

# COLBY & BICH, Publishers and Proprietors. VOL, LEII

# BOSTON, SATURDAY, APRIL 28, 1883.

### \$8,00 Per Annum, } Postage Free.

### GONTENTS. FIRST PAGE:-The Thirty-Fifth Annivorsary of the Advent of Modern Spiritualism.

BROOND PAGE, - Spirituatiem Abroad: Review of our Spreign Spiritualistic Exchanges. Brooklyn (E. D.) Spiritual Conference. Spiritual Phenomena: The Philosophy and Phenomens of Modern Spiritualism.

THIND PAUR. - Postry : TheBreeze of the Spirit! Interest ing Marrative; "The Operation of "Doctors' Plot" Laws in States where they Exist. The Regeneration of the Medical Profession. New York Ladies' Ald Boolety. Banner Correspondence: Letters from Massachusett Pennsylvania, Ithode Island, California, and New York. New Publications.

DETH PAGE. The Conflict Begun, Obarity at Homo, A Liverpool Olergyman in a Dilemma, Rev. J. D. Shaw's Opinion of Spiritualism, The Personal Responsibility of Spiritualists, Biography of J. W. Fickchur, The Medical Practice of 1820, God. etc.

FIFTH PAGE.-All Borts of Paragraphs. Boston Spiritual Temple. Movements of Lecturers and Mediums. New Advortisements, etc.

SIXTH PAGE. -- Messads, Department, Invocation: Ones tions and Answere: Spirit Messages given through the Medlumshipof Miss M. T. Shelhamer from John Meskimen, Alto A. Plackney, Charle H. French, Mrs. Rozana Grofoot, George A. Hewilt, Isaac Tabor, Mary Etta Plorce, and Annie Clark. Verifications of Spirit Messagos.

SEVENTIL PAGE. - "Mediums in Boston," Book and Miscollaneous Advertisements.

EIGHTH PACE.-Onset Bay Notes, Memorial Meeting, pipiritualist Meetings in Boston. Becinbility. Taxing Oldryoyants, Mediums, Soois, etc., in Clucinnati, New Advertisements, etc.

Banner of Pight.

# BOSTON, SATURDAY, APRIL 28, 1868.

Thirty-Fifth Anniversary of the Advent of Modern Spiritualism; Commemorative Services in Boston (Coucluded); Brooklyn, N. Y. ; Omro, Wis.

> Parker Momorial Hall. [Concluded.]

REMARKS OF J. D. HATCH, SEN. In commencing his address to the children and

adults present, Conductor Hatch returned thanks to all concerned for the kindly spirit manifested, the outcome of which would certainly insure the success of the celebration now in progress, 'He was pleased with the remarks just made by Mr. W. J. Colville, re-garding the great importance of a cultivation of inter-est among Spiritualists in regard to the support and oneutragement of the Children's Lyceums. Its de-sired to emphasize that importance on this day, when the anniversary of the "Dawning Livbt" was being so widely and enthuelastically colebrated all over the world.

garding the great importance of a cultivation of inter-est among Spiritualisis in regard to the support and cacturing the generative for the Guidren's Lyceums. Its de-stred to emphasize that importance on this day, when the anniversary of the "Dawning Liebt" was being ewidely and enthusiastically celebrated all over the world. Great had been the work which Spiritualism had accomplished for him, personally, and he should never finch from schnowledging his indebtedness to the New Revelation : It had given him, in the words of heaviness"; he had been omnonipated by it from the erroneous views taught, bim in his youth regarding the instance in his personal experience spirit of its medium, Miss M. T. Sibethaner, et al., to the Spiritualiste around us shall instance to bis personal experience spiritance of the mark of the divers personal experience of the words of the mark filter the words spirit of the mark of the spirital bine through whose et-fortis, as a prime point of stating-residenced to be spiritualistes and other work which appealed to him in the special cornarde in the words of the spiritualiste around us shall instance to be spiritualiste the define through the words of the work which appealed to her dires flow in Chelsen, and of the words of the spiritualiste troly, we must be spirit indention the bource of Eternia Bieffer. As an instance to bis personal experience spirition the atter given there by "Lotein" and of the words spoken and tests given there by "Lotein" and through whose et-fortis, as a prime point of stating-residence by spirites the dentical person who (while in the earth-life) was her sequently institual to a subtrate the the troog the spirit. Mod been convinced of the trood the spiritang the address energy to solid the experiment in the spiritang tests given there by "Lotein" and others. There was bed been convinced of the trood the spiritang the safeters and hade find bod as sould to bring to what the starts and hade find bod as sould the spirital for our a strive to bring to what the sequently hearing the addresses of . Barah Byrnes and others, on returning from the war-he (the speaker) had been convinced of the truth of the Spiritual Dis-pensation: JOBN WRMNWORMI! He had no iden that Miss Shelhamer was ever acquainted in the least with this man while in the form, but the description of his appearance and the correct giving of the name through her mediumship, also the additional observa-tion regarding the spirit that he was never an inmate of the Home, convinced him beyond question that the intelligence spoken of was mone other than his old friend.

and Proprietors. ( DCAL out this and other countries. No need is there that I speak to you of the work which it has performed among those who are now its followers and believers. But I scould like to speak to you for a few moments of the grand though silent labor which Ebjiritualism. the newer of the spirit, is performing among the churches themselves- and, indeed, among the indi-viduals within the limits of alt buran societies and organizations generally. The whole tenderoy of re-ligious thought for the last thirty-five years has been to loosen the ties which olden theology has woren around us, and to emerge out of the darkness thit the grand light of truth and freedom and liberality. Its indexity has been ouward and opward 1. And why? Because Spiritualism has come to the earth. bringing with it a flood-lide of revelation concerning the destiny of the human race, and the true meaning of ensaure of liberality, but selence in its experimenta-tion during the past five and thirty years has achieved grand discoveries and improvements in the applica-tion of natural lay for the benefit of humanity. Thus wo see its work in the field of selence as well as within in the confines of the theological world. Although human thought and acceptor, but also in tho private acknowledge that the power of the spirit working downward from on high has brought with it such a mighty influence that it has been feit not only among its followers awa acceptore, but also in tho private indexinowledge that the power of the expirit working downward from on high has brought with it such a med, not solely to demonstrate the truth of finiton-far renching influence into every home in the land; every department and condition of human its, three string also power of the spirit working downward from on sigh has brought with it is allent, far renching influence into every home in the land; every department and condition of hier mere with the shere of religion itself. Although we number millione among those

We have not the time to elaborate these matters, but We have not the time to elaborate these matters, but we must say a word concerning the work that is yet to be performed; of the fear of death that in wider meas-mre than before is to be sweet away; of the yet larger proportion of humanity that is one day to rejoice in the knowledge that its laved ones who have passed from the mortal can surround those yet in the form with love and sympathy, and demonstrate their presence hour by hour i Great the work that has already been wrought in these directions; but greater that which is still to be done. There are slaveries yet to be abol-ished, there are wrongs yet to be righted, there are conditions of human degradation yet to be sweet away. The temperance movement is to possess in coming days a power and "meinfluent", grander than "ever be-lore; woman is to be there grader to be the equal of her made companion.

they be with you in all private and public efforts for human redemption from ignorance, bigetry, supersition and error. We send you eer congratuiations on this eer ustal occasion of Medern Spiritualism, the Distry-Filth Anui-vernary. Will you please cond us a few words of cheer by mail, so we can rused the same at our meeting Baturday night, March Stat, or Banday night, Aptil jat. Pratemaly, Chairman Analogy Dy Dominalice.

night, March 21st, or Banday night, Aptil 1st. Praternally. G. W. Devree, Unairman Analogypity Commalies. Brook KATES-Your kind and loving words of cheer lawer just been received, and I hasten io refirit your greeting. In behalf of the Lycenm Association with which iam con-meted I would easy: We bid you food speel in your noble efforts to stustain the truth; and may the fields in which you labor reary you with a golden harvest, and may tho lovo we send forth to you cheer and oncurrege you in your mements of trouble, lighten your labors and harigornio you for feels efforts in the cause. There are mements in this world of time when the souls of humanity beat in responsive throbs will the great heart of humanity beat in responsive throbs will the great heart of humanity beat in responsive throbs will the great heart of humanity beat in responsive throbs will the great heart of humanity beat in responsive throbs will the great heart of humanity beat in responsive throbs will the great heart of humanity beat in senior of the soul, we gather of densit from the senior of the soul, we gather of distance are obliverated, and the discourse, and distance are obliverated, and the discourse, and distance are obliver any draw dischares, and whispered words of how fail from the lips of lowed meas. In the early days of our cause the numbers who gather red to colebrate this suniversary were small indeed, and oblige to suffer the ridicule and other and your how the hig to how hear the tamp of the feed of doubting much the phort is of the white barner of the also works, and the hours of doubt from your early days of our cause the mombers who gather the closer of the suniversary were found in and the bird to doube yo hear the tamp of the feed millions, match-hig to bom skeed pregresion a nut form overy branch of human thought we find liberal idoss onthowing. We can have any divide we find how goes to their rowskel) sind devided to our labors the formation of thears of the devided the white ba

ANNIVERBARY CONCERT.

ANNIVERBABY CONCERT. In the eventing an annivèrsary concert was partici-pated in under direction of Mr. W. J. Colville-a good audience attending. Instrumental selections wero presented by Mr. W. Milligan, who also acted as ac-companist; songs by Mrs. Lorania. Wilder, Madamo Fries Bisbop, Miss Georgia Latham, W. J. Colville and Signor Dominio Maggi; readings by Miss Flavia Collic; violin solos by Miss Matid Jordan (who, though very young, is a highly promising performer); and a bifet address (followed by an improvisution) was made by W. J. Colville, who in the necessarily short time he had to devote to his remarks gave excellent treatment to the theme anneonced, "The Poetry of Spiritual-ism," In place of Miss Emma Gitespiert, who was to bave given a, ronding, but was preferred from doing so by Indisposition, Mr. Maynard realted two seluc-tions to excellent acceptance. "The entertainment received from first to last-as did the Anniversary exercises throughout the day-the hearty endorsement of the people in attendance.

Church of the New Spiritual Dispensation,

Brooklyn, N. Y. To the Editor of the Banner of Light :

We held a three-days' meeting March 30th, 31st and April 1st, and our programme, as advertised, was carried out with the exception that Mrs. Amanda M. Spence was unable to be present on account of slok-ness, and Col. Joim C. Bundy, editor of the *Religio-Philosophical Journal*, was substituted, and made an address in her place on the programme. The meeting of Friday evening, March 30th, was opened by the choir and congregation singing with

your sins. When you pass from this world your mask is torn off, and you stand there to be despised or loved as the case may be. The sconer the world knows what Bpiritualism says the better it will be for humanity. We have no easy task. It is a struggle for a great truth. Look at the work done in the Obristian Church. Can you depresatelt? No, I thank them for it. They might have done more pood if they had had less cread. We know we have much to contend with, but we look forward to the time when our labors will be rewarded. He who plants a truth in the human hart is a hero to be remembered. Rome is more powerful to day than He who plants a truth in the human heart is a hero to be remembered. Rome is more powerful to-day than she was in ages past, and it's because of the infail-bility of the Pope. In early childhood this matter is drilled into the minds of the children. They are made to believe that there is but one church, one gateway to heaven. There never was a hallon so dangerous to the continuance of the Koman power as the American antion, and the tendency of the Christian Church is toward the Church of Rome. I was reading in the *North American Review* that there was a tendency to become more Catholic, and more united in the old dog-mas and creeds of the past. If any man endowed with reason will use that reason to the best of his ability it is within his reach to obtain proof of the truths which we claim. e elaim

we claim. We have a work before us which we should not de-spair of seeing advance before another year. We should build up mankind, and make, propie better. When other people pray for us I hope we shall be ben-effield, and II we are in error I hope these churches will be benefited. Henry Ward Beccher preaches Spiritualism, but does not call it Spiritualism. I know

when outher people pray for us I hope we shall be ben-effect, and if we are in creat hope these churches Spiritualism, but does not call it Bpiritualism. I know several dorgymen who have consulted out riferads about the treatment of some disease. A clergyman suld to me that he would be glad to call and under-stand our views, and he sold that some of his best friends were Spiritualists. These ministers are alraid of lesing their position in society if they join our body. No man will accuse me of having taken up liese truths because I expect to make any worldly gain. They came to me like a thunderbolt. It was a grand thing to think that I could see my irlends as they were of old, see the little one crying "Papa, papa." When I had seen these evidences of truth, and when the path-way of duty was pointed out. I know that I was to meet with a vast deal of ridleule, but I have never had cause to regret that " theilere;" and as President of our Society, I invite all who are desirous of knowing of our facts, our philosophy and of our religion to read our "Declaration of Principle," and units with us in our efforts to bring this joy luto every lonne. After a solo by Mrs. Mary F. Wheeler, " We shall mest again." Mr. D. M. Colespoke, his subject beinz: "Matorialism or Spiritualism recognizes komething which dwells in man and which lives after this life is ended. There are to kinds of materialitis: the first, who asy: " I do not know anything about it." and the other class, who declare that this claim is impossible. Some analizations fact the some ob his dee, but which one will bo to us a stimulus to inspiration? Matorialism had a stimut is for the house. There are wise and linger an altivere men on both sider, but which one will be to us a stimulus for the house. There are wise and longet and silvere men on both sider, but which noe will be to us a stimulus to inspiration? Matorialism had a stimut which such, should weicome spiritualism was permeating the chere. The seaker argued that albotna same wore along address. bi

( valisis who are progressive will reach a point where they can dispense with the alphabet as an alphabet, but in no case can we set if ande as of leas import-ance or less in wisdom, because no may have been promoted. While on this point I will venture the statement that no Spiritualist ever meis beyond the reach of mediumship; it confronts him everywhete, and he accepts, consciously or unconsciously, even while flattering himself that he is exalted beyond the reach or need of it. If he ignores the great array of medial instruments, kind spirit friends watch their op-portunity to approach the sacred shrine of his inner temple, and iny thereon choice offerings, which he glady accepts with much profit. Mediumship is so diversified and universal that we encounter difficulty when we attempt to traverse its domain because of the many inricate times leading to the centre of truth. The temptation to follow the many, instead of a single line of thought, becomes almost Irresistible-this temptation must be our excuss for the cursory re-marks which you have so patiently followed. The us and importance of mediumship being estab-lished, let us consider how we can best ald medium-ship.

The use and importance of mediumship being chibb-lished, let us consider how we can best aid medium-ship. The subject is so liftle understood that as a con-sequence fack of appreciation follows; we would sug-gest that education in mediumship would lead to the desired ends. Like everything else, it is subject to laws, and unless in accordance with fixed laws cor-tain conditions are made, it will remain in obscurity, because it cannot assert itself. Encough of study and observation have been given this subject to warrant the statement that the laws governing mediumship are subject in the fixed accough of the statement the statement that the laws governing mediumship are subject employed; that they are susceptible to the slightest adverse ripple in the sea of thought; that the best manifestations are sometimes spolled by the slightest jar in the fine mechanism of the instru-ment or subject employed; that mere or less of imper-fection must result from the importance of and carteless indifference to the laws of which the wiscat know but a little. Our mediums as a rule know almost nothing of these laws, nor do they feel the need of thought and study in this direction; could they but awake to realize the importance of their position, and with earmestness seek to know the reality of their medium-ship. Tobleve the milleminum would awu. Juith by little, as we would or could accept, have our spirit-cuardians, guides and friends brought to us erumbs of knowledge: when we are able to receive, we often do not know how to apply and assimilate, and we are in the avkward position of an binnery one erying for food while we have it in our hand. Friends, this is iddicib; let us see to it lust hour hand. Friends, this is iddicib; her us co to it line to asking for more. We can best all mediumship, then, by Pilucating our-solves concerning this great therms; when we know hore, we shall accepted we have a comparatively fair understanding or mediumship, inclus and inteligently rendered. Let us, then, at once seek to become ed

cated and educators, and thus all the important trust of aids to mediumship. How can we best *develop* mediumship? Mediumship cannot be developed healthfully with-out certain invorable conditions. When a human organism is selected as an instrument in spirithlands, the medial development depends largely for its growth and quality upon the surroundings of the person go selected. If discord and inbarmony are predominant, the development will be allow and weak; if the subject or median is averse to development, that will be a great hindering cause; if his or her associations are composed of people and circumstances apposed to great hindering cause; if his or her associations are composed of people and circumstances opposed to mediumship, it will be almost impossible, while those conditions remain unchanged, to attain any satisfac-tory degree of development. It lies becomes appar-ent that to best develop mediumship we must not only be interested observers, but workers. It is our duty to look around us to discover the conditions by which our developing mediums are surrounded; if is our duty to give them not only our sympathy, but words of gheer and evidence of our hearing pood will. When clouds of suspicion hang over them, we should kindly but firmly seek to investigate the grounds for that suspicion, always giving the suspected the benefit of the development of mediumship has too many times

intelligence' spoken of was none other than his old friend: The speaker traced bis efforts, first among stulls, latterly among the oblidren, to advance a knowledge of the good cause among the people, and paid a high compliment to the past labors in the same direction of D.Nelson Ford, late Conductor of the shawmut might be regarded in some sense the offspring. He carnesity entreated that a spirit of harmony be evinced by all Spiritualists one toward another: unlted work, and an interest for the welfare of their children on the part of Spiritualists equal to that exhibited for theirs by the followers of the effective 'Lyceums in Boston, all working with a kindy will for the bene-fit of the rising generation, instead, is now, of the two in gatedarce.

existence in the expressions made by him

The speaker renewed the expressions made by him on former occasions, of hopes that the day would yet comercial the Spiritualists of Boston would have a temple's specially their own, and dedicated to the pro-magation of this grand truth. He was willing to do whatever lay in his power to assist in bringing in this grand result. Spiritualism came to repeat in modern ears the words of the Natatame of old when he said, "A new" com-malidmentalized path you that we low one another." and it instructuates to inculcate the "Golden Rule". Botting the first fulled to inculcate the "Golden Rule". Botting the first fulled to inculcate the "Golden Rule". Spiritualism come to practical expression its life, and its sport this to practical expression its life, and the sport the torpractical expression its life, and the sport doms of the future would be the happy possessors of improved conditions and grander reve-istions in sport would "the up is and bless the memory of the day."

Batons Ju Syery department of existences-in gratitude for which they, would. " Has up ? and bless the memory of this day!"
 Following the remarks of its Conductor, Mr. Hatol. the various humbers so the programme usually met with at a semilon of the driver Progressive Lyce. The second of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing with a semilon of the driver by the shawing word, discipline, the fanner March being finely executed and the resitations. Individually and the resitations in the driver by the pupils, and the section of the pupils participated in these exercises?
 Hoste Wilber, rectation: Sadie Morrny, plano solo base and Georgie Wilber, dialogue, Bertha Stinman, Lillie Singleton. Charles Tray, Josephine Milers, Breat, Fleet, Blanche Bing, Grace Hue, Besaie Trat, Beale, Turner, March Herroug and dance, also whistiling solo. The Ramer Quarteite (adults) sang "Love's Golden Chain " and "The Dying Child." the words of the farmer of the far

Let us strive to be harmonicus, as well as industri-ous; let us try to avoid the covering of glits for our-selves which are possessed by other mediums—but per-forming our own work in our own peculiar manner: strive to bring to whatever our hearts and hands find to do a soulfail fervor and a fearless energy; so that when noother year has rolled away, Spiritualism may present even a nobler record than it does to day; and Spiritualists may be more clearly recognized by the world in general as those who are really cooperating; with the angels in the glorious work of purifying and blessing humanity! eing humanity

Diessing bumanity) At the conclusion of Spirit John Plerpont's remarks Miss M. T. SHELHAMKR, in her normal condition, proseeded to deliver to the audience the following original poem, which she had prepared especially for the ent occasion :

BPIRITUALISM (

- A here greets you kere to-day,
- With royal mien and royal air; A giant in his strength and might,
- Whose power is wielded everywhere! With well-worn honors grandly won,
- With friendly tones and words of cheor He comes, revealing to your sight.
- The records of his past career.
  - Well is each battle fought and gained.
  - Bravely he conquers every fee; He triumphs over sin and pain,
  - And deals despair a fearful blow.
- Old superalition's lange now coase
- To plerce the trembling human heart ;
- While doubt and error lose their power
- To make our bosoms bleed and amart ! Not through the smoke of carnage drear. Not with a sword, our hero came, But with the torch of heavenly love Ablase with Truth's undying fame I His weapons are the tander words,
- And signs and tokene that are given By souls immortal, who have shown The bonds of Death forever riven.
- For five and thirty mortal years,
- This now Messiah of heavenly birth i This boly Messenger of light i This Prince of Peacel has trod the earth.
- Ob I Rowledge is the power he wields To balish guoranics and fear. To smite the tomb a heavy blow,
- And cause its gloom to disappear Strong for the future, brave to dare
- All noble work for truth and right. The slave's defender, and the friend Of every soul who needs the light;
- This hero meets you here to day, . A man of five and thirty years,
- Who comes to guide earth's children home
  - MRS. ABBIE N. BURNHAM.
- The inevitable loss of time which is always an at-tendant-cirumetance connected with all public meet-ings, wherever held—whether by Spiritualists, church-men, politicians or society men—acted in the instance of the afternoon service to prevent the delivery of the address by Mrs. Abbie N. Burnham, promised on the bills. The is but justice to managers and people allow to state that they joined in heartily repreting that this indented indy speaker could not be heard on this os-calance.

Bing: Sweet Bird. The subjoined lefters received and sent by the parties and the Bing: Sweet Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and sent by the parties and the Bird. At the conclusion of the song by Miss Gonn, Miss M.T. Burtishird, and the Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and sent by the parties and the Bird. The subjoined lefters received and the Bird. Bird. The subjoined the subjoined the subjoined the Bird. The subjoined lefters received and the Bird. The subjoined lefters received and the Bird. The subjoined lefters received and the Bird. Bird. The subjoined the subjoined the subjoined the subjoined the Side and the Bird. Bird. The subjoined and the Bird. Bird. The subjoined the sub

"penerg by the choir and congregation stat, will fine effect Miss Lizzle Doton's anniversary hymo, "Jubliate." Hon. A. H. Dalley, President of the Society, gave the opening address, a portion of which was as follows:

was as follows: Ladies and Gentleman - We have come here to night to celebraie an event important to us, and we believe important to the world. It has failen to my lot to say a few words in opening the exercises on the subject. "Believing, Therefore I Speak." It is very well known to those who have etudied human history that there is no one subject which has a stracted so much attention as the question of the immortality of man. In all times and us all ages this has been a disputed question, and to day it is still disputed by thousands and millions of men. It is an important problem to be solved to me as well as to you, and it should have been solved to me as well as to you, and it should have been solved to me as well as to you, and it should have been solved to me as well as to you, and it should have been solved to me as well as to you, and it should have been solved to me as well as to you, and it should have been solved to me have been solved. It is no longer a question of deubt, my friends, that this is an important question of deubt, my friends, that this is an important source in the world who think it has been solved, and to them it may have been solved. It is no longer a question of deubt, my friends, that this is an important question of deubt, my friends, that this is an important source in every contest. When the question is sourced in every contest. When the question is sourced in every contest. When the guestion for the first and further can you prove the immortality of the soul? they are forced to admit they connot. This is not, a pleasant position for the Christian Church to be placed in, and if that soul is possible it is very important that we know what it is. Any one would uniturally suppose that, those who are the atrongest adherents to the Christian Church would be the first ones to welcome Spiritualism, as it is nilted with, the belief in the immortality of, iman. But, my as as follows: Ladies and Gentlemon - We have come here to night

Course to be placet in, and if that soul is possible it is very important that you know what its C. Any one would adjuratly suppose that, those who are be with the beher in the immortality of man, hat, my release the south or access spiritualism is reparded with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. It is opposed with aversion by the Olirikian Church. The Istance of a were statistically day by day, nowith addie the burry and beneet parsed. All the statistical church and the object of the pure white balance of work and the balance of a were statistical the pure white balance of a statistical church and the statistical church and the object of the strong church and statistical church and the statistical church and the statistical the strong church and statistical church and the statistical church and the statistical the strong church and statistical church and the statistical church and the statistical the strong church and the statistical church and the statistical church and the statistical the strong church and the statistical church and the statistical church and the statistical the strong church and statistical church and the statistical church and the statistical the strong church and statistical church and the statistical church and the statistical the strong church and statistical church and the strong church and the statistical the strong church and sthe strong the strong the statisti

SATURDAY. March 31st.-At 10:30 A. M. Mrs. Millon Rathbun, of New York City, gave the opening address: "HOW CAN WE BEST AID, DRVELOP AND SUSTAIN MEDIUMSHIP?"

You have given me a theme which covers a broad and almost unexplored field. In importance, our sub-ject is of the first magnitude; in ability. I am among the least of public speakers: You will, therefore, see the disadvantage under which I lahor in the attempt to present a few thoughts worthy of your considera-tion

Thirty five years ago Modern Spiritualism knocked Thirty-five years are Modern Spiritualism knocked for admission to our hearts and homes. Did we wel-come this stranger and bid is "God-speed?" I trow not. We not only locked our doors, but barred and bolted them—all in vain; for the new-comer was no weak one; our deal ears had to be unstopped; our billad eyes were forced open; and in the broad light of day this stranger stood in our midst domanding a hearing. Little by Hitle our attention was turned, grudgingly and fearfully, toward this power, this mys-terious intelligence, which came with so much force and peristency. Whenever we turned our faces toward this new rev-elation, startling evidence contronted us; and by some subte, invisible power, we were held for the time spell-bound.

spell-bound.

nucleo, invision power, we were held for the time spell-bound. According to their differing temperaments, individ-uals varied in their acceptance of this mysterious manifestation. It is needless to add that from that day until the present, Modern Spiritualism has hain upon no bed of roses, nor walked upon a smooth path-way; yet this grand monarch of truth has never lab down in despair, or even hid its face in discourage-ment. Steadily, day by day, month after month, year upon year has the advance been made, until, in this day of enlightened thoughtfulness, we stand with un-covered heads, proud to acknowledge the beauty and power, and to bear aloft the pure white banner of truth-the emblem of our "New Spiritual Dispon-sation."

The development of mediumship has too many times been crushed by those over-zealous to show to the outside world that they are keen in hunting and de-nouncing fraud. The applause which they gain from the too-well-pleased falls in swert cadence upon their the too-well-pleased falls in sweet cadence input their ear, hulling them off to sleep; they heed not the de-spalring wall of the poor medium who is condenneed, without a hearing and too often without just cause. There are frauds and impostors elaiming to be of us, yet we cannot best develop mediumship by ruthlessly trampling upon all the plants, because in our garden we now and then discover a weed; rather let us in careful wisdom become wise enough to separate the weeds from the plants, and with no uncertain aim we can and will east out the false, retaining the true.

