, perhaps. more frequently, for a longer period, and testified by more trustworthy witnesses, than with Miss Wood." In all these phenomena, says Mr. Wallace, "conditions determine the nature and

guished scientific man, perhaps his opinion as well as his testimony is to be much preferred to the prejudice and passionate abuse of interested ministers and their followers.

The "seizers," instigated by these same ministers, resolve to despise, overthrow, trample upon the "conditions"; and when they find themselves self-deceived, they cry out against the fraud of the medium! Let them eat the fruit of their own folly. "When the conditions are highly favorable," says Mr. Wallace, "forms can be produced apart from the medium; when less favorable, they can only be produced by releasing and transfiguring the medium." He says he has himself seen very many examples of this latter class with several different mediums, and gives the tests applied to the manifestations to verify them. He freely admits it to be not only possible, but highly probable, that in some or all of these cases "the form was the medium, transfigured, under conditions which rendered it a marvelous exhibition of super-human agency." He proceeds from this point, which may be called the starting-point, to reason that if in any of these cases of transfiguration, the form had been violently seized, and found to be the medium, free from bonds, and divested of a portion of his or her clothing, that fact "would not in any degree have affected the genulneness of the phenomenon as regards the medium. But if, he adds-and this is to be most carefully noted—the scizure had been done before the tests above referred to had been applied, the opportunity of getting such tests would have been lost, and "an undeserved stigma thrown upon an innocent person."

Mr. Wallace goes even further than this, and maintains on substantial grounds the extreme probability that if a form is selzed which is really distinct from the medium, the result may pevertheless be that "the form and the medium will be forcibly brought together," and thus "a false impression conveyed that the form was the medium." And he asks, as well such an investigator as he may ask, "What do we know of this most stupendous phenomenon of a more or less solid, visible form being produced, except the constant conditions under which it appears, and the uniform statements of the agencies who produce it? Whenever the form is seen in process of formation, it grows, or seems to grow, out of the body of the medium, or in close proximity to it. To depart, it goes back to the medium. A common phenomenon is the temporary return of the form to the medium "to gain strength." And thereupon Mr. Wallace proceeds to cite the peculiaritles observed in numerous cases, all of which concur in proving "a most intimate and real connection between the form and the medium, a connection utterly beyond the powers of our material science to understand."

And what applies to the matter of the forms he declares to apply to the matter of the dranery in which the forms appear. He likewise reminds us that we are told that the forms are produced mainly from the body or aura of the medium, and that they must return to it or injury will result. Which, concludes Mr. Wallace, is so likely in itself, and so accordant with all the facts we can observe, that we are bound to ac-

cent it, at least till we know more of the matter. Now comes the direct application of the above considerations. Those who think to test the truth, that is, the reality, of materialization by rushing up and violently seizing the form and keeping it away from the medium—from whom it emanates and to whom it must return—who believe that the form is an entity wholly independent of the medium, that it comes from auother world that has no connection whatever with the medium, and that it can be forcibly kept away from the medium for their examination and amusement-such persons, who have deservedly earned the name of "selzer". investigators, openly and ignorantly scout every one of the considerations mentioned, which are all vital conditions to be closely recognized and rigorously obeyed in any investigation of the phenomena

What greatly surprises Mr. Wallace himself, as he does not hesitate to say, is the fact that a considerable number of advanced Spiritualists. including many who are looked up to as teachers of the unenlightened," take up with this hypothesis of the "seizers," and cry out against the immoral imposture with horror, as if it were the work of the medium or of the beings who produce the phenomena. They do not once seem to suspect that it is the work alone of those who offer violence to the plain conditions for the production of the phenomena, of the "seizers" with whom they unconsciously but none the less wrongly establish an alliance.

Mr. Wallace gives it as his deliberate conviction-accepting the reality of the phenomena and deducing from them the close material and spiritual connection of the form and medium-that"the fact of a person seizing the form and finding the medium, is not and cannot be a proof of fraud." On the other hand, he deems it in all probability "the natural and inevitable effect of trying to keep apart two beings who are really one, and who cannot be rudely interfered with, without danger to the human body whose abnormal organization supplies the material for the temporary materialization of these marvelous existences." We have here stated the theory of materialization, by one who is recognized among the foremost scientists of modern times, and the illustration of the futility of everything that approaches to violence in investigation. If the 'seizers" fail to be convinced, or even to be abashed, it certainly becomes those Spiritualists who so readily join in their chorus of denunciation to pause and be silent, as Mr. Wallace pointedly puts it, "at least till we know more of the matter."

If there is any "exposure" about this sort of business; it is that to which these"seizer"-investigators subject themselves without knowing it. If, as Mr. Wallace himself observes, there is any exposure, it is that of "the incapacity of experimenters who deal with the greatest mysteries of an unknown universe as if they were mere questions of terrestrial mechanics. He states that every medium for maderialization, so far as he remembers, has been charged with fraud, and on somewhat similar grounds to those alleged against Miss Wood. And the theory above presented receives the strongest confirmation, from the fact that, whenever a form has been seized, it has been found, after a struggle of some moments' duration, to merge into the medium.

THE CONCERT in Wells Memorial Hall, Wednesday, May 16th, was very much enjoyed by a highly cultured and appreciative though not a large audience. All the artists were in excellent voice. Miss Elbise Fuller, soprano at Temple Adath Israel, made a delightful impression. At the earnest solicitation of many friends W. J. Colville is making arrangements for one more concert previous to his departure character of the manifestations"; as a distin- for England. Particulars next week.

#### A Scance with Helen C. Berry.

On the evening of Thursday, May 17th, by special invitation of the genial managing agent, Mr. G. T. Albro, we attended, in company with Prof. J. W. Cadwell, a dark seance with Miss Helen C. Berry, at her home, No. 18 Arnold street, Boston. As various gentlemen on both sides of the Atlantic have of late busied themsolves very much in efforts to belittle the circles held in the dark, and decry the reliability of the media developed for the holding of such séances, we desire at this time, as additional evidence of the practical value of this phase of spirit manifestation, to report what we witnessed at this sitting, and to express our entire satisfaction with the phenomena, and our utter confidence in the honesty and reliability of this class of mediums. In our ylew—and our position is shared with thousands of Spiritualists all over the world—the dark séance is just as important in the sphere of demonstration pertaining to it as the light scance is in its particular field. We have never doubted for an instant the authenticity of what we have witnessed at the dark seances of that wonderful medium, Mrs. Maud E. Lord, or at those of Mrs. Annie Lord Chamberlain; and our own opinion of the conclusiveness of the evidence of spirit power operant at this order of séances has found an echo from hundreds of investigators and of Spiritualists alike who have attended such circles held by these popular instruments, and by others less known to fame, but yet equally true to their mission.

Some dozen or more ladies and gentlemen composed the party on the evening in question -all being equally satisfied with ourself of the verity and genuineness of what took place on that occasion. Both Miss Berry and her sister (who is also a promising medium) sat at the (extension) table; the whole party being ranged around it, its members holding each other by the hand, as is the usual custom in this order of séances. The manifestations which occurred were too numerous and varied for particular mention, but we will cite a few as specimens of

the highly successful character of the sitting: Fragrant floral bouquets were held up to the nostrils of the party by what appeared to be phosphorescent lights, but which were really the self-illuminated spirit-hands so familiar to visitors at these séances. Several instruments were played at the same time, such as the autophone, zither, tambourine, harmonicon, etc.and a toy music box, which was played by the turning of a crank, thus necessitating two hands for its manipulation, was rapidly carried about over the heads of the party, discoursing its strains with impartial favor on every side.

We were touched frequently by spirit-fingers, and had in one instance a clear proof that the power working could see as well in the dark as in the light. viz: at the right of us at the table was seated a gentleman who before the light was extinguished had on his nose a pair of spectacles, but scarcely had darkness obtained when he remarked that his glasses were taken away, and we at almost the same instant discovered that they had been placed astride our own nose; this was attempted a second time, but the glasses not adhering fell into our lap; we secured them without breaking the circle of hands by clasping them against our other fingers with the disengaged thumb of our left hand, and eventually covered them up under that hand : we then bantered the invisible operator concerning his knowledge (or want of it) as to what had become of the spectacles, when to our surprise a hand belonging, we are solemnly certain, to no one in the flesh, quickly inserted its fingers beneath our own and caught the glasses from their hiding-place ere we were consciously aware of what it intended to do. And this in total darkness, proving that the hands to do the will of the unseen operator were directed by eyes to see which did not depend upon the light necessary to the exercise of ordinary vision.

We were, furthermore, touched by the hands of little children—the difference between these and those of the adult entrit workers being palpably distinct. Several feats intended to prove the great power over matter possessed by the medium's band were performed, one of which consisted of the uplifting of a centleman present, weighing over one hundred and seventy-five pounds, and placing him-with the chain in which he sat-upon the table around which the members of the company were disposed; (this phenomenon was repeated again during the evening with another gentleman of the party as its subject); at another time a lightstand was silently placed upon the table, which must have been lifted over the heads of the company by the invisibles, upon which was

placed an unlighted astral lamp. Brief messages were written in the intense darkness on slips of paper for all present, the names and tests of identity given by the spiritintelligences proving to be conclusive to all who came into possession of them. We received such chirographic greetings from Bro. William White, Mrs. J. H. Conant, and other spirit-friends of ours, and unqualifiedly endorse

their genuineness. We are confident that a great work in the domain of the physical manifestations lies before Miss Berry; and, cordially recommend all who are interested in this phase of the phenomena to attend her séances.

# The "Russell" Bill.

On our eighth page will, be found a call for a Grove meeting at Brady's Lake, Portage Co., Ohio, June 3d, to consider, among other topics, the above-named arbitrary and bigoted measure. We trust the friends will rally and make this meeting a clear expression of the feeling of abhorrence which all true men should experience against such doltish legislative trenching on the rights of individual and private conscience. Mrs. Merrell, in forwarding the call,

"The infamous 'Russell Bill' has caused a great agitation in this State among the liberalminded people. I think they will be thoroughly roused to action by the next State election, and crush to atoms a thing so vile."

We are informed that Dr. Eugene Crowell remarks of Mr. Giles's pamphlet on "Marriage and Divorce" that it is "an able and timely exposition of one of the most important subjects that engage the attention of thoughtful and philanthrople minds; it will do much good; and thoughtful, liberal minds will generally approve and highly value it. I wish that some liberal, benevolent Society would republish and widely circulate it."

Reader, do not omit a careful perusal of the excellent discourse given by the spiritual guides of Mr. Colville, which appears upon the first page of the Banner. It is sound in logic, deep in reason and convincing in fact.

#### The Heresy Contagion.

Heresy, as it is called, is spreading like the measles and smallpox, and in every direction. As an elequently inclaive secular contemporary puts it, "the heresies of these times appear to touch every point in the compass of orthodoxy." There is no end of the illustrations of this most noticeable fact. As the same journal says, one preacher has unsound views of the Divine Being, another of inspiration, others of the atonement, or the decrees, or the sacraments. or the miracles, or the Scriptural canon, or the catechism." The alleged deviations from the recognized standard of Orthodoxy are almost as varied as they are numerous; but the remarkable thing about it is that all of the accused struggle to retain their footing in the church, olinging fast to the last vestige of authority, pretedent and tradition.

One of the very latest conspicuous instances

of this Orthodox complaint of heresy is that of Rev. Dr. McLane, of the Second Presbyterian Church, Steubenville, Ohio, who has been tried, found guilty, and ejected from his pulpit, causing thereby great excitement in Eastern Oblo and Western Pennsylvania. The charges brought against him were three in number, all of them pertaining to the very mystification of doctrine: in relation to the Divine satisfaction, to the atonement, and to the believer's justification through imputed righteousness. When religion is run through such a fine sieve of casuistry as this, it is inevitable that either the sieve itself must come away or religion fall into decay. This thinking about Christ and God for the sole purpose of accumulating and classifying such human conceptions, and building them into a fabric of bellef to which all men are required intellectually to subscribe-this saving of the chaff and throwing away of the wheatthis threshing the old straw of barren metaphysical subtleties; is a business that is fast approaching its end by the very processes which it thought were going to strengthen it for per-

Dr. McLane, the deposed clergyman, is rated as "a shining light in the Presbytery"-a Presbytery which is again described as "containing some of the acutest intellects in this country." The trial opened with forced compliments from his accusers, which were not long in turning to the bitterest malice. They began with trying to keep out the evidence he offered. Then they attacked him vigorously. Dr. McLane complained that his case had evidently been tried beforehand; and added, that if he were not allowed his demands he should appeal to a higher court. Then he was bidden to pay better respect than that to the Presbytery. Upon this provocation, he proceeded to tell the story in detail of the effort to get him out of his pulpit before the trial, which brought a couple of Doctors of Divinity to their feet, who, in a Christian spirit. "hurled back to the last speaker his allegation." In this tempestuous style, very much like a Western cyclone, the case opened.

Comparative order having been restored by the spending of passion, the reading of the heretical book written by the accused began. At the next session, the prosecutors proceeded to argue at great length that the views of Dr. Mc-Lane were in hostility to the Presbyterian standards. Then the accused opened in his own defense, but after proceeding only a little way was abruptly choked off by the Moderator, on the ground that it was getting late. The aim of the accused was to show that he did not deviate from accepted Presbyterian standards. The next day he took up his defense again, and finished it. Then the prosecutors followed with what were styled crushing arguments to prove that his views of the atonement and vicarious suffering were opposed to the Presbyterian standards.