Careful wishin become was chough to separate the weeds from the plants, and with no uncertain aim we can and will east out the false, retaining the true. To develop mediumship rapidly circles must be formed with development for their aim; the persons composing these circles should be selected with care, and certain known rules about be observed. The medium should be counseled to live daily so as to at-tract the good and repel the evil (intentioneii) of spirit-life: that much depends upon him (or her) self as to the nature and worth of the manifestations produced: that his or her individuality need not be sacrificed to develop mediumship: that while they are in a measure limited and hindered by their surroundings, yet great responsibility in their development rests upon them, and that ignoring this responsibility will not release them from it. them from It. 🍬

ĝ.

them from it. We find, then, that to hest develop mediumship we must carefully and tenderly loster it—that we must be just to both medium and investigator. We must seek to counsel the mediums as to the best conditions for development; and, finally, we must recognize not only the responsibility of the medium, but that also at-tabling to ourselves concerning this important branch of our subject. of our subject.

of our subject. How one we best sustain mediumship? Upon first thought one would say: By giving our money toward its support. That is to a certain extent, our duty, but we do not believe this to be paramount to all other duties. We believe that or y Spiritualist should sometimes be found in the same room and in con-verse with mediums. We owe to the cause the weight of our presence, and sympathy, as well as the sure which surrounds each individual, from which spirits are able to draw necessary elements to invigorate and sustain this sensitive plant called mediumship. Our attitude should ever be facing it; when we hear ru-mors derogatory, we should be on our guard, lest, un-wittingly, in giving credence, hasting, we may wound instead of sustaining mediumship. We are aware that in making these suggestions we fail to please a certain few, yet if we sneak at all we must utter what seems truth to us—our uttarances must also be faultes and untrammedel i We also be-lieve that the spirit of such utterance helps to sustain; that if every one would openly proclaim what is whis-pered by "the still, small volce" as fruit, medium-ship would at once recognize these proclamations as a grapt sustainions ower. How can we best sustain mediumship? Upon first

must has no be fearless and untrammeted 1. We also be-lieve that the spirit of such ulterance holps to sustain; that if every one would openly proclaim what is whis-pered by "the still, small voice" as truth, medium-ship would at once recognize these proclamations as a great sustaining power. We can sustain it by throwing the balance of power into its hands; this can be done by the universal ac-knowledgment of it by those who have made its ac-quaintance to that extent that they are satisfied that the phenomena of Modern Spiritualism are the mani-festallons of controlling intelligence outside or beyond the person used as a medium; could this universal acknowledgment be granted to sustain mediumship. Spiritualism would speedily become the opular re-ligion of the day. We must wait for this grand awak-ening; although so; many still hide away, we joyfully hall the increasing humber who have gained the de-sire to add their testimony is sustaining mediumship. Mediumship must continue, in the hands of embod-ied and disembodied spirits, to suffer from the imo-rance of those who attempt to wield the scepte of its-power. Again we find that to either aid, develop or sustain reciliumship we must become as ittle children and gio to school. If we will but listen, wise splitts will seek to guide and instruct us. Our ignorance become unpardonable when the means of instruction-are within our reach. If we thirs for knowledge and quench that thirst at-the fountain free to all, we shall each anniversary year meet with hearts more light and faces more rad-ant; and the gain wisdom for oursolves, but gladly give of our store unto others less fortunate. If we thirst for knowledge and quench that thirst at-the fountain free to all, we shall each anniversary year meet with hearts more light and faces more rad-ant; and the gain own and sith and see wend on the earth-plane mortals are learning to add, devel-op and sustain meetiams of those gono, on before ehall ring in our ears, and resound in our hears, as in by bear the

At the conclusion of Mrs. Rathbun's address Mrs. [Continued on eighth page.]

# BANNER OF LIGHT.

# Syiritualism Abroad. BEVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

2

- 6 A - 1

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

PRANCE:

"La Communication entre les Vivants et les Morts -Troisieme Année." Such is the heading of a large paper which announces itself as in its third year ; but this is the first I have seen of it; and, what is some what curious, it gives no place of publication, no price, and no bureau for subscribers. It seems, however from a fine foot-line, to have been printed at Lyons, where there is a directour. But when to appear again? It does not say. Perhaps these things are of minor im portance, since its contents are all sufficient to inter est any intelligent reader. A few (condensed) ex-tracts will indicate their nature: "Prophecies, so named, have been made to many important person ages who, though affecting to treat them lightly, have, nevertheless, had their thoughts profoundly occupied by them. Without troubling ourselves with their supernatural aspect or otherwise, I will recount what came under my own observation : At the breaking out of the Crimean war the Emperor Nicholas ordered all Russian subjects in France to return home, under pain of having their property confiscated. Being then at Leipsic, I one day received the following note : 'I am here for some hours ; come and see me at the hotel de Pologue.' (signed) 'Princesso de Robinino.' I had known intimately this Princess Sophie de R., a charming, distinguished woman, whose history was a veritable romance. I found her more affable, more spirituelle than ever, but a little paler and somewhat more melanchoty .... ' I left France like a bomb,' she said, "though, from residing there a long time. I was guite French, and I have broken up many old tles,' etc. count upon you now for the rest of the voyage.' After dinner, it being rainy outside, we passed to her cham-ber to have a 'sitting' at a little table, to consult the spirits." (It would seem that his questions were rosponded to when) "Suddenly the princess said, 'Noth-ing for me?' 'No.' 'Why?' 'Dangerous !' 'Never mind; I am a feminine Bayard; so fear not to reveal anything,"... "III... Eight days ... Paris ... A violent death !" The princess being in good health, and having quit Paris for an Indefinite period, without expect ing to see it for a long time, the communication seened absurd.... She was to depart at eight in the morning for Dresden and Warsaw. She arrived too late at the depôt, then decided to leave her baggage and take the four o'clock morning train. There being a grand ball in the magnificent saloon of the hotel, she decided to attend it (in the box of spectators) and so pass the time till the hour last named. ... A garcon came in the meantime, with the following telegram ...., \* Presence as Paris indispensable; grave interests." bearing the signature of her agent. Some hours later she took train for Cologno instead of Dresden. Eight days after, her death was announced."

" Is Spiritualism a Religion?" This question is re-plied to by a " Spirit friend," who, after some pleasing prefatory remarks, adds: "Spiritualism, with all its obligations, is not a religion; it embraces all; leavesto every one his own mode of comprehending it, according to his degree of Intelligence, all being free before God, and hence should be before man. Spiritualism imposes, as a basis of all its ideas, only the good .... It is wrong to suppose that Spiritualism will one day have its temples. It will need no priests, for it has nothing to teach man but goodness. . . . All the spirits give to you good counsel, etc.; and always, 'when three of you are gathered in my name, there am I in your midst.""

"Communication - does it exist?" Communing with the departed is of course understood. "Evoca tion of the Doad " is then considered at length-Hindu. Chluese, Greek and Roman customs, and the many ancient authors who illustrate them, are brought in review before the reader. Among the last referred to are " Plutarch, Horace, Virgil, Quintillon, Cimon. Tacitus."

"Spiritualism in a scientific point of view," by M. Flammarion, contains many extracts, of great interest, from a discourse pronounced at the tomb of Allan Kardee by this popular and learned astronomer: "It is by a study positive of effects," he says, "that one ascends to an appreciation of causes. In the order of united studies under the denomination genrerique of Spiritualism, facts exist." The Abbé Lacordaire is quoted at some length, 'After admitting that he has not disdained to see table tipping he remarks: "In all times there have been modes, more or less bizarre, of communicating with the spirite; only heretofore they

Le Devoir, Guise, Dec. 28th. This is one of those readable papers that few could avoid commending. Though devoted principally to the celebrated institution at Guise.\* where capital and labor find their foint reward, unexampled prosperity, comfort and happiness, it often lends its pages to Spiritualism. The present issue has an account of the Cornell Col-lege at Ithaca which does justice to that noble insti-tution. Mrs. Stanton's views on the colducation of the sexes, derived from inquiry there and observation, are here briefly transcribed.

La Lumiere, Paris, Jan. We have here a further elucidation, with commendatory notices, of the new Order "-The Chovallors de la Lumiers-which the Council connected with this paper has organized. Col. Carré and the talented writer M. René Callié express in its pages their grateful recognition of the honor conferred upon them in being accorded honorry membership.

"Spiritualism in History," by M. E. Bonnemdre, is continued in the present number, Mons. B. Ireals here especially of Jeanne d'Are, whose biography has hardly an equal in romance. I will quote at ran-dom a (cw lines: "The first years of Jeanne d'Arc rolled away in the village of Domrémy.... Near it here was a tree traditionally called 'The Tree of the Fairles '- in the shade of which this young girl went to dance on fore days. Jeanne fied from the place, haunted, it was said, by the spirits, and avoiding her ompanions, lived isolated, grave and pensive, running to the church to pour out her heart at the feet of Goð."

"The last hours of the Princess Christine" is pretilly recorded here, but I must give only a brief synopsis of it: "A correspondent of Seville says: "She died Monday morning. A short time before her departure she said, "I feel that I am going. I see Amelia and Mercedes, who come and call me. My sisters tell me to come. I shall die at 3 o'clock." She reposed then, and at 3 again opened her eyes: "Ah I there is Meredes," she said, "I go then at last to see my little darling," and she expired.' ... This adorable young person, whom a throne awalted, ... gave us a proof of re-incarnation in Indicating to us an anterior existence under the name of Amalberge. This will be referred to in 'Souvenirs and Impressions of a Medium.""

"A Voice from beyond the Tomb," and other comnunleations, I must only thus name.

L'Anti Matorialist, Nantes, Jan. 23d. We have here a little paper that treats ably of "Practical Soclatism," and other matters of vital importance. The number in hand has one of Mme. Candida Sanz's able effusions. She here warns fanatical Spiritualists who, she says, are victims of excessive oredulity: but adds: Spiritualism, well apprehended, is an immense good to the incarnated spirit, an impenetrable buckler to me who puts himself under it in the incessant battles of life. . . . But Spiritualism cannot be fully appreciated except by persons of great moral elevation, or those who are crucified, as it were, by grief.... For one, Spiritualism is a reality of life; the science of sciences; the efficacious remedy of human passions; the light of the conscience, the motor to intelligence. . . . For the other, a fortunate oasis, where reigns calm and tranquility; the song celestial of hope; a calm sea where one fears not shipwreck, a port where one learns to endure with fortitude the vicissitudes of life." . .

M. Charles Fauvety expresses here, also, some noble entiments. I will venture a line or two of his artiele : "In the midst of an advanced civilization where all the faculties are developed, the appetites and passions, excited, ... how regretable it is to see the moral life so incompletely satisfied 1 Yet the moral life is the end" (or aim, to but) "of the social state; ... it harmonizes the elements, creating among men a principle of equity, of fraternity, mutual affection and benevolence, blenveillanco."...

The Anti-Materialist is bordered with black, exressive of sympathy in the death of Mme. Rardec. Revue Spirite, Paris, for February. The first page of this valuable magazine is also bordered with black, commemorative of the corporcal death of Mme. Kardee, at whose grave, at her recent sepulture, a num ber of speeches were listened to with tearful ationtion. The speakers included M. Leymarie and Mmo. Rosen. Mme. K. willed her property-which I think is considerable—to the "Society for the Continuation of the Spiritualistic Works of Allan Kardee."

The article on prayer, quoted in my last review, was In response to some observations in the Devoir, by M. Bourdain. Taking exception to his respondent, he republishes (in this Revue) a part of his original contribution; I will extract from it a few lines : "Christ has said : 'To each one according to his works'; it is not, then, in praying for the dead, still less in putting our petitions in charge of mercenary priests who traffic in sacred things, that we may hope to be useful to those who have left us. These words of Christ

New York; in one instance, a spirit writing his name, edents, place of residence, etc., etc., (all of which was unknown to any one present) which were fully corroborated by inquiry at the house indicated ; chang ing the aspect of inconsolable grief, weeping wife and oblidren, into a comparative summer of content; they now being convinced that their dear lost protector an shield was not dead but living, and could still impart to them his words of endearment, his love indeed, per-haps never before so warmly expressed, and never be fore so fully appreciated.

SPAIN. El Buen Sontido, of Lerida, for January. This large and handsome magazine opens its fair pages with ; "The God of the Catholics and our God." The first part of the article contemplates the destruction of all mankind (except eight) by a flood. "This flood," says the writer, "was perfectly inefficacious, and God did not again baye recourse to this usoless attempt." Boclety again formed-the Jews were the most promi-nent, "a luxurious, prevaricating, sanguinary people who passed no day without exciting the anger of God, yet liberated from their Egyptian yoke by the murder-ing of the innocents and the drowning of the Egyptian host"-the land of Canaan becoming a sort of centre of God's surveillance. Various forms of gavernment were enjoyed, then came servitude, much bloodshed, Roman triumphs, and a new method of salvation-a Jesus, a Redeemer : "God born, God buffeted (etc.) and God crucified, ... and the devil is as much master of the world as before.... Rest you Cath-olics with such a God ; but sentiment, reason, virtue, justice, clamor against him. ... The God of humanity, of the universe, of science, our God, is the cause etorna of beings.... Creation and humanity are co eternal with him, as necessary effects of an eternal onuse. His laws are an eternal radiation of his power;

the human creature an eternal radiation of his love." ." The Pones." an historical resume of a period one bracing the reigns of Pio 111., Julio II., Leon X., from the pen of Sr. J. Vernet, would deeply interest any intelligent reader; but I have no space for any extract that would do the writer justice. Of " Bcos del bollo Soxo," by the fascinating writer and learned expo nent of our faith, Mme. Domingo y Soler, I must protfer the same excuse. She treats here of a woman a widow who had lost husband and children, one Mmo. Leopoldina, who, having a small fortune, went about among the poor doing good. Where she went and what blessings followed her, etc., are events I cannot will record, though of deep interest; and who is there who has the habit of searching out the desti lute, that cannot portray scenes of misery, of suffering, of want, reaching down to the profoundest depths of the human heart?

"Album Espiritista," following the above, embraces many sage observations on the early teachings of the church which left the people in ignorance, and on the more modern teachers, such as Messre. Kardeo, Flam marion, et al.

Revista do Betudios Pelehologicos, ol Barcelona, for January. This is another large and attractive magazine with such noted contributors as Mme. Soler, M. Navarro Murillo and Viscount de Torres Solanot. I find here also a new writer. Matilde Fernandez de Ras, who recalls, with a proper appreciation, the moral sentiments of the New Testament, or, " better said, of the evangelists; for they all respire the most pure morals"; she then draws from the Bible "that which in some manner serves as a pedestal for our own spiritual belief."

"Meditation," by the first named writer, shows how exquisitely Nature unfolds herself to this astute observer; how the inmost recesses of her moral or sentient constitution, are imbued with the pure, the divine-reminding one, by her well adjusted wordings, of that transcendently enchanting work,"Zimmerman on Solltude."

The Viscount holds up Spiritualism to the light of modern science, and hence has occasion to quote Messrs. Crookes, Zöllner, Fechner, W. Harrison and others, who have imparted a moral as well as solentific dignity to our cause it will never lose.

El Sr. Murillo has some engaging observations about "Progress," which he says "Is a divine faw; ... that good is obligatory; ... that evil should recognize its impotency to oppose the laws of God.... That one should have patience to hear the truth, moral courage to declare it, force of will to teach it and to moralize upon it, make sacrifices to teach by example, even of life itself if necessary," etc. But these are only little stones from the pyramid of truth.

El Criterio Espiritista, ol Madrid. "Reflections on the Doctrine of Spiritualism," by Sr. Garcia Lopez, which opens the present issue, is too lengthy for any synopsis bere. One paragraph, however, which has particularly attracted my attention, refers to that infuence of our religion which should make war among markind impossible. "The Lawof Duty," by Sr. Sanz Berrito; "The Birth of Jesus," by Mme. Boler (in which she says . "The Birth of Josus-is indubitably of cuadro or frame the most poetical, of the Christian religion, and is justly considered the best allegory of the grand reform Christ realized"); a "Communication from Allan Kardeo" through a somnambulist and othere, is all that I can now notice. Last, though not least, are the following, which merit equally with the above extended favorable oriticism, but space forbids : El Faro, of Seville; Annali Dello Spiritismo, of Turin': Der Sprecheaat. of Leipsic: Spiritualistische Blätter, do.; Moht, mehr Licht, Paris; Revista Espiritista, of Buenos Ayres; Reformirendo Blatter, of Buda Pest; Op de Grenzen van Twee Werelden, Amsterdam, and Applysningeus Eidehuarf, Grove City, Mian.

# Spiritual Phenomena.

(From the Providence Journal of March 21st. 1883. ] THE PHILOBOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

NO. IV.

"No matter what explanation we may give thereof, the facts of Modern Spiritualism have ever been in existence. To deny them is idle to ignore them is trilling ; to ridicale them is to exhibit our own weakness. - Hese, G. W. Shianer.

them is to exhibit our own weakness. - Rev. G., W. Sittaner. Even sol There seems to be an inexplicable tissue interwoven in the history and traditions of all nations and peoples that have existed on earth, whether civilized, semi-barbarous or sav-age, that bear abundant testimony to the traith of Mr. Skinner's assertion. The Hebrew Sorip-tures abound throughout with "facts similar to those of Modern Spiritualism," while the Chris-tian gospels are but little else than a narrative of like phenomena. The day seems fast ap-proaching when it will be generally agreed that the ancient and modern phenomena both rest on the same occult foundation, and must stand or fall together, the only difference. between on the same occult foundation, and must stand or fall together, the only difference between the two dispensitions apparently being that while we admit the truth of one phenomenal fact in the Soripture record, upon the evidence of the long-deceased scribe who committed it to writing, we are confronted with a thousand facts of like character now daily occurring in our midst, which are testified to by a multitude of competent living witnesses. And yet we are told that all the modern phenomena are to be overthrown and annihilated by a few iso-inted loose-drawn generalizations derived from "muscle," mind-reading, toe and knee-joint and "tendons-of-the foot" rapping, and similar jugtendons-of-the-flot" rapping, and similar jug-leries, alloged to be practiced by the thousands gleries, alleged to be practiced by the thousands of spirit media of our time, no two of whose mediumistic glits exactly correspond in their methods of procedure. Compare, for instance, the mode of rapping pursued by Miss Irish, a late medium of New York City, whom I used formerly to visit frequently in her, vocation, with the slow methods of rapping I have ad-meted with a verted to in previous numbers. Seated with a printed alphauet before her, Miss Irish would run her pencil rapidly over each letter, com-mencing at the head, until a spirit-rap fell on menoing at the head, until a spirit-rap fell on the letter wanted, which she would put down on a sheet of paper before her, and immedi-ately go on until another and another letter was indicated. This method the medium would pursue with astonishing speed until the whole sheet before her would be filled with closely compacted letters, without a word being indi-cated by a break in their arrangement. When the communication was ended Miss Irish would commence anew to rup her papel show the the communication was ended Miss Irish would commence anew to run her penoli along the lines, making a comma at each place indicated by a spirit-rap, from the beginning to the end, and thus make grammatical sentences of what before appeared to be an incongruous assem-blage of the alphabet, without sense or mean-ing. How ridioulous to suppose that all this was done by Cumberland's "tendons-of-the-foot" methods i

foot" methods! Some twelve to twenty years ago, my friend, the late Henry Seybert, of Philadelphia, who has just bequeathed by will more than half a million dollars to some fifty or more charitable institutions, purchased a fine house in a quiet street in the oity, and had it fitted, furnished and set apart exclusively for the holding of me-dumistle scances of the various phases inci-dent to Modern Spiritualism. Among the con-veniences he had a table made purposely.for the accommodation of what are called "rap-ping mediums." To facilitate operations, Mr. Seybert first had a lath of wood made, perhaps an inch wide, resembling a yard-stick, on one ping mediums." To facilitate operations, Mr. Seybert first had a lath of wood made, perhaps an inch wide, resembling a yard stick, on one side of which all the letters of the alphabet were printed in regular rotation. This lath was inserted perpendicularly in a slot cut through the top of the table, so that when at rest its nether end rested on the floor, whilst its bither end reached to a level with the top of the table. The medium's scat was in the rear of the blank side of the rod, so that the letters were always hidden from his view. By this arrangement, the electric or magnetic elements that were used through the medium's organization to make the raps, seemed directed to the raising or lowering the rod, so as to exhibit to the per-sons sitting at the table in front letters in suc-cession that were required to spell out the com-munication had in hand. This apparatus was afterward improved upon by Mr. Sej birt's getting a circular, clock-faced diso constructed, some two or three feet in diameter, with a moving index-finger like the minute-hand of a time-piece fastened to its centre, the letters of the alphabet being arranged near the outside of the disc, like the figures on the face of a clock, together with a few of the most fre-quently occurring words, such as "the." "and," "you," yes," "no," "do n't know," etc. I have often set with rapping mediums at this have often set with rapping mediums at this table, who were always sented on the blank side of the disc, which was held in place by a perpendicular support. When we sat in the dark for special purposes, the raps were used by the spirits to communicate with as, but when our circle was held in the light the same (or a like) power that was expended in the raps was directed by the spirit operators to the mov-ing of the index finger on the disc, so as to greatly facilitate the process of communica-tion. What process of toe or knee-joint rap-ping, after the manner indicated by the Buffalo bing, after the manner indicated by the Builaio M. D.s. or the "displacing of the tendons of the toot," a la Cumberland, could be used to make the raps and alternately move the hand on the disc to the proper letter or word needed, as I have frequently witnessed, lot no ask I Some few years aro, as I was coming down Fifth avenue in New York, I noticed Mr. Chas. H Factor the model and the further H. Foster, the world-renowned test medium, standing with a gentleman beside an iron railstanding with a gentemain beside an iron rate ing. As I approached, Mr. Foster joined me and commenced telling me how oheaply he had just made ten dollars. It seems that the gen-ileman he had parted with was an occasional skeptical attendant of Mr. Foster's regular skeptical attendant of Mr. Foster's regular public séances. Chancing to meet at the spot I have indicated, the gentleman said to his me-dium friend, "I wish, Mr. Foster, you could make spirit-raps somewhere besides in your own room I." Foster answered that he could make them "in one place as well as another." Said the gentleman, "I will give you a dollar for each rap you will make here and now." Foster asked the gentleman to stand quietly for a few moments beside the railing. Fresently distinct, raps fell on the iron top rail, close to where the gentleman atood. When the tenth rap was made Foster asked his friend if he was satisfied. "Entirely so," answered the skeptic, suiting made Foster asked his friend if he was satisfied. "Entirely so," answored the skeptic, suiting the action to the word by handing the success-ful medium a ten-dollar bill. As we passed we stopped at the Fifth Arenue Hotel and went, into the reading-room, which, as usual, was well filled with guests engaged in reading the public papers. We stopped beside a show-case that stands to the right of the eastern entrance of the room. I asked that my spirit-friends should answer me a few mental questions by should answer me a few mental questions by rapping on the glass of the show-case I. Foster, who stood at the time leaning his arm on the further end of the show-case, asked me to put Jurner end of the show-case, asked me to put my ear close down to the upper surface of the glass and ask my questions mentally. I did so, and received intelligent answers in distinct raps, indicative of "yes" and "no," that seemed to strike on the under surface of the glass like drops of water. Said I to Foster, "Stand en-tiraly apart, so as not to touch the case." The medium instantly complied with my request by standing some two or three feet distant from the show-case, but still letting a little artitan walk. standing some twoor three feet distant from the show-case, but still letting a little rattan walk-ing-stick that he held in his hand rest upon its furthest off end. Said I, "Take off your rat-tan." "Oh I no," said he: "to get the raps 1 must be in connection with my battery !" or words to that effect. The end of the stick was in my full sight, and I know it did not move, but the raps, nevertheless, came just as intelli-gent and distinct as before. "Mr. Charles H. Foster has been probably the greatest test medium in the world, and gifted Mr. Charles H. Foster has been probably the greatest test medium in the world, and gitted with almost every phase of the phenomenal multestations. I have had him for a week to gether at my own house, and have witnessed more wonderful, spirit, manifestations in his presence than could be even, tersely narrated in a score of journals, though every inch of space should be davoted to their recital. Com-pared with the wonderful things that have occurred, through his mediumistic power, all the phenomena, real or feigned, that I have ore; witnessed of lisand of occurring in the presence of all the numerous alleged "the presence of all the numerous alleged "the surger" of the spiritual phenomena ink intitit

ter Insignificance. Mr. Foster's power of mind and pellet-reading was especially beyond com-

APRIL 28, 1883.

ter insignificance. Mr. Foster's power of mind and pellet-reading was especially beyond com-pare. To illustrate by one or two out of hun-dreds of examples I might adduce: II know of an instance wherein a personal friend of mine who had never seen Foster before, on en-tering his presence, was instantly greeted with the full names of his father, mother and ten brothers and sisters (some living and others de-ceased). Christian, surname and middle letters all comblete, and in due order of birth. That was a display of "mind-reading" par excellence, without, any tastistance whatever from the "muscles," a la Cumberland. Some winter's go I attended quite's number of Foster's scances, held high up in Broadway, New York. They were generally attended by some twenty to thirty persons, collected from all parts of the Union-north, south, east and west-with a good sprinkling of foreigners, not one in five of whom wore probably known to the medium. The whole company were, at the beginning, always furnished with little slips of paper of equal dimensions, on which each per-son present wrote the name of some deceased friend he wished to communicate with, perhaps accompanied with one or more questions. These slips of paper were then each and all folded up tightly by the bolders and together by divers in-dividuals, until no person present could select the pellet he or she had contributed to the mile. then shuffled about and together by divers in-dividuals, until no person present could select the pellet he or she had contributed to the pile. With penell in hand Foster would next shove aside one of these pellets, and indicate the per-son to whom it belonged. With very rare er-ception indeed the lady or gentleman called to the table found that the pellet contained the name of the friend they had written upon it, on acknowledging which the spirit indicated entered into correspondence with their mortal relative or friend in a way that could leave not a doubt in the mind of the inquirer of the real presence of their spirit friend in the circle. Oft-times spirits would not only paipably manifest their presence to their friends, but make inter-esting communications to them of considerable length, expressed on some occasions in eloquent

esting communications to them of considerable length, expressed on some occasions in eloquent language; and such manifestations as these were made on several regular nights weakly for weaks and months together. When about to leave the city I called on Mr. Foster for the last time during the season, being desirous of obtaining some answers from my spirit-friends on subjects of varied import. I found Foster busily engaged at the time with other parties and much hurried. On account of my being about to leave the city he, how-ever, consented to appropriate a few minutes to me, and akked me to prepare any questions ever, consented to appropriate a new minutes to me, and asked me to prepare any questions I wished to ask my spirit-friends whilst he was attending to bis patrons in another apartment. I had scarcely finished writing, seven different questions on as many paper slips and folded them tightly up, when Foster opened the d or and asked me if I had prepared my questions. I told him I had, when, stepping up, he selzed upon the end of one of the pellets as 1 held it toward him in my hand, and hastily answered it. On my opening the pellet I found that the 15. On my opening the period 1 found that the answer came from the split to whom my ques-tion was directed, and was appropriate to it. In like manner I took each of the remaining six pellets from the shuffled heap on the table beside me and handed them toward the won-der-worker, who, as he had previously done, hurriedly seized upon the end of each pellet in succession and answered them ous and all in accordance with their import and in an intelli-cent and appropriate manner, that left no accordance with their import and in an intelli-gent and appropriate manner, that left no doubt in my mind that the answers given were inspired by the several spirit-friends to whom my queries were addressed; as was proved on my opening and pellet in succession immedi-ately after the answers were received, the name I had written within corresponding in every instance with the desimed by the corresponding in every instance with that claimed by the corre-sponding spirit.

74

1

. .

1

every instance with that claimed by the corre-sponding spirit. Of the scores of mind and peilet reading me-diums I have known, I think Charles H. Foster stands first on the list. Next to him I should place the late John II. Conklin of New York, one of the very earliest mediums that was de-veloped after the advent of Catharine and Mar-garet Fox. Like Charles H. Foster, J. B. Conk-lin was endowed with a great variety of spirit-ual gifts, among the most extraordinary of which was his gift of spirit-writing, which he always executed in the most rapid manner, backward as it were, thit is, instead of pro-ceeding in the ordinary manner from the left side of the paper to the right, Conklin always commenced on the right and and filtshed his lines on the left side, thus making it necessary to turn the paper over and hold it up to the light, in order to read what was written through the thickness of the sheet on which the com-munication was made, or from its reflection in a looying-ginss. I have had from Conklin s und, written in this way, enough spirit-com-munications to make quite a volume in print munications to make quite a volume in print munications to make quilte a volume in print Conklin's apirit guide and other spirit influ-ences claim that the reason why certain modi-ums can write after the backward mode more readily than otherwise, is owing to the fact that the magnetic power that controls the hand of the medium to write is communicated from the taile battery on which the paper rests, so that the spirit communicant is, in fact, writing from left to right when viewed from their stand noint. I have known writing mediums of Conklin's phase, after making, repeated fruit-less efforts to write from left to right-as more less efforts, to write from left to right—as mor-tals are accustomed to do—immediately on their abandonment of that method, and resorting to that of writing from the right to the left side of the paper, proceed with almost lightning speed in committing their thoughts to paper. Conklin also had the gift of clairyoyauce, or second-sight, in a most eminent degree, as I have had proved to me personally in a great many instances. Conklin once told me that the following incident occurred in his early medi-Notion of the set of t together, while it intrest cornain gentleman oc-oupled the next seat in front or just back of them. The cars had run but a few miles, more or less, when Conklin heard a clear, strong voice directly in his ear say, "Move your seat." On his disregarding the monition, the words were repeated with still greater emphasis. Conklin then touched his sister's shoulder to in-dicate his wish, and leaving his ear proceeded with her to the extreme rear of the car, where he took the back seat of all, motioning her to slt beside him. His sister, however, dropped into the next seat forward, of where he sat. Scarcely had they got well settled when a vision greeted Conklin's internal senses; where in he saw, the car in which they were sitting shivered into places by a tremendous shock of some kind —when directly, on looking out of the window, he saw a train of cars coming at full speed just where a curve in the road hid them from view until their near approach. Just as he had seen he saw a train of cars coming at full speed just where a curve in the road hid them from view until their near approach. Just as he had seen it in the vision, the car in which they were seated was shivered to pieces by the opposing, train, risulting in the death and wounding of asceral passengers. Conklin himself as for the sate of the seaten and the seater of the shafe struck within a few inches from the seater of the seat on which his sister sate of the seater of the of the seat on which his sister sate of the of the seat on which his sister sate of the of the seat on which his sister sate of the of the seat on which his sister sate of the of the seat on which his sister sate of the of the seat on which his sister sate of the coming, and how often they are directed to beneficent purposes. I reconsidered from a highly estoemed and thoroughly truthing lady invalid friend, from which I make the following extrapt: "That night about the staff first. I sweet with one of the most sever sore thread for the first, time since my stokness I was really as mode for the first, the since in cold water, when the same close and we the me in cold water, when the same direct and when the and I now instruction which I was on the point in cold water when the same direct and when the in cold water when the water, and by the same direc-tion I took some means when the water. and I now instruction which I make the same direct in a light water of the first was not the point of asking my hubbard of water, and by the same direc-tion I took some means when the water. and I now instruction which I make the volone as bealing in dum, and the point of the first. I water had I light " e Lydin Exclusion in whose benevelent face is

have made a mystery of it, . . . justice, (?) through terri-

ble executions, sending back into obscurity these strange practices. To-day, thanks to the liberty of religious (cultes) and universal publicity, that which was a secret has become a popular formula. Perhana by this divulgence, God wishes to proportionate the development of spiritual forces with those of the material, to the end that man forgets not, in the presence of mechanical marvels, that there are two worlds, one included in the other : The world of bodies and the world of spirits."

Various impressive statements are here made of which, it is assumed, an explanation can only be found in reincarnation. Among other writers Dickens is quoted (from his Pictures of Italy) when describing Ferrare. He saw a group of peasants seated on the parapet of a little bridge, gazing sometimes at the heavens then at the river : a bell-tower rose in the distance; over all the shadows of night were descending. "If I had been assassinated there," he says, "in a preceding existence, I could not better have recalled this scene, and my whole nature could not have more thoroughly felt its sad emotions (frissons plus douloureux) The real souvenir from this point of view is so corrols orated by an imaginary reminiscence that I shall never

forget it." Bir Walter Scott says : "Often we find ourselves in rolinions where we have never been before; still we feel a mysterious impression, a consciousness badiy defined, that pelther the scene, nor the actors, nor the subject, are enfirely new; we feel that we could give in advance the conversation that is to follow."... In his journal of the 17th of February, 1828, he wrote:... "Yesterday, at the hour of dinner, I was strangely selzed with what is called a sentiment of preexistence. I was firmly convinced that that which was being said was not said for the first time, that the same subjects bad been discussed, the same opinions sustained by the same persons.... The sensation was so strong it resembled a mirage in the desert .... I was in veritable pain, and my spirit turned to the suppositions of Bishop Berkeley touching an ideal world." ....

6ir Bulwer Lytton (in Godolphin) says: "How strange ! Sometimes at a view of certain places a sensation seizes us, obscure souventrs, confused images of the past invade our spirit .... Every one of us has feit this strange emotion at certain epochs, in certain places, and each one is powerless to discover the Elsewhere he says : "A strange species of memory, interior and spiritustic, which often recalls places and personages which we have never seen, and which the disciples of Plato explain by a conscience still living, but obscure, of an anterior existence."† Rovue de la Famille, Paris. This is a small monthly of sixteen pages, devoted to literature, science, hygione, modes, etc. An interesting article, from the pen of Octave Sully, opens the present issue; It is an account of a charitable festival at Nanterro, beld in behalf of a noble institution, an orphan asylum there, where the little ones, whom it would seem Heaven it. self had almost abandoned, found refuge and nourish-

ment. This was more especially exigent at this moment, for a terrible calamity in that neighborhood had deprived many a child of its accustomed consolation and support.

This Reputs cives also space to tribunals and thes tres: and I unexpectedly and "A Study of Spiritual. " its ninetieth atticle, in fact, on this subject. It reads like one of M. Flammarion's, and is rather a consideration of space, of infipite possibilities, than of anything directly pertaining to our faith. It is of maint, however, to have the subject presented at all in this" Vie Domestique."

From a letter of the Abbé to Mine. Swetchine, Jun

I am not sole to give the distion peculiar to Dickana, nor the character of Dittiver's planaer, nor the placid dignity per-taining to what Beyt has peaned.

1.15

are a formal condemnation of this scandalous prac tice to which they lend themselves in the churches, in selling their prayers for the dead ; while, according to his teaching, our rood works are the only pravers upon which we can rely. If, however, we cannot be useful to the dead," says Mons. B., "without trans gressing the laws of God, we can, on the other hand, be infinitely agreeable to them in putting ourselves in communication with them through our thoughts; we can console and aid them, hold constant intercourse with them .... In thinking of dear, absent ones we render them extremely happy, ... as we make those happy in distant lands by writing to them and assuring them of our constant, loving thoughts and of our warmest wishes that they may be blessed in their new nome." The most apt lilustration of how our Heavenly Father is reached through prayer, and with consistent results, was given by the writer who (as shown in my review referred to above) replied to Mons.

Bourdan.

Mrs. Ditson translated for the Revus in hand an article by Miss Corner on the mediumship of the Baroness Von Vay and her great healing powers, which she expends alike on poor and rich. Apropos to this, Mrs. D. refers to the wonderful magnetic gifts of Mons. Hippolyte (bere in Paris), which we ourselves have experfenced and seen exercised upon many others. His will-power over his subjects is something marvelous. He makes the very original dance: he elongates a limb that has been disjointed and drawn up a score of years; he made a strong man, who defled him, fall upon the floor, and another, still more of an athlete, but who had lost the power to lift anything from the ground, pick up easily a heavy bar of Iron. His treatment of this last one was only for a few moments.

Under the heading of "An Interesting Prediction," published in the Bon Sous of Carcassonne, Jan. 9th, 1883, occurs the following: "France has suffered a great loss in the person of two of her sons. Nevertheless you need not despair. There will soon come forward two others who will replace them. Alsace and Lorraine will return to us after a terrible war which will be declared between Germany and Russia, and into which France will be drawn. The result will be favorable to the allies. Austria will join Prussia, but will soon abandon her, for Hungary and all the Slave of this empire will be in opposition." (Signed) Leon Gambetta.

The Revue names the Banner as giving Mrs. Richmond's lecture, Mr. Riddle's address and Mr. Wetherbes's esquisses, fines, sages, and pleasant to read. Much other valuable matter I must onfit for the present

### BELGIUM.

Le Messager, of Llege, Feb. 1st. Dr. Wahn contin-ues in the present issue his valuable treatise on what ancient times have imparted to us of Spirituallem. Apolionius, the Pythagorian philosopher, is largely appealed to: also the records of which Mans. Jacolitol makes use (as well as his views on the Trinky, etc., announced in his "Spiritualism in the World"), and bis quotations from Mr. Franck, professor in the college of France, who says (in his Lo Kabbalo), "Are we not authorized to regard the Kabbala as a precious relic of a religious philosophy of the Orient, which, transported to Alexandria, was mixed with the doctrines of Piato, and under the usurped name of Derrys the areopagite-bishop of Athens converted by St. Paul-has descended even among the mysticisms of the middle ages?" etc.

Mons. René Caillé furnishes also his views of "God in Creation," treating of metamorphoses of the oveter, of the coral, of man, and later, of seas and currents. Following this is a notice of Mr. Slade; of his wonderful and satisfactory powers as exhibited in

Mont, Godin, its founder, has been made a member of the Legion of Honor.

Brooklyn (E. D.) Spiritual Conference. Monday evealag. April 9th. Mr. J. W. Fletcher oc-cupied the platform, his subject being: "An Evening with the platform, his subject being: "An Evening with the Spirita." The exercises opened with the reading of the inspirational poem "Evermore," by Migs Lizzle Doten, after which Mr. C. R. Miller read and commented upon a recent report of the action of the Bishop of Bohemia in reference to Spiritualism, which was afterward: reviewed by Mr. Fletolier's guides. They criticized those who are so eminent in their own conceit and so truly respectable and plous, so near the Infinite, that they can sit in judgment on their four conceit and so truly respectable and plous, so near the Infinite, that they can sit in judgment on their follow-men and furnish laws and opliques for others. "A thousand times better than a dead theol-ogy is a living and present fact. Every time a loving spirit gives the assurance of, continued existence to mortal friends ti a a special providence." " Mr. Fletcher read a poemfrom Spirit Forroster for-dor; entilled "Easter," after which he gave the fol-lowing descriptions of spirits: "I have not come as a test to any one, but to add a word to all that has been said. I come to bear witness to the fact that all we have believed is true." I have not only reached the Mecca of Peace, but joined those whom I Knew and loved. Another comes, with me, to say that, living, we believed what now we know by experience to be true. B. B. Brittan and Wm. Fishbeugh." " A spirit comes here, a yoong man, who died sud-deniy. I see a large place with people busy reading letters or cards; smoke fises all around. He takes the hand of a lady and says, "I am trying to lead her into the knowledge of this." I hear the word 'Moth-or.". Recognized. " Now I see a place, where a good mapy are coming Brooklyn (E. D.) Spiritual Conference.

into the knowledge of this." I hear the word 'Meth-or." Recognized. "Now I see a place where a good many are coming and going and are weighing things. I see '1878, Dec. 23.' and 'Edwin Ferry.' I hear the name of Julia. The spirit calls her his daughter; he is anxious to manifest himself." Recognized. "Daniel Roblins intends to come and come until he makes his own know that he is with them." "A gentieman comes leading a lady. James Libby. He brings au offering of flowers. They seem withered, and again they are fresh and blooming." "A collid with long, light hair and blue eyes; he puts up bis hand and takes a piece of hair and brings it as a test. Another spirit comes. I see tables with food and people eating. Elabash Ackerly." Recog-nized.

nized. "A lady comes and wants to shake hands with you all. Eizabeth Hawkins. She says. 'I have known what it was to have people shrug their shoulders at me because of this beile!." Recognized. No brief report can do Mr. Fietcher justice. His clear and incisive statements, his brilliant style and graceful oratory cannot be reproduced. He is cager-iy listened to by large audiences whenever his en-gagements permit him to come to Brooklyz. On this occasion, although our ball is large, there was not standing-room, and crowds were forced to go away, unable to get within the doors. unable to get within the doors. WILLIAM H. COFFIN, Sec.

# Card from Mrs. Twing.

To the Editor of the Hanner of Light: Permit me through your columns to say to my many friends and correspondents that I have been ill, and though now recovering, am not yet able to answer let-ters. After my attendance at the Lake Shore Convention I was attached with preumonia and quits pros-trated. J hope soon to be able to resume my corre-spondence. Yours in truth. Weitfield, N. Y. UARRIE E. S. TWIRG.

# APRIL 28, 188314.

# BANNER OF LIGHT.

# THE BREEZE OF THE SPIRIT! .

[As the keen mental activity which increased industrial and commercial advantages and competitions engender among all olasses when introduced into a land where they have heretofore been less known is sure to reach out at last into other fields of enlightened inquiry, intellectual and spiritual, within its borders, we think the present visit in the interests of peaceone might say almost tour of triumph in this regardwhich the distinguished Mexican Liberalist, Gen. Porfirly Diaz, is now making in the United States, is a sign of promise for the Southern Republic-a prophecy that by and by, after railroads and telegraphs and a broader circulation of the press shall have, brought on the proper fitness to comprehend, the breath of THE Sprint will indeed sweep over Mexico, and her swakened people will respond in the "memnonian melodies " that spring from souls enfranchised. The stanzas below, which suggest to us these reflections, and which rembody an itaner significance of which perchance their clergyman author does not dream, are extracted from a poem by Rev. H. Bernard Carpenter. which that goulleman, delivered at the grand banquet tendered Gen. Diaz and his suite at the Hotel Brunswick, Boston, on Wednesday evening, April 11th .- ED. B. or L.]

wick, Boston, on Wedneeday evening, April 11th.-ED.
B. or L.]
Open thy storm dark doors, dear Northern Land, Star-diademed, pale Priestess of the ircc, Wallestround by wind and wave and this grey sea.
whose morang pealm salutes the Pligrins' strand, Ob the woom all great things thought and dono Are dear, all fights for Freedom lost or won, Queen of the earth's free States, Upen to Aim thy gates.
This champion of the children of the Sun; To him who with his king destroying rod Winge the last King-surse from the southern sod.
Bring the load welcome which the freeman brings
With music born of God.
He comes a here to a here's home. New England's Hills, peat forth your thrice All Hali Par as the Guil, till every seaward sali Boing the front or a hore's home. New England's Hills, peat forth your thrice All Hali Par as the Guil, till every seaward sali Boing top to hear, and Orizaba's dome Heaves his flame-hearted breast of barren brown And breaks the froats that bind his helmet-crown. To see his realm roborn Which late the oid worlds bould scorn; Now users to life's flowering marge of morn. To see his country's child and chosen thereof In war and peace the agine and its dove.
Called here to reap the far fruits of past tain And break the trong bar for a boat for boat of past tain And break the rong bar for the sell and the dow.
So to they home sweeps down unconquerable Our iron charted of prophetic dream. Fire-fludged and clothed its nound and wreathed with c' steam

steam
Flashed like a poet's thought through all-eleft hill, Rent rock and rolling flood and flory sand Laden with Life's humanities, not the brand
Of widow-making war Blasting thy fleids afar
Like burnings of the intolerable stat.
Thus fly, ob thunder bearing steed of flame, Wake every southern shence with bis name.
Tell them w.o accers there down thy path of storm
Whose heart and hand to purpose and perform Give him the conqueror's fame.

Give him the conqueror's tame. Thee, youngest born, self ilberated State, Earth. heaven and thy two oceans wait to bless; Our blessing also take, with love not less As of thy elster ever inseparate, And take thy place in the immemorial line Of those that soured and sang with hopes like thine, And with voice plercing strong And sweet and clear prolong The choral thunders of their mighty song Thit the new earth, swept by the spirit's breeze Shalt rise to morn's memonian metodies, As when the daybreak from his roey home Stains with his blood-red life the furrowed foam Of sunward-surging seas.

Of sunward-surging seas.

# Interesting Narrative.

To the Editor of the Banner of Light:

Daring a lecturing visit at Erle, Penn., some time since, I spent an evening at a friend's house with Capt. Louch, who, in the course of conversation, narrated to me a singular concurrence of circumstances which took place on board one of our ships-of war in 1864-5. At the time alluded to Capt. Louch was a devout member of the Church of England, one of the most conservative of churches, so that the facts menbioned could not possibly be ascribed to a lopsided fanaticism, but actually took place as he testlifies. After reading the story, what a crowd of questions come to the lips and ask for utterance, but with no well grounded hopes of replies.. As the Banner of Light is devoted in part to psychology, which means "The Science of the Soul," and as its methods of investigation are Baconian, I send you the interesting and instructive narrative of Caps. Louch, hoping it may assist some honest inquirers in com-

Others, was detached from the main squadron, and sent to attack the batteries known as the "Mound." After firing for some time, the commodore signalled the ships to cease, and commodore signalled the ships to cease, and gave orders to send boats toward the shore to take soundings and drag for torpedces. This belug extra hazardous work, I called for volun-teers, and my friend Griscomb asked to take command of one of the boats. I healinted about giving him a boat, and he then said to me: "Let me go; my time will be at four o'clock." After the soundings were taken and the buoys set for our new line, we shifted our position and opened fire once more. In a short time the signal was again made to cease firing, and after beating the retreat I ordered Mr. and after beating the retreat I ordered Mr. Griscomb to secure his gun on the port pivot (all our battery was then on the starboard side; ho requested permission to fire his gun once more, thinking he could out down the dag on the fort. I declined to give permission, and had walked toward the forward end of the hurricane deck, when I was startled by the peculiar sound of a gun then fired, and on turning around, saw that the after-deck was enveloped in moke; and running in that direction, I found my friend lying a corpso on the deck. The gun had burst, and literally flattened him out. Eight bells struck at that moment (four o'clock). That aight we assembled around the ward-room table, sad and solemn, and passed resolutions of respect for our ship-mate, and condo-lence for his friends. The next day we sent

his body home in a metallic case. Annu. J. Loucu, Late Acting Master U. S. Navy. Erie, Pa.

# The Operation of "Doctors' Plot" Laws in States where they Exist.

A WARNING FROM NEW YORK. There is in force in the State of New York a "Doc tors' Plot" Law of the usual character. One must have a certain recognized sort of diploma, and have had it registered in a certain public office, before he is allowed to render his services to the sick or a Micted. The courts have been more fenient than the letter of lie law, and have generally, at the end of a prosecu tion, decided that magnetic pracilitoners who do not prescribe drugs, or doses, or herbs of any sort, are not subject to it. But this view is not satisfactory to the "Old School"" "Allopath" or "Regular" practitionera whose business has been sadly interfered with by those practicing outside of their dogmas.

For many years their fury expended itself upon the Homeopaths and Eclectics, whom they denominated quacks and impostors. Having falled in their assaults upon those orders of healers, they now admit them to rank as " doctors," are willing to consult with them; they next set to work to extirpate every other class, including, of course, not only herb dectors, but even those who practice by manipulation solely. The "medical" or Doctors' Flot Law of 1880 had no

sooner passed, than these " Regulator Doctors" (not the Homeopaths nor Relectics, to their credit be it added) flooded themails with postal notices addressed to all practitioners not having registered diplomas, to quit their business under penalty of fine and imprisonment. Hundreds, frightened, were driven from business. Some wonderful heaters were driven from the State, some driven from the country. Among the latter was Bignora Dol-Cin, who was induced to come to America and New York by General Woodford, U. S. Dist. Attorney for New York. She fled back to her native soll as less oppressive than the Doctors' rule in New York, after having established in New York a national reputation which was bringing to her from all parts of the Union those afflicted ones whom the legally "protected" Doctors had failed to heat, and could not heat. That she had heated numbers of such, simply by the use of her hands, is well established, even among medical men, in the city of New York. This system of terrorism has not yet been abandoned even in cases of healers, which the Courts do not recognize as within the meaning of the Laws.

In addition to this terrorism we would cite an instance of another species of oppression and favoritism resulting from the working of these laws in New York. Notice the three following cases:

Oase 1. A eigar box was found floating in the Hudson River opposite New York. It contained a dead human fostus, An abortion had been perpetrated. Detectives traced it to a leading New York hotel, as perpetrated by a diplomatized physician upon the body of the wife of a wealthy man. No prosecution of that physician was made. His simple statement that it was necessary for the well-being of the mother was taken by the authorities as sufficient. He escaped scot free."

Case 2.\* Dr. J. E. Janvrin, a diplomatized physician. was consulted by a widow fifty years of age, mother of several children, for a trouble which had caused her overe pain To do away with these inconveniences he advised and operated as follows: He "opened the abdominal cavity by cutting into it" and with his hands undertool to remove the womb, which he said he found had grown fast to the bladder. In doing this he admits be ruptured the bladder. The operation was concluded and the ellt in the abdomen sewed up at 4:30 P. M., on June 8th, 1881. The poor woman died at 11:30 P. M. next day. Thus the "severe pain, hemorrhage and gradual wasting" was terminated. Had a non-diplomatized healer performed the same operation, in precisely the same manner, in either case, he had doubt-less been arrested for manslaughter at instance of and prosecution by the very society to which Dr. Janvrin belongs, i. c., "the "Regulars," they testifying against him. I have yet to hear that Dr. Janvrin or the other has been even complained against: A diploma shields

### The Regeneration of the Medical Profession.

To the Editor of the Banner of Light:

For almost two thousand years of moral barbarism the medical profession has been a bludrauce to hu nian progress by its bigotry and ignorance.

At present it is emancipating itself from some of its most perilcious errore, and no longer is engaged in destroying life and health by bleeding. But its autiquated spirit of bigotry remains the same as of old, except in those who have thrown off, the despotisin of the old colleges, and under the names Eclectic and Homeopathic indulged the spirit of progress. The main body of the profession, organized under the American Medical Association, is an intrenched camp disciplined and fortified to maintain an uncompromitie ing materialism and a code of bigotry and selfishness which excludes the true philosophy of the healing art, battles against progress and scorns all the higher attributes of the human son) upon which the healing art must at last depend.

The power of healing by the vital force and its emannilons, without medicine, and the power of mak-ing an exact diagnosis of disease by the intuitive psychometric power or by spiritual assistance, where the mechanical, external science of the schools has falled, are the most important additions to the healing art which have come into use in the present century, and they are resisted by the code bound profession with all the power of private malice, social conspiraoy and legal penalties where they have succeeded in deceiving legislatures.

Their bigotry and selfish routinism have not only excluded these great improvements, but have also excluded hydnatic and pneumatic treatment; have until recently neglected electric treatment, and have o neglected and discouraged the proper study of drug remedies that the graduate of a fashionable school is not acquainted with one fourth of the wellknown resources of the healing art.

What is the remedy for this degraded condition of the profession? It is the establishment of a liberal school, such as the College of Therapeutics will be, free from these fatal errors, and the rapid introduc-tion into the medical profession of the liberal-minded and progressive youth of both sexes who possess that special qualification for the heating profession, the sensitive organization which sympathizes with the sick and intuitively perceives their condition. The present blindfold practice of the profession should be unerseded by the intelligent method ; and every one who has the impressional capacity, even if it be not developed to the extent of clairvoyance or of medium ship and opirit-seeing, is specially qualified for the nuccessful practice of the healing art, and ought to feel that his superior endowments are a divine call to this work of benevolence in which the sick are to be saved and society redeeined from the degrading influence of false medical education, more hostile to human progress than even theological bigotry.

There are to day at least a thousand persons in this country preuminently qualified for the medical profession, if they were duly educated in allberal school, whose accuracy of diagnosis and capacity for select ing remedics would enable them to win the public confidence, to take a high rank as physicians, and by superseding the fossilized members of the profession, to add immensely to the onward and upward progres of society. It is especially for the benefit of that happlly-endowed class (whom we may call natural physiclans) that the College of Therapeutics of the American University has been established: for it is through them that the healing art is, to attain its highest condition; and I would urge every Spiritualist and every medium to give this subject immediate attention, and to urge or assist those who have the impressional, psychometric capacity, to embark in this sacred labor of philanthropy, not as a matter of mere toll and self-sac-rifice, but as an effort which will elevate their own condition, and increase their social influence and prosperity while conferring a blessing on society. Boston, Mass. JOSEPH RODES BUOHANAN.