A vote was at length taken, and the Doctor was unanimously condemned. As the local papers reported it, the doctor of divinity who was twenty-four hours ago the popular pastor of one of the largest and most influential churches in Eastern Ohio," was driven from his pulpit, and the vaunted "usefulness" with which Orthodox ministers are complecently credited, by the unanimous vote of the ecclesiastical court before which he was dragged to answer charges of heresy in belief. And this is Calviniatio Orthodoxy as applied to the religious needs of man at the present day! Could anything styling itself religion show a more hideous face? All because a preacher's views of the mysterious nature of the atonement are more or less at variance with the iron standard set up at Geneva two centuries ago!

Chapman Place, Boston, which is now being extended to Montgomery Place, near the Banner of Light office, was originally named Cooke's Court, from Elisha Cooke, a resident on it in Colonial times. Adjoining the site of the building a portion of which is now being removed, was the residence of James Lovell, from the top of which his family witnessed the burning of Charlestown during the battle of Bunker Hill. On the same snot once stood Chapman Hall, in which the first regular series of Spiritualist Sunday meetings in Boston was held, Dr. J. H. Robinson being the regular speaker. The eloquent addresses delivered by him at that time, under spirit-control, were subsequently published in a volume bearing the title. "The Religion of Manhood." The meetings were sustained by voluntary collections, and the small baskets in which the contributions were taken up are now held by one of the promoters of the enterprise as sonvenirs of the early history of Spiritualism in this city.

The excellent medium and inspirational writer. Mrs. Mary F. Lovering, of East Boston, has, we are informed, been spending the last few months in the city of New York, and is now residing at No. 221 West 48th street, in the family of Mr. and Mrs. E. F. French. Mrs. Lovering has lectured before various Societies in the cities of New York, Brooklyn and Jersey City. during the winter and spring months, and is booked for a second essay before the American Spiritualist Alliance on the first Sunday in June, which is a sure indication of appreciative merit in the speaker. Mrs. Lovering has hitherto given her services to the cause she has so much at heart gratuitously. The temperance movement is also indebted to her for much of the interest which is manifested in its New York and Jersey City meetings, when her musical talents are brought into requisition. May the good spirits continue to attend upon her in her work.

Prof. J. W. Cadwell is having excellent success as a mesmerist, in Horticultural Hall, Boston-he now being on his third week at that place. Those interested in this important acience should make him a visit there. [A letter from Prof. Cadwell, treating of his recent experiences at Mrs. Fay's, and other matters of Interest, will appear next week.]

#### A Warning Voice!

BOSTON, May 22d, 1883. DEAR SIR-We learn that a bill is soon to be reported to the Legislature requiring all persons who sell medicines after Jan. 1st to pass an examination before a board of commissioners to be appointed by the Massachusetts College of Pharmacy, and those who are deemed incompetent must abandon their business or procure a competent [9] person to conduct it; also to prevent any persons prescribing medicines except graduates of some approved medical college. If you are opposed to such legislative interference with your business pleasesse your Senator and Representative at once or write them to oppose it.
Yours traly. B. O. & G. C. Wilson,

Wholesale Druggists, 28 Merchant's Row.

The above admonitory message in the interests of freedom in medical matters has, within the week, been widely circulated by postal card, and speaks volumes—coming as it does from one of the most reliable and progressive druggist firms in Massachusetts, and signed, in one instance, by a member of the very Pharmaceutical Association which originated the obnoxlous bill now in process of incubation, but which he heartily opposes. The measure will include all practitioners and clairvoyants who prescribe medicines; and all friends of medical and pharmaceutical freedom in this Commonwealth should heed the warning above conveyed, and at once interest themselves in actively combating this new enemy by personal interview with or written protest to their Senators or Representatives-and by all other legitimate means which may rest in their power.

It is in print that the New Haven (Ct.) doctors - "regulars," of course - have shown such partiality for lemon juice in prescriptions that the large drug stores now buy lemons by the box. In one prescription, weighing eight ounces, recently prepared, there were six ounces of lemon juice ! If this is not exemplified ignorance we do not know what is. Why, such a prescription is enough to give any well person the dyspensia—and will. It is but little known among the so-called "medical faculty" that the lemons brought to market are unrine fruit. and consequently the juice is acrid-producing the same effect green apples do on children, and is therefore unhealthy. We were cognizant, some years ago, of a very bad case of dyspepsia in this city. A "regular" physician was called, who prescribed lemon juice, and the patient growing worse under the treatment instead of better, one of the vatient's friends suggested that a spiritual medium be called. The spiritdoctor at once said, on examining the patient clairvoyantly, that the stomach was in a sad condition, owing principally to the administering of lemon juice, remarking that nothing more deleterious could have been given. By an entirely different treatment the patient was cured in less than a fortnight. This we know. and yet our healing mediums are designated 'quacks," and the Legislature is asked to enact a law suppressing them ! Further comment is unnecessary.

A penny-a-liner in the New York World classes genuine spiritual mediums with "fortune-tellers," (the latter being a set of ignorant impostors, whose cunning is their chief stock in trade.) By so doing the World does great injustice to genuine spiritual mediums, who have been and still are instrumental in doing a great amount of good in healing the sick when the regular" physicians cannot; in advising people to lead moral lives; in aiding the destitute poor; in teaching the grand truth of immortality; in disabusing the minds of the people regarding the future life; in lessening the fear of death—and in manifold other ways have these humble instruments who possess the divine gift of mediumship, we repeat, been (and still are) useful to humanity. Millions of good people all over the world know we utter the truth when we record these facts, which we have been doing for over a quarter of a century. Such utterances as we find in the New York World, so entirely devoid of truth, were no doubt inspired by creedal bigotry, in order to inflame the public mind against the divinely appointed ministers of the New Dispensation. Let the bigots rave as they will, let them abuse our mediums as they will, no power on earth can close the gates of heaven—they are wide open—and the angels are coming and going constantly. They encourage us to go on in the good work, and we shall, knowing we are in the

To Certain parties, for ends best known to hemselves, have of late been circulating in the daily press and elsewhere reports that the notorious "Dr. Buchanan," of Philadelphia-"dlploma mill" memory, is now located in Boston. These reports have no foundation in fact, but are the outcome of professional animosity, intended to injure the standing in popular estimation . of Dr. Joseph Rodes Buchanan, and the newlyestablished American University with which he is connected in this city. The attempt is dastardly in the extreme, as Dr. J. R. Buchanan is a cultured and thoroughly respectable gentleman. as well as a highly educated physician, and a lecturer par excellence on the mental and physiological sciences. He years ago did all in his power, through our columns and elsewhere, to demonstrate to the public that all attempts made to confound him with the Philadelphia Buchanan" were gross misrepresentationsto put it at its mildest—and has ever since endeavored to correct the misapprehension whenever he has been made aware that it existed in any quarter. The act of resurrecting the story, therefore, at this late day, and putting it in oirculation during the opening year of the American University, bears on its face the seal either of willful malice or of that utter incapacity to keep abreast of all current topics which, almost without exception, is the peculiar characteristic of the "Regulars" in medicine.

A recent issue of the Boston daily Traveller contains the following narration of a striking experience of Bishop Bowman, for which he professes he is not able to account - any more than for many other remarkable ones he has had. The true explanation of these occurrences is that beyond doubt the reverend gentleman is a mediumletic sensitive of a high

order of impressibility: "We are much nearer the spirit-world than "We are much nearer the spirit-world than we think, perhaps," he [Blahop .B.] says, "and the spirits of the departed dead, I am convinced, have a certain influence over our minds. When on the Red Sea I made it a practice to prayevery night and morning for my wife, from whom I was absent and who was at the time an invalid. One evening I knelt down as usual and tried to pray for her, but found I could not do it. This worried me very much but I attributed my incapacity to hervourses. On the following morning I again tried to pray for attributed my incapacity to hervousness. On the following morning I again tried to pray for Mrs. Bowman, experiencing the same difficulty. At length the thought occurred to me. Your wife may be dead. On my arrival at Rome I found a letter conveying the news that Mrs. Bowman had died on the same availing that I found myself unable to pray for her. Transition of Mrs. Lydia E. Pinkham: What One Woman Has Done; A Faithful Co-laborer with the Invisibles Gone to Her Reward.

Not by immentations and mournful chants ought we to isobrate the funeral of a good (wolman, but by hymne; or, in cessing to be numbered with mortals, (side enjers pon the heritage of a diviner life.—Piutarch.

Mrs. Lydia E. Pinkham whose name and features have been rendered familiar to thousands in the United States and elsewhere, through her connection with standard and useful proprietary medicines bearing her signature, passed to higher life after an earthly experience of 64 years 8 months, from her residence, No. 233 Western Avenue, Lynn, Mass., at 4 o'clock on the afternoon of Thursday, May 17th-her de--cease being the final result of a paralytic stroke received in January last.

Such is a brief statement of the last scene on the mortal plane of an earnest and useful life; but we feel that her efforts deserve wider mention. Truly remarks the Daily Evening Item of Lynn regarding her: "There is no woman of this city so well known as Lydia E. Pinkham. The name has a world-wide circulation and fame. and perhaps there is no American woman whose

and perhaps there is no American woman whose name has been such a famous household word."

She was born in Lynn, Feb. 9th, 1819. Her parents were both Quakers; her maiden name was Estes. She passed through the public schools, graduating at the Lynn Academy, taught school at Wenham, Mass., and also in Lynn. Some forty years ago she married Isaac Pinkham, and has had four sons and one daughter. Three of the boys have passed to spiritiffe. Mrs. Pinkham leaves a husband, one son. Charles H. Pinkham, and Aroline C., wife of William H. Gove, a Salem lawyer.

Some sixteen years ago Mrs. Pinkham commenced to manufacture the Compound which

Some sixteen years ago Mrs. Pinkham commenced to manufacture the Compound which has gained for her such a great reputation. Before she commenced the business she used to prepare the medicine from a recipe which she had, and used to distribute it about freely to those in need of it. When the first business was started it was upon a small scale, but it grew in proportions until it reached \$3000 to \$4000 a year. Then some seven years ago the firm commenced to advertise extensively all over the world, and the business increased greatly. Some idea of the executive ability, business nerve and tact, and indefatigable industry displayed by this deceased lady may be gathered from the following facts regarding the magnitude of the traffic carried on under her direction: The advertising bill of her firm for one year alone amounts to two hundred thousand dollars, while the business done covers a third of a million dollars! And this is what one woman has accomplished by her cool judgment and eminent capability, aided by the strong arm of the press, and—we thoroughly believe—by the admonitions and the interior strength imparted by the denizens of life's higher sphere. The immense business she thus built no will be

the press, and—we thoroughly believe—by the admonitions and the interior strength imparted by the denizens of life's higher sphere. The immense business she thus built up will be hereafter conducted by her surviving son. Charles H. Pinkham, and her daughter, Mrs. W. H. Gove.

In addition to her definitive business duties, she had a voluminous correspondence, and her advice has been sought for by many a woman. There is probably no physician in the United States who has given so much valuable—because inspired or intuitional—advice as Lydia Pinkham. Her correspondents were so many that she was obliged to keep lady clerks.

Mrs. Lydia Pinkham was a Spiritualist, and when the final hour came her remains were interred with services in harmony with her belief—W. J. Colville being the speaker. Her late home was filled, on the afternoon of Saturday, May 19th, with relatives, friends and neighbors who had assembled to pay the last outward offering of respect to one they had so highly esteemed and revered.[1] The remains, enclosed in a casket covered with black broadcloth, were placed in the front parlor of the mansion. The floral display was fine, consists. enclosed in a casket covered with black broadcloth, were placed in the front parlor of the
mansion. The floral display was fine, consisting of an elegant wreath of roses and a star,
the former being placed on the casket by the
family, and the latter by the eight lady clerks
in her employ. H. P. Hubbard, the wellknown and enterprising Advertising Agent
of New Haven, Ut., on behalf of the press
of America, contributed a beautiful floral lyre,
four feet in height and two and a half feet
in width, formed of white and yellow roses,
tulips, lilies; maiden hair ferns and smilax. The
base was formed of dark-colored by leaves, and base was formed of dark-colored by leaves, and in the centre was a sheal of ripened wheat and a sickle. The centre chord of the lyre was sundered, as if broken by some powerful and sud-

the exercises by singing the late Dr. Ordway's beantiful and spiritual lyric: "Something Sweet to Think Of": Mr. Colville followed with an invocation: and a quartette of friends sang: "I Cannot Always Trace the Way."

Mr. Colville then delivered an eloquent address, in which he described the life of her who had passed out from the visible family circle to "meet the beloved who have gone before." He spoke of the various stations in life which she had been called to fill, and had honorably filled; of the great value and encouragement which the example of her life and labors had afforded and would continue to afford to struggling womanhood, all over the world, wherever her story was known; of her quick sympathies for the suffering, and her earnest work for the alleviation of human affliction in whatever guise it appeared—whether of mental or physical nature. He declared that she had been selected for the duty she had performed by a band of angello workers, and that she had ever proved faithful to their counsels. The work she had so faithfully wrought for earth's suffering ones while in her mortal body, she would by no means cease now that she had entered into the larger liberty of action afforded in the realm of the spirit.