New York Ladics' Aid Society.

to the Editor of the Banner of Light:

The plan of this Society is much the same as that of your Boston Society of the same name which has so long held its please it as some bies at the fields of a wellknown citizen and philanthropist. The ladies do all known eitizen hud philanthropist. The ladies do all the work tending to deeds of benevolence and charity, and the gentlemen, in the character of honorary mem-bers, are invited to attend once a month and listen to some excellent vocal and instrumental music, readings, recitations, improvisations and other entertaining ex-ercises, including the report of a lean and depleted treasury, with such hints as no gentleman can resist, that a little reinforcement from the gooket will not be takeh amiss. It was something over a year ago that elected an honorary member of this Association, and that bis company was solicited at its first monthy. that his company was solicited at its first monthly, ing them to retain their freshness and beauty for meeting at the residence of Prof. Kiddle. After some misgiving, and no little hesitation, I concluded to accept the invitation of the industrious and charitable ladies, although I never could quite understand how it was that they had discovered my usually unappreciated merits, and singled me out of the great mass of mankind for such honorable distinction. Just what was to he the outcome of this meeting, or what part in it I was expected to take, was something of a puzzle to my Inexperienced, unsocial, unmated "go as-you-please" sort of a life; but I expected to be ushered into a room which should hear some resemblance to a charity sewing school or a shirt factory, with every second lady at least seated at a sewing machine, with one or two honorary members in waiting as "stuff" holders, ollers and needle-threaders; and I recalled the wellknown picture of the antiquated beau, whose heart's idol regarded his frantic diforts to induce the awk ward throad to enter the disgusting small ove of that most useful of all instruments with mischlovous delight, and thought pityingly of myself in the same role. What, then, was my surprise, upon being shown into a double parlor, with its four walls lined with the fashionablyattired guests of both seres, and not a feature of a work-a-day look about it, but the reverse, the whole blessed evening given up to music and song, with interiudes of small talk and big talk, and passing round the hat, which never came home without a handsome ecount of its wanderings. So it has been ever since. The meeting of which I now write was especially enjoyable. There was a plane sole by Miss Minnie Newton, in imitation of the banjo; a song and accomaniment by Miss Button; a reading of "Barney Mollay" by Mrs. Mary A. Newton, the President of the Sociely; a long spirit communication by Mrs. Mc-Outoheon, the Secretary, given through her own mediumship ; an improvised poem by Mrs. Nellis Bricham : a recitation of a poem by Mrs. Whittler, and various recitations and ventrilogual exercises by Marshall P. Wilder, whose well-known acquirements in this direction have won for him a wide-spread popularity, and what is more to the point, placed him at the head of our honorary members. I should not omit to mention the regular amusement of passing round the hat after the Tressurer's report in the usual form, "Money all spent; Oliver crice for more," and the hat came in on good time, as usual, with a silver lining, it having been given out that "trade dollars" would not be refused. however objectionable, as containing more metal than the law allows to the regular ones.

### Massachusetts. BOSTON .- Prefacing his remarks with the oft-repeat-

ed injunction, "Try the spirits," H. W. Race writes: "These words are golden, and if followed out, a cer-tain degree of satisfaction is sure to follow. I am led to make these observations after what I have wit-uessed at the scances of Mrs. James A. Illas, 39 East Newton street, Buston. It has been my privileze to attend these materializing chances for the part three months many times. Booletines as many as fitzen or eighteen different forms have appeared, amougt the m my sister, who passed over twenty three years ago, and other particular friends, of whom there could be no mistake. I am just as sure these appearances were real and what they purported to be, as I am of anything. I carefully tried the spirits, receiving in return numistakable proofs of their identity. My object at present is to relate a circumstance which occurred Wedneday evening, March 21st, for the special encouragement of mediums. On the afternoon of that day, at a private sitting by two or lince per-sons. Mrs. Mary A. Payne, the medium was con-trolled by a spirit purporting to be our late President, Abraham Lincoin. Was, this true? Now for the se-quel to 'prove the spirits' she attended the inste-rializing stance of Mrs. Bliss, and while lines was called up to the cabinet; and recognized the face of Mr. Lincoin, and calling me up, I at once saw the features of him who,' with mallee toward none, with eharity for all,' there stood before me. Being well acqualited with blin, baying for two years held an important position in the War Department, it was my privilege to see and converse with him almost every day; so I know beyond a doubt who the spirit whose face I looked upon was. The medium asked him with the controlled her that affermoon, and his spawer, dis-tincity uttered, was: 'I did; have often before, and will again." 'How verifying this was, and how satis-factory it must be to a medium to feel and know be-yond a doubt that the spirit controlling is just whas and whom it purports to be. This is just whas an ed injunction, "Try the spirits," H. W. Race writes : These words are golden, and if followed out, a cerfactory it must be to a medium to feel and know be-yond a doubt that the spirit controlling is just what and whom it purports to be. This is what i call 'trying the spirits,' and all mediums sbould endeavor to prove their mediumslip; and what better way is there than attending a scance for full form unaterial-ization, and using their powers in order to draw their controls to them? No doubt this phenomenon has occurred before, but I cite this case because satisfac-tory to me, and in my view of a bleb order. The tory to nie, and in my view of a high order. The truth of Spiritualism is advancing, and I rejoice that the Banner of Light is forwarding the work so well."

SALEM .- E. P. S. writes : " There seems to be in this city, noted for its persecution of the Quakers and "wickles," a growing luterest in Spiritualism, which manifests itself by the constantly increasing numbers who attend the meetings. The first Sunday of this mouth Mrs. S. Dick of Boston occupied the rostrum, taking for her subject the Auniversary of the Advent of Modern Epiritualism and Spiritual Phenomena, hand-ling the subject in a masterly manner. She certainly appeared to be filled with inspiration from the spirit-land, and as she plotured the beauties of a perfect life, in words of burning eloquence, the whole assemblage seeming to catch the inspiration, some of whom were entranced during the services. She was with us again the next Sunday, aclocking for her subject 'The Prophecies of Chirist and their Fulfiliment.' The house was growded to repletion, and the large sud-ence, as it was carried by the earnestness with which she dilated upon the perfection of Jesus, quoting his sayings and inculcations, appeared to be become more and more convinced of the act that the teachings of Christ inrushed undenlable proofs that the philoso-phy of Modern Spiritualism is corroct.'' witches,' a growing luterest in Spiritualiam, which

### Pennsylvania.

PHILADELPHIA .- Jamos Shumway, Secretary of the First Association of Spiritualists, writes with reference to the case of Mr. Richards: "I have just'pc-rused the communication from that noble spirit Ascha W. Sprague, wherein she speaks of hor friend, Horace M. Richards, now in this city, as being sadly in need of assistance. The matter was brought to the atten-tion of our Society on the morning of April sin, at the close of our meeting, an appeal being made for money to have published in book form the poems which have been given through him by various spirit intelligences; it is believed that if these were published the book would find ready sale among the thousands of his friends, and he would receive enough to make him confortable the short time he remains with us – as his health is very poor. I am glad to say that upward of sixty dollars were immediately subscribed and paid; it is selimated that if will cost about one hundred and affity dollars were immediately subscribed and paid; it is estimated that if will cost about one hundred and affity dollars were immediately subscribed and paid; it is estimated that if will cost about one hundred and ers of the Banner of Light who feel an interest in this matter are earnestly requested to put their hands in their pockets and send to the Banner Office all they can afford, to assist Bro. Richards in his effort at self-help through the publication and sale of his book," **Richode Talarnet.** ence to the case of Mr. Richards : " I have just'pc-

### Rhode Island.

PROVIDENCE.-- A correspondent who has been via constant reader of the Banner of Light since its first appearance?" writes : "On Friday evening, March 30th, 1883, Mrs. W. H. Allen, the materializing medi-



# UNTIL FURTHER NOTICE.

Apy Person sending DIBECT TO THE BANNER OF LIGHT OFFICE, No. 0 Montgomery Place, Boston, Jam., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art. or a choice of one of the following Books, of his or her own selection. For each additional Engraving 50 cents extra.

All New Subscribers, or Old Patrons, on Renewing

their Subscriptions

TO THE

# BANNER OF LIGHT

NAT OBTAIN FOR THEMSELVES AND PRIENDS THE FOLLOWING PREMIUNS BY COMPLYING WITH THE TERMS ABOVE MENTIONED

# "NEARER, MY GOD, TO THEE."

NEARDERS, MI WOF, TO THEE. DESCRIPTION OF THE PICTURE.—A woman holding in-spired pages sits in a room around which. Night has trailed for dusky roles. The charged hands, materned countenance, and heavenward gaze, most beautifully embody the very ideal of hopoful, trusticul, earnest prayer. The sam has going down. Neither the expiring candle nor the moon, "cold and pale," siming through the ritle clouds and the par-tially entrained window, produces the soft light that fails over the woman's face and fluculinates the room. It is typ-ical of that light which flows from shove and floods the sout in its ancred moments of true dovorien. Painteed by Joseph John, and engraved on steet by J. R. Rice. Size of aboot, 22:22 luches; engraved surface, 1622 inches.

# "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a indecape of hill and pfnth, bearing on its current the finne-worn bark of an aged Pilprin. An Angel accompanies the heat, me hand resting on the heim, while with the other she behats toward the open sea – an emblem of elerality – re-minding "Life's Biorning "to live good and pare lives, so "That when their barks shall float at eventide," it they may be like "Life's Evening," Alted for the "crown of im-morial worth." A band of nugets are scalify flowers, typical of Gol's inspired teachings. From the original painting by Joseph John. Engraved on steal by J. A. J. Wileys. Bizo-of sheet, 22725 inches; engraved surface, 15220 inches.

# "THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guaritants of the Angel World. In a hoat, as bit hay in the swolden stream, two or-plants were playing. It was late in the day, before the starm ceased, and the clouds, lightened of their hurdens, shifted avay before the wind, leaving a clear, bright eky along the horizon. Unnoticed, the beak became detached from its carried it beyond all earthly help. Through the feathing mpide, and by precipitous rocks, dashed the bark with its proctous clarres. A sit market the brink of the feathing that dentify a still carried the brink of the feathing that dentify and the cloud the brink of the feathing that dentify and the original paint of the feathing resting and by precipitous rocks, dashed the bark with its proctous clarres. A sit nearest the brink of the feathing that dentify and the still be the bark with the proctous clarres. A sit nearest the brink of the feathing that dentify and the still be brink in the stream restignation, any with a determined and restillers impulsed that dentify any work a pulse could be bring, sho graaped the rope that by by her slide, when to be any restillers impulsed that dentify by her slide, when to be any of more tender are and not controlice by that mysterhouse hiltering the pro-ting in a dot controlice by that mysterhouse hiltering in the stream - a little lave a nameng the procks. The ideals had be stream - a little lave a nameng the prock on side if y J. A. J. Wheox, from the original painting by Jawyth John. Size of aboot, zizze inclus; ougraved surface, 16x29 incluse.

# "HOMEWARD."

An illustration of the first line in Gray's Etergy: "The currew to list the knowledge of the first line in Gray's Etergy: "The currew to list the knowledge of the second second second tower bathed in same t's fulling light, "The lowing bord which belowing offer the lea," toward the hannihe cottage in which elowing offer the lea," toward the hannihe cottage in and its rest. A log and the log are engerity huming in the wellow earth. The tittle girl imparts life and beauty to the pleture. In one knud she holds wild flowers, in the other grants for "my colt," Beaten under a tree in the church-pard, around while the twillight almoles are closing in, the post writes, "And leaves line work to darkness and to me." "Now fades the girmmering landscape on the sight," Stein, copied in black and two thirs, Designed and painted by Joseph John. Bize of sheet, 2222 inches.

# "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, bill, sky and clouds form the background. In the foreground are the most harmonious grouping, in which are beam induced in the terresting blendings of a happy family with the animal kingdom. The compan-ion-pices to "Homeward," (or "The Currew"). Gopted from the well-known and instly celebrated painting de-signed by Joseph John. Stoin, coyled in black and two thuts. Size of sheet, 22228 lackes.

ing to a satisfactory conclusion concerning the issues of death. Respectfully. Enon Valley, Pa. A. B. BRADFORD.

DEAR SIM-In compliance with your request I put in writing the circumstances connected with the death of my friend, Ensign Griscomb, which you heard me tell last evening. I was executive officer of the U.S. steamer Mackinaw in the fail and winter of 1864-6, and partici-paged in the fights at Fort Fisher, on the coast of North Carolina. The Mackinaw was a third-rate (ship-of-war, carrying, two enc-hundred pound Parrot rifle guns in pivot, one on the for-ward deck, the other, on the quarter or afterward deck, the other on the quarter or after-deck. She was a side-wheeler, of the double-ender class. John C. Beaumont was captain, and the squadron was under Admiral D. D. Porter, Ensign Griscomb of Philadelphia com-manded, the after pivot gun. He was my inti-mate friend. On the atternoon of Dec. 2ith we led the squadron into the botton, and towed the frigate Minnesold into position. The forts opened fire, and the Mackhaw was struck by a shell fired from the Armstrong gun which was presented by Sir William, the inventor, to the Southern Confederacy, and is now I believe, an object of auriosity at the West Point Mill-tary Academy. The shell entered the Mackhaw prove the water line, and moved diagonally through the ship from the starboard fore rig-ging into the port bolier, where it lodged and did goosiderable damage internally. There were several firemen in the engine-room scald-ed by the escaping steam. The action on the first daw the water during days here were several firemen in the engine-room scald-ed by the escaping steam. ed by the escaping steam. The action on the first day, Dec. 23th, lasted until dark, when we withdraw for the night and anchored out at sea. At the testable I noticed that my friend withdraw for the night and anchored out at sea. At the testable I noticed that my friend Griscomb wore a melancholy look, and after the meal was over and the table cleared off J invited him to join me at, a game of oribbage. This was our, customary evening recreation. He declined to play, saying, "I have too much to do and too lithis time to do it in." At the usual time the measure as arms madehis rounds to see that the light were asfely extinguished. Griscomb told him to say to the captain that he would then his light burning a little longer until he finished writing some letters of im-portance. I when this using the summoned by a rap on my door. Immediately my friend Gris-comb entered, with they was summoned by a rap on my door. Immediately my friend Gris-oom entered, with they requested me to take oharge of the letters, and wont on to easy that during the preceding afternoon, while standing by his gun, he say a vision. that a main came to him and told him to prepare for death; for that on the afternoon of the following day set foun clock, he would be killed by the bursting of his gun; that he would be the only man who that on the alternoon of the following day at four o'clock, he would be killed by the bursting of his gaud; that he would be the only min who would be lurt, on that day aboard the Madel-naw. Anazed, at his statement, if was with difficulty I repressed my inclination to smalle, but did so, in consideration of my respect for the man. I tried to remonstrate with him, and to banksh from his mind. But he was schouly. The man at a ter hearing him patiently. T promised that if he were killed I should carry out has man and after hearing him patiently. T promised that if he were killed I should carry out has man and after kearing him patiently. T promised that if he were killed I should carry out has man and after kearing him patiently. T promised that if L were killed I should carry out has man and after hearing him patiently. T promised that if L were killed I should carry out has man and after the botter, and added that if L were killed I should carry out has man and after hearing him patiently. T promised that if L were killed I should carry out has man and after hearing him patiently. T promised that if L were killed I should carry out has man and after hearing him patiently. T promised that if L were killed I should carry out has man and after hearing him patiently. T promised that if L were killed I should carry out has man and after he would have me do be film and his. Af early dawn of day, Dee, 25th, we again mored into action. My duties required me to be on sheat early to superintend proparation for the coming fight, so that I only saw my friend Grissoom at the breatrast-table. He wore a calm, serere look and as we sat dwn fight bergin soon at betward, and went on, and should the me of clock of the hand. The fight bergin soon at betward, and went on, and should the me of the sonn and a went on, and should the me of the sonn and a went on and should the me of the sonn and a went on. After the bidy remedy that will do so. The fight bergin soon at betward, and went on and should the me of the sonn and a went on.

Now, notice what the New York papers character-Ized at the time as "a woman's illegal act," in the following case:

No. 3. A child ran a splinter into its leg. Its mother removed it, and put on a dressing of lard and mutton tallow. Bhe then, later, took the child to a birs Engel, "who had the reputation in the neighborhood of being very skillful in dressing wounds." She ap-plied a plaster of linseed oil and yellow wax, each of which are prescribed in the United States Dispense tory, and have long been used in plasters and salves. This poor, woman was arrested on a charge of mis demeanor, and being unable to furnish the ball demanded (\$500), was cast into prison. Such is the une qual and cruel operation of the class of laws the doctors, for their private gain, would fasten on the people of Massachusetts, as a voke is fastened on the necks of the oxen, and it is under such ornelty and injustice the natural healers venture to practice, if they do practice, in the State of New York. Let the people of Maseachusetts be constantly allve to the insidious schemes of these "Regular" drug doctors. "Eternal vigilance is the price of liberty " in this, as in other matters. It is far easier to, resist the attempts of these follows than it is to get rid of the yoke if they once get it fast ened on your necks. We can speak from experience in New York A NEW YORKER.

\* New York Medical Journal, Feb. 10th, 1888, p. 152.

13- It is said that the liquor statistics of BF It is said that the liquor statistics of Belgium show a worse condition of things than those of Switzerland...Official figures show that since 1830 the consumption of alcohol has quintupled, and it is now 40 litres per head of the adult male population. For the accommo-dation of 1,200,000 male adults in Belgium there are: 102,000 public houses of various kinds, or one drinking shop to every twelve persons. The medical officers at the Brussels hospitals say that of every one hundred cuses under their care which terminate fatally eighty are due to the effects of elechol.

I would just like to say to any one who feels like digging me out of my obscurity, that I am a standing candidate for honorary membership wherever such good things are passed round with the hat.

NOCTES AMDROSIANA.

THE ELECTRICIAN gives in its April number a fullpage engraving, showing the manner of recent experimenting at La Chapelle, France, in the application of electric lights to balloons, by means of which the latter are transformed into vast luminous globes at a great elevation. A discussion has commenced respect ing the claims of different individuals to be the inventor of the telephone, a matter it will be found difficult to settle, as has been found in regard to other so-called "inventions." alnes new revelations from the spiritworld invariably, upon transmission to the earthsphere, enter at the same moment as many minds as may be receptive to their influx ; many may therefore honestly claim to be the first recipient. The contents of this issue of the Electrician show great activity in the world of science, upon the sufficient to which it is devoted : Published by Williams & So., 118/ Nassau street, New York? 

### California."

ENCINITAS .--- J. B. Elliott gives a glowing account of this new settlement, located thirty-two miles north of San Diego, in which he says: "Taking-all as a of San Diego, in which he says: "Taking-all as a whole, this country is to earth-life what the Summer-Land is to the spirit-life; and if you wish to enjoy life, and have the means, I am sure this is the best chance on earth; for we can have almost anything with little trouble. I would prefer ten acres of land here than in the best country of any State east of this, with all its wealth, If I had to live there. Now remember, I mean all I have written, and have no land to sell, nor am I paid for perceiving up the couptry but I feal as nicd paid for profising up the country; but I feel so glad and thankful for the blessings of this beautiful cil-mate, that I wish all might know and receive its benefits, who desire it, as I am doing."

### New York.

TROY .- W. H. Vosburg writes : "The interest seems to be increasing very greatly here, which demonstrates positively what I have maintained for some time, and that is that the people desire to know, and are hungering to day more than ever before in the history of the race, for the facts and philosophy of spirit-return. They say, 'Bhow us something; give us the evidences.' Therefore the duty devolving upon us as Spiritualists is to ald those seeking the light. I be-lieve Spiritualism—its teachings and philosophy—to be the basis of all reforms; it broadens and expands the mind, making it more receptive. The arguments of the Agnostic or Materialist will not avail in the midst of the overwhelming evidences streaming down upon us from the spirit realms." monstrates positively what I have maintained for

### New Publications.

A PARISIAN ROMANCE (Un Roman Parisien) By Octave Feuillet. Sq. 12mo, paper, pp. 224. L'EVANGELISTE. A Parisian novel. By Al-phonse Daudet. Sq. 12mo, paper, pp. 304. Philadelphia: T. B. Peterson & Brothers.

The first of the above is the work from which the amous play of the game name was dramatized. It abounds with exciting incidents and with romantic situations peculiarly French. .The second purports to xpose the doings of the French revivalists, and their methods of converting the people, and to exhibit the disastrous effects of so-called religious eestasy in Paris. It is said to deal with facts developed in the author's own household. New England News Company. Boston.

RECEIVED : HOW TO-FEED THE BADY to Make it Healiby and Happy. With Health Hints. By O. E. Page, M. D. Third edition, revised and enlarged; tomo, paper, pp. 160. New York : Fowler, Wells &

Co., publishers, 753 Broadway. THE IMAGE BREAKER, First Series: The Decline of Falth ; Protestant Intolerance ; Washington an Unbellever; Jefferson an Unbellever; Paine and Wesley; The Obristian Sabbath. By John E. Remeburg, Atchison, Kansas. Published by the author.

**UPENING ABOUMENT of Stillman B. Allen, npon** the petition of 30,401 Workingmen for Rousing Balls; before a Committee of the Massachusetts Legislature. Wright & Potter, 16 Post Office Square, Boston,

SOUL-GROWTH. An Essay by Jacob Edson, read before the Boston Ladies' Aid Conference.

SECRET HISTORY OF THE COURT OF ENGLAND. Compiled and written by John De Morgan. Part Three, From 1727 to 1780. New York : Metropolitan Publish ing Co., 252 Broadway.

CATALOGUES : Paul Butz & Son's Flower and Vege table Beeda, Newcastle, Pa., Edward Gillett's North American Perennial Plants, Orchids, Shrobs; Climb-ets, Alpine, Aquatic and Bog Plants, Rare Ferns, etc., Boulbwick, Mass. Crawford's Strawberry Culture, Ouyanoga Falls, Ohio,

THE BATTLE OF THE MOY; or, How Ireland Gained her Independence. Boston: Lee & Shepard, Faper,

# "THE DAWNING LIGHT."

In 1672 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayno County, N. Y., and made a careful drawing of the world-renowind house and surremulting scenary where Spiritual Tolegraphy began its glorious and unitying mission of light and live. The artist being a painter of light order, with ble soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of boy" and enthusiasm to him, his bla hand was guided in designing and perfecting this master production of art? From the original painting ty Joseph John. Engraved on steel by J. W. Watts, Sizes, sheet, 2022 inclues.

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-tion in a Gorman woodhand; and golden pages are added to "Ho's book of happy hours." The mother is sent-d in the forest shade. Her fittle girl "Bo-Pers" around a tree through the foliage, her face radiant with a loving, gleeful, rogainh expression. Both faces are full of sweetness and joy. Tahuted by Moyer Von Bromen. Engrated on steal by J. A. J. Wilcox. Bize of sheet, 22x23 luches.

# "THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The intresters gather on the bank of a spring, shaded by an olm standing on the edge of a grove made yoral with the song of birds. The farmer spreaks the moonday feast from a basket brought there by blokanghter, "All kindled graces burning over her chook," From a pitcher she is filling a best bird. a basket brought there by his daughter, "Ait kindled graces burning o'er her check," Fruin a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A had is studying the countenence of his dog, that is waiting for his lunch. Horses attached to awagen loaded with hay, funpart a most pleasing effect. A rustio youth, provid of the team, icans against his davorite horse, A little boy and girl are passing a lunch to brother and als-ter freikeling on the leaded key. Stein, copied in black and two link from Joseph John's noted painting. Size of sheet, 22228 inches.

# BOOKS.

GHOSTLAND: OR. RESEARCHES INTO THE MYS-TERIES OF OCOULT SPIRITISM. Illustrated in \$ 30-rics of autobiographical papers, with extracts from the records of Magical Sciences, etc., translated and ed-ited by Emma Hardingo Britten. Paper, pp. 484.

THE PSALMS OF LIFE: A Compliation of Psalms, Hymns, Ohanta, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the present age. By John S. Adams. Paper.

BUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PLOCESS OF ALL THINGS. Cloth. Printed on tinted paper. \_\_\_\_

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

AGASSIZ AND SPIRITUALISM: Involving the in-vestigation of Harvard College Professors in 1857. By Al-len Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital inderest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Anderson tolls a dear child about the Sun-Rays. Dedicated to the Dear Ohlid Bands, by the Spirit Hans Orristian An-derson. Written down through the mediumship of Adel-ma, Baroness Yon Vay, of Gonobits (in Styris), Austria, and translated by Dr. G. Dicede, of Brooklyn, N.Y. Paper

THE LIFE. The main object of this little rolume is to give to suggestive teaching a recognition and a force (in the dousin of religion and morals) greater than dictation has, Paper.

"MINIBTRY OF ANGELS" BEALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

CLAIMS OF SPIRITUALISM, EMBRACING THE EXCELIENCE OF AN INVESTIGATOR. BY Medical Man. Paper, 

TERMS OF SUBSCRIPTION, IN ADVANCE:

4.3

<sup>&</sup>quot;WOODLAND HOURS."

### LIGHT. BANNER $\mathbf{OF}$

# TO BOOK PUBCHASERS.

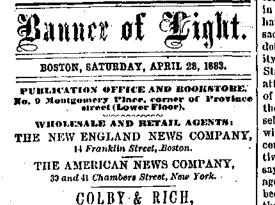
TO BOOM FUBCHASERS. OOLBT & RICH, Publichersand Booksellers, No. 9 Moni-genery Place, corner of Province street, Boilow, Mass., Ecop for tals a compilete assortiment of Npielumi, Pro-gressive, Referentatory and Miscellancous Hooks, of Wholesals and Retail. Terms Cash., Orders for Books, to be sent by Exprese, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to flit theorier, thu bai-nce must be raid C.O.D. Orders for Hooks, to be sent by Mall, must havarinuly be accompanied by each to the sent by Mall, must havarinuly be accompanied by each to the amount of each order. We bookd remind other patrons that they sui, musi invarianti ponecompanied by cash to the amount facto order. We would remind our patrons that they an remit us the fractional part of a dollar in postage (amps-once and facto proferred. Postage stamps in what titles of MORE than one dollar will not be accepted. It bushness operational hoking to the sale of Books on remi-ission respectfully decilied. Any flook published in Eng-and or Anostea (not out of print) will be sent by mail or press.

9 Gatalogues of Books Published and for Sale by 2 Rich sent free.

# NPECIAL NOTICES.

NPECTAL -NOTICES. MPECTAL -NOTICES. MP In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and thu commanications (condensed or otherwise) of correspondents. Our commanication (condensed or otherwise) of correspondents. Our commanication is which correspondents give atternate. Integrate the do not read anony mons letters and communica-tions. The mane and address of the writer are in all cases indispensable as agaranty of good fails. We cannot under-take to return or preserve industripts that are not used. When new supers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article be desires specially to recommend for porussi.

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



# PUBLISHERS AND PROPRIETORS.

MF Business Letters should be addressed to ISAAC B. BICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLUY.

THE WORK OF BUTHITUALISM IS Should as the universe. It extends from the highest spheres of angelic fife to the lowest conditions of human ignorance. It is as human as Wishom, as comprehendive as Love, and its integers a to m. as comprehensive and ankind. -John Pierpont.

### The Conflict Begun.

The Ohio Legislature has simply put both fect in it. It has passed a law at its recent session levying a license tax of three hundred dollars on mediums, which of course includes lecturers and those who speak in public under spirit-control, since medial power is manifested in all forms of the trance, whether public or private. To attempt thus to suppress the free right of mediums to communicate such truths and such views of truth as all persons have no less a right to seek and to receive, is really cutting the tap-root of the tree of freedom in this country and assuming an authority whose insolence in this age is not to be endured. The Obio Legislature would not dare to curtail asingle one of the rights enjoyed by Roman Catholies in a country that claims to be Protestant. for the reason that Catholics can vole; the same reason should be made to govern in reference to Spiritualists, who are now appealed to to come out in their full strength at the polls in Ohio and make such a numerical demonstration against the offending party as it shall be compelled to respect.

It is useless to try to reason with sheer prejudice. The Ohio Legislature did not stop to consult the views and feelings of Spiritualists in this matter. It showed that it did not care for | humanity first. them any more than to trample them under foot. It obeyed the orders of some bigot or association of bigots, without consulting those who were to be so seriously affected by such legislation. It now becomes the duty of Spiritunlists in Ohio, sustained and reinforced by those from the rest of the country, to show the legislators of that State that this is a kind of business that they have no mind to submit to. Protests are plainly of no use. The only way to meet the case is by retaliation. Not in a revengeful sense, but simply to assert common rights in a way to challenge attention. One can readily see with what a twinkle of the cye the priest-ridden secular press regards this act of Ohio. Let them hug the delusion while they may ; it will not be long before they will be calling on Spiritualists and the whole body of Liberals for help in the battle they will be called on themselves to fight with this same power of sanctimonious bigotry, whose banner is inscribed with the phrase "God In the Constitution." The advocates of free government cannot say -when the final struggle comes, and civil liberty itself is commanded to surrender to rampant sacordotalism-that they have not been warned, and by Spiritualists themselves ! They have been told what their reward is to be for doing this servile work for Old Theology. Instead of saying, when the day of doom comes for them, as the Boston Advertiser says that "the constitutionality of the law is questioned. and perhaps is doubtful," they will rave at the bare suggestion that laws of this character are constitutional, and call on all classes of Liberals to join them in opposing what they will denounce as an outrage. -Spiritualists, in Obio especially, are now called upon to organize to defeat the working of this odiously tyrannical law. They can best do it by combining to defend any medium who may be prosecuted for the breach of it, because of not having procured a license, with a view to bringing the question of its constitutionality to an immediate test. Let it be settled as soon as possible whether the religion of one indioldial may be regulated by the will of anotherwhen, according to the United States Constitution, JALL possess equal rights before the law I

# **Charity at Home.**

The uncovering of the management of one of the large almshouses of the State of Massachusetts before a legislative committee has for some weeks past excited unusual public interest at home and abread. Strangely enough, the proceeding has been most strongly objected to by some of our local papers because it tonds to bring the State into bad repute outside. It strikes us that such a reason has no bearing whatever on the case, which is to be considered only on its merits. If it can be shown that Massachusetts citizens are taxed every year to enable the managers of State charitable institutions to amass fortunes by the ill-treatment | its claims, and having heard them spoken of (and vastly worse) of the unfortunate inmates only in abusive and opprobulous terms, has thereof, they surely will utter no complaint at been involuntarily opposed to what he was led the unwelcome disclosure; but, while confessing their shame at what exists and has existed, they will take the only steps left them for correcting an evil that is too flagrant to be contemplated without indignation.

It does not lie within our province to accuse the State of responsibility for what has now been brought to the public notice by gubernatorial and legislative inquiry, and the reports in the daily press of the results as far as they have gone. It is not to be presumed that Massachusotts would knowingly permit any such doings inside of any of her institutions of charity. Yet it appears in the evidence that the State, through a legislative committee, had its attention called to these very things a number of years ago; and that, instead of heeding them, the committee turned upon the informer, himself holding an official position, and visited him with a vote of censure for his trouble. This certainly does not look like a very keen sepsitiveness to the humanity of the business to say nothing of the retention of the same management in office after the serious offence had been brought to public attention. In this view, the State is to be held responsible for what has occurred to the extent of having refused to listen to complaints about it by at least one person who was entitled to be heard. So that it seems to be perfectly legitimate to inquire into these alleged abuses just as if they are taking place to-day, and are not things of the past which are now beyond inquiry because they have been corrected. Allowing that they are done away with, the

lesson cannot be wholly lost that conveys a warning from the great public to its agents and servants that it will not permit such abuses and outrages to go uncondemned. It is not necessary to take a political view of the matter to see that a State like Massachusetts, with its almost boastful humanitarian professions, cannot afford to continue the persons in management under whom such abuses have been endured, even though they may since have been corrected. We have rarely if ever read more shocking, more horrible accounts of indecency, inhumanity, and barbarous greed in connection with any charitable institution of our time. Making all the allowance necessary for the doubtful character of much of the testimony, it will have to be allowed that in order to obtain any inside view of the workings of the Tewksbury State Almshouse the testimony of its inmates is likely to be better than any other; and from the very character of the establishment itself, that tertimony must be just what we find it to be.

The only comment we are disposed to indulge in concerning these shocking revelations of inhumanity, whether they are called new or old, is that Massachusotts should proceed without a single day's delay to make it uttorly impossible for any personal management of her charitable institutions, so generously supported by a heavily-taxed people, to put their trust to such service as this-a service that scandal izes not only the State but civilization itself: We would prefer to hear less said about protecting animals from cruel treatment by ignorant and passion-governed owners, until it is satisfactorily established that paupors and the

# Rev. J. D. Shaw's Opinion of Spirit-

uallam. Rev. J. D. Shaw, formerly a leading and in-

fluential clergyman of the Methodist Church, of whose alienation therefrom and excommunication by its council on charge of "heresy we have already informed our readers, has commenced in Waco, Texas, the publication of a monthly periodical, The Independent Pulpil, in the April number of which he replies to a correspondent, who asks, "What is your opinion of Spiritualism ?" After stating that he has had no opportunity to acquaint himself with the facts upon which Spiritualism rests to suppose it to be, he proceeds in the following candid manner-a manner we would earnestly commend to all clergymen for adoptionto state his views:

" Of late we have concluded to be more careful of our opinions, and more impartial in our judgments of men and systems; and becoming acquainted with a good many people whom we found to be Spiritualiets, ve were surprised to find them intelligent. Indus trious, upright and honest. A little further observa tion revealed the fact that upon the whole they are fully up to the moral and intellectual standard of any other class. They are more numerous than we had expected, going up, it seems, into the millions, and compassing the whole social scope of human society. They are fast accumulating a literature that, whether it be true or false, has one striking feature, and that is, it is original, vigorous and progressive. Their poriodicals are ably conducted by men of learning and experience in literary labors. They inculcate a very pure and exalted system of morals and inspire a hop for the life beyond. In this they are far superior to what is called Orthodox Christianity. They inspire men with noble appirations in regard to the future and not with degrading fears. Whatever clse may be sald in their favor, they are to be commended for having no fossilized Orthodoxy to Impede their progress As to their spiritual phenomena, we have seen but very little of them, and we just simply know nothing, and therefore believe nothing any further than that under cortain circumstances certain curious and in explicable things occur. We believe this, that mer have as good a right to be Spiritualists as to be Metho dists, Baptists or Presbyterians: and if they are good citizens, honest and upright-and to us they seem to be-we have just as much respect for them. We put all men and all sects on an equal basis as to religious beliefs, and then judge all of them by their works. There is one fact regarding Spiritualists and Orthodox Christians that is a little singular, and will merit mention here: There are many more people believing it Spiritualism than there are openly professing it; while there are a great many more people professing Ortho doxy than there are actually believing in it. We will close this by saying that what we know of Spiritualists is good, and compels our favorable opinion; and as far as their theories and seances are concerned they are entirely as rational as the orthodox theories and dogmas. We thank God this world is hig enough for every man to have and enjoy full religious liberty, and if a man wants to be a Spiritualist because he be lleves in it, we here pledge to him our cordial sym pathy and respect, provided he is honest and upright We hope this answer will be satisfactory to our friend who we happen to know is not a Spiritualist."

# The Personal Responsibility of Spiritualists.

The absolute demonstration of the existence of spirit which Spiritualism affords is, without doubt, says London Light, the greatest fact the present century has produced, and it is also equally certain that Spiritualists, as depositories of that knowledge, have certain responsibilities and duties imposed upon them with regard to the dissemination of what has proved so great a boon and blessing to themselves. It appears to us that the practical value of Spiritualism is solely to be measured 'by its influence on daily life and thought, and only so far as it induces men to turn their eyes from self, and fires their hearts with a desire to do good to their fellows, can its worth be estimated. This practical standard of value is the only one we care to would be no need to urge the claims of this worker or that agency to the sympathy and support of Spirituallats, for those whom Spiritualism had brought out of the depths of doubt and unrest, would hasten to uphold any endeavor to disseminate a knowledge of its facts. This is substantially what we have been advocating many years in these columns. If Spiritualists would endeavor to carry out in practical life these cardinal views, the whole civilized world would rapidly come into sympathy with the teachings of Spiritualism, and every one would be the better for it. But so long as Spiritualists wrangle among themselves, at times leaving almost out of sight the divine teachings the angel-world inculcates, so long will the cause languish, and so long will the liberally disposed keep in the background. Is it not high time, therefore, to cease aspersing one another, to the end that harmony may prevail in our ranks? Our spirit-friends continually admonish us "to abide in patience," for the good time we so devoutly wish will surely come. Why, then, cannot the Spiritualists everywhere endeavor to carry out the views so ably expressed above by our English contemporary, Light? They can, if they will only bury their animositles one toward the other. Will they strive to accomplish this desirable result? We pray earnestly that they may. We cannot expect that the blessings of the spiritual world will be showered upon us unless we become more fully receptive to the divine influences of those in the life beyond who have our highest good at beart. 155 An amusing story is told by C. R. Train, once attorney-general of Massachusetts, of an incident that occurred in a Baptist church in Framingham, of which his father was minister. Upon a proposition being made to introduce instrumental music as a part of the service, considerable indignation was excited at what was deemed an infringement upon its sanctity. Among the opponents of "the worldly scheme" was one Ben Haven, who, on a certain Sunday, placed his hat as usual, with others, on the communion table, and took his seat in a front pow. After prayer the hymn was given out, and the sound of a bass viol sounded through the church. Amazed, Mr. Haven rose, gave one look to the gallery, seized a hat, and marched out in high. dudgeon. He tried to put the hat on, but found he had taken one several sizes too small, in fact a boy's hat. He stopped, reflected, made up his mind that he was wrong, and that this was a direct sign from heaven to prove it to him. So communion table, took his seat, and never again opposed instrumental music in the house of God. "About the most sudden case of conversion on record," says "Causerie" in the Sunday Budget, who is our authority for the truth

# Biography of J. W. Fletcher. The thousands who have in this country and

### in Europe listened to or perused the inspired utterances of J. W. Fletcher, or been impressed with the truthfulness of his mediumship, by the names, personal descriptions, etc.; of spirits, given by him in public (o large and deeply in torested audiences, will welcome with feelings of no ordinary pleasure a volume just issued from the press of E. W. Allen, London, entltled, "John William Fletcher, Clairvoyant : A Biographical Sketch, with some Chapters on the Present Era and Religious Reform. By

Susan E. Gay." The book pontains, says its preface, "A brief outline of the history of a man who stands forth to day, amid the skepticism, the worldliness, the thousand distractions of a century which is with pain and disruption ushering in a new era-not as one of its inventors, not as one of its fearless physicists, not as one of its gifted in art and song-but as a seer and a teacher of something to which men are very blind."

The author commencing with the early life of Mr. Fletcher, shows that he was born a medium, his mother having possessed the gift of second-sight. His schooldays were at times rendered strange to himself and others by the shadows of coming events that were cast upon them. At one time he clairvoyantly saw and described a fire eight miles distant, his account being subsequently found to be true. The commencement of his public work is described, the causes that led him to England, his labors in London, and a general summary of his life and his services in the cause of Spiritualism from that time to the present. Much, also, is said of Mrs. Fletcher, and frequent tributes to her worth presented. As is to be expected, the book abounds with evidences of the truth of the phenomena and the philosophy of which Mr. and Mrs. F. have been the able exponents, and will, unquestionably, find many readers. "It is a handsomely printed and bound volume of three hundred and two pages, embellished with a photograph of Mr. Fletcher and an engraving of the house in which he was born.

# The Medical Practice of 1820.

A writer in the National Independent, Leeds Eng., narrates facts that have recently been made public, "as showing slaughters that were committed in the year 1820, under the name of soience, and which passed off just as those now committed by vaccination pass off.". The writer has reference to blood-letting, which was, at the time mentioned, with the medical profession, the great cure-all and relieve-all, quite frequently relieving the patient of his earthly existence. From "Dukes and Princesses of the Family of George III.," published in 1882 by Tinsley Brothers, London, it appears that the Duke of Kent, father of Queen Victoria, was actually slain by the highest accredited talent then known in the medical profession. In January, 1820, the Dake took cold. The next morning there were symptoms of fever, "and," says the author, Peroy Fitzgerald, "though his Royal Highness lost one hundred and twenty ounces of blood from the arms and by cupping, he died on the morning of the 23d.'

It will be observed that it was no "quack, no common, uneducated physician, who conducted this case. The Princess Augusta, writ ing to Lady Harcourt an account of the illness and death of the Duke, remarked : "It struck me as a matter of duty to state that as Sir David was called upon to take his usual routine of attendance upon the king, we ought to send some other person of whose skill he was confident. He immediately said he would write to Dr. Maton, who was a first-rate man as a physician, very disorcot, and at the same time very bold." Some idea of the discretion and boldness of this "first-rate man as a physiinsist upon, and we would carnestly desiderate | cian," may be learned from a letter he wrote its personal application: Were this done, there | to the Princess a few days after, giving a re-DOLT OI the Duke's condition, in which he "Notwithstanding repeated blisters, 66.y8, bleedings, cuppings and leeches, the fever and inflammation returned every night at the same heur.'

# APRIL 28, 1883.

# GOD, BY A. F. MELCHEES.

God is the soul of the universe-the all-pervading power which man feels around him. governing his actions, and warning him against wrong-doing; which whispers to his conscience, and makes him fear that which is had. It is that which speaks to his heart, and makes him reflect in moments of soul-quietude. It is that which makes him desirous of knowing the fature, and which spurs him on to lift the veil; and is part of the divinity in him, which creates a natural intuition of awe and veneration for something which his soul feels and knows

to exist, without being able to comprehend or formulate it.

This intuitive veneration exists in every human being, from the savage to the most enlightened-in the most innocent to the most depraved of mortals. Lips may deny it, but the coul cannot; pride may crush it, but in moments of anguish and suffering man naturally seeks relief by giving up his heart to this revered and incomprehensible something.

In the turmoils of daily life man may forget it; but when tired and weary, he falls into meditation, and remembers it. In the height of worldly power and glory he may not need it. but when the body becomes worn out, it will recur to him again. In the vigor of youth he may overlook it, but when age comes creeping on, his mind naturally turns in the direction of the spiritual, and he recollects having in childhood's days sent up prayers to a father in heaven. His heart then swells with emotion. and a feeling of love arises in his breast, ascends on high, and reverberates in his soul. A strange influence overcomes him, and inspires him to devotion. Unconsciously he gives way to his feelings, and his being becomes wrapt in aspiration-in silent but heart-felt prayer. It is the soul seeking its fount. A beautiful harmony pervades his being-he is in sweet communion with the divine intelligence of which he is a part.

God is therefore not a being, a personality to be comprehended as an abstraction. It is more. It is something to be understood intuitively and spiritually, to be divined in and by the soul, to be comprehended as an Intelligent Principle, as an all-pervading Power, as Omniscience l

195 Spiritualism as a religion, says the Cincinnati Enquirer, owes its establishment to the great United States alone. This being the case, why should that paper and others of like ilk endeavor to bring our religion into disrepute? Is it because the Enquirer desires to win favor with the bigots of its own persuasion? Methodism, it admits, was founded during the last century in consequence of the spirit-rappings in the Weeley family, whose members were the founders of that sect. Why not taboo the Methodists as well as the Spiritualists? It fears to do so, as they are too well established. It blindly thinks Spiritualism is not a mighty factor among the various religions of earth. But it is. And the puny efforts of theological bigots, with such papers as the Cincinnati Enguirer behind them, will be speedily convinced of this fact at no distant period. The spiritpal mediums of to day are the mouthpleces of the angels, and through their instrumentality the peoples of earth are rapidly gaining knowledge of the immortal world that all the ages have been endeavoring to solve with indifferent success. The sooner theologians admit the fact of direct spirit-communion, and cease calumninting advocates of Spiritualism, the better it will be for them here and hereafter.

ET Read the announcement made by W. H. Vosburgh of Troy, N. Y., which will be found on our fifth page. While the stated meetings close with Mr. Fletcher's lectures on Sunday next, the usual Sunday Afternoon Conference will be continued for the present. Mr. Vosburgh is our agent in Troy, and will receive subscriptions for the Banner of Light at Keenan Hall at the sessions of the Conference.

Read what Dr. Joseph Rodes Buchanan has to say (third page) on "The Regeneration of the Medical Profession."

Phenomenal Sketches," by John Wetherbes, will appear in these columns next week.

# A Liverpool Clergyman (u a Dilemma.

In the early part of the present year a clergyman of Liverpool (Eng.), by the name of J. H. Skewes, preached two sormons which soon after were printed in the Protestant Standard of that city, under prominently displayed sensational headings that would lead readers to suppose not only that Spiritualism had been dealt a death blow by the clerical Bombastes, but that its remains, what little there were of them, had been coffined and buried so deep that all hope of resurrection was useless.

Mrs. Emma Hardings Britten, who was fulfilling an engagement in Liverpool, was asked by her committee to reply to the assault, and complying with the request, did so in two able and truthful lectures. The committee substantiated hor arguments by challenging Mr. Skewes to debate the subject with Mrs. Britten in public, on conditions honorable to him and beneficial to the charities of Liverpool. In anawer to repeated invitations to accept this challonge, addressed to him by public and private correspondence, Mr. Skowes, evidently feeling that the truth he had assailed was not quite as lifeless as his friends of the Slandard would have the people believe it to be, declined to do so, on the ground that he "had no fair report of Mrs. Britten's answers to his sermons." But this was merely an evasion; for what absolute need was there for those answers in an open debate that should recognize only the statements made at the time?

This was not, however, to be the end. To deprive the Rev. J. H. Skowcs of his alleged reason for declining to meet the subject face to face and fairly in an open field, Mrs. Britten prepared an article embodying the substance of the arguments employed by her in the two lectures referred to, and published them in the Protestant Standard, the same paper in which the sermons of Mr. Skewes had previously appeared., The article occupied upward of five columns, and was prefaced with a letter stating the facts as above given, and closing with the remark; "I still hold myself ready to meet Mr. Skewes in public discussion under such conditions as may be agreed upon, between him and my Liverpool committee of Spiritualists." What action, if any, the clergyman will take, remains to be seen. It seems inevitable that he must either accept the challenge, or, by his refusal to do so, tacitly admit that he dare not. In either case Spiritualism will be the gainer.

10 As will be seen by reference to his card on opr seventh page, J. William Fletcher is now located at No. 2 Hamilton Place, Boston. Inquirers into the mental phase of the spiritual phenomena will do well to utilize his mediumistic gifts; and those conducting Spiritualist meetings who may wish the services of a speaker and platform test medium of rare merit cannot do belter than to address him as above for the arranging of engagements.

An Intelligent Clock.

The Mirror, published in Hillsboro', Texas, says that there is in that place an eight day. clock which has created no little sensation and surprise, for several months past, on account of its stoppage whenever a death occurs in or around the town. The owners are not alarmed at this strange freak of their family clock, still they are somewhat curious to know what agoncy is employed to cause its sudden and myste rious stoppages at a death. The clock is said to be an excellent time-piece, in thorough repair, and upon being set running continuos until a death occurs. The matter has caused considerable comment and surprise in Hillsboro'. The Mirror appends to its account the following paragraph: "Since writing the above N Olin Swofford, nine years old, son of Rev. G. W. and Mrs. M. J. Swofford, died yesterday morning at 6:40, and the clock again stopped."

ET The Beston Investigator commenced its fifty-third volume last week. Its veteran edl tor and its proprietor we have known for many years as honorable men in every department of life. (We wish we could say as much of some professed Christians.) We have tried many times to "convert" them-that is, to convince them that Spiritualism unlocks the mysteries of another life: but they still remain unconvinced. However, as iconoclasts they have labored earnestly to make mankind better, and for this they should be commended. They have always been the firm and consistent defenders of freedom and humanity, and inflexible opponeuts of every form of mental tryanny, in consequence of which they have been tabooed by theologians without stint. Still they have performed a work of much significance-that of imbning the public mind with a knowledge that man's conscience belongs exclusively to his own individuality, and should not be cramped by the commands of priests who have kept the world in Ignorance so many years.

107 It is on record that her Royal Highness the Princess Louise, admires Boston. While lunching with our Mayer she observed that it was "the most beautiful of American cities," and added that she liked it "because it was just English enough to make her feel quite at he walked meekly back, restored the hat to the | home within its limits"; adding, "I like the people of Boston, too." This commendation is fully appreciated by Bostonians, of course.

BT Attention is called to the Anniversary reports-first and eighth pages, present issue. of the statement. An original poem by Miss M. T. Shelhamer, of Boston, and the full text of B lecture by Miss Dr. G. L. Ditson's Review of our Foreign Ex-changes. Want of space prevented its publics-tion at an earlier date. An original poem by Miss M. T. Shelhamer, of Boston, and the full text of B lecture by Miss Millon Rathbun, of New York City, will be found on reference, together with abstracts of There is a bubby the text of B lecture by Miss the traine approximate internet in the bost inter is a bubby the text of B lecture by Miss the traine of the base traine o An original poem by Miss M. T. Shelhamer, of

85 A reorganization of the First Liberal and Spiritual Society of Chattanooga, Tenn.; was effected April 8th, and the following officers chosen : President, J. W. White ; Vice-President, J. W. James; Secretary, H. P. Henderson; Treasurer, J. Seeman; Corresponding Secretary, J. D. Hagaman; Counsellors, P. R. Albert, J. Whiteside, J. W. Goucher.

1577 A. S. Hayward, magnetic physician, will leave his Tremont street office May 1st, and will during the summer make appointments to visit the sick. in or out of the city; also will continue his vital-magnetized-paper treatment at a distance. Lotter address at his residence. 602 7th street, or 9 Montgomery Place, Boston.

ED-Mrs. S. M. Kingsley of Putnam, Ct., writes: "There is a communication in the Banner of Light of April 7th, from FRANK SIB-LEY. He used to live here in Putnam, and the statements made in his message are correct."

"POEMS AND RHYTHMICAL EXPRESSIONS," by Dr. D. Ambrose Davis, recently published, is pronounced by Light for Thinkers (Atlanta, Ga.) a superb little volume of spiritual poetry."

E. H. Freeman writes from Fayetteville, Ark., that the communication from spirit J. S. SANDERS, of Girard, Kan., published in the Banner of Light, is, on inquiry, verified.

17 Ralph, J. Shear, materializing medium, passed to spirit-life from his residence at Dalton. Mass., April 19th, aged twenty-six years.

BD Mrs. R. S. Snow, North Pomfret, Vt., will please accept thanks for a box of choice flowers. or our Free-Circle table.

"New truths," says Henry Ward Beecher, "Alwsys have less ohance in a civilized and highly developed society than among comparatively uninstructed and simple-minded men, for all moral truth has a relation to the intellect and to social relationships, as well as to occupation and to associated bodies. Spirit Father Pierpont, on perusing the above extract, said he questioned the soundness of Bro. Beech er's position. We quote his remarks : "Dbservation has taught me that new truths find less favor, tolers tion and consideration among the uncaused and ig-noral-more especially among those classes who have learned just enough to make them believe they have learned just coord to make, then believe they know everything than allong the truly elvillied, pro-gressive, and highly developed minus ; and there is more danger from the propagation of error among the ignorant, than among toloking minus. And while I concede that fail morel truth has a relation to the in-tellect, etc., i ret maintain that the more highly un-folded the intellectual as well as the spiritual natures of ment the greater will be their perception of all truth."

All the experiments that have been tried by the law

# ALL SORTS OF PARAGRAPHS.

The daily papers say that a sweet potato, recently put on the stove to boll by a lady in London, exploded with terrific force and nearly deprived her of her life. in consequence of which no more sweet potatoes will be allowed in. Epgland.

The Globs says there is a lady in Medford, Mass., who does her week's washing every Sunday morning, and teaches a class in a Sunday school every Sunday alternoon.

The professional gamblers in New York City pocket forty millions of dollars annually, it is said. And yet Gotham is a great commercial city:

Doctors think if Northern people would eat less meat they would have less cyepepsia-which is a fact beyond question.

TELEPHONIC.	۰.		
The telephone			
Is a si-clone.			
And yet it's weak at that:		. · ·	
It talks so low		8	
That all its blow			
Strikes on the eardrum f	ati	-HBLI	01

The routs of the post-office "stars" is about through with; and now the star of Bethlehem is in the ascendant - according to the prophets of the dally press-and the profile of that sort of press are " conelderable."

The New York Sun prints a Sun on Sunday; therefore the Sunday Sun is a Sun day paper ... with sundry accompaniments.

Representative H. L. Bowker of Boston is a very en-ergetic worker at the State-House. He should be elected Benator next year.

It is a fuppy circumstance that an English lord should demand the exclusion of American cattle from the United Kingdom, when the fact is well known that seven eighths of the exported cattle are shipped by the subjects of Great Britain, viz., Canadians. Disease is the pretence, but the real issue is batred of competition.

# APRIL SHOWERS. Oh rainy daysi Oh days of son t What are ye all when the year is done? Who shall remember ann or rain? Oh years of losst Oh joyful years t What are ye when all beaven appears? Who shall look back for joy or pain? -[W. P. Foster.

The Tewksbury Almshouse "irregularities" have stirred up the New York Buffaloes-and the Buffalo authorities have stirred up its aimshouse, which appears to be rotten clear through. Now. York City papers will please notice.

A NEW ORGANIZATION has been formed in this city under the name of "The Spiritistic Phenomena Association," the object of which is to be the investigation and development of the physical phenomena of Spiritism, and the encouragement and protection of honest mediumship for such manifestations. Public meetings, admission to which will be free to all, are to be held under its direction in Wells Memorial Hall, 287 Washington street, every Sunday at 2:30 P. M.