The speaker concluded his remarks by re-

liberty of action afforded in the realm of the spirit.

The speaker concluded his remarks by restating with emphasis that which he had already outlined in regard to what the deceased had accomplished in behalf of the womanhood of America. Whatsoever might be the work of woman as regards public life—whether as a speaker on the reforms of the day, a teacher of advanced ethics, a writer for the press, a physician, or aught else which came within the range and scope of her keen insight and versatile intellectual powers—he still thought the despest and truest service which she was privileged to accomplish lay in ministering to the soul; in teaching the affections; in relieving bodily pain; in awakening and cultivating the purest infinences in the home; in bringing forth, with a spirit humble and true, children who would rise up and call her blessed. This grand work of womankind was in coming days to be the salvatory power that would uplift the nation, and light the American soil with the glorious rays of a sun of prosperity which would never set!

rays of a sun of prosperity which would never set!

Mand wherever women of such noble characteristics were seen, rightfully recognized as high among them could be surely named the brave-hearted lady whose mortal form now awaited its committal to its kindred dust, but whose enfranchised soul had gone to receive the reward waiting upon those who; having sown the seed of right actions here, resp flowers of joy in the Kingdom of Light!—A woman untitled by the world, undescended from royal blood, but a woman whose steadfast love; whose forgetfulness of self, whose deep sympathy with her sex and race, made her a queen as a wife, a queen as a mother, a queen in the royal domain of doing good works for humanity!

At the conclusion of the speaker's remarks which were supplemented by an improvised poem (in which well-timed alliasions were made to the floral emblems displayed and the spiritual signification of the occasion, and a benediction; the quartette joined in the musical refrain: "Thy Will be Done"; and the funeral cortage proceeded to Pine Grove Cemetery, where the interment took place.

the interment took place.

("Among the friends assembled was the venerable John W. Hutchinson, the last surviving member of the celebrated "Hutchinson Family," whose sweet tones years ago cheered the youthful ears of some whose locks are now grey, like, his, own. The patriarch of song bears his ago with a steady step.)

Read the announcement made by W. H. Vosburgh, of Troy, N.Y., on the 7th page of

23 The veteran Spiritualist, John Murray Spear, will sail for England from New York, Saturday, June 2d, on the steamer Erin. While in that country his address will be in care Wm. Tebb, Esq., 7 Albert Road, Regent's Park, London. Mr. Spear has been known for half a century to the American public by his philanthropic labors for the abolition of capital punishment, for the reform of conditions in prisons, etc., and has for thirty-five years devoted himself to the advancement of the spiritualistic dispensation. He is a fine impressional medium, and during his stay in England will give parlor lectures wherever his services are desired.

Many people have been hung for murder of late, and yet just as many murders continue. 'Why is it?" many people ask. Because those who are choked to death by the State return to earth with vengeance in their souls, which they can only satiste through the psychological laws, so little understood, by causing more murders to be committed! This is sufficient evidence why such persons should not be hung. Give them life sentences in the State Prison, and grant pardons only by special act of the Legislature, instead of liberating them in spirit to cause more murders on the physical plane of life.

THE FIFTEENTH ANNUAL MEETING OF THE NEW ENGLAND WOMAN SUPFRAGE ABSOCIA-TION will be held in Boston, in Tremont Temple, beginning Monday evening, May 28th, at 7:30 o'clock. Next day, Tuesday, the sessions will begin at the Melonaon, at 10:30 A. M., 2:30 and 7:30 p. M. Many prominent speakers are expected to be present.

Dropped in our Free Circle-Room, on Friday, May 18th-a purse, containing a small sum of money and car-tickets. The owner can have the same by calling at this office.

The favors of our correspondents from different parts of the country, under the regular heading, in this issue, are uncommonly interesting.

THE FAIR held at 36 Hansen street, by Mr. Colville and friends, for the benefit of the deserving poor, was well patronized and netted a large sum.

Madame S. F. Snow, trance-medium, formerly of Lincoln, Me., has taken rooms at 340 Tremont street, this city, where she will be pleased to meet with the Spiritualist friends of Boston and vicinity. See her card in another column.

#### Movements of Lecturers and Medium 1. [Matter for this Department should reach our office by

Fuesday morning to insure insertion the same week.)

Dr. J. W. Van Namee is holding circles every Sunday evening at his residence, 10 Harrison street, Bridgeport, Ct., and will continue to do so until further notice. The Grove Meeting at North Scituate, Mass., under

the direction of Dr. L, K. Coonley, June 10th and 17th, will be attended by several speakers and test mediums. W. J. Colville will hold no meetings between May 27th and June 8d in Boston, as he spends the intervening days in Greenwich. Mass., where he is engaged to lecture and sing in concert. Persons desiring his services are reminded that he can speak anywhere Sunday. June 3d, afternoon or evening, within reasonable

distance of Boston." Address 30 Hanson street. J. W. Fletcher spoke in North Abington on the 17th inst., in West Brimpeld on the 23d, and will speak in Hortfoultural Hall, this city, during June.

Mr. A. W. S. Rothermel is at the Filmore House,

Buffalo, N. Y., and will accept engagements in that city and Rochester, and their vicinities, until further notice.

The lecture by the guides of Miss Zaida Brown, through her organism, Sunday, May 15th, at the Court-House in Decatur, Ga., was listened to by a large audience.

Sunday, May 13th, says Light for Thinkers, G. W. Kates addressed the Atlanta (Ga.) Society, and Dr. Bowman related some of his experiences among the mediums of Cincinnati. Dr. Bowman has since reden stroke.

Two lady friends of the deceased introduced turned to Cincinnati, where he was summoned to conthe exercises by singing the late Dr. Ordway's tinue his services as lecturer for the Union Spirit-beautiful and spiritual lyric: "Something Sweet" valists.

Mr. F. A. Heath spoke in Clinton, May 18th; Chelsea the 20th. He will speak in Wakefield the 27th, and he at Onset Bay from July 1st to September 1st. Will make engagements for the Sundays in June. Address 27 Lawrence street, Charlestown, Mass.

Frank T. Ripley is lecturing to large audiences in Indianapolis. He will continue in Indiana the remainder of this month, and will lecture and give platform tests at grove or other meetings, anywhere in the State, on reasonable terms. His address is Room 24, Exchange Block, Indianapolis, Ind.

C. Fannie Allyn will speak in Portland, Me., the first two, and in Worcester, Mass., the last two Sundays of June.

Hon. Warren Chase will lecture in Erie, Pa., May 27th; Jamestown, N. Y., June 3d; Columbus, Pa., June 10th and 17th, and will be in Boston the first of July to attend the camp-meetings.

Eibridge N. Chandler, Recording Secretary of the Society of Epiritualists, West Duxbury, Mass., informs us that meetings have been established in this place, to continue every other Sabbath during the season closing about December 1st. Mrs. Sarah A. Byrnes and Mrs. Juliette Yeaw spoke here April 22d and May 6th. Sunday, 20th, Prof. W. W. Clayton of Boston oc cupled the platform and was very well received. June ad Mrs. S. Dick of Boston is to speak there, and June 17th Mrs. N. J. Willis of Cambridgeport.

# Boston Spiritual Temple.

This society was organized in May, 1882, by the advice of the guides of W. J. Colville, that the gatherings at the meetings for the three years previous, who have heard them on the various topics and subjects connected with the spiritual work, might not be scattered, as Mr. C. was liable to be called to other fields of labor. The only way to keep together was by such organization. It was further arranged to invite Mr. C.'s guides to speak for them the (then) coming lecture season. The invitation was accepted by the guides, provided they could commence about Christmas.

The society commenced the season Oct. 1st, at Horticultural Hall, with Mrs. Juliette Yeaw, and followed by Mrs. A. H. Colby, Mr. H. P. Fairfield, Mrs. Sarab A. Byrnes, Capt. H. H. Brown and J. Frank Baxter. This variety of speakers called forth full andiepoes, so that when Mr. Colville returned the society was in a full tide of successful experiment."

Mr. C.'s guides commenced Dec. 24th their services. and have delivered profound discourses, both morning and evening, and will to the close of the season (May 27th), to very intelligent as well as large andi-

In addition to the valuable discourses the society have heard, they have been favored with the services, as organist, of Mr. C. N. Thayer, of whom all speak in praise of his work.

The soprano soloist, Miss Georgia M. Latham, has more than met the expectations of the audiences; her efforts have received their hearty acclamation. In fact the meetings for the year now to close, which have been held in Horticultural Hall, under the auspices of this society, have been a success, and invariably well attended; the liberal subscriptions and contributions have enabled the society to cancel every obligation. The success of the past season has given encouragement to the society to continue the meetings at some hall, not yet decided upon, to commence early in the fall, inviting some of the foremost speakers in the work 3. 3. 20 S. A. A.

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Verification of a Spirit-Message. To the Editor of the Banner of Light:

The Banner of Light of the 5th inst. at hand, contains a message from the Indian spirit "STAR-FLOWER." who belongs to the band of my wife. The message was given in February last, and is, therefore, the more satisfactory and appropriate, and an excellent test.

We return many thanks to "Star-Flower." for her kind attentions, and guiding star, as well as to the medium, Miss Shelhamer, as the instrument of telegraphing the message.

J. EDWARDS. Washington, D. C., May 6th, 1883.

And yet while just such facts from authentic sources are given as proof of direct spirit control, there are those in our ranks professing to be Spiritualists who denounce our Message Department. It is positively unaccountable.

#### Trenton, N. J.

The services of Mrs. Abby N. Burnham of this city, in Trenton, N. J., in which place she recently passed about ten days, were very highly appreciated, and were productive of great good. The Vice-President of the Society writes: "Our Bunday meetings have overflowed with attendance, and her meetings every evening during the week have been fully attended. Her tests, given in her peculiarly direct, clear and feeling manner, have carried conviction to many a heart, and elicited universal praise. Beside her public lectures and tests she has held private sittings at my house, 50 Bank street. All who attended them united in approval of her mediumehip. May God and the angels

#### J. W. Fletcher in Haverhill.

On Sunday last J. W. Fletcher, of Boston, gave his initial lecture in this city, and met with a warm reception. In the evening the hall was very full, and at the close of a lecture that evidenced great familiarity with the history of the past, &c., he gave some very remarkable test descriptions. Those mentioned were from John H. Priest, Mrs. Mary Carleton, Horace Fitts, and many others. Mr. Fletcher returns again next OCCABIONAL.

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15 If dyspeptic invalids would avail themselves of the curative virtues of the magnetic shields, and adopt correct habits of life, they certainly could be restored to health and happlness. See Magnetic Shield, advertised on page 5.

BF J. Wm. Fietcher, reliable Trance and Medical Medium, 2 Hamilton Place, Boston.

#### Funds Received, In aid of the sick and destitute medium, Charles H. Foster,

since our last report: 

Donations. In aid of the invalid, Horace M. Richards, received at this

office since provious report: 

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fulkon street, holds services every Bunday at 11 A. M. and 7:45 r. M. Speakers under engagement: O. B. Lynn for May, and Mrs. F. O. Hyzor for June. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, President.

Benedict, President.

Otherch of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday Stool, meets every Sunday Stool, meets every Sunday Stool, meets every Sunday Stool, meets every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday, evening for social intercourse at 7% o'clock. Psychio Fraternity meets every Saturday evening, at 7% o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dsiley, President.

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The Eastern District Spiritual Conference meets

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner Bouth 2d street, at 7%. Charles B. Miller, President; W. H. Comin, Becretary.

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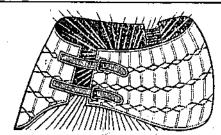
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Public Free-Circle Meetings

Are held at the HANNER OF LIGHT OFFICE, No. 0 Montgomery Place, every Turkbay and Friday Afternoon. The hall (which is used only for these sances) will be open at 2 o'clock, and services commence at 3 c'clock precisely, at which time the doors will be closed, aflowing no egress until the conclusion of the sance, except in case of absolute necessity. The public are cortially insited.

The Messages published under the above heading indicate that spiritus carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that these who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditiots. We sak the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her readed.

Bell express as much of truth as they perceive—to mure.

# SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSKIP OF Miss M. T. Shelbamer.

Report of Public Seance held Feb. 23d, 1883.

#### [Continued from last issue, ] Rhoda Winchester.

[To the Chairman:] I have but just gone out, so it seems to me, and I don't feel very well in getting back. I lived a good long time here, and I got used to the body. When I lost it, it seemed as though I had left off something that I needed, and I didn't feel vory well; but I think it is all right, and I shall now got along without it. I feel as one does who is catching cold from having lost an overcoat. So I tell you, sir, I feel rather queerly just now.

I have been persuaded to come here and speak. I don't know who you are, or what you are here for, or anything about it, and I don't understand this way of coming back: but still I am here, and if any of my old neighbors know I've come back, tell them I am alive, and am getting

here, and if any of my old neighbors know I 've come back, tell them I am alive, and am getting along pretty well, or will when I get used to it. I send them my love, and hope by-and-by when they come over to my side of life I will meet them, and we'll have some good talks together. I have met friends who had passed home long ago, and was proper glad to see them. It's all very pretty and good, only I've got to get used to the new way of living, that's all.