Turkey's great general, Suleiman Pasha, is dead.

One of New York's "foreign" policemen has just clubbed a boy, broken his arm and nose, and now doubtless wants his pay increased.

Two thousand houses were destroyed by fire in Delhi, India, on the 10th inst., rendering a large' number of families homeless and destitute.

The next thing we suppose the legislative solons of Ohio will do will be to enact a law that hens shall not lay eggs on the Sabbath, making the owners liable for every such offence in the sum of \$300 !

The Gloucester, Mass., fishing fleet consists of 250 vessels; men, 2950. This number will be largely increased in the coming six weeks.

A T'S FARMER.	
In Two Parts-Part Two.	:
A pair of oxen he will U's,	:
With many haws and G's.	: N
And their mistakes he will X Q's	
while plowing for his P's.	
While plowing for his P's. In raising grops, he all X L's, And thefore little O's,	
And when he hoes his soil by spells He also soils his hose.	
-[Whitehall	Times.

The advices from the old world are warlike, and the

Boston Spiritual Temple. Sunday, April 22d, in Horticultural Hall, W

BANNER

J. Colville, under influence of his guides, delivered during the forencon service a very entertaining and earnest discourse, the second in the series he is now delivering on "The Law of Love in its Practical Application to Daily Life." Love in its Practical Application to Daily Life." Some rather severe comments were made upon those critics who only criticise to find fault with that which they review. Criticism, if it be honest and helpful, is neither cynicism, pes-simism nor fault-finding; it is rational analysis. As no one and nothing in the world is perfect, it ill becomes us to eract from others what we cannot render. Self-righteousness, self-con-ceit, the imputation of wrong motives to persons whose conduct does not please us, and the adoration of wealth and conspiouous station, were enumerated as among the most powerful and deadly evils which engender strife and in-justice in our civilization. Justice, the speak-

were enumerated as among the most powerful and deadly evils which engender strife and in-justice in our civilization. Justice, the speak-er declared, is all we need; meroy and charity are sure to be found where justice flourishes, for they are but parts of the whole of righteous-ness, which is justice, and true justice and true love are the same and indivisible. In the evening a very entertaining lecturo was given on "The New Bible. Onappe." Mr. Colville's guides declared it to be a genuine spiritual production, the joint work of many associated minds who have striven to present to the world a summary of the essential doc-trines underlying all religious systems. The infailibility of this bible was by no means ad-mitted; it was only endorsed as an honest at-tempt on the part of some spirits of consider-able intelligence and research to unite the dis-cordant theologies of the world. Some very in-teresting ideas were presented, during the lee-ture, concerning the sinking of the continent Pan in the Pacific Ocean, also upon vegetarian-ism, upon which the "Faithists in Jehovih" so rigorously insist. Bunday next, April 20th, Mr. Colville's sub-jects will be, at 10:30 A. M., "The Law of Love as Enforced and Applied in Spirit-Life"; at 7:30 P. M., subject to be chosen by vote of the audience.

audience.

# Fact Meeting.

Fact Meeting. Hortloultural Hall, last Saturday, was crowd-ed. We could hardly have believed that at 3 o'clock of a Saturday afternoon such an audi-ence could have been brought together and held for over two hours; that it was, shows the interest people are taking in these subjects. Able and interesting speeches were made by Judge Ladd and Mr. Lyon. Mrs. Maud E. Lord described some interesting incidents of her own mediumship. Mr. Whitlock gave an account of some phenomena which he had witnessed in Syraouse and Cato, N. Y., the 18th, 16th and 17th of this month, through the mediumship of Mr. Joseph A. Caffrey and Mr. John W. Trues-dale, where sealed bottles were written in An light scances.

At these meetings an invitation is extended At these meetings an invitation is extended to all to tell what they know of phenomena which will prove or disprove the immortality of the soul, whether they be Spiritualists, Ma-terialists or Christians.

The Fact Magazine, in which selections from these and other phenomena are published, is for sale at the Banner of Light Bookstore.

PARKER MEMORIAL HALL was attended by a highly appreciative audience last Sunday afternoon. W. J. Colville dolivered a brilliant inspirational lecture upon "Judaism. Chris-tlanity and the Ultimate Religion of Human-ity," olosing with a very effective prom. The singing was, as usual, very good. Next Sun-day. April 20th, Mr. Colville's subject will be, "What Immediate Steps Should be Taken in the Direction of Practical Organization for the Direction of Practical Organization for Spiritual Work?" Services will commence promptly at 3 P. M. The whole congregation is carnestly requested to remain to a short but highly important business meeting at the close of the regular excloses.

# Lake Pleasant (Mass.) Camp-Meeting. Following is the list of speakers for the above

named camp-meeting for 1883. A representative of the Banner of Light will soon visit the grounds and note the condition of things, and specify whatever improvements are to be made for the coming season: Sunday, July 20th. Dr. Gen. H. Geer, Farmington

Minn., and G. Clegg Wright, England; Tuosday, Sist, Uophas B. Lynn, Boston, Mass.; Wednesday, Aug. 1st; Mrs. Emma L. Paul, West Bandolph, Vt.; Thursday, 2d; C. Clegg Wright, England; Friday, 8d, Mrs. Barah A. Byrnes, Boston, Mass.; Saturday, sth. Auston E. Bim-moni, Woodstock, Vf.; Sunday, 5th, Hon. A. H. Dalley,

# Novements of Lecturers and Mediums.

OF LIGHT.

[Maiter for this Department should reach our office by Fuerday morning to insure insertion the same week.]

W. C. Bowman of Atlanta, Ga., editor of Light for Thinkers, and one of the most eloquent speakers on the Spiritualist platform, was called to Cincinnati to speak during February. At the close of that month he was engaged for March, and at the end of March so great satisfaction was expressed with the service he had rendered, that he was engaged for April. As It is to be presumed he will be at liberty after this month societies and others desiring his services will do well to address him at an early date at Atlanta, Ga.

Mrs. L. A. Como gave psychometric readings and tests in Wakefield, Mass., in the New Spritual Hall in that place, to a highly appreciative audience, on Bunday last, the 22d Inst.

Hon. Warren Chass bloses his lectures in Toledo O., April 29th ; will speak in Clyde, O., Sunday, May 6th, and in Cleveland, May 13th. He is to be at the Cape Cod and Onset Bay Camp-Meetings the last of July. Dr. H. B. Storer, of Boston, is authorized to make engagements for Mr. Chase for August.

Mrs. F. A. Logan bas left Bacramento and is traveling on the Southern Pacific Railroad to Los Angeles, Cal., stopping at intermediate towns to lecture and beat.

"Dr. H. P. Fairfield is to lecture in Reene, N. H., April 20th; Portland, Me., May 5th; Worcester, Mass. May 13th; Sallsbury, Mass., May 20th. For engagements address bim at Stafford Springs, Ct., Box 30.

A. W. S. Rothermel is in Buffalo, N. Y., and may be addressed for seances within filty miles of that city, at the Fillmore House, care of R. Sully.

W. J. Colville's receptions at 38 Hanson street are held regularly Tuesdays at 3 P. M. and Fridays at 8 P. M. Questions in great variety are always ably answered. Everybody is welcome. Mr. Colville lectures Wednesday evenings in Natick, Mass., and on Thursdays in Providence, R. I.

Mr. Fred. A. Heath, the blind medium, spoke in Chelsea last Sunday evening. He will be in Newburyport the 20th, Fall River May oth and 7th, and Clinton the 13th. For engagements address bim 27 Lawrence street, Charlestown, Mass.

J. Frank Baxter addressed large audiences in Haverhill, Mass., on the 6th and 15th ; and Dr. Fairfield last Sunday.

Mrs. Carrie O. Van Duzse, of Atlanta, under control of her spirit-guides, participated in the dedication of a beautiful hall in Augusta, Ga., on the Sth inst., to the cause of humanity and a full recognition of the truths of spirit-communion. Upon a triangle over the rostrum are inscribed the words, "Wisdom, Justice, Mercy."

Mrs. S. B. Craddock, of Concord, N. H., will lecture in Haverbill, Mass., April 20th ; Stoneham, May 3d, for the Ladies' Ald Sociely, and in Wakefield on the oth. Will make engagements for the remainder of May. Address, Concord, N. H.

Prof. J. W. Cadwell Commenced a course of lectures on mesmerism and kindred topics, in Medfield, Mass., on Monday evening, April 29d.

Skinny Mon. "Wells's Health Benewer" restores bealth and vigor, oures Dyspepala, Impotence. \$1.

On Friday ovening there passed on to the great beyond a woman whose noble nature and great gilts of mind and heart endeared hor to all who know her? Mrs. M. S. Wilkinson McElroy, who, just in the flower of her life, before even her prime was reached, was called away from a happy, dovoted family and loving friends, was the daughter of John Wilkinson, of fleddow-in-the-Wall, in England, who emiraising on the country during the Charits agitation, in grated from that country during the Charits agitation, in which he was largely concerned, and who was a lineal de-acendant of the Scotch house of Argus. Mrs. McElroy was mairied twitce. The first time to Slowart Dixon, who was the brother-in-law of Reese G. Flossen, ono on the proprietors. Her second husband was John II. McElroy, of the Pitts-lurg itso Company, who, with a large family, now mourns her untimely end. Mrs. McElroy possessed talents of a high enter, which, if cultivatel, would have distinguished her in the line of lotters or art, but she sumk self in deva-tion to her family, and sacrificed her ambition to the great needs of humanity. Uttotly forgatively of solid bring han for the wounded heart, rest for the wours, solace for the second line was and heart, solated blow the bring bails more than the statistic of the lines and solid bring heart took in not coly her own, bit all with whom she came in contact, and was hever statistic on the the great the second line was an articulated believe in Spir-itualism, the teachings of which she cartied into her prac-tical every-lap life, and fact us to most the drended (by many) chango miscalied death. Bho leaves a large family of children, whose loss canned be estimated. *C.* 1'. MERKINEN. *Pittsburgh*, Pa., March 23th, 1833. grated from that country during the Obartist agitation. in

RUPTURE CURED. - New method.' Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

# ADVERTISEMENTS. HEART TROUBLES.

SPONE IN THREE HAVE THEM

And think the Hidneys or Liver are at Fault

HYPERTROPHY, or enlargement of the Ven tricies. Dr. Graves's Heart Regulator has good record. PEBICARDITIS, or infismmation of the heart case. Dr. Graves's Beart Regulator prets the demand WATER in the heart rease. (Accompanies Dropsy.) Use Dr. Graves's Heart Regulator. It acts promptly. ROFTENING of the Heart. (Very common.) PALPITATION. Dr. Graves's Regulator is a sure remedy.

ANGINA PECTORIM, or Neuralgin of the Heart Dr. Graves's Heart Regulator shous immediate results, AT A STARTLING FACT! Houst troubles in the aggre gate are interior only to consumption in fatality. Dr. Graven's Heart Begulator is a specific. I'rice \$ per bottle, six bottles for \$5, by express. Send stamp for emineue nuvalelans' treatise on these diseases.

In Nervous Prostration and Steeplessness, Dr. Graves's Heart Regulator has no equal.

. INGALLS, Sole Agent in America, Concord, N. II.

# HEART DISEASE Oct. 14 .-- 1yeow A NOTED BUT UNTITLED WOMAN. [From the Boston Globe.]

Mestre. Editore :-

The above is a good likeness of Mrs. Lydia E. Pinkham of Lynn, Mass., who above all other human boings may be truthfully called the "Dear Friend of Woman," as some of her correspondents lave to call her. She is real-ously devoted to her work, which is the outcome of a lifestudy, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her. each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medi eine for good and not evil purposes. I have personally in-vestigated it and am eatisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicans in the country. One says "It works like a charm and saves much pain. It will oure entirely the worst form of falling of the ulorus, Leucorthus, irregular and painful Menetruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulancy, destroys all craving for stimulants, and relieves weakness of the stomach. It curve Bloating, Headaches, Nervous Prostration, General Debility, Eleeplessness, Depression and Indigestion. That feeling of bearing down, causing min. weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act a harmony with the law that governs the female system.

It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for roply, at hor home in Lynn, Mass.

For Kidney Complaints of either sor this compound is unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills, "says one writer, "are the best in the world for the cure of Constigntion, Billousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity.

All-must respect hor as an Angel of Mercy whose sole multion is todo good to others. Mrs. A. M. D. Philadelphia, Pa.

# June 9, 151 A HOME DRUGGIST

# TESTIFIES.

Popularity at home is not plways the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approintion in its own city, state, and country, and among all people, as

# Ayer's Sarsaparilla.

The following letter from one of our best known Massa-shusstis Druggists should be of interest to every sufferer:-

RHEUMATISM. Thad an attack of sovere that I could not more from the bied, or dires, without help. I tried sovere to incluse without much if any re-lied, until 1 took AYEN'S ARRAPARTIAL NOTION IN COMPANY TO

**Boston and Gila River** CATTLE COMPANY.

Capital...\$200,000.

200,000 Shares, Par Value \$1,00 Each. OFFICE 40 WATER STREET, ROOM 23, BOSTON.

# **OFFICERS:**

W. H. NEWCOMB, of Boston, President. JOSEPH E. MANNING, ". Treasurer.

DIRECTORS:

SAMUEL W. SARGENT, of Boston. OHAS. D. JERKINS, " " W. H. NEWCOMB, 8. C. PERBY, 14 11 GEORGE F. WILSON, Jr., of Providence, B.L.

The property of the Company consists of

# 3000 Head Cattle, Horses,

# SIX RANCHES.

On the Glis River, controlling

Seventeen Miles of River Front,

AND UNLIMITED MOUNTAIN BANGE.

The property is located in Graham County, Arizona, and Grant County, New Merico. The business has been in successful operation for nearly three years, and for the pur-pose of increasing the number of Breeding Cattle, a limited amount of stock is now offered at par,

# ONE DOLLAR PER SHARE.

We guarantee not less than TEN PEB CENT, on the Quarterly statements made to all abarcholders of record from the Boston office.

# For particulars and Circulars, address,

Boston and Gila River Cattle Co.,

No. 40 Water St., Room 23, Boston, Mass.

Jan: 27, First Boston Ethical Society.

**FIFSL BOSION. LINICAL SOCIETY. THE following lectures will close the present season of InterFirst Hoston Ethical Society: Baurday evening, April 28th, at 7:35, M. C. O'BYRNE. Founday evening, April 28th, at 7:35, M. C. O'BYRNE. Founday morning, April 28th, at 7:35, M. C. O'BYRNE. Founday morning, April 28th, at 7:35, M. C. O'BYRNE. Subdet: "EtCLESIASTICAL INFLUENCES IN Hitst HISTORY AND FOLTICS." Subdet: "THE OLD FAITH AND NEW."** This will be loss last locture this senson, and the committee hope all bis Boston Friende will come to greet Ahm on this forewell occasion, as it has been found imprecticable to arrange the formal reception lately announced. Subdet "THE SUBIRT OF HUMANITY IN AMERIC-CAN FOCTRY." Bunday morning, May Sith, COURTLANDT PALMER. Bunday morning, May Sith, COURTIANDY PAUMER. Bunday mo

MENT." Sunday morning. May 27th, T. B. WAKEMAN. Sub-ject: "THE ERA OF MAN." The public are cordially invited to all these lectures. They are all to be dolivered in HORTIOULTURAL, UPPER HALL. No charge for admission. April 23.

COLD MEDAL, PARIS, 1878.

# BAKER'S CHOCOLATES. Baker's Premium Chocolate, the best preparation of plain

Ohocolalo for family use.—Baker's Breakfast Oscoa, from

which the excess of oil has been removed, easily digested

and admirably adapted for Invalids. - Baker's Vanilia

Chocalate, as a drink or eaten as confectionery is a delicions

article; highly recommended by tourists. - Baker's Broma, involuable as a diet for children. - German Sweet Choco-

Sold by Grocers everywhere.

or less excited.

Just as we expected : A despatch from Gen. Crook's headquarters at Wilcox, Ar., says that the territorial press has exaggerated affairs in order to inflame an attack on the reservation Indians.

The town of Boone, Iowa, has been wiped out by fire.

Those wishing to obtain positions as teachers in Eindergarten schools, to be fitted for such positions, or obtain material used in the schools, can have their wants supplied by applying to Emily M. Coe. President of the American Kindergarten Society, 23 West Union Square, New York.

PETER COOPER. PETER COOPER. His mines of wealth, his wealth of mind, He freely gave to help mankind i Toll blessed his youth i' Age blessed his toil With riches freed from all assoil. And now be rests from mortal strifer, All men exclaim-"Oh, well spent life 1" [Truth

### The Czar is to be crowned May 27th,

More "assisted emigrants" may soon be expected from Ireland. The Marquis of Landsdowne, while urging in the English House of Lords April 23d that a scheme of emigration on a large scale be carried out for the purpose of relieving the distress in Ireland, said there were a quarter of a million of tenants in Ireland whose holdings were unable to support them, even if the tenants paid no rent.

Col. Jack Hayes, of Mexican war fame, died at Oakland, Cal., Saturday evening, April 21st.

A little Texas girl, twelve years of age, is pronounced by Remenyl the most wonderful violinist America has produced. Four Mississippi, towns-Wesson, Beauregard, Till-

man and Lawrence-were devastated on Sunday, April 224, by a torrido cyclone. Several hundred houses were demolished, twenty-four people were killed and some wounded." Iowa also felt the force of the gale.

Some of the Congregationalists in this State are to have a "new departure in organ. They can't swallow Andover's tactics any longer.

Give me of the brook's faith, joyotsly sung Under clank of its loy chain i Give me ibe pailence, that hides among Thy hillops in mist bad rain t Lift me up from the clod; let me breaths thy breath, Thy beauty and strength give me t Let me lose both the mame and the meaning of death In the life that I share with thest-Zacy Zaroom.

The collective name of his Majesty, King of Slam, are as follows: Somdetch Pbra Paramindr Mahr Chulalonkorn Phra Chula Chom Klao.

On Angust 1st an international electric exhibition will be opened at Vieuna, and a fine display is antioipated.

There are only four cities in Europe that possess more than 1,000,000 inhabitants each. These four are London. with 3,832,450; Paris, with 2,225,610; Berlin, with 1,222,200; and Vienna, with 1,103,110.

It is said that the Egyptians despise the laws adopted by the English authorities.

There has been a terrible fire at Christiaus, Sweden, the principal naval station of the kingdom, involving the almost complete destruction of the great fortress

which glarded the principal of the three entrances to the harbor. Beveral lives were lost. In add of Hodra II. Bonnatious. In add of Hodra II. Bicharlar restrict is this enter beaughts. Those is Marthi Tomonkey, MG.

Brooklyn, N. Y., and Capt: I. H. Brown, Brooklyn, N. Y.; Tuesday, 7th, Walter Howelt, Brooklyn, N. Y.; Wednesday, 811, Capt. H. H. Brown, Brooklyn, N. Y.; Thursday, 815, Eden Cobb, Boston, Mass.; Friday, 10th, Rov. D. M. Cole, Brooklyn, N. Y.; Saturday, 11th, Mre. Fannie Davis Smith, Brandon, Vt.; Sunday, 12th, Cephas B, Lynu, Boston, Mass., and A. B. Fronch, Ciyde, Obio; Tuesday, 14th, Giles B, Stebbins, Detroit, Mich.; Wednesday, 15th, Dr. W. H. Sitkinson, New York, N. Y.; Thurs-day, 16th, A. B. French, Clyde, Ohio; Friday, 17th, Glies Stebbins, Datroit, Mich.; Saturday, 18th, Cephas B. Lynn, Boston, Mass.; Sunday, 10th, Ed. S. Wheeler, Phil-

adelphia, Po., and Mrs. R. S. Lillie, Philadelphia, Pa.; Tuesday, 21st, Mrs. N. J. T. Brigham, Colemine, Mrss.; Wednesday, 22d, J. Frank Baster, Chelson, Mass.; Thurs-Weinsendy, 221, J. Frank Distor, Chesco, Mass.; Thirf-day, 23d, Ed. S. Wheeler, Philadelphia, Pa.; Friday, 24th, Mrs. A. H. Colby, Chicago, Ill.; Ssiurday, 25th, Mrs. B. S. Lillie, Philadelphia, Pa.; Bunday, 26th, W. J. Colville, Boston, Mass, and J. Frank Bartor, Chelses, Мака.

### The Spiritistic Phenomena Association.

The dedication and first public meeting of this Association And at the Weis Memorial Hall, Boston, Sanday afternoon, April 223. The meeting was opened at 2:30 o cock by singing by Mrs. Wentworth's Quartet. "Father" Davion-port, the Obsirman, then introduced Prof. W. L. Thompson as the speaker. The address was received with great applause by the large andience assembled. Miss Flora H. Averill mays a most excellent reading, which was listoned to with rapt attention. Among the mediums present occupying scale upon the platform were Mrs. Maud E. Lord, Mrs. Maggie J. Folsom, Mrs. Clara Mayo-Steers, Mr. J. D. Henderson, Dr. Lyon, and Dr. James A. Bliss-all of whom delivered short addresses, and gave a large number of recognized tests.

The meeting was a decided success; the hall, though large, was crowded to its utmost capacity, so that many were turned away from the doors. The Association has leased the halt for the spring months, and will hold its regular meetings overy Sunday afternoon at 2:30 o'clock. The meetings are free, and supported entirely by voluntary contribution. The spirit friends that originated this move-ment promise that the day is not far distant when physica mediums will be employed to give their manifestations upon the platform free to all who wish to attend the meetings. This is a new deporture, and the Association abould be fully sustained in its endeavors to please the public

J. W. CADWELL,

### Meetings in Troy (N. T.). To the Editor of the Banner of Light:

Meetings in Troy (N. Y.). To the Editor of the Banner of Light, Mr. J. W. Fletcher delivered a lecture upon "Sairation," .which received more manifest indication of general acceptance than any of the lectures he has given. The lecture was pointed and progressive, and was followed with an unflagging interest. There were several Methodists present, one of whomsaid: "I don't know that I am a Spiritualist, but I know I be-lieve every word of that." The Church people are not a little exercised over the awakened in-terest, and are introducing the discussion of kindred subjects. In the evening the largest and bnoce yet orowded Keenan Hall to the doors, attracted by the announcement that our old President and esteemed friend, Benj, Star-buck, wonld give his experience in spirit-life. There was a delegation of friends from Albany, those prominent in the society, mediums and iriends all listened attentively to a lecture upon "I life Bergond." As the press was largely represented, we presume a report will appear. Next Sunday is Mr. Fletcher's hat, he will lecture at 11.4. In Albany, and at 5 and 8. Mart Han Her the expectation of the friends.

# SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE

AMERICAN SPIBITUALIST ALLIANCE,

No. 206 Brondway, New York.

No. 206 Broadway, New York. HENRY KIDDLE, Pres. NELSON CHOSS. Sec. C. P. MCCARTRY, Cor. Sec. T. E. ALLEN, Ass't Sec. HENRY J. NEWTON, Treas. The Secular Press Bureau has been reversations published approve of its objects argrequested to forwardany published attacks upon Spiritualism coming under their motice which they feel should be taken in hand by the Bureau, to ....NELSON CHOSS. Secretary. City.

# Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now pert nentry located at Conservatory Hall, corner of Bedford A nuosand Fulloustreet, holdszirvices overy Sunday at Li and 7165 P. M. Speakers under ourgagement: Mirs. F. Hyzor, for April; Mr. O. B. Lynn, for Mary, and Mirs. O. Hyzor, for June. All the Spiritual papers on acte in hall, and all meetings free. II. W. Benedict, President.

Church of the New Spiriuni Dispensation, Clin-ton Avenue, between Park and Myrile Avenues (entrance on Clinton and Waverly Avenues). Bervices every Sun-day at 8 and 7% P.M. Educational Fratornity, or Sun-day Behool, mests every Sundayat 10% A.M.; Ladles' Aid Society overy Wednesday, at 2% P.M. Social Fratornity meets every Wednesday, at 2% P.M. Social Intercourse at 7% o'clock. Psychile Fratornity meets every Saurday even-ing, at 7% o'clock. For the purpose of forming classes in me-diumbilp. Free, A. H. Dalley, President.

Brookiyn Spiritus! Frniernity.-Friday evening Conferences meetings will be hold in the acture-room of the Oburch of the New Spiritual Distonsation, Olinton Avenue, between Park and Myrtle Avenues, st7% r. M.

The Eastern District Spiritual Conference meet every Monday evening at Composite Room, 4th street, corner South2d street, at 7%. Charles B. Miller, President; W. H. Coffin, Secretary.

# Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Bunday in Bepublican Halt, 56 West 334 ecreet, at 104 A. M. and 7M r. M. Henry J. Newton, President; Hen-ry Van Gilder, Secretary.

The American Spiritanlist Alliance meets overy Bonday atternoon at 2% o'clock in Bepublican Hall, 55 West 33d street. H. F Kindle, Secretary.

# BATES OF ADVERTISING.

Bach line in Agaie (796, twenty cents for the first and subsequent insertions on the fifth or eighth page and fifteen cents for every inser-tion on the seventh page. Special Motices forty cants per line, Minion, mak insertion.

ench insection. Buthoes Cards thirty cents per line, Agais, each insection. Notices in the editorial columns, large type, leaded matter, fifty cents per lines. Payments in all cases in advance.

EP Advertisements to be renewed at continued, rates must be left at our effice before 19. M. on Saturday, a work in advance of the date where-on they are to appear.

# SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 8, till further notice. Ар,7.

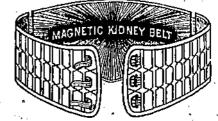
J. V. Mansfield, TEXT MEDIUM, answers scaled letters, at 100 West 56th street, New York. Terms: \$3 and four 8-cent stamps. REGISTER YOUR LETTERS. Ap.7.

Hr. Albert Morton, at his store, 210 Stock-ton street. San Francisco. Cal., is 'prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the books, magazines and papers. He solicits the observation of all friends of Spiritualism on the Paoline Coast in his effort to present its traths 1.00 to investigators. 1.4

lief, until 1 took AYER'S BARBAPARITLA, by the use of two bottles of which L was completely curd. Have sold iarge quasitities of your BangaPARITLA, and it still relating its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine over offered to the public. River St., Buckland, Mass., May 13, 1862.

SALT RHEUM, GEORGE AND REWE, Oversour in the Low-tion, was for over twenty years before his removal to Low-elf afficted with Salt Bhenrin In its worst form. Its un-cerations actually covered more than half the surface of his body and limbs. He was entirely cured by AFBH'S BARKA-PARILLA. See certificate in Ayer's Almance for 1853.

# FREPARED BY Dr. J. C. Ayer & CO., Lowell, Mass. Bold by all Druggists; \$1, six bottles for \$5.



Why suffer on, and declare there is no help for you, when our Magnetio Skields will renew all your Mo-forces, redouble your strength, impart energy and power to you quicker than ocean voyages or mountain air? Nothing in the world's history equals magnetism for curing disease ! Nothing known to science excels our Shields as a Curative Agent ! ! It is the great Specific for consumption: where all the best remedies have failed, we have wrought complete cures in hundreds of cases.

If you want evidence, send for our publications and get it. Our "PLAIN HOAD TO HEALTH" will explain how and why Magnotism acts so quickly and powerfully. Sent to any address on application. Get it; read it; answer and our statements if you can! If you are sick, and rotate want to be wolt, this book points the way. Doubt no more. Read the book, then decide t

### CHICAGO MAGNETIC SHIELD CO.

No. 6 Contral Maste Hall, Chicago, Hi. Manufactory 279 Wost Madison street, --- A pril 14.

# TRUTHFUL PEOPLE.

O'F honest intentions, seeking for reliable communicationa from their loved ones in spirit-life, and for evidence that we do survive the change called death, will do well to conblit Dit. (IORDON, 'Personating Spirit-Medium, and Medium for Ancient Spirits, at 251 Shawmut Are., Boston. April 23.-iw

J. Wm. Van Namee, M. D., CLAIRVOYANT Physician and Psychomotrist. Einmi-inations made from lock of heir. Enclose full name, age, sex, &c., \$1,00 and two elamons. Psychometric licad-ing, with advice, &c., \$2,00. Great Liver Curc, \$1,00. Ad-dress Bridgeport, Conn. 6w\*-April 28.

# W. H. VOSBURCH,

65 HOOSICK STREET, TROY, N. Y., Magnetic ber treatment. Mr. Vosburgh's powers are highly devel-oped, and be is remarkably successful in his field of laber. April 23.

AGENTS WANTED. TO Introduce A NEW AND NGVEL ACCOUNT BOOK to business hien. A fich harvest to good can-vasers during the summer months. Sample sleeds and terms to agents by return half. H. W. I'AMI'HILON, Publisher, 30 Bond street, Now York City. 2w-April 23. MRS. JULIA M. CARPENTER will be at 82 M. Picasant street, Bosien, for a limited time only on Tuesdays, Wednesdays and Toursdays, from 10 A. M. to 17. M. Bocchity-Elamiestion of discases. Terms, 82. April 23.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books forsale. BALBEBT MOBTON, 210 Stockton street. Nor. 18.-1911

ALL STREET, ST

# W. BAKER & CO., Dorchester, Mass. THE SPIRITUAL HARP

late, a most excellent article for families.

A MUSIÖ BOOK FOR THE

# Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BARRETT, MARANES E. H. BAILEY, MUSICAL EDITOR.

E. H. BAILEY, MUSICAL EDITOR. This work has been prepared for the press al great ex-pense and much mental fabor, in order to most the wants of Spiritualist Societies in every partient of the country. It meed only to be examined to merit commendation. Over ens-third of fits poetry and three-quarters of its ma-elecare original. Bome of Amorica's most gitted and popu-far musicians have written expressly for it. The SPIRITUAL HAMP is a work of over three hundred parces, comprising SUNGS, DUETS and QUARTETS, with PIANO, OHGAN or MELODEON accompaniment. Single copy 52.00, full gitt \$,000 ; d contes \$10,00, 12 copies \$10,00. When sent by mail, 14 cents additional required on each copy. An abridged edition of the Spiritual Harp has also been issued, containing no hundred and four pages. (Doth, \$1,00, pastage 5 cents. FOR A UP UP OF LICE M.

# STATUVOLISM:

STATUVOLLISM; Oh, Antripicial Souramputian; hitherto called Mea-merish; or Animal Magnetism. By WM, BAKEN FAINE-Brock, M. D. Gontaining a brief historical survey of Meamer's opera-tions, and the examination of the same by the French Com-missioners. Phrene-Sounambulism; or The Expession of Phrene-Magnetism and Neurology. A new view, and division of the phrenological organs into functions, with descriptions of their nature and qualities, otc., in the senses and facuities; and a full and accurate description of the various phononena belonging to this state; including its division into two distinct conditions how to exter and area sleeping, with practical instructions how to exter and area sleeping, with practical instructions how to exter and area obsectricat cases delivered while in this state; the proper method of preparing subjects for surgleal open-tions; their management during and after the same, and the latest and hext mothod of enting disease, etc., in those persons vio are in that conditions. Cioth, 41,50, postage free. For sale by COLENT & BICH. THREE BOOKS IN ONE.

THREE BOOKS IN ONE.

# Liver Complaint, Meutal Dyspepsia, and Headache.

BY M. L. HOLBROOK, M. D.

BY M. L. HOLDROOK, M. D. This book alines to condense and put into practical form the very best knowledge current on the subjects of which it trents. It is so plain that it can be easily understood by any reader, and puts into his induk such knowledge as will enable him to keep his liver, stomach and brain in the best working order, and ought to be in the hands of every per-son who would maintain these organs in belich, and re-store them when discussed. It will save many times its cost indectors' this area free

# Price \$1.00, postage free. For sale by COLBY & RICH.

The Gadarene; or, Spirits in Prison.

BY J. O. BARRETT AND J. M. PEEBLES.

BY J. O. HARRETT AND J. M. PEEDLES. The motio of this critical work indicates its general drift -THY THE SFIRITSI It demensirates the moral ratios of life, the parallels of mediumship. It covers a vast extent of religious and source of mediumship. It covers a vast extent of religious and sci-entific history. It is merciless to evil. charitable to the good, forgiving in its spirit to the failue ince, and pleads for a lighter order of inspiration and culture. It invites the the beautiful and solemar rolations of inte earthy and heav-entify works, and to the ternal registry of life's events, to the beautiful and solemar rolations of inte earthy and heav-enty works, and to the means of attaining the ever-longed-forrest of soul with the wise and holy of angel miloistry. Bound in cloth, 22 pages, \$1,25, postage 5 cents. For sale by COLLUY & RICH.

Angel Voices from the Spirit-World:

Essays takch indisorminately from a large amount written under Angel Influence.

BY JAMES LAWRENCE, Dial and Transcribing Modium, and Reputed Author.

Diskand arasistruing sloaine, and stopsted Author. These communications are of a very spiritual character, high and elevating in tone. Spiritualist: is is ore shown in its religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing man-bar, the thought impresses you every where, and you say to yourself. How beautimiting it is a religion worth hav-ing its alistice the minule; it rests the heart 1 (hoth, pp. 400, Price 8), 00, For sale by COLDY & HICEI.

# BANNER OF LIGHT.

# Message Department.

**Public Free-Circle Meetings** Are held at the BANNER OF LIGHT OFFICE, No. 9 Montromery Picco, every TOEBDAY and FRIDAY AYTKL-NGON. The Hall (which is used out) for these shances will be open at 2 o'clock, and services commence at 3 o'clock prochedy, at which time the doors will be closed, allowing no egress and the conclusion of the shance, ex-opt in case of absolute necessity. The public are cor-dially invited.

allowing case of absolute necessity. The public ars cor-dially invited. The Mesnages published under the above heading indi-case that spirite carry with them the characteristics of their earth-life to that beyond - whether for good or evil; that those who pass from the carthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-con. All express as much of truth as they piccive-lab more.

these columns that use the truth as they perceive no con. All express as much of truth as they perceive no more. Aff it is our exmest desire that these who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. Aff Ratural flowers apon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit domations of such from the irlends is earth-like who may feel that it is a pleasure to place upon the altar of Spiritual-ity their dorsh defrags. Aff We invite suitable written questions for .answor at these scances from all parts of the country. (Miss Bischanwer desires it distinctly universtood that she fives no private stitungs at any time; neither does abere-ceive vietors on fuesdays.) We deseads or Writings.) Aff Letters of Inquiry in regard to this department of the Scanner should not be addressed to the modium in any case. Light B. Witheon, Chatrana,

# SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF Miss M. T. Shelhamer.

## Report of Public Séance held Feb. 9th, 1883. Invocation.

**Invocation.** Oh 1 ye bright spirits from realms supernal, we would cooperate with you in your work at love for humanity, we would gather strength from your songs and hymns, we would become inspired by your acts and hymns, we would become inspired by your acts and your example to do our part in blessing human life. May we realize within the depths of our entire being that we are indeed among the chosen ones of earth to spread abroad the gospel of glad tidlings of immortal truth. Ye blessed once of heaven, speed the day when humanity at large shall understand and realize the blessed truths of immortal life, when human hearts shall cease to beat with sorrow at the approach of denter, when the subshife of truth and emerge into the subshife of truth and knowledge, where they will be able to appreciate and understand the lessons which the dentzens of the higher spheres baye to teach.

### Questions and Answers.

CONTROLLING SPIRIT,---We will now attend

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. " QUES.—[By Mrs. M. J. Lee.] What is the best course to pursue with children who are mediums, in order to promote their highest good, and also to protect them? ANS.—The temperaments and organizations of ability of the part of the production of the protect them?

ANS.—The temperaments and organizations of children who are mediumistic should be studied by those who have them in charge. Everything that promotes inharmony should be avoided; they should be tenderly cared for, and the growth of the purest and sweetest at-tributes encouraged. The natural likes and dislikes of such children, and of all children, when the stiended to he owler that the entire dislikes of such children, and of all children, should be attended to, in order that the entire being may become harmonicusly rounded out. We would not advise any parent to seek to force the growth of the medial powers of their child. Let them unfold naturally with the growth of the physical body. It would not be wise to "sit" for their development. Allow the child to rass out into the open air, to play with others of a like growth, and when the early years of childhood have passed away, it may be well to sit regularly, in a private room, and pleasant surroundings, with harmonious, congenial per-sons, for the purpose of developing and exercis-ing tay mediumistic qualities which the child may possess. But to encourage abnormal un-foldment at too early a period is detrimental to the physical health.

the physical health. Q.-[By Georgo H. Chase.] When a person of intemperate habits passes to the spirit-world, is it possible for him to return and so influence another as to cause him to return and so influence another as to cause him to become intemperate? If so, by what means can such an influence be avoided?

A.-It is possible for a person of intemporate habits, after passing to the spiritual world, to roturn and influence some one in the body for the purpose of gratifying his tasts. In order to avoid such influences one must avoid the condi-tions which attract them; must seek pleasant tions which attract them; must seek pleasant surroundings, must endeavor to associate with pure-minded people, must not frequent places of low resort, such as gaming houses or liquor saloons, but must, in short, endeavor at all times to walk in the puths of rectitude and right living. Any one who is negative, or sus-ceptible to influences, and who allows himself to enter a liquor saloon, whether it be for the purpose of partaking of the fiery fluid or not, lowed inself living to the opercomputer of the

and lend them my influence and magnetio

Oply a few hours of pain and suffering were allotted me before passing from the body. I passed out suddenly. I rejolce that it was so, for I was prepared to enter the spirit-world. I

for I was prepared to enter the spirit-world. I knew whither I was going when the death-an-gel came and laid his light stroke upon my head, and after a few hours I was permitted to enter my eternal home. I rejoice that I was spared years or months of suffering. I come from Pittsburgh, Penn. I have many friends there, for I was well known. I wish my own personal friends to feel that I have still the same influence and individuality which I possessed while in the body. John Meskimen, to C, P. Meskimen of Pittsburgh.

# Allce A. Pluckney.

A little more than a year ago I died. I suf-fored very much before I passed out of the body. My throat and head were in a bad con-dition, and I feel somewhat the same as I did then, now that I try to come.

then, how that I try to come. I want to send my love to my parents. I want them to feel that I am happy. I have a beautiful home in the land which you call the Summer-Land. It is like a country where sum-mer always is, where the flowers are in perpet-ual bloom, the trees filled with leafage, and all things are bright and pleasant. I dwell in a house something different from where I lived when here, but yet fully as substantial; its va-rious apartments are adorned with beautiful ornaments and furniture, and I am delighted with it. Kind spirits attend me, and I am perwith it. Kind spirits attend me, and I am per-mitted to go to school and learn many lessous which I never heard of while in the body. It is all-pleasant and sweet; but I have been, at times, very sad because my dear mother was so stricken with grief when I passed away from earth.

earth. I want my friends to know I am not dead, that I can sometimes visit them, and know what they are doing. I want them to feel that I am still like one of them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can think of me as being bestde them. If they can the strongly felt by those on earth who would be glad to really know I had the power of coming to their homes. I wish them to feel that I have not has tone tithe of my love for them; it is as deepin my soul now as it ever was, and even more so than when I was in the body. I was more so than when I was in the body. I was almost sixteen years old : I should have been in a few days, had I been allowed to remain a lit-tle longer on the earth ; that is what my friends the longor on the earth ; that is what my friends say who are here. My sixteenth birthday came to me, and my seventeenth has passed ; and 1 am now pressing on to my eighteenth year, very much as I would have done had I remained in my mortal form. So please tell my friends I am growing, attaining development and strength, and am more than delighted with the spiritual if which to the strength. life which is afforded to those who cas spiritual life which is afforded to those who pass from the earthly body. I lived in East Boston. My name is Alice A. Pinckney. My darling moth-er's name is Lydia. My father's, Edmund Pinckney.

# Charlie II. French.

I was young, too, when I died, and it isn't yet three years since that time. I am a young man in the spirit-world. I have been growing since I went away from the earth. I do not like to think of that time, for I suffered terri-bly; and when I do think of it strongly it seems to bring back the old sensations that I had, and the dreadful convulsive feelings that seemed to stir my authe below; so I will not sneak of it stir my entire being; so I will not speak of it any more than I can help. I will only say I was bitten by a mad dog, and after a few weeks I was taken with these terrible consations which racked my body and sent my spirit to the higher life.

which racked my body and sent my spirit to the higher life. I have been attending a college-an academy -in the spirit-world since then, so I feel that I have gained some of the knowledge which I was deprived of obtaining in the body. I had plans, ideas, in my head, which I hoped to out-work, after a few more years had passed over my life. These plans and ideas, somewhat changed in detail, I still possess, and am out-working them in my spirit home. I have others with me who have been very kind and given me much instruction; and I fael that, after all, I have not been deprived of anything that was really for my highest good. I do not care now about coming back to earth to live: I did at first; after stepping out of the body and be-coming conscious of my condition and sur-roundings, I wished that I could have remained here and grown up, and entered active business life. I now know it is all right; that I shall have the opportunity and power of becoming useful and a worker, oven though I am not in the physical form; and so I am satisfied. My father had friends in Boston, for he once belonged herd. He is in the spiritual workd belonged here He is in the spiritual world, and I am with him. He was a member of your police force ; his name was Charles French. I lived in New Hampshire, in Stratham. That is where I died, where the painful experience came to me which sent me from the body. I have friends there. I would like to send them my love. Tell them, please, I am all right; I do not want to come back here to live. I would like to come for a little while and talk with them face to face; talk over old times and tell thous: how I live and what I do in the spirit-world. Perhaps the time will come when I can have the power of thus talking to them. purpose of partaking of the hery fluid or not, lays bimself liable to the encroachment of the influences attracted to such places, consequent-ly be need not question why he is thus assalled... Folloe force; his name was Charles French. I If he keeps away from such places, if he avoids the companionship of those who delight to visit such haunts, he will not be troubled by the in-quente of avoids the will be be avoided by the in-came to me which sent me from the body. I world. Perhaps the time will come when I can have the power of thus talking to them. I want them to feel that I am with them—one in sym-pathy and affection—and I shall be glad to meet I am Charlie H. French. There is a lady who is mediumistic who lives in North Hampton, N. H., and I feel that by and by I may be able to influence her to do some writing for me, which I desire to have accomplished, and which I think will be for the benefit of my friends in the body. I am working with other spirits to develop that lady's medial powers.

has gained power and strength. I feel more and more energy within, leaping forth and

and more energy within, leaping forth and seeking for an avenue through which to work. Therefore I tell my loved ones that I will do all in my power for them and others. When they wish to hear from me they have only to send out their spiritual call and I will respond; if not through the avenue of material speech, then by silent impressions, which are sometimes more effective than anything from the external life. I come from Le Roy, Ohio. My name is Mrs. Roxana Crofoot.

### George A. Hewitt.

[To the Chairman:] I have lived apart from, the body for a number of years, sir, and when I look back to the period of time that I passed on the earth it seems so far, so remote, almost like a dream, contemplating it from the spirit-uel side: but on contemplating it from the spiritlike a dream, contemplating it from the spirit-ual side; but on coming in contact with mate-rial organisms, as I have done occasionally, it appears plain and vivid before me. I have friends in the body, and although they have grown old since I left, this side of life, their lecks have whitened, their eyes have grown dim, yet they have not grasped all the truth concerning the spiritual life and spiritual things which I wish they had done. It seems to me their experience has not ripened with their material growth, but perhaps I am mistaken. My friends are bound by the old theological ideas and dogmas; they do not step outside of the old ruts as I would like to see them. Occa-sionally one of them will become startled by a the old ruts as I would like to see them. Occa-sionally one of them will become startled by a new idea, will visit some church where the minister is more liberal than others are, and will get a few thoughts in his head which he will ponder over, and I think there is good seed sown: but he falls back again, and cannot feel to walk alone, independent of the old confines, to which he has been so long accustomed. It seems to me that if an individual has always. worn a chain around his body he becomes ha-bituated to it, and is spt to look for it and like it, and if it should, by any chance, be loosened and fall from him, he feels that he misses some-

bluated to it, and is spt to look for it and nike it, and if it should, by any chance, be loosened and fall from him, he feels that he misses some-thing that belongs to himself; he can hardly, at first get along without it. This is the idea I wish to convey concerning certain friends of mine. They have been so accustomed to being hampered and bound by the old theological teachings of the Mother Church, they have no desire to step aside from them; they feel as though they would fail to pieces if they did not have those old props and chains rusting into their lives which they will regret having worn when they come over to this alde. I was a follower of the church, so I cannot condemn them. I would not see ahead any more than they do now. I have passed years in the spiritual world, trying to outgrow the old chains which confined me. At first I looked around for the heaven which I expected to in-habit. I did not find it. I looked around for the great Godhead, which I did not see, by any means; then I found houses, trees, mountains, rocks and rivers, things which I though be-longed to external, earthly life. I could not understand my condition. I knew that my body was dead, because I saw it hald away. I had listened to the funeral rites which were said over it. I knew that I was in a place not vary different from the one which I had left. I could not understand it. Then I looked around me, and I saw others like myself. They formed a company, held a churchly meeting, and finally concluded they would form an organization, and become preachers and teachers for them-selves and others. I joined that company. I was willing to listen to the expositions of faith of those spirits who had been over longer than myself. They told me, and others, we had pussed into a new condition of life, one which resembled the material; it was only an exten-slon, as they believed, of the material; that we had not yet passed through all the prenaration means into a new condition of life, one which resembled the material; it bus only an ex becaused to enter the higher to become summer the cleansed to enter the higher heaven where the Great Eternal presides. I believed what was said. I came back with those partles, entered the old church, and listened to what the preach-ers had to tell us, and when our bishop came, with his robes and book, I felt that he was one of God's chosen and must know what he was with his robes and book, I felt that he was one of God's chosen, and must know what he was talking about, so I still kept on with the old idens. Finally I stepped out for myself a little. I began to think it was very sirange if these things were so, where were the rest of mankind who had passed over? had they become per-fectly cleansed, or were they passing through a stage of preparation similar to the material existence? I began to look around me, and to travel out from the old place. I found other companies of spirits, situated somewhat like the one I had loft, with other idens and stranger. notions. As I still reached out for some light on the matter, and reasoned and pondered, I on the matter, and reasoned and pondered, 1 found myself coming into coniact with spirits who were rational beings, who understood something of the laws of life; from them I have

not only this, but also the religious opinions and ideas of humanity will be enlarged, and settled upon a broader basis; one which aims at achieving the best results for each individual comprising the human race. Q.-[By W. Pierce, Danby, Vt.] Do the finer portions of alcoholic stimulants and tobacco enter into and become part of the spirit-body, thereby creating a spiritual want that accom-panies the individual to the spirit-world? If so, how long does that want continue? A.-The spiritual body is of a like nature to the material; it is composed of the same ele-ments, only more refined or ethereal, conse-quently whatever enters into the composition of one has its counterpart in the other. The

quently whatever enters into the composition of one has its counterpart in the other. The individual who becomes habituated to the use of tobacco, opium, intoxicating liquor, or any narcotic or stimulant, will find that his split-ual body has also become habituated to the at-mosphere of the same. He who delights to par-take of intoxicants or of tobacco while in the body, will retain a like appetite after he has passed from the earthly form, because the ema-nations of these things will surround, like an aura, the spiritual body, and will drag him back to scenes and associations where these oravings may be satisfied. But if the individual really appires to a higher life, desires to free back to eaches and nearcontainer where these oravings may be satisfied. But if the individual really sapires to a higher life, desires to free himself from those conditions which enclain him, he will, in a little while, he assisted by higher spirits to rise above the physical condi-tion of life, and enter into an atmosphere where he will be surrounded by spiritual environ-ments; consequently the magnetism belonging to the material will gradually dissipate itself, and return to the oruder atmosphere of earth. If the spirit has no desire to filing off or to out-grow the appetites and passions belonging to the physical life for an indefinite period. Q.--[By Dr. P. Dyer, Farmington, Me.] We are taught that death is only an incident in the life of an individual; that the individuality and characteristics are carried to and continued in

characteristics are carried to and continued in the spirit-world. Does this statement apply to does the mental condition of such arise solely from the nature, composition and construction of the organism through which the mind has to aot?

act? A.—There are two classes of Idiots, or im-beciles: in the one, the material structure is defective, and the spirit is unable to express itself properly; the other class is made such by its own folly; by the abuse of physical life, the violation of natural law. When the former enter the spiritual world they appear as little oblidren. Not having gained that knowledge and experience through their contact with matter, that they should have done in the earthy life, their status of existence in the spir-itual world is as that of infants; they are proearchy nic, their status of existence in the spir-itual world is as that of infants; they are pro-tected, cared for and educated by wise and truthful spirits, who desire to see the unfold-ment of the pureat and highest attributes with-in their souls. The other class of imbeclies, when they enter the spiritual world find them-selve availy where they were when they first selve exactly where they were when they first began to abuse their physical bodies, and are obliged to return to mortal existence and asso-Oblight to return to mortal existence and asso-ohte themselves with some individual in the body, in order to gain the knowledge regulate-to pass through the discipline which they should have had in their own natural bodies. Until this has been accomplished, such spirits will be unable to appreciate the spiritual life, its laws and conditions, and they will not be allowed to advance, or enter into association with these advanced intelligences who have reaped all the experience and they for have with those advanced intelligences who have reaped all the experience and knowledge from earthly life which it was possible for them to gain. Under such conditions they are for a time very unhappy and resiless, and cannot be otherwise until they have flung aside the weighty conditions which bind them to mate-rial life. By and by, when they have dong this, and have also accomplished something for the banefit of others, they will be able to pass on, into association and communication with those who are beyond them.

## Isaac Tabor.

[To the Ohairman 1] I return, friend, as I passed away, in plain garb, for the reason that I was not one of the world's people. Yet I have a friendship and an affection for those who in-habit the world, which I cannot express unto thee; and when I return and enter into asso-clation with human beings who are in need of enlightenment, of elevation, my entire being seems to expand, as though I could take them all within its embrace and bear them upward toward the great throne of the Father, whose law is peace and universal love. So I come, to-day, not especially to give greeting to the day, not especially to give greeting to the friends who are in the body, not especially to bear them tidings of the immortal shore, but to stek to benefit, to uplift some poor soul who is struggling here, anxious and eager to receive

the mortal, the spiritual which was provided to me was so well adapted to my wants, and the purposes of my being, that I could not repine by regret the change. The tiny human bud that was blighted was allowed to grow and blossom in the spiritual world; there that little life has been unfolding.

until now it presents an appearance of early womanhood. With her, I am happy and con-tented. I feel that the greatest blessing that the Eternal Father could give my life has been afforded me.

the Eternal Father could give my life has been afforded me. Changes, and experiences have come to those dear ones who were left. I understood and I realized what was taking place. I did not ob-ject-if I could have done so through mortab lips-because of the experiences and changes. which certain ones nearly connected with me-passed through, of their own accord. I feel that: all has been for the best, and for their own high-est advancement. If they will only investigate Spiritualism and its claims, and afford mo the, opportunity, I will be ready to return and man-liest to them. Etta has not passed away from their knowledge or their homes; she often re-turns to them, bringing her love, and seeking to make her presence known. This is all I have to say at present. I feel it will be received by those who knew me in early life. For a few months I bore another same, but I desire to give that by which I was known through nearly the entire period of my earthly life. Mary Etta Pierce. My friends, most of them. those to whom I direct my message, are in Haverhill, Mass.

### (Message given April 10th, and published in advance of others by request of the spirit [].

## Annie Clark.

I seem to be drawn here to-day. For the last, few hours I have been in attendance upon this medium, because I desired to make myself known through her organism and I could not. sover the magnetic attraction between us if I. sover the magnetic attraction between us if I. tried. I come to send a few words to my dear eister, who is a medium, and resides in this, city. I have the permission of your Spirlt Pres-ident to have my message advanced. I wish to say to my dear sister: You must be your worded in your resources. You must bus

I wish to say to my dear sister : 1ou must be very guarded in your resources; you must hus band your physical forces, in order to become strengthened in body, and also to have a mental strain which has been hid upon you more fully removed. The magnetism now surrounding you is for your benefit, and will build up the outward system. At the same time, while this is have done your must be your our guard not you bard system. At the same time, while this le being done, you must be very careful not to allow the waste of nervous force to exceed the supply, for if it does, the physical body would succumb, and the spirit pass out from its mor-tal tenement. There is yet a work which we desire to see accomplished through your instru-mentality. There are still other hearts to be eased of their burdens, there are minds to be satisfied concerning the reality of spiritual ex-istence, and of the continued life of their friends who have passed from earth. You may be used as an instrument to accomplish much of this labor which the spirit-world has to per-form, therefore we desire you to be very care-ful of yourself, to husband your forces and re-sources, and be sure not to overtax the system in any way.