I thank you for letting me in. I am a poor

I thank you for letting me in. I am a poor old indy—anyway, that's how I feel just this minute—but I am more fortunate than a good many others are after all. I lived in Lowell. My name is Rhoda Winchester.

#### Mrs. A. Jones.

[To the Chairman:] This is glorious to me! I feel happy in coming. It will soon be a year since I passed home to the spirit-world. I loved to hear of it and its inhabitants, for I believed in Spiritualism many years ago, even before the spirit-rappings were heard of. I believed the spirits of our friends could come to our homes, and send an influence of peace to our lives; it appealed to me with all its force and beauty. I accounted it because it appeared to be so It appealed to me with all its force and beauty. I accepted it, because it appeared to be so rational, soul-satisfying and congenial to the spirit, and so beautiful to contemplate. Death appeared to me to be merely a passage home. I knew I was going home, and although my dear ones sorrowed to have me pa's out from their sight, I felt there would be no separation, that I would atill be with them, noticing their condition, bringing them my influence, making them feel my presence: that I should move around the home just the same as I did when I was strong and well, although I suffered a long around the home just the same as I did when I was strong and well, although I suffered a long time with physical aliments and pains. I come to send my love to my dear ones, and assure them I am satisfied with my condition in the higher life; that all I anticipated has been fully realized, and more than that. I could not bring to their comprehension any description of the house which I inhabit, of the loved ones who gather there, of the employments which I can find to occupy my mind, of the grand duties to be performed. I could not picture before them the great delight I take in returning to mortal life, and coming into association with the friends of earth, in going out here and there among persons who are in need of enlightenment and assistance, in seeking to influence among persons who are in need of enlighten-ment and assistance, in seeking to influence them for their best good, and assist them in ma-terial ways. I have plenty of work to do, to take up the time which is mine, therefore I am exceedingly happy. I only come to day to send my love to my friends, and assure them I have watched over them. I know changes will take place, I know little clouds and shadows will come to the lives of those who are near to me, yet I cannot deploys them. I feel that all are yet I cannot deplore them, I feel that all are

Death came to me not as a shadow, not as a Death came to me not as a shadow, not as a cloud of gloom, but as the brilliant sunshine, something that is more graud than mortal language can describe, therefore whenever I see death approaching their homes I shall not feel sad or grieve; not at all; for death is only an angel of light to usher some glorified spirit into the eternal sunshine.

no eternal sunshine. I have children here who are very dear to me. I trust that some little word of mine will reach their hearts. I have loved and loving ones, who perhaps will be glad to know I have returned to this place. I am the wife of Mr. John Jones; Mrs. A. Jones, of Utica, N. Y.

# Pardon Thompson.

[To the Chairman:] I am told that all are welcome. I am glad to step in here and say a word. I believe it is about a week since I went over the line that divides the two worlds; it is fust like stepping over the line that divides two appears to me. I have been looking round sharply since I went over, because I always want to know my surroundings and where I am. I think I have got into a very good place especially did I think so when I was greeted by friends of long ago, who had passed over the di-viding line and entered the other world. I have not much to say, but I felt that it would do me good to come back and tell my friends that apirits can return and manifest to those who spirits can return and manifest to those who live in the body; that Spiritualism is a great truth, worthy their investigation. I feel it to be my duty to bear this testimony. Only little glimmerings of truth, I suppose, are coming to me, but I am eager to accept them as they do come, and make use of them. For the first step in that direction I come here to send my greetings to friends, and tell them I am very well off, and I have no doubt they will be the same when they go over to the other side. I lived in Bafbersville, near Westerly, R. I. I am pretty well known in that place. It is a small place, but there is considerable life and energy there well known in that place. It is a small place, but there is considerable life and energy there which can be brought out and utilized. I hope they will move in this direction by trying to find out the verity of spirit communion. I am

# Julia E. Terry.

[To the Chairman:] I hope you will excuse me for coming, sir. I feel anxious to reach my mother, father, and other friends who live in Boston. I want them to know that I am not unhappy in my home above: I want them to see that my condition is a pleasant one. I am assisted to speak here, because I am anxious to make myself known, that my friends may realmake myself known, that my friends may realize there is a doorway between this world and the other life, and that it stands open; that is, those who have passed from the body can return and make themselves known to their friends here. That is why I come. I also wish to send my love to each one, that they may feel that I have not gone out of their lives, but that I still am interested in them, and anxious to de them good if I can I find a gone out of the lives. them good if I can. It seems to me I can find some way of helping them, of making their lives more sweet and pleasant. If this is so I shall feel amply repaid for coming out from the earthly, life. I hope, sometime to be able to come and talk in private, for I have many things to key! There were some things upon my mind before I passed away that I would like to talk about; and I would like, also, to say

that I am now satisfied upon some things which I was in doubt about when here. I have no shadows to obscure my life, and I feel blessed, although I know there are those here who are actiough a know there are those here who are sad and pained because of the change which death brought to their home; yet I have not wanted them to feel so. When they do feel that all is for the best, then I am in happiness; when sorrow arises in their hearts I feel a little when sorrow arises in their hearts I feel a little saddened, because I catch the condition that surrounds them. I want my dear ones to know that they need not fear for me (I know I can hardly express myself as I desire, yet I would like to speak so they can understand); they need not feel that they must observe any ceremony, or anything of that kind, in order to assist me upward, or improve my spiritual condition for It is pleasant and sweet and I do not sist me upward, or improve my spiritual condition, for it is pleasant and sweet, and I do not
look for anything brighter at present. All the
benefit they can give me is to feel happy that I
have passed away from earth; to feel in sympathy with me. If they can believe that I come
to them with my love, and can give me a share
in their affection in return, they will give me
great happiness in my spirit-home.
My father is Thomas Coilins, and he lives on
Seneca street, Boston, I am the wife of Nicholas J. Terry. I died early in this winter, less
than three months ago. I am twenty-five years
old. My name is Julia E. Terry. I am much
obliged to you for letting me speak.

obliged to you for letting me speak.

Annie. [To the Chairman:] I do not wish to give my name, and the bright once who are here say that I need not do so. Yet I have been told that every one who manifests here has to report from where they come, and who they are, just as though they were reporting their names in a hotel. I have n't been gone out of the body any length of time; it is only a very little while. I do n't feel as though I was far away from it. I do n't know how I feel; sometimes I feel as though I was right back amid the old scenes and conditions which was say that they have the standing to the series and the same than the same translations. and conditions which were so terrible to me, and which I felt I could not bear any longer. Then I feel as though I had drifted away from them, and was amid pleasanter scenes. Then it all comes over me again, and I can hardly remain away. I don't wish to go back there; I find no attraction and have no feeling of regard for those who are there. I don't want to injure them at all, or to do them any harm; if I can for those who are there. I do n't want to injure them at all, or to do them any harm; if I can keep away from them as far as the limits of the universe, I shall feel only too happy to do so. I do not feel in a good condition. I do n't know what troubles me. I had passed through some strange experiences for a number of months. I did not feel that I was pleasantly, kindly treated by those with whom I was obliged to associate. I felt that they were cruel toward me. I did feel that life was an awful burden. I confess that I took my own life, so far as the morfess that I took my own life, so far as the mortal is concerned. I am not sorry for it either, but I did not find that sleep and oblivion that I looked for. Almost immediately after I committed the fatal deed, I found myself more intensely alive than ever before. I realized my surroundings; I could feel the thoughts of those who were in the house where my body was. I could not only read them, but feel them, feel influences coming toward me like so many pin-points pricking lute my flesh. I felt dreadfully n consequence.
After the body was put away, I drifted out of

After the body was put away, I drifted out of that place and condition. I saw a few bright-looking spirits, who conversed pleasantly to me, and to whom I was attracted. But'in a little while those terrible feelings came back and drew me to the old haunts and scenes. And I could not get away again until to-day. I was guided here by some bright, beautiful looking spirits, who assure me I shall be protected; that they will aid me to break away from those conditions: that I had better come here so as that they will aid me to break away from those conditions; that I had better come here so as to gain experience in controlling another person. They told me I must learn what the influences are that bind me to earthly conditions; that I can do so by gaining a knowledge of the psychological power that spirits use in controlling mediums. I did not know anything about such things; but I am told if I can understand this force that is dragging me back I will be able to gain the power of evercoming and counteracting it. That is why I come, and not to send my love to anybody. I don't love any one here in this world. That's just the way I feel. I don't care whether they know spirits can come back or not. I don't think it would do them any good to knew it. I don't want to do them any good.

them any harm, and I am not very anxious to do them any good.

I suppose, sir, you think this an awful feeling to have, but I cannot help it: it is in me, and sometimes it breaks out. My first name is Annie. Perhaps sometime if I break away from this condition I will come and give you my full name, and where I belonged; but the gentleman says it is n't necessary to the object in view. I thank you for patiently listening to me, and hope it will give me that knowledge which it seems I need. My home was in Massachusetts, yery near to a large city, and perhaps chusetts, very near to a large city, and perhaps some one who reads my words will know from whom they come.

# John H. Currier.

I feel that I must say a few words before you I feel that I must say a few words before you close your seance. I was interested in that young spirit who has just addressed you, and I am pleased to say that I was instrumental in assisting her to control this organism. I feel it to be my work and my duty to assist those who labor under such distressing conditions as does the one who has just addressed you, who is in reality a bright spirit, only that she is now weighed down and confined to baneful conditions and influences with which hardbearted, cruel persons have surrounded her. In a little while she will be able to filing these saids, to exercise her own will-power, and thus subdue that magnetic force emanating from subdue that magnetic force emanating from others which at present distresses her. Then she will be enabled to work out her own salvation as well as benefit others who are unfortu-nate in their experience.

I would send my greetings to my friends, and assure them that I am not idle. I desire to be actively employed, at all times, for I have outgrown the great horror which settled upon me previous to my departure to the higher existence. It is true that I also entered that land of labor and of enjoyment in consequence of my own folly, yet neither do I regret the deed, although I would not advise any one; no matter what the condition under which he labors, to destroy the temple of the living scul by his own deliberate act. Yet I feel that I have arisen above the conditions which surrounded me, so I can labor for the good of others and for the unfoldment of my own spiritual attributes; and now that I am in close and vital association with those loving guides who at times announced their spiritual presence through my previous to my departure to the higher exist nounced their spiritual presence through my organism, I feel that perhaps, after all, it is for the best. Everything is well with me at present. It is true I perceive the annoyances, the sorrows that come to those dear to me, yet I know all those things will be brushed aside, and that the beautiful sunlight of God's love and

protection will shine upon every life.

I am interested in the unfoldment of the I am interested in the unfoldment of the powers of more than one young medium. It is true that I do, at times, come into association with one in particular; that I am seeking to develop his best attributes, to unfold the divinest gifts of his being, for through them may be given to mortals expressions of spirit presence and power. Yet I am not altogether, engaged in that particular direction; there are others whose powers need stimulating, whose gifts need unfolding, whose energies require to be strengthened, and if I can come into sympathy or harmony with any such I will be giad, if possible, to supply what is required. I trust the time will come when Spiritualists will understand thoroughly this most important fact, that as they surround their mediums with conditions, so will the character of the influences received from them be determined. It is important that so will the character of the influences received from them be determined. It is important that you work earnestly, sincerely and lovingly, in association with the exalted intelligences of the higher life; that you surround your mediums with the very best conditions for the unifoldment of those powers through which sugals of wisdom and goodness may minister unito human needs. I hope this subject will be taken into more vital consideration than it has ever been before hearse, it rests proatly with you been before, because it rests greatly with you whether the medium's usefulness is destroyed, impaired or enhanced by the manifestation and presence of spirit forces.

my friends, for I feel that a work may be per-formed in that manner. I bring a blessing unto all who care to hear from me. Your friend, John H. Currier.

#### Report of Public Seance held Feb. 27th, 1883. Invocation.

Invocation.

Oh I thou Eternal Spirit of Light and Love, whose ways are just, whose works are infinite, we approach thee at this hour with adoration and praise, our souls attuned to harmony, our hearts filled with affection, because of the bounty which thou hast bestowed upon human life. We thank thee for the privilege of living; we praise thee for the reveniments of thy truth, and for the glories which thou hast bestowed upon humanity in these latter days. We bless thee, oh t our Father, for the knowledge of immortal life, which is sweeping away the shadows of doubt and error from before theeyes of mankind, and opening to their vision the gates of eternal day. Thou, who art indeed the friend and parent of all mankind, accept our offering of praise. We bless thee for the sympathy of human hearts. We would especially praise thee for the kindly feeling that has bestowed these beautiful flowers upon this place; blooming as they do amid the wintry cidil and snow, may they be to our spirits as a harbinger of light and peace for the coming time. Oh I may they speak to every one who lingers here at this moment, especially to those weary, disembodied souls who years for light and for knowledge, as only the pure lips of angels can whisper.

#### Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr.

Chairman, are now in order.

Ques.—[By George F. Sheldon, Haverhill,
Mass.] Does the theory of evolution apply to
the spirit of man? Is it proper to use the term
"epirit," to designate a spirit force, in the same
sense as to designate one of our arisen friends?

ANS—Frontiton applies county to additionally. Ans.—Evolution applies equally to spirit and matter. Spiritual form and mental attributes matter. Spiritual form and mental attributes are subjected to this law of evolution, the higher and nobler qualities ever becoming evolved from the lower or more crude. We denote that great principle of life, permeating all matter and quickening the entire universe, as spirit. It is indwelling within the mortal form of man, and also within the spiritual body of your arisen friends, and it is properly called spirit, wherever or under whatsoever conditions it is manifested.

Q.—By Mrs. C. H. Spell, Plymouth, Mass J. I.

Q.—[By Mrs. C. H. Snetl, Plymouth, Mass.] Is the real spiritual body, which spirits describe as being so similar to the earthly body that, upon first entrance into the spirit-world, it is difficult

first entrance into the spirit-world, it is difficult for them to fully realize the change, ever seen by material eyes?

A.—The spiritual body is never seen by mortal eyes, although it is frequently beheld by the interior or clairvoyant vision of mediumistic individuals. The material, outside form, which spirits sometimes manifest to their earthly friends, is not the spiritual body itself, but is a form temporarily arranged and built up out of elements drawil from the atmosphere, and from the bodies of those persons present at the time.

Q.—[By D. C. Léavitt, Cheboygan, Mich.] For about three years our little boy, who is not quite eleven years of age, has been in course of mediumistic development, often calling us to him in the night, saying the room was so full of bright lights be could not fall asleep. Recently he has seen our spirit friends, with his eyes open or closed, and at midday as well as at night. This condition remains with him from fifteen to twenty minutes, during which he

night. Tall condition remains with him from fifteen to twenty minutes, during which he reads answers given by his spirit attendants to mental questions. He says this pains his eyes for the time, and, as he has never been strong and robust, I wish to know whether the exer-cise of this sight will be likely to injure his health.

health.

A.—The exercise of the clairvoyant powers of this child will not be likely to result injuriously to his health if it is wisely attended to by his parents. (Do not seek to force the development or restrain the operations of this mediumistic power; let them manifest themselves in a parental manner. The rain which the child in a patural manner. The pain which the child experiences is caused, undoubtedly, by the proexperiences is caused, undoubtedly, by the pro-cess of development through which he is pass-ing. But by-and-by, when it is over, when his interior vision is more fully unfolded, both his spiritual and physical systems will become stimulated and strengthened by the magnetic force which his spiritual attendants will supply. In the meantime, do not allow his brain to be overtaxed through excessive study, or excitement of any kind; allow it to remain in a normal condition, by the wise jurisdiction of teachers and parents.

# D. P. White.

I am conducted to your Circle Room, Mr. Chairman, by a beautiful spirit who is aware of the existence of this meeting place, and to whom I am indebted for many acts of kindness and for a great fund of information imparted to me since I passed to the spirit world. It will be two years, if I am not mistaken, the coming summer, since I was summoned to a higher life. Since that time I have passed through strange and varied experiences. I can say that strange and varied experiences. I can say that I have been initiated into the "Inner Temple," and have beheld many of the secret mysteries which bitherto had been velled from my comprehension. This brilliant personage of whom I speak is an attendant upon a brother craftsman of mine who resides in Utica, N. Y., where I belonged; and the spirit desires to send his fraternal greeting to his charge, to assure him that the way before him is beautiful, that it leads luto the interior courts, and that by-and-by the eyes of our friend will become sufficiently open or unsealed to behold the beauties leads into the interior courts, and that by-andby the eyes of our friend will become sufficiently open or unsealed to behold the beauties
and the glories that spread before him. He is
being led, step by step, taking up the various
secrets and studying them for his own comprehension. I am not allowed to speak openly upon these things, yet I wish to convey a few
thoughts to the one to whom this part of my
message is addressed. I wish to say to him,
from that beautiful spirit who ages ago dwelt
in the far East, who understood the rites and
ceremonies of our Order which we have not in
these modern days comprehended, which have
not become revealed to the outer world, that
he is waiting to unfold them before the eyes of
the favored few who are in sympathy with him
and his peculiar calling. I have no doubt the
gentleman to whom I refer will readily comprehend what spirit it is who attends me to
this place, robed in gorgeous garments, wearing upon his brow the signet of power. The
few words that the spirit says may be expressed
briefly; they are contained in this one thought:
"Be true: be true to yourself and to the princinies which your Order languesters seek for this briefly; they are contained in this one thought:
"Be true: be true to yourself and to the principles which your Order inculcates; seek for this grand truth which is spreading and opening before you, and you will be ready to take up the lessons of life and to study them to the end. They will reveal to you that grandeur of being for which you have sought, but which has hitherto, in a measure, eluded your grasp. By andby the superior wisdom will be brought to your suirtly which will anothe you to comprehend the

spirit which will enable you to comprehend the seeming mysteries of the past."

I am interested in Spiritualism. I have become deeply so since passing to the higher life, for it has opened before me mines of knowledge and of truth which I am enabled to enter and avalors. I am prepared to estate that spiritual explore. I am prepared to state that Spiritual is mis that grand revealment of truth for which humanity has sighed and sought through all the ages of the past. The man who can truly say: I am a Spiritualist in every sense, I believe in its teachings, I accept its philosophy, I know that its phenomena are established beyond the shadow of a doubt, and I can follow those teachings which it brings to humanity—which call ings which it brings to humanity—which call out what is deepest within, and arouses him to a thought of his true nature, of the destiny and meaning of life—is a fortunate man.

I am unable to manifest as I desire; there

seems a limitation around me which I cannot comprehend. I thought I would only step in and make my wishes known. I am not enabled to do as I wish, because I have taken in hand an instrument with which I am unacquainted. If my friends learn that I have returned, and am

my friends learn that I have returned, and am investigating Spiritualism, eecking to understand its traits, and really believe it to be the stone which the builders rejected, and that it will by and by become the head of the corner, I think they will be pleased, especially those who are interested in its philosophy.

I had my peculiarities when in the body, which still cling to me, and which I have no desire to cast eside, because they are a part of me as an individual man. Tell my friends that at every opportunity which opens before me I will endeavor to manifest my presence until they are convinced that I am a living consulous entity. I will not tarry. There are many thoughts tity.

I will not tarry. There are many thoughts tity.

The first part of my message, though feebly pressing upon me, but the bour is flats. I will the first part of my message, though feebly be glad to return, at any time, and manifest to expressed, I would like to have addressed to Mr.

W. B. Lord, of Utica. I send fraternal greeting to him, and to all others who will be interested in learning of my return from spirit life. I am D. P. White.

#### Will Jackson.

Good afternoon, Mr. Chairman. I have learned long since that each spirit must abide his time before he can enter the precincts of this room in order to manifest his presence to external life, and I have been abiding mine unexternal life, and I have been abiding mine until to-day, when I am privileged to make myself known. I send my greeting of love and sympathy to friends. I wish particularly to address myself to my dear brother, who is a worker in the field of humanity, a laborer in the cause of spiritual truth, and with whom I am in the utmost sympathy of spirit. And also do I desire to send my affection and love to the noble companion who works by his side, sending forth her influence and magnetic strength for the healing of others. I know that a blessing will follow them in their works. I do not believe in benedictions only as they are brought to individuals as the result of practical labor performed. I know my brother and sister will be able to reap the results of their work by-and-by; it is coming to them even now, day by day, be sole to reap the results of their work by and-by; it is coming to them even now, day by day, in their work. I bring to them the affection of their spirit-band, the various members of whom are doing their part in the great labor to be performed by sending out their influences and atrength wherever they find they are adapted to the wants of the suffering and needy; and so to the wants of the suffering and needy; and so they rejoice because of the opportunities before they rejoice because of the opportunities before them of laboring. I feel to day as though it would be best and wisest for me to send out a few words of encouragement to those who are dear to me. I would say to my brother: You, of all the members of my family, have been of the most service to me, and have assisted me in my spiritual progression. I have risen in the spiritual world in the proportion you have advanced in knowledge on this side of life. I have gained an experience which has been of untold benefit to my spirit, and at the same time I have endeavored to bring you those influences that would assist you in your work, although many times you were unconscious of my near many times you were unconscious of my near presence. I thank you for the assistance you have rendered to me, and also the dear one who labors by your side, and assure you that all the work is appreciated by those who dwell on the immortal side of life.

I am deeply interested in the field of magnetics the law of the l

I am deeply interested in the field of magnet-ism, because I see the operations of the law of magnetism upon every hand. I behold its work-ings in every department of life; it stimulates the physical system and strengthens the spirit-ual part. When I look abroad and behold the physical universe charged with this power, this palpable material force—which appears to the spirit like clouds of purplish vapor—which is it-self permeating matter and also stimulating spirit. I feel that here is something to investispirit, I feel that here is something to investi-gate and to study. My particular friends being interested in this line of labor assists me in my

My few words, faint and faltering as they are.
I trust will be accepted by my dear brother and others as coming from myself. I wish to say that I will manifest as I have done in the past at places distant from this, and corroborate what I have given at this place. Please to announce me simply as Will Jackson, to his brother, Dr. H. H. Jackson of Cincinnati.

#### Julius Pratt.

You seem to have a very good place here, Mr. Chairman, and I desire to step in and make myself at home for a few moments. In years past I was well known as an active business man. In the spirit-world I am somewhat active. Many in earth-life have allowed me to pass out of their remembrance, though not so many years have passed since I departed from this life. My business was that of a comb manufacturer. My specialty was the composition of ivery combs. A good many, perhaps, will tell you that at one time I did a thriving business; but I do not care anything about that now. I am interested in the spiritual side of life, investigating its claims and seeking to understand its methods of existence. I thought I life, investigating its claims and seeking to understand its methods of existence. I thought I would return and send out a few thoughts, because if some friend, who formerly knew of me, should learn of my return it might awaken within ble mind an interest concerning spiritual things. I lived a good many years upon this side of life, and passed through many experiences of which it will not become me to speak in this public manner; but if my friends have a desire to hear from me personally—or to hear In this public manner; but if my friends have a desire to hear from me personally—or to hear from any other spirit-friend—it is their duty, and it will be their privilege, to seek out a medium through whom spirits can manifest, and we will endeavor to manifest and make ourselves understood. Many who remember me reside in Meriden, Conn., from whence I passed on. But I will not take up more of your time, Mr. Chalrman; I only stepped in to say a word and to bid you, who are a stranger to me, "God speed" in your work, for I feel it is a good one—that of demonstrating the immortality of life to ignorant humanity. I was known as Julius

# Eliza Chesley.

The flowers are beautiful! [alluding to flow ers on the table. I love the flowers; but I did not very often have them when I was here. We see them on every side in the spirit-worldthose who love them do - because they live where they grow, and have the means of cultivating them if they desire. There I have abun dance of beautiful blossoms, and I like to gath or them up and bring them to earth-life and be stow them upon those poor mortals who do not

er them up and bring them to earth-life and bestow them upon those poor mortals who do not
have any. I know they are not often seen by
them, but yet they bring a sweetness and beauty
to the outward as well as to the inward life,
which is felt in spirit if not perceived in the
exterior condition, and which I know helps
them to bear the ills of life and rise above them.
I have friends in Lawrence. I hope they will
learn I have returned. I wish them to feel that
I am with them with my love and sympathy;
that when they are sad and discouraged, their
spirit-friends are beside them, trying to encourage them, to make them feel happler, and
assist them to bear the burdens of life. It
seems to me if they understand this they will
feel better prepared to press on, in spite of all
difficulties, until the burden is lifted from their
shoulders. I had burdens laid upon me when
here, the greatest of which was a long siege of
physical weariness and pain: but at last it passed, away, I was freed from all, such conditions,
and was ushered into the spiritual world, where
I found gentle companions and a bright home
awaiting me. awaiting me.
Since that time I have been gaining strength

and trying to become an assistant to others. It seems to me the best way to become a ministerseems to me the best way to become a ministering spirit is to return to those poor suffering ones of earth who are weary and sad because of human distresses, and seek to lift their spirits above the ills of life, if possible, and, also hear their physical bodies away from the shadows which oppress them. We cannot always do what we desire, but I think spirits can do more of that now than they could when I passed to the spirit-life, a few years ago, because it seems as though humanity on earth was becoming more receptive, more anxious to feel and receive the light, and walk in its cheering rays, to understand the teachings which it presents to earth, so I feel encouraged. I think, before many years have passed, away, spirits will, be able to do much for their earthly friends, in allaying the sufferings of earth, and assisting them to bear whatever burdens are laid upon them, because those who dwell in the body will be anxious to seek the assistance of their spirit

be anxious to seek the assistance of their sphit-friends, and will be ready to look to them for advice and consolation in the hour of need.

I send my love to my friends. I wish them to feel that I am working for them, and for their interests, and I hope I will be able, before long, to manifest privately to them. I have been try-ing to influence a medium in Lawrence. I have succeeded marrially will have here at the second succeded partially. I have been able to impress my, thoughts upon her mind; but as I
have not as yet had the power to give my name,
and other things with which I can identify my
self. I was told if I would come here and experiment with such a medium, as this. I would
gain power, and so perhaps be able to do all
that I desire through some other person. I am
Eliz Cheeley.

For Andrew Stacy; Anne C. Carlyle; William Stone; Annie O. Tharpston.

ish up for the spirits; there are three or four that want to talk.

MARKET OF ANDREW STACY. There's a brave here who belongs in Boston. There's a brave here who belongs in Boston, because he says he, has friends here whom he desires to reach. He says: "I am anxious that my friends should know of my continued existence. I feel like a new man, with new powers; as though the old life had departed forever, and a new existence had been taken up, which may be carried on to a more complete fulfillment than was that of the body. I am not troubled by external pains, or by difficulties like those which beset me in the material life. All these have valished; so I am like one who enters a new path. Changes have come to me

All these have vanished; so I am like one who enters a new path. Changes have come to me which are for my best interest, and I am satisfied. I desire my earthly friends to feel reconciled, and to try and realize that whatever of sorrow has been brought to their lives was only the wise dispensation of an over-ruling Providence." This brave, Lotela should think, was about forty summers old, and gives the name of Andrew Stacy.

#### ANNE C. CABLYLE.

ANNE C. CARLYLE.

Here's a squaw that comes from across the deep waters. She says: "My name is Anne C. Carlyle. I lived in London. I have been dead nearly five years. I have hardly expected to reach my mortal friends; yet two of my particular friends have come to this country, and have become interested in Spiritualism, and it is through their investigations that I have learned what I know concerning the power of spirits to return and manifest to their mortal friends. These connections of mine read your paper, and are interested in the spirit-messages. I hope they will see that I have come back to send them my love. I wish them to write to father, and seed my message to him. Tell him, mother, whose name is Caroline Carlyle, is with me in the spirit-world, and we are happy tome in the spirit-world, and we are happy to-gether. She met and welcomed me when I passed over, and she gave me information upon many points which I had not before obtained. She often returns to our old home, and is exer-She often returns to our old home, and is exercising an influence over little Thomas, and over Mary. We feel that, even if we have left the earthly body, yet we may reform some good work which will be of benefit to those members of our family who yet remain on the earthly side. We would have father visit some medium, if he can find one in London, at the West End, for we want to come to him and manifest our presence. There are many instructions was presence. There are many instructions we could give to bim, which would be of use were

could give to bim, which would be of use were he enabled to receive them."

Now, the spirit says: "When Sarah reads my message, I hope she will accept it as coming really from myself. Tell her all the old difficulty has passed away. I am not troubled by those sensations which at times attacked me. She was with me during the last few months of my mortal career, and will understand to what I refer. I passed away with a lung difficulty." Lotela gets that, as near as she can; the words are a little different, but that is just the meaning.

#### WILLIAM STONE.

Here's a brave who says he belongs in Boston. He has a number of friends here, and more out a little ways. He wants his people to know that he has not lost interest in them because he has not been enabled to manifest his presence as often as he desires. Some of his presence as often as he desires. Some of his people know that spirits can come back. He was interested in Spiritualism before he passed over. His name is William Stone. He sends his love to each one who cares to hear from him. He says: "I am all right. I know what is taking place with my Boston friends. I think the charges which they have recently presed is taking place with my Boston friends. I think the changes which they have recently passed through will eventually show that they have been for the best. I feel that all is as it should be. I know those here feel somewhat disheartened, and have begun to have gloomy reflections. But before the next summer has rolled away I think they will be ready to exclaim with me, that those few changes which have recently taken place in their lives were for their own good." good.

### ANNIE O. THORNTON.

ANNIE O. THORNTON.

Here's one more, a squaw, about seventeen summers old. She has friends in Philadelphia. She says: "My name is Annie O. Thornton. I am very anxious to reach my friends: they live in the city of Philadelphia. I want them to know that I come to them, and I bring, as a token, this fieral offering, a white rose, with three green leaves and two white buds. They will understand, I think, although they do not readily accept the philosophy of Spiritualism. Such a floral gift was presented to me just before I drew my last breath on earth, My mother kept it fresh until the day my body was consigned to the earth, when she placed it upon my. signed to the earth, when she placed it upon my bosom. I come with such a token, because it was the love gift of a near friend. I wish to say that I have cherished its memory with me in my spirit home ever since I passed away. It was the last object my earthly even gazed upon: it was a precious treasure to me. I want my mother to feel that, I am with her, that I love her more fully than I ever did when in the her more fully than I ever did when in the body, because my spirit can seem to express its emotions more thoroughly, and understand them better than it did here. I want father to be friendly, and not to feel opposed to the thought of spirits coming back, because I know he is mediumistic, and if he will endeavor to be passive, and to sit alone with mother of an evening, I think I can make them realize my presence with them; if possible, I will come and show the white rose, that they may know it is indeed myself."

LOTELA thanks Sunbeam and the Emerson brave for the beautiful flowers. All the spirits love to look at them. They also seem to give strong magnetism to those who wish to mani-

#### (Published in advance by request.) Black Hawk.

Plack Hawk.

Once more Black Hawk comes to speak to the friends in council words of obser for the pale-faces who are working with earnestness for the unfoldment of their own lives and for the benefit, of others, and, brings a blessing from the great hunting grounds to them all.

Black Hawk comes especially at this hour to send out his words through your great talking sheet, in behalf of the little paper, the "Council Fire," that is sent out for the benefit of the red man. He asks of the pale-laces, squaws and brayes, to whom the Indian spirits come with messages of cheer from across the hig waters of depth, or who have in any way been bleased by counsel or magnetism from the Indian spirits, to 'Co what they can to support that sheet which pleads so carnestly in behalf of the red race, the poor, untutored Indian, that bis needs and conditions may be known to the great public. The "Council Fire" is printed in the big city of Washington by him who its called T. A. Bland. The great chief Meacham, who was the friend of the red man, and who spent his earthly years in atriving to ameliorate the condition of the poor children of the forest and plains, having passed to the upper hunting ground,—and been received with demonstrations of respect by the hosts of Indian spirits and white brayes and squaws who desire to see justice done to all people—finds his heart sad and burning within him, because the paper in which he took so much pride and pleasure is not supported by those who pretend to believe in justice and who proclaim that they desire to see the rod man educated, made, self-supporting and recognized as a human being; illack Hawk comes from the same, noble spirit, to ash support for the "Council Fire," In it, will be found letters from the red man asking for justice and the benefits of education for his children; detailing accounts of their condition, and expressing their desires for the fire place. Friends, every where, anderstand, that what, what, our of the red spirits and are veloomed by the spirits there, you

Ediza Chiesley.

Lotela,

For Andrew Stacy: Asse C. Carlyle; William Stane; Annie O. Therston.

How do, Wilson brave? I Lotela going to find.

James Wilson; William Jenkins Paugh; Mrs. Elisabeth Park.

March 8.—John M. Brown: Mrs. Carrie A. Pike; George Beynokis; Maria M. Shepard; Esmoel Hatch; Anita, for Ed. Willian, Annie Lawrence, John P. Ordway, Mary White. Sameel Walters.

March 10.—Blchard Glaster; Bobert Burr; Mrs. Mary Bale; Mrs. E. A. Festy; John Bentley; Washcuta.

March 20. Renben Godfrey; Mary Elisabeth Parker; Joseph Gross; Miss S. L. Skinner; Rufus Case.

March 22.—Mrs. Rebects S. Cowdrey; Judge Edward Woodruff; Silliman Brooks; Mrs. Barah A. Tobey; Bebocka H. Thorner; Themas M. Ryley; William Flangan.

March 27.—Mrs. Elizabeth Smith; George H. Daris; Edwin Buckley; Annie J. Tilken; George E. Pollard; Mry. Godby. James Wilson; William Jenkins Paugh; Mrs. Elisabeth Godby, April 2.—Cyrns W. Jenries: William Blake; Matilda Jones: Eudora Draper; Horace P. Milton; Lillah A. Campbell. bell.

April 3. - Lotela: for Andrew Hall, Honrietts Walter,
Cathorine Driccell, Caroline Parker, Algernon Parge, Maris, Bhoogab, Jonnie West, Starlight, Henry Miller, John
German, Blue Bell.

April 10. - Almon B. Marsh; Mrs. Lena E. Leach; Mrs.
Fannie O. Paddock; Mary Hanaford; John W. Brooks.

April 18. - James H. Pinckney; Addison P. Wright; Julicite T. Burton; Rosle Matthews; Lewis H. Hedneld;
Sally Price. Fanne C. Faddoczi Mary Handrod; John W. Scoke.
April 12. Jamee H. Pinckney; Addison P. Wright; Juliette T. Burton; Roele Matthews; Lewis H. Hedfield;
Saily Price.
April 17. Mary Jane Carpenter; C. O. Klett; Neille Daco; W. H. Buttler; Georgia Ivving.
April 20. John Tyerman; J. N. Smith; Margaret Davidson; Jonathan Walker; May Flower.
April 21. Louis Agassis; James Poloy; Rachel Morton;
Jamee Hirminghau; Elizabeth Dart.
April 27. Amass Btoddard; Closeace Lawton; Mrs. Emcline Turner; George Bradford; Coosa, for Jonathan Adams, Hattle M. Comp.
May I. Lotels, for Charles Bennett Jones, Lillian Carter, Fanne Eaton, Joseph Carr, Mirs. Morioz I. Burke, Samuel Atlen, Mrs. Osrrie White, Martin Hayes, Morning Star, Henry O. Walter, Emma S. Dodge.
May 4.—Peleg Wadsworth; Thomas H. Bond; Ira Connatt; Lisie Florence Hatch; Cavoline Jeanneits Wilson, May 6.—Jeste C. Wells; Marianna Sangent; Mary Farmer; James M. Sherman; Jolla Doran.
May 11.—Mrs. Auna Maria Wilson; Bamuel Trefy; Mrs. Anna O. Holuc; Susan Taylor; Wulson Haegen, Lorake; Susan W. Stanwood; Job Taylor; Rebecca Joy; Nasonta.

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# Banner of Wight.

ALL SORTS OF PARAGRAPHS.

DO THE MEEK INHERIT THE EARTH?

The MEEK INHERIT THE EARTH
The eagle plucks the raven,
And the raven plucks the jay,
To whose voracious craving
The cricket falls a prey.
The big fish dines at leisure
Upon the smaller fry.
And the minnow eats with pleasure
The poor unconscious fly.

The miser skins his neighbor,

The miser skins his highlou.

The neighbor skins the poor;
And the poor man doomed to labor
Spurus the beggar from his door.
And thus the world is preying—
The strong upon the weak,
Despite the precious saying:
"The earth is for the meek."

Rev. Henry Ward Beecher believes in the ministry of angels. We know such to be the fact - Spiritualists everywhere know this-and yet the creedists, most of them, ignore the teachings of Spiritualism. But time will change their views.

An exchange tails of "a young lady losing the sole of her supper while enjoying the hinxleating whirl of the waitz." Of what profit was it to her if she had gained the whole whill if she thereby lost her sole?—White-

The character of Moses for truth and veracity as a bistorian is about to be established. It's rather late in the day, yet they say "It's never too late to mend," and if there is anything on earth out of repair just at this time in the minds of many, it is that "character." But the vindication is coming—on wheels; for a French writer, the Abbe Molgoo, has written a preface to M. Lecointre's "Campagne de Moise pour la Sortie d'Egypte," in which he advocates the formation of a joint-stock company to explore the bottom of the Red Bea, for the purpose of finding not only the wheels of Pharach's charlots, but the charlots themselves. He estimates the cost at 300,000 francs, but then he thinks it would establish Moses, and that would be worth all It costs.

I think the pale blue clouds of May Drop down, and turn to flowers.

—[T. B. Aldrich.

When a Chicago man without dignity tries to stand upon it, he always cuts a ridiculous figure, thus rendering its absence more conspicuous

Lord Wolseley and the Duke of Edinburgh have gone to Moscow to see the coronation farce, or tragedy

The New York Sun, disgruntled at the manner in which the Spring of '83 has conducted itself since its advent, puts in the mouths of "Winter" and "Summer," as high "contracting" parties, the expression of a poetically couched plot between the two to press closely against that changeable and fickle season, thus squeezing the life out of it: This being done, the following disposition (according to the concluding words of Winter) is to be made of the assets of the deceased:

"When Spring is put decently out of the way,
We two will no more be derided;
Then I will take March, and you shall take May,
And let April be fairly divided."

The Tewksbury anaconda is still reaming over the Massachusetts marshes.

The latest "bull" of the Pope has" faised the devil (bad blood) "all round the compass" - Digby was heard to remark yesterday-even members of the British Parliament kick at it. Here is what Mr. Healey, member for Wexford, says: "Ireland will neither take religion from Mr. Errington, nor gratitude from Rome;" while the leading Catholics in America talk of boycotting the Pope by holding back "Peter's Pence." It is even blated that the eventually-to-be famous Circular will break the Papal yoke in twain.

Two special police officers have been appointed to preserve the grass on Boston Common, while other men are engaged cutting it off. Shear nonsense!

May was called by our Saxon ancestors Tri-milki, because in that month they began to milk their kine three times a day. A heavy storm in Deadwood on Saturday, May 19th,

caused a serious freshet, which swept away about \$500,000 of property. Several other towns were much injured, and considerable loss of life occurred.

The Buffalo Commercial ridicules the hunt of the London Society for the Suppression of Blasphemous Literature after Huxley, Tyndall, Morley and Spencer. "The hunt proposed," It says, " would be more amusing than morally edifying, because the game would be so superior to the hunter that the contest would have the operaided aspect of a fight between a cloud of sand-files and a block of granite."

Marriage is a lottery, but Jo Cose says he has not heard that love letters are denied the privilege of the mail; and Digby has never dared to lovest for fear he might draw a blank.

. "Full many a gem of purest ray serene The dark, unlathomed caves of ocean bear";
Full many a maid of poorest pay is seen,
Who gems of glass displays for Sunday wear.

The Maine Central Raliroad killed an engineer last week, broke the back of another one, and wounded both fremen. The two latter have since died.

The Boston Traveller is in favor of State medical despotism. Too late, gentlemen-the people think for themselves, and cannot be hoodwinked in favor of a

We would call the attention of our readers to the advertisement of the Banner of Light, on our fourth page. As a Spiritualist paper it cannot be equalled, and as a literary periodical it has no superior.—Hornellsville (N. Y.) Weekly Tribune.

It is stated the Marquis of Landsdowne will succeed the Marquis of Lorne as Governor-General of Canada.

Pure air helps to make pure blood, which, in the course of nature, builds up healthy bodies. This fact includes all animals as well as man. And yet overpious people are opposed to workingmen and workingwomen (who during the week in large cities are compelled to labor long hours in illy-ventilated rooms, from going out in the country or to the beaches on Sundays. The zeal of some people overbalances every other consideration. They do not seem to comprehend that the body of flesh needs to be taken care of as well as the spiritual body.

The opening of the Brooklyn Bridge is to be celebrated by firing \$5,000 worth of rockets from the summit of the structure.

The two tornadoes in the West, on Friday week, did immense damage to persons and property. One entered the State of Illinois from Missouri, and the second commenced at Rockford, Itl., and ended at Racine, Wis. The latter cut a swath from Alton to Pontisc. one hundred miles in width. It is estimated that over seventy lives were lost.

Last Sunday's Globe said :

In Faderland our Edwin Booth was hissed; But since it has it, Edwin Booth was kissed ! There is a difference now, you see, 'Twirt tweedledum and tweedledge

A Woman Buffrage festival and banquet will be held in the Meionson Hall and Chapel, Boston, on Wednes-day evening, May 30th, at 5:30 o'clock, similar to the one last year. Mrs. Julia Ward Howe will preside. There will be toasts and brief responses, limited to five min-

A young man in Newtown, Ct., has slept almost constantly since last Christmas. His condition was superinduced by malarial fever. He sits all day in a rocking chair, with his eyes closed, apparently oblivi-ous to all that is done and said.

Bradburst Schieffelin of New York says : "The centrailing forces, operating through monopoly and con-centrated wealth, must be checked by a constitutional amendment limiting inheritance, or our Bepublic will be destroyed, and our literties, civil and religious,

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 2 Moutgomery Flace - Every Tuesday and Friday afternoon at o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horiteniumal Hall.—The Boston Spiritual Temple, Sundays, at 10% A.M. and 7% P.M. W. J. Colville, Speakers, R. Holmes, President; W. A. Duncklee, Treasurer, The public cordially invited. New Ers Hall.—The Shawmut Spiritual Lyceum, 176 Tremont street, Sundays, at 10% A. M. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lycoum No. 1, Appleton street, Sundays, at 101/0°clock, Benjamin Weaver, Conductor.
Eagle Hall, 616 Washington afrect, corner of

Rasex.—Sundays, at 10% A. M., 2% and 7% P. M. Ebel Cobb, Conductor. Meetings also Wednesday afternoons a Forclock. Harmony Hall, 34 Essex Street (ist flight).—Sundays, at 10% A.M. and 2% and 7% P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chalrman.

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Spiritual Lecture-Hoom, 26 Hanson Street.—W.
J. Colvike's guides conduct the following meetings: Sundays, 3% P.M., for Bible Interpretations: Tuesdays, 5 P.M., Conversation on Beating and Healing: Pridays, 8 P.M., Public Reception for Answering Important Questions.

Ludies' Aid Society, 1031 Washington Street.— Fridays, at 24 r.m. Business Meeting at 40 clock. Sunday afternoons, at 24 o'clock, Tests, etc.; Conference to the evening. Mrs. A. M. H. Tyler, President.

Engle Hall.—Spiritual meetings every Saturday even-ing, at % o'clock. Wells Hemorial Hall, 987 Washington Street,— Spiritistic Phenomena Association. Every Sunday at 24. Spiritistic l'henomena Association. Every Sunday at 24.

Charlestown District.—Mechanics' Hall, 212 Main street.—Sunday affernons, at 3 o'clock: Bunday ovenings, at 74.

J. W. Robinson, Conductor. (Keeps the Banner of Light for sale.)

Mystic Hall. 70 Main Street.—Sunday afternoons, at 80 clock. C. B. Marsh, Conductor. Chelsen Spiritual Association, Odd Follows' Build ing, upposite Bellingham-street iterse Car Station, Sundays, at7% and 3 P. M. Next Sunday Mrs. Sanah A. Byrots will occupy the rostrum, afternoon and evening.

Tits 1.ADIES' HARMONIAL AID SOCIETY, Friday afternoons, et 2 o'clock, in same ball. Bulness meeting at 43.

Entertainments in the ovening. Mrs. S. A. Theyer, President

\_\_\_\_\_

New Era Hall, Bunday, May 20tii.—Although the threatening weather somewhat clouded our spirits, the sweet music from Halns's orchestra and the bright faces of the children soon dispelled the shadows and brought sunshine to our hearts.

After the singing, reading and Banner March the following children recited: Bessie Brown, Gertle Prait, Ernest Fleet, Gracie Burroughs, Emma Ware and Eddie Hatch, the session closing withilhe Target March.

Assistant Conductor Shawmut Lyceum.

8 Webster street, Charlestown District.

PAINE HALL.—The Lyceum session of last Sunday was well attended. For notes of the proceedings the undersigned, absent on account of sickness, is indebted to Assistant Conductor Russell. After the usual opening exercises, readings and recitations were given by Maria Falls, Miss Helen M. Dill, Maud Cook, Annie Betchell, Aaron Lowenthal, and song, Mamie Havener; duet by Miss Jones and Miss Halden; piano soloby Mr. John Kennedy. These were followed by interesting remarks from Dr. Richardson, who is always ready to assist us in every good work. Calisthenics and Target March closed the session. The members of this school are much interested in the Lyceum which Mrs. Faunie Wider and several others are endeavoring to sustain at Leominster, Mass. Any contributions toward its support will be thankfully received by her.

celved by ber.
FRANCIS B. WOODBURY, Cor. Sec. 210 Columbus Avenue, corner Berkeley street,

LADIES' AID PARLOR.—The Progressive School held a very pleasant session May 20th. After Mr. Street's usual morning talk with the children, and the elocution lesson, we listened to remarks from Mr. Danforth, Dr. Richardson and Mrs. M. V. Lincoln. Before closing the school Mrs. Hattie E. Wilson (our best friend and worker) had a few words to say and distributed flowers among the children.

A. A. Lord, Secretary.

12 Causeway street.

Wells Memorial Building, 987 Washington Street,—The usual meeting was held in this hall on Sunday, 20th inst, at 2:30 p. m. There was good singing by Miss Seegee; Miss Flavie Colle rectied a fine poem entitled, "The Blacksmith's Story," which was fittingly rendered. There were on the platform Dr. James A. Bliss, the President of the Association, Dr. Ira Davenport, the Vice-President, Prof. W. L. Thompson, Miss Farnicoat, Mrs. Maud E. Lord, J. D. Henderson, and oillers. The opening address was made by Prof. W. L. Thompson, on the subject of mediumship, which was well received, and frequently applauded. It was a masterly production. He was followed by Miss Barnicoat, who gave a short, but good address. Mrs. Lord and Mr. Henderson gave, as usual, some wonderful tests. The large hall was crowded, and many went away not able to obtain even standing-room.

Secretary of the Association.

LADIES' AID SOCIETY.—The Sunday meetings under the auspices of this Society close for the season with next Sunday's service. It is the custom with them to observe the last Sunday in May as a Memorial Day, and on next Sunday, at 2:30 p. M., the service will be in remembrance of their spirit-members, whose presence they especially invite. A number of mediums will be present—Mrs. Ireland, Mrs. Bagley, Dr. Hodges, Mr. Hardinge, Mrs. Feles, Mrs. Pennell, and other well-known talent. Flowers will be thankfully received at the ball either Saturday afternoon or Sunday morning.

CHARLESTOWN, MYSTIC HALL. CHARLESTOWN, MYBTIC HALL, BUNDAY, MAY 20TH.—The exercises in the afternoon consisted of remarks and tests by Mr. David Brown and Mrs. Davis, giving great satisfaction to all. Quite a large number of tests were given, which were recognized as correct. Next Sunday, May 27th, Mr. David Brown, Mrs. C. Mayo-Steers and Mrs. Davis will occupy the platform

# The Boston Spiritual Temple.

Sunday last, May 20th, W. J. Colville delivered two very able inspirational lectures in Horticultural Hall. The morning subject, "The Natural vs. the Theological Trinity," was ably handled by an intelligence who was thoroughly at home with religious history. The faiths of the old world were displayed in their esoteric meaning, which is indeed different from the garbled outward form in which they are so constantly brought forward by partisan preachers and writers who extol Christianity at the expense of all its precedents. The natural trinity of father, mother and child symbolized in ancient lands by sun, earth and air, was vividly pictured in its vast superiority over the evangelical Christian trinity of three persons in one God, two of them males and one a dove, as presented by Gustave Doré, and other illustrators of the Bible. The guides of Mr. Colville take the ground that the infinite circle of the universe is the divine justice, that justice is the infinite unity, and that in justice are to be found three distinct forces, viz., love, wisdom and power; that every human government must be three-fold to be successful, and that only when power is the offspring of wisdom and love conjoined will the arm of the law or of religion be powerful to quell all strife, and bring in the golden era of perfect harmony.

In the evening the audience chose as the topic of discourse " Are the Universe and Man the Results of Necessity or of Divine Will?" As may readily be imagined, this prolific theme called out a lecture of rare power and ability. The inspiring intelligences declared that they knew of no such case as necessity vs. will. Will exists eternally; will is the absolute controller of all material things. According to our strength or weakness of will are we masters or servants in the universe. Law is the expression of will; will is the cause of all we term necessity, as obedience to a will more powerful than our own is inevitable.

On Sunday next, May 27th, Mr. Colville closes his engagement with the Spiritual Temple; the subjects of discourse will be: 10:30 A. M., Memoriam, Our Noble Heroes and Our Noble Herolnes," with special tribute to our ascended sister, Lydia E. Pinkham. At 7:30 P. M. the subject will be "True Spiritual Temples: How Can We Build, and How Sustain Them?"

On the mornings of Sundays, June 3d and 10th, Mr. Colville will occupy the platform of Horticultural UPPER Hall; but these meetings will be under the auspices of no Society what-

The ushers of the Society of the Spiritual Temple are to have a complimentary benefit on Thursday evening, June 7th, at Horticultural Hall. The occasion merits a large attendance

A Fact Meeting, As usual, was held at Horticultural Hall on Saturday last. In the absence of the permanent Conductor, L. L. Whitlook, from illness, Prof. Conductor, L. L. Whitlock, from liness, From Clayton presided, and made a few well-chosen remarks, stating the object of the meeting and the rules to be observed by speakers. He then requested any who desired to offer any facts to the audience to come to the platform. A number at once embraced the opportunity, a few of whem were ladies. Mrs. Dr. Sill was the first speaker. Her address was in reply to a question propounded by Materialist, "What had the billions of spirits been doing during the last six thousand years, that they had not manlast six thousand years, that they had not manifested themselves before the advent of Modern Spiritualism?" Dr. Sill took the ground that the spirits had not been idle all this time; that the evidences of their presence are on record in many places in the Bible, and in other sacred and profane histories; that throughout the dreary ages of darkness and ignorance the advance pickets and scouts from the spiritual army had been feel and accounts. vance pickets and scouts from the spiritual army had been feeling the way, endeavoring to discover and pierce the weak places in the earthworks and walls of ignorance and prejudice. She enumerated rapidly and concisely the important epochs in history when spiritual efforts had been thwarted by the ill-conditioned that the pages of society; and mentioned the names of the important epochs in history when spiritual efforts had been thwarted by the ili-conditioned states of society; and mentioned the names of reformers who had performed their grand humanitarian tasks, but under whose influences and in whose time the spiritual influences of the present time could not exist. But at last, in this century, after the pickets and advanced guards of the army of light had found the weak or unprotected places in the fortifications of ignorance—now, in our day, the whole line of the angelic army is advancing, with victorious banners and songs of gladness; and the walls of human bigotry and prejudice are tumbling in every direction. The speaker's remarks were received with frequent applause. It is to be hoped that she may be present at other Fact Meetings, and render valuable service on the platform. Elder Miles Grant then made numerous assertions, and offered quotations from the Bible to prove Spiritualism demoniacal. The audience called loudly for "facts," but he worried through his usual ten minutes, after having been called to order several times by the presiding afficer. Pare Cadwall related segme inaudience called loudly for "facts," but he worried through his usual ten minutes, after having
been called to order several times by the presiding efficer. Prof. Cadwell related some interesting incidents that occurred at Mrs. Fay's.
Mr. John Wetherbee said there were good and
bad spirits; and he knew he would be, if he
passed into the spirit-world, just the same John
Wetherbee that he is now. He would give more
for direct communication with one of the pirates
that were hanged many years ago in Boston,
than for all the filmsy evidences that theology
can offer. Dr. Baker thought it very strange
that all the "devils" could manifest and angels
could not. He quoted from "Oalspe," showing that the human family had heretofore been
controlled and guided by delegated authority
from the Most High, but that now the Great
Jehovih is about to guide mankind directly.
Mrs. Maud E. Lord recapitulated rapidly and
facetiously the useless efforts of either party,
the Adventists or Spiritualists, seeking to convert the other to their belief, and confessed
that it was a useless waste of time to further
pursue the subject of discussion. Mrs. Lord
then directed the attention of the audience to pursue the subject of discussion. Mrs. Lord then directed the attention of the audience to the history of Tobias in the Apocrypha, where a spirit was materialized for several weeks, and lived with men, performing miraculous cures, exorcising evil spirits, and even did banking exoroising evil spirits, and even did banking-business as regularly as though he had never been a dweller with the Most High. A lady, whose name we did not learn, narrated facts evidencing spirit-return. A medium, who was blind, said if these manifestations were from "devlis," they had been kinder to him than God, for they had taught him how to distinguish different colors, had educated him in various ways, and carefully guided and protected him from danger.

### Parker Memorial Hall.

from danger.

Last Sunday, May 20th, W. J. Colville delivered an eloquent address upon "Theodore Parker's True Place Among the Seers of the Ages." He paid a glowing but not overwrought tribute to the exemplary and singularly effective life of the great radical preacher, who asconded to the higher life now twenty-three years ago. Parker's religious views were made the basis of a fine dissertation upon the harmony of an exalted idea of God with the known revealments of science. As every fresh discovery proves the utility of something hitherto regarded only as an evil; as we are learning to see the use of what at first sight appears most | pelled to cancel or decline numerous engagements vile and useless, so in the realm of mind it may be the work of spiritual science to reveal the supremacy of goodness in a universe which needs to be carefully studied before man can know how to reconcile divine love with human suffering.

On Sunday next, May 27th, Mr. Colville will speak for the last time in this hall. The subject of his discourse will be, "Spiritualism as a Religion, with Spirituality as the Basis of Religion." Services will commence with fine music at 3 o'clock precisely.

Spiritualist Meetings in New York. The First Society of Epiritualists holds meetings every Bunday in Republican Hall, 55 West 33d street, at 10% A. M. and N. P. K. Henry J. Newton, President; Henry Van Gilder, Secretary.

The American Spiritualist Alliance mosts every sunday alternoon at 25 Colook in Republican Hall, 55 West 33d street, II. F Kiddle, Secretary.

American Spiritualist Alliance, New York City.

The meeting of Sunday, May 13th, was opened by the reading of a portion of Jean Ingelow's poem, "Monitions of the Unseen," by Judge Nelson Cross. who succeeds Prof. Henry Kiddle as presiding officer. Mr. Jules F. Jeannerst was then introduced, and delivered the opening address, his subject being, "The Religious and Scientific Aspect of Modern Spiritualism." For clear and logical statement of scientific fact and theory, and of spiritual phenomena and philosophy, the address is seldom surpassed by those who advocate Brittualism.

For clear and logical statement of scientific fact and theory, and of spiritual phenomena and philosophy, the address is seldom surpassed by those who advocate Spiritualism.

After the address Mr. H. J. Newton related some of the phenomena which Dr. Newbrough had observed in the presence, and apparently the absence also, of Mrs. Compton, at Hayana, N. Y. These observations, too, have been confirmed by others. The case cited was that in which Mrs. Compton was tied with waxed ends, one being passed through her plerced ears even, her dress sewed together and tacked to the floor, and in which—even with these and other precautions—s very obaracteristic materialization took place.

Mrs. Compton, a very tall woman, wore a black alpaca dress; the materialized form, below the average in stature, was arrayed in a white dress, far more ample as to quantity of material. The Doctor cut from the latter an irregular plece, about twice the size of one's hand, and after the scance it was found that the white plece has fitted the hole in the medium's black gown! While the spirit was cutside of the cabinet the Doctor was invited to go inside; he found it empty; no Mrs. Compton to be seen; and yet at the close there was Mrs. Compton, to the best of his judgment, ited exactly as he had left her. At least half an hour passed before the medium returned to a normal condition, during which time the symptoms were such as are supposed by medical practitioners to be characteristic of dead rather than living bodies. "Had the spirit been seized upon this occasion," said Mr. Newton. "the person would undoubtedly have found Mrs. Compton in his grasp." This to many would have been a conclusive proof of fraud.

This recital and other remarks, while interesting in themselves, lead up to the moral that Spiritualists, as investigators, must be most careful not to set limitations in their minds, condemning phenomena beyond inose limitations, or not in accord with their preconceptions, but must consider, rather, that they are students in a field bes

The President announced that the formal part of the President announced but almost immediately The President announced that the formal part of the exercises were closed, but almost immediately called the meeting to order to hear a young colored woman, Miss Jane Williams, a medium, relate her experience. Bhe stated that she was left an orphan at an early age, had always seen spirits, and, in fact, for years did not distinguish between the inhabitants of the two worlds. Upon one occasion, when she had not eaten for twenty-four hours or more, her incher came to her, bearing a vessel, in each hand; from one abe ate and was no longer hungry, from the other she drank and slaked her thirst. She did not know of what the spiritual food and drink consisted, only that she was satisfied. Her mediumship had driven her

triends away. She had tried to turn her back upon it, to east it off, but had found that impossible. Not only did she know Spiritualism to be a fact from her own experience, but also through the media gifts of others. Prof. Kiddle will deliver the opening address Sunday, May 27th, subject, "Inspiration, Paat and Present"; and Mrs. Mary F. Lovering, of Boston, upon the Sunday following.

T. E. ALLEN, Rec. Sec.

#### New Publications.

BOOKS, AND How TO USE THEM. Some Hints to Readers and Students. By J. C. Van Dyke. 10mo. cloth, pp. 169. New York: Fords, Howard & Hulbert. Boston: For sale by Cupples. Upham & Co., Washington, corner of School street. street.

The author advances some new views respecting a choice of books. He does not advise one to read a book because it is advertised in a list of "choice ones," or to avoid a book because it has been condemned as a bad one; as the judgment of another upon what would harmonize with his literary tastes, or supply his want of information, is no more absolute than in one who would tell him what he would be pleased with as articles of diet. For this reason the work will be found fresh, interesting and instructive, and not a more repetition of what others have said in the same line of thought. As illustrative of its value may be mentioned the explanation the author gives of the manner of using reference books, the whole process of securing all the literature of a given subject in a public library being practically illustrated.

DEEP BREATHING, as a Means of Promoting the Art of Song, and of Caring Weaknesses and Affections of the Throat and Lungs, especially Consumption. By Sophia Marquise A. Ciccolina. Hiustrated. Translated from the German by Edgar S. Werner. 16mo, cloth, pp. 48. New York: M. L. Holbrook & Co.

The subject of respiration is one that falls to receive from the public the consideration which its close relation to the health and comfort of every individual demands for it. Probably a larger number of deaths are attributable to this neglect than to all other causes combined; for, since breath is the life of every living being, it is plainly seen that carelessness in its use, or its insufficient or improper exercise, must result either in the destruction of life or its continuance under painful because inharmonious conditions. The value of information, therefore, in this direction, especially to public speakers and singers, is very great, and it can be had in no better form than given by the author of this volume, who is enthusiastic in urging its importance and in making it clear to the minds of her read-

THE AMERICAN CITIZEN'S MANUAL. Part I. Governments (National, State and Local), The Electorate, The Civil Service. 16mo, cloth, pp. 144. Part II. The Functions of Governments (State and Federal). 16mo, cloth, pp. 184. New York: G. P. Putnam's Sons, 27 and 29 West 23d street. Boston: For sale by Cupples, Upham & Co., successors to A. Williams & Co., 283 Washington street.

These volumes, edited by Worthington U. Ford, are called forth by the imperative demand for information.

called forth by the imperative demand for information upon the subjects of which they treat by the natural growth of population and the unprecedented immigration from foreign countries. A knowledge is given of the machinery of the government of the United States, its organization and method of administration, followed by a consideration of taxation and expenditure, the regulation of commerce and industry, provision for the poor and the insane, the management of the public lands, etc. To those in this country just reaching the age that entitles them to the privileges of citizenship, and to those in foreign countries who intend to remove their homes to these shores, the work will prove of much value.

ILLUSTRATED ART NOTES upon the Fifty-Eighth Annual Exhibition of the National Academy of Design, New York, with personal notices of the artists. A very acceptable hand-book for visitors, and souvenir of the occasion. Cassell, Petter, Galpin & Co., New York.

#### Special Notice. To the Editor of the Banner of Light:

Allow me through your widely circulating paper to announce to the public, both of America and England, that I am compelled to leave America for England very soon. I have a spleudid opportunity of crossing the Atlantic in the magnificent new Cunard steamer, Cephalonia," which leaves Boston for Liverpool, Saturday, June 10th. My guides have insisted upon my embracing this opportunity. My passage is by this time secured, and I have written to friends in England to expect me on the arrival of that steamer. In conquence of my sudden departure, I am of course comwhich I had made or expected to make for the summer. My correspondents all over the country will therefore please accept this explanation of my inability to appear upon their platforms.

On Sundays, June 3d and 10th, I shall speak in Horticultural (UPPER) Hall, at 10:30 A. M. These will be positively my last appearances in public upon a Boston platform. On Sunday, June 3d, I am ready to lecture wherever my services are desired, in or out of Boston, during the afternoon or evening. On Sunday, June 10th, (my last Sunday in America,) I speak in Chelsea for the Spiritualist Society there, at 3 and All friends wishing to say good-bye just before my

royage, will be cordially welcome at 30 Hanson street, on Friday evening, June 15th, where and when I shall 

#### Meetings in Worcester, Mass. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Sunday, May 20th, the platform at Grand Army Hall
in this city was occupied by Mr. George A. Fuller of
Dover, Mass., and Mr. Edgar W. Emerson of Manchester, N. H. In the afternoon Mr. Fuller lectured upon
"The Mysteries of Nature and the Mysteries of Life,"
and gave a very powerful exposition of the principles
underlying the manifestations of life in its various
forms in nature. At the close Mr. Emerson gave some
remarkable tests of spirity-presence. In the evening
the hall was crowded, every seat filled: Mr. Faller's lecture was a comparison of ancient marvels with modern
spiritual manifestations, and commanded the undivided attention of his audiences. Mr. Emerson at the close
gave an exhibition of his wonderful powers, giving
many names, incidents and communications. The
audiences were in complete sympathy, and Jully appreclated his spiritual revelations.

The platform next Sunday, May 27th, will be again
occupied by Mesers. Fuller and Emerson.

Enic.

# Meetings in Haverbill. Mass.

Meetings in Haverhill, Mass.

To the Editor of the Banner of Light:

The meetings of the Spiritualists of Haverhill and Bradford bave been of much interest for the past two Sundays, showing increasing audiences. On the 18th Mr. Joseph D. Stiles was remarkably successful in tests and in his addresses, more than filty recognized descriptions being given. Mr. J. William Fietcher gave two powerful addresses on the 20th, followed, in the evening, by elaborate descriptive tests, all of which were recognized. He will speak again next Sunday, 27th. Miss Helen C. Berry will give two seances here this week, at the residence of Mr. Edmund Gage.

Grove Meeting.

# Grove Meeting.

Mr. O. P. Kellogg will speak at Brady's Lake, Portage Co., Ohio, on Sunday, June 3d, 1888. Brady's Lake is the proposed alterfor the Ohio camp-meeting, and the officers elect are requested to meet there on that day. The subject of Mr. Kellogg's morning discourse will be "Science and Immortality"; in the afternoon, "The Moral Justice of Spiritualism."

Let our friends come prepared to express themselves upon the infamous Russell Bill.

Mrs. M. A. Merrell, Cor. Sec.

The Spiritualists will hold a three days Convention at the Union Church in Danby, Vt., under the amplies of the Vermont State Spiritualist Association, Friday, Esturday and Suday, June Sth., 18th and 17th, 18th.

We are to have a grand raily, and a real spiritual feast preparatory to the Camp. Meeting season.

All the State speakers and mediums are cordially invited to acteud. Mrs. St. A. seamer of Ameden, and hrs. Gerrisads B. Howard of East Wallingford, test mediums, will be present, and other test medium are expected.

Among the eloquent speakers that we always listen to with pleasure and profit, Mr., Albert E. Stanley of Leleaster. Rev. Geo. Severance of Tunbridge, Mr. Perley S. Foggof Chelsea, Mrs. Sarah A. Wiley of Rockingham, firs. Framic Dayts Smith of Brandon, Mrs. Emms L. Faul of Stowe, Mrs. Lizzie B. Manchester of West Randolph, Mrs. M. A. C. Heath of Bethel, and Mrs. Ablu W. Crosett of Duxbury, will be present, and others are expected.

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In the primary class last Sunday, the teacher asked what was meant by "Then had the churches rest?" and got response from one of the smallest boys, "I spose they didn't have any preaching."—Religious Paper.

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15 The manifestations of the marvelous powers of magnetism, in the prevention, cure or relief of disease, have been so clearly defined as top prove, beyond question, its natural and perfect adaptation to that end, if applied according the directions of the Magnetic Shield." See as vertisement on page 5.