In any way. Your companion must also see to it that you are more fully gnarded; and by no means allow any external conditions to surround you to your-harm, spiritually or materially. I wish to say to my beloved sister: Do not.

feel at any time that your dear ones are not by your side, for they are with you; at some time during the day one or another of your band brings to you those forces of a spiritual nature which you require to keep your spirit and body in activity

We will attend you during the remainder of We will attend you during the remainder of your physical life; and when we feel you can no longer be of service to humanity in the material life, we will surely draw your spirit away from the mortal and bear it to its home of peace in the Summer Land. We are pre-paring; and have prepared for you a bright home, where dear mother, father and other loving friends-who have outgrown; those on-ditions of earthly existence which were detri-mental to their advancement, and have thrown aside the old theological dogmas that bound them and advanced into the light of spiritual-ity - are awaiting your coming. When that ity - are awaiting your coming. When that time arrives you will find that peace and rest. time arrives you will find that pence and rest which you have so often sought for here, but have many times failed to obtain, because you have not been understood. By and by your motives will be appreciated by mortals as they are now by spirits, and nil will unite in glving you credit for desiring faithfully, ernestly and honestly to labor for the angel-world. We bring our blessing and greeting, and express our earnest desire that you fail not to observe strictly the laws of physical health. We desire not only to have you value your health of body and mind for your own sake, but also for the accomplishment of the work which we have in and mining for your own take, but into her the accomplishment of the work which we have in vlew—that of demonstrating the truth of spir-ltual existence to humanity. Please to call me Annie Clark. I send my message to my sister, Mrs. M. A. II., who will undoubtedly understand it.

fluence of spirits who desire to minister to their own passions at the expense of others.

### John Meskimen.

[To the Chairman:] To speak figuratively, friend, the door is open and 1 am permitted to enter. This privilege gives me great satisfac-tion, for I am pleased to be able to return and tion, for I am pleased to be able to return and announce my presence from your platform; to tell my friends that I am happy; that I have been pressing on since I passed from the body. I have traveled a long distance in spiritual life. I feel that I am only speaking the truth when I say that my advancement has been upward, my progress sure, and that I have gained many points in life which I did not hitherto possess. I embraced the cause of Spiritualism while still a solourner in the mortal form : it prought I emoraced the cause of Spiritualism whilestill a sojourner in the mortal form; it brought great comfort and consolation to my being; it appealed to my reason; the opinions that it held out were such as I could accept; the truths which it brought to my comprehendion were so forcible that I could not but pay alleglance to them. I had no more doubt of the existence of a spirit world of the reality of the life there them. I had no more doubt of the existence of a spirit-world, of the reality of the; life there, than I had of my early career. I had no more doubt that I should reach the homes in-habited by my loved ones who had passed through the death change, he welcomed by those dear ones, and made their companions in those beautiful homes, than that I had a home base in the hear to which twos. welcome bere in the body, to which I was welcome. Death brought no fear or trembling to my Death brought no tear or tremoling to my spirit; it only opened a new doorway for me, through which I could pass and enter more beautiful habitations of light. I passed through the portal and found myself standing upon the spiritual shore, surrounded by loved and loving friends of long ago; those who had come to me with their inspirations and teachings of im-mental life, who had been my faithful mydde with their inspirations and teachings of im-mortal life; who had been my faithful guides and attendants for many long years. They bore me to my spirit-home, which I found beau-tiful--much more so than the one I had bere, much more adapted to my wants and my tastes. It geened as though every desire of my spirit had been anticipated.

My friends know that my belief was Spirit-ualism; that it afforded me all the spiritual nourishment which my soul required; that it was alight to my feet for many years. I return to bear my testimony to its truth. I assure all my old neighbors and friends that

I assure all my old neighbors and friends that I have no cause to retract one word which I have formerly spoken in the glorious cause of Spiritualism. I have every reason to again as-sert its truth, and to declare that I am ready to expound and promulgate its principles wher-ever possible. I send my love to my friends. I wish them to know that I am happy and grat-ified with my spiritual home. It will soon be five years have been full of enverience to me. Ive years have been full of experience to me. They have been orowded with events which have come to my soul as lessons of light, teach-ing me traths which I could not accept here, because they were not adapted to material un-derstanding, but which I could receive in the higher life, because I have been prepared for their evention. their reception.

I have come back many times, and have made my influence felt more than once among the old associations of my former life. I have made certain friends of mine feel that I had never passed out from them; but was associated with

### Mrs. Royana Crofoot.

Mrs. Roxana Crefoot. [To the Chairman:] Good-day, friend. It is not quite a year since I departed the earthly form, but it will be in a few days. As I am a Spiritualist, and was before I passed to the higher life, I feel it my duty to come here to your circle-room and announce my presence. I send my love to my friends; they will feel that it is theirs, and that it has been theirs during all the past. They know that my love surrounds them with its influence, and would brighten their lives, if possible, but I thought a few words from this place might not be out of season, so I am here, and kindly assisted to come. Yes, I, too, must say I am more than satisfied with my spirit home and its condi-tions, for the loved ones have given me oppor-tunities, and every advantage for becoming ac-quainted with the spiritual world, and have been more than kind, more than tender, and I can never be sufficiently grateful to them for all they have bestowed upon me. I have also all they have bestowed upon me. I have also been at work., I am not idle. I was privileged been at work. I am not idle. I was privileged to be a worker here in my own humble way, and find enough to do over there, in the home which I have entered, in perfecting and beau-tifying my dwelling-place, and in throwing off the little orbdities which clung to me through the conditions of material life—because we are none of us perfect—and the more I advance the more clearly I perceive little imperfections, which perhaps were not so plainly visible be-fore; so, as I said, there is enough to do. Then I find so many poor souls hungering and thirst-ing for knowledge, longing for the bread of life, upon whom I can bestow a little, that I feel I must not be idle; I must keep busy and provide one of them; at least, with a few orumbs of the knowledge which has been given me. the knowledge which has been given me, hen, in coming in contact with earthly life, with the home influences of those who are with the home influences of those who are dear to me, my friends and neighbors, I find here and there a little something to be done; a thought to be implanted, or light to be given, that will open the eyes of some one to the new truth of the spirit communion, or give them an idea how they may work to the best advantage in the material life, or else some influence to be sent forth that may work are results. Lbaye In the material life, or ense some minute to a sent forth that may work sure results. I have no moments in which to reflect upon the past; I have no time; for it seems to be all used, be-cause my full powers are occupied from day to day. \_ I come to my friends that they may know that

mortal world. I want my friends to realize

I was a native of England. I belonged in London. I came here in early life, associated myself with friends who had come here from that country. I ontgrew many of the old no-tions and ideas which I had contracted in early tions and ideas which I had contracted in early life, at home, but I still clung to the Mother Church; I still felt that I must rely upon her protecting influence. I came to the spirit-world under the same impression, but which I have had to cast aside by hard labor. So, after, the lapse of a number of years-more than a dozen-I come back to tell my friends that I am waiting to receive them on the immortal side of life. As I gaze upon their whitened heads I feel that their time on earth is limited, and I want them to try and learn something of the future life, seek to know of the road they are to travel, so that, when they come to this side they will not desire to unite with bands of spirits who delight in coremonials, but will spirits who delight in ceremonials, but will wish to enter into association with those ex-

wish to enter into association with those ex-alted ones whose work is for humanity, whose aspirations are ever upward, seeking to learn more and more of the laws of life. One word more: no spirit who desires to throw aside old prejudices and opinions, and to learn the truth for the truth's sake, finds him-self confined to any narrow rut or to the com-pany of those whose ideas are not liberal and advanced; for every one who is reaching out for knowledge, independent of the old. ideas which he has entertained, will be assisted, and afforded opportunities of gaining information, and of entering the higher school of knowledge, I know I have not expressed myself very com-

and of entering the higher school of knowledge. I know I have not expressed myself very com-prehensively, still I do not wish to give too much at first. If I only succeed in attracting the attention of my old friends I shall feel that I have accomplished something worthy of my time. I am George A. Hewitt. I have friends in New York City, Buffalo, and also in Phila-delphia. I know some of them will learn of my return. my return.

### Report of Public Séance held Feb. 9th, 1883. Questions and Answers.

QUES .-- From S. H. Mitchell, Ferndale, Is the present spiritual and political agitation likely to lead to a bloody revolution? Ans.—The present agitation which is stirring the political and religious life of humanity is

the political and religious life of humanity is surely leading to a revolution-not one accom-panied by bloodshed and physical warfare-but a revolution of ideas, the ultimate of which will be a reconstruction of thought concerning the political interests and the religious wolfare of, humanity. Individuals engaged in this agi-tation must expect to meet with opposition and persecution; to encounter inharmony because of the clash of conflicting opinions on every aide. Many who are good and true will un-donbtedly feel themselves to be martyrs while advocating what they believe to be the cause of right and justice. The outcome of all this con-right and justice. The well-pelog, the perfect

light and knowledge concerning the laws of his

light and knowledge concerning the laws of his own being. I bring thee greeting, friend, from the higher life, and I also gain strength by coming here. I would like my friends to know that I am working with them in the interests of peace, seeking to disseminate those ideas of universal love and harmony that tend to elevate and pu-rify mankind. I do not believe in carnal war-fare, strife and retailation. I feel that we must fave, strife and retailation. I feel that we must five a kies for a blow, must be non-resistant, if we would establish harmony upon this plane of life, and I come block to-day bearing peace and good will to all mankind. I bring, from as-sociates in the higher life, a benediction which I feel will fall upon, weary hearts here and I feel will fall upon weary hearts here and cause them to blossom like sweet flowers in the summer-time. Let each one who remembers me feel that I am in good condition, that the Temple of Truth is open wide for every spirit to enter, and he may do so unshod, feeling that he is treading upon holy ground. In the great, universal land of peace instruction is afforded to every yearning soul

universal land of peace instruction is afforded to every yearning soul. I will not tarry. I merely came because I knew I should gain strength for the pursuance of the work which is before me. Thee can have no idea of what it is, because thee cannot un-derstand unless thy spiritual eyes are open. Suffice it to say that I shall here receive the magnetic power which I orave, for the unfold-ment of a labor for humanity. To all friends in New Bedford I send happy greeting, and I am ready to meet them when they enter the land of peace. Isaac Tabor.

### **Mary Etta Pierce.**

A number of years have rolled away since I dwelt in the body. Life spread out beautiful and fair before me. I had entered into new conditions; I had formed new tics which I felt would be sweet to my spirit, to my entire life; but in a little while I was called to part with all things earthly, and to enter the spiritual world. I did not understand Spiritualism, nor realize its power for blessing himanity; and when I passed to the higher life I feit that I was loosening my hold of all things material; but a knowledge soon came to me that such was not the case; that I could still hold on to all things connected with material life that were of interest to me; that my affectional nature of interest to me; that my affectional nature was just as strong as it ever was before the great change, and that it flowed out toward those who remained in the body with as deep a current as it ever could have done. Some of my friends are interested in and un-

derstand something of the laws of Spiritualism. Others who are closely connected with me, and Uters who are closely connected with me, and whose lives I have been watching for the last number of years, do not believe in its teach-ings, and will not accept them. They feel and believe that after the spirit passes from the body it has no power to return and manifest to its earthly friends; that it cannot take cog-nizance of the concerns and interests of those who yet remain in the body; that it has no knowledge of anything concerning earthly life. who yet remain in the body; that it has no knowledge of anything concerning earthly life. To these friends I appeal. I wish to send them my love, my message of, good oheer from the higher life. The many spirits who are with me. unite in sending expressions of affection and sympathy. We desire to have those who are here understand that the future life is real and natural, although spiritual. It is as substantial to me and to my friends as earthly life over to me and to my friends as earthly life ever was

I wish those friends of mine who know that spirits can return to send my message to the others who do not recognize the teachings of them in every good work they perform, and I am happy in my work; that it is congenial to the marks of age and weariness have the political life of each nation is to be read it have been satisfied with the change death it is congenial to interests of all have been satisfied with the change death it is congenial to interests of all have been satisfied with the change death it is congenial to interests of all have been satisfied with the change death it is congenial to interests of all have been satisfied with the change death it is congenial to interests of all have been satisfied with the change death it is congenial to interests of all have been satisfied with the change death it is congenial to interests of all have been satisfied with the change death it is congenial to interests of all have been satisfied with the change death is being to come to my earthly friends; and active, as one in the years of maturity who its people will receive due consideration; and tiful. Although I was called interests of all they are the interests of all they are they into the years of maturity who its people will receive due consideration; and they down they down interests of all they are they into the years of maturity who its people will receive due consideration; and they down th

### MESSAGES TO BE PUBLISHED.

ALEORATES TO BAT OBLIGHED, 8. James Miller; Judge Ezra Wilkinson; Star Flow-Nie, to Mrs. H. 13. - Andrew Bigelow; Jeremiah Desmond; Goorgo ; Alice Cheover; Barsh Higgins; Lilla Ventriss. 16. - Edson N. Leonard; Solomon Rankin; Mrs. An-Metcalf; Mrs. Hannah Van Winkle; John Harle-E. Stovens.

A. Stevens. 20.—Bernsrd Thornton; Nancy Summer; Rollin ; Mary Eliza Pliman; Nancy A. W. Priest;

FEO. 20. Sanford : Allco Pea

lice Feabody. Feb. 23.-William E. Bodge: Dr. H. O. Wright: Rhoda. Vinchester: Mrs. A. Jones: Parton Thompson; Julia E.

Antop realong. Feb. 23. --William E. Bodge: Dr. H. O. Wright; Bhoda. Winchoster: Mrs. A. Jones; Parion Thompson; Julia E. Perry; Anniel John H. Gurier. Feb. 37.--D. P. White: Will Jackson; Julia Pratt; Eliza Chosley; Lotela. for Andrew Blacy, Anao O. Car-iye, William Blone, Annie O. Thernton. March 2-Ohildred's Day.-Bertha Washington Palmer; Willie Wit: Maud Lillen Bloritit; Elilie Mcintyro; Fred Mciti; Wille Konody; Jehnule McArthur; Lotela, for Mutii; Wille Konody; Jehnule McArthur; Lotela, for fames Willie Willie Konody; Jehnule McArthur; Lotela, for Sames Willie Willie Konody; Jehnule McArthur; Lotela, for Faminie Lewis, Lizzie Evans, Frankle Bartley, Georgie Witto, Millie Walker. March 8.-Dr. S. P. Fronch; Mary Ella Hahlott; Hon. James Wilson; William Jenkins l'auga; Mrs. & Ekzabeth Park. March 18.--John M. Brown; Mrs. Curite A. Pike; Georgo Teypolds; Maria M. Shepard: Samuel Hatch; Amita, for Ed. Wiltis, Annie Lawrence, John P. Ordway, Mary White, Bannad Walter. March 18.--Tichard Glazor; Robort Burr; Mrs. Mary; Hale; Mrs. Z. A. Foty; John Boutley; Mrs. Mary Wheel-ref Washcula.

orf Washouts. March 20. Bouben, Godfroy: Mary Elizabeth Farkbr; March 20. Bouben, Godfroy: Mary Elizabeth Farkbr; March 22. Mirs. Robecca S. Uowdrey: Judge Edwardt Woolruft, Stillmon Brooks, Mirs Straht, Tobey, Bebecc, ct H. Thorner; Themas M. Ryley: William Finangan March 27. Mirs. Elizabeth Smith; George H. Dayls; Ed-March 27. Mirs. Elizabeth Smith; George H. Dayls; Cd-win Buokley; Annie J. Tilden; George E. Poliard; Mary Godby.

April 8.—Oyrus W. Johrics: William Blaker, Matilda Jones, Rudora Draper; Horace P. Milliam Blaker, Damp-

Poil. April 6. - Lotela: for Andrew Hall, Henrietts Walker, Odtherine Driscell, Caroline Farker, Algernon Palge, Ma-ria, Buogah, Jounie West, Starlight, Honry Miller, John Gorman, Blue Bell.

Gorman, Blue Bell, April 10.-Almon R. Marsh; Mrs. Lens E. Lesch; Mrs. Fannie C. Paddock; Mary Hanaford; John W. Brooks. April 12.-James H. Pinchney; Addison F. Wright; Ju-Heita T. Burton; Hosle Matthews; Lewis H. Red field; Bally Price. April 17.-Mary Jane Carpenter; C. O. Kleit; Nellio Da-cey; W. H. Butler; Georgia Irving.

# Verifications of Spirit-Messages.

OLIVER HINSEY. To the Editor of the Banner of Light:

To the failed your Free Circle Room January 19th, while in Boston, and to my great satisfac-tion and delight, listened to a spiritual message coming from my brother OLIVER, which died more than fifty years ago in Maryland; then a boy of about nine years of age. The medium, Miss Shelhamer, knew nothing of my presence there, with a friend, yet while entranced gave this message, full of comfort to me, and stating take no one present but myself knew anything. about. The message, which was printed in the Baner of March Sist, will be recognized by many friends of Yours truly, Cincinnati, Ohio.

1. 1. CQ. 643

# ANNA B. LEWIS.

ANNA'E. LEWIS. To the Editor of the Barney of Light: The communication from A NRA'E. LEWIS in the Banner d' Light of Feb. 3d, 1883 is correct; in every particular. I have shown it to B adm-ber of people who were well sequalized with her, and they all probounce it correct. Her father is in Minneapolis. I have sent the par-per to him: God pleas the Banner. Gasoo Hersins God, Minn. H: ABEL Market S.



Have you subscribed for 1883?. Only \$2,00 per year; single conts.

Address, THE FACT PUB. CO.,

The Occult Sciences.

JUST published, a Catalogue of One Thousand Works on Alobemy, Amulais and Charms, Angels, Apparitions, Astrology, Chiroinaney, Demons, Dreams and Visions, the Druties, Freema-ons, French Prophotz, Mystics, Piatonists and Ro-formoians, Oracles and the Sibyls Pro-Existence and the Intermediate Sinks, Rejuvenescence, Hacret Writ-ing, Borcery and Witchersti, the Weapon Saive and Curing by Sympathy, etc. Sent free by JOHN WILSON, 12 King William street, Charing Gross, London. 2w-April 21.

# WANTED.

A LADY of refinement and social position wishes the ad-and business experience on a subject of much financial im-portance. To a party willing to interest themselves in the matter, satisfactory reference will be furnished. Address A. II. O., care Banner of Light. 24\*-April 21.

# GARLAND'S VEGETABLE COUGH DROPS

The greatest known remedy for all Threat and Lung Com-plaints. For Catarth, Asthma, etc., etc., it has no equal. It is warranted to, ours Coughs, Guida, Whooping Cough, Store Threat, Hostreeness, Influenza, Brochtick, and In-flammation of the Lungs. It is free from all oplates and minerals, or any other informations ingredient; and is there-fore harmess in all cases; likewise patatable and beneficial-in regulating and strengthening the system; and as BLOOD PURIFICH IS TRULY UNRIVALLED. A box, taken accord-ing to directions incording the system; and as BLOOD PURIFICH IS TRULY UNRIVALLED. A box, taken accord-ing to directions, is tearranted in all cases to prive satisfac-tion, or the money will be influended by the proprietor, DB. M. H. GABLAND. Preport street, Sworth, Mass. Price, per box (one-fourth pound), 50 cents, postage free. Formals by, ODLHY & RICH.

للمنو

THE VOICE OF ANGELS

# A Semi-Monthly Paper,

Devoted to Bearching out the Principles Under-lying the Bpiritual Philosophy, and their Adaptability to Every-Day Life;

Rdited and managed by Bpirits, now in its seventh vol-time, eight pages will be lawed as nove at No. 5 Dwight street. Boston, Misse Price Todnis for single copies per prar, in advance, 15.0. Less inte in proportion. Letters and matter for the paper must be addressed staborte, to the undersigned. Specificate copies from the star of the SPIRIT D. ColDERSEQUER, "Proslimstre.

THE LIBERAL AGE.

A JULENAL of Ethical Collimits and Berorm. Noted A for the shifty of its original articles abon itre toplet. "Finely written, cutting and to the point". A breast of the area." "Of good strong fibre." "Yarr generally quoted." It has mot with a succass uppreconsult in jour-pairs. A dvocates political and social referent mental, per-sonal and civil liberty and the separation of dilurch and State. Opposes superstition, intolerance, prohibitory and classieghastion generally. Bubscription price \$1,00 a year, in advances Sample copies free. Send for one. Address. THE LIBERAL AGE CO., Hilwankoe, Wis.

Dec. 9

## NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vial Magnetism and Dilustrated massipulations, by DB. STORE. For sis at this office. Price \$1,23; cloth-bound copies, \$2,50.

# NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

Beantiful Home of the Both	
Jome in thy Beauty, Angel of Light	
Child III MIT INCRUIT STUDIE OF AUGUST	
am Going to my Hame	*
n Heaven WA 11-Know Our Own	45315456546
arteis Bolden Obaln	1
Our Beautiful Home Over There	41114 14 14 14 14 14 14 14 14 14 14 14 1
The City Just Over the Hill converties town	ահուսի 26։
	25
Two Little Shore and a Ringing of Half	
A WAR THE DISCH NOT & DISCHARGE OF THE COL	4-17-1 A-10-0K A
Well all Meet Again in the Morning Lan	
OTTO IL ICA A CARACTERIA MANAGE	
	210-22-04-04-04-04-04-04-04-04-04-04-04-04-04-
	e Single C
	1013
	NN 1994

MAGNETIC PHYSICIAN, combined with the cele-brated "Actu Ours." Office, 827 Tremont street, Boston, Patients received from 9 A. M. to 5 P. M. April 28.--iw

# DR. J. GORDON.

MAGNETIO AND ECLECTIO PHYSICIAN. Office and residence 21 Shawmat Avenue, Boston, Mass, Proprietor of Dr. Gordon's Positive Catarra Cure. April 21.-24\*

# UNTIL JULY 1st, 1883,

DIAGNO318 of Disease and trial box medicines free. Bend lock patient's hair, age, sox, and 25 cts, to DR. UARPENTER, 216 A Tremont street, Boston, Mass. April 28, --2w

# MRS. ALDEN,

THANCE MEDIUM. Modical Examinations and Mag-netle treatment. 43 Winter street, Boston, April 21, -4W

# Mrs. M. J. Folsom,

MEDIOAT MEDIUM, a Hamilton Place, Boston, Mass. from lock of hair by letter, \$2,00. Feb. 2. MRS. CLARA A. FIELD,

BUSINESS and Medical Olairvoyant. Psychometric Bassings. Hotel Van Bensselaer, 219 A Tremont st. Jan. 6.

# MRS. DR. COLLAMORE.

TOLEDTIO and Magnetic Physician. Office 23 Winter Latreet, Reom 15. Take elevator. Olves Electric and Vaporized Medicated Baths. 1w\*-April 23. rie and

# MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN, Jas Tremontstreet, 2 doors from Mason stroot, Mass. New Church Union Bidg, Jan. 8.

MRS. A. E. OUNNINGHAM,

MEDICAL, BUSINESS AND TEST MEDIUM, is from in to 5., Oircles Bunday ovenings. (199-April 23, S. HAYWARD, Magnetic Physician, 849 A. S. HAYWARD, Magnotic Physician, 849 A., Tremont street, Bostoni. Office hours 910 4. Other hours will visit patients. Two packages of his powerful yigh Magnetised Paper sent by mail on receipt of \$1.00.

Jan. 6. MRS. LOOMIS, Test and Healing Medium, gives Psychometric Readings for persons at a distance. fix questions by mail answered for Societa. Hotel Van Remselser; 219 A Tremoul street, Boston. -April 23. → 2w

B, BIXBY,

MAGNETIO HEALER, D Bancock street. Boston.

# MRS. M. W. LESLIE.

TEST and Business Medium, No. 12 Boudstreet, Boston, Psychometric readings by letter, \$1,00,1 1w?-April 28. MRS JENNIE OROSSE, Test, Clairvoyant, Basiness and Heating Medium. Sir questions by mail 50 cents and stamp. Whole ite reading, \$1,00 and \$1 stamp. Kandall street, Bosten.

M.R.S. J. O. EWELL, Inaplrational and Medical M. Mediam, Hotel Forence, Saits 1, oor, Florence and Waaiharton excets, Rostop, Hours 10 to 5,

DB S. SIMMONS, 24 Dover street, Boston, Magnetic Bealer; also answers mental questions. Is controlled by the Indian Chief Teaumsel.

April 23.-1 W\* A MNIE LORD OHAMBERI.AIN, Musical and A Weitcol Stances, S Indians Piace, Twarday and Fri-day Stemings, S of obelt sharp. April 21. DR. M. H. GARLAND'S Office Temoved to Betdaness Presott street, Fraret, Mass. Letter ad-area & Mantrophery Place, Boston.

CORPHA-NEWMAN, Magnetic Healer No. 0 3/ Montpolicy Pace, Boom , Boston, Mass., One hours from 1 po 5 (2)

RUNH'S (Weiter and Hillon) Kamedias (Get Body will be Real and Ballon, and rour whet Body will be the start and the second whet Base how on the second secon 

I offer proof in the following proposition, vir: to any per-son who will send me their place and date of birth, (giving the hour of the day, if known) and twenty-five cents, inouny or pectage stamps, I will give a personal test of the science of Astrology. For one dollar, with same data as above, I will give advice or answar questions concerning the affairs of life; or pro-scribe for disease, or boilly infimities, in scondance with the rules and aphorizants of the science. For two dollars, and data as above (giving also the sex), I will write an outline nativity comprising the important events of life, vis.; the physical, mental and financial con-dition, years of increase and decrease in general prospority, marriage-its condition and time, with all other svents en-lightened by astrological science. I will write an outling the astrological indications of desth in any case, unloss requested so to do, and then at my own discretion.

tion, 1,00. All communications should be addressed to OLIVER AMIN GOOLD, Dec. 23. Box 1664, Boston, Mass.

# PSYCHOMETRY.

Powers has been given me to delineste character, to adsortioe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best loca-tions for health, harmony and business. Persons desiring sid of this sort will places sand me their handwriting, state age and set, and enclose \$1,60, with stamped and addressed

and sex, and called a sector and May,15.

# THE BIBLE OF THE RELIGION OF SCIENCE.

BY H. S. BROWN, M. D., .

Author of "A Permanent Republic Cannot be Established by Despotic Family Laws." "Belentific Spiritualism is the Basis of a Belentific Religico and Govern-ment," and other Works.

ment, " and other Works. "This volume is most respectfully dedicated to those per-sons who will cordially main with others to establish the religion of trath and a just government, by the scientific methode of reason, experience, experiments and observa-tions. For this is the way to wisdom, and to the material, mental, moral, social and spiritual sciences, that make prace on earth and good will among men." "The work is divided into five books, containing twenty-fies chapters, is printed on clear while paper, in large type, and embraces over four bundred pages. Cioth. Price \$1, 50, pestago 15 conts. For sale by COUBY & BICH.

# **BATTLE-GROUND** OF THE Spiritual Reformation.

# BY S. D. BRITTAN, M. D., -

BY S. B. BRITTAN, M. D., This is the book for all honest inquirers who would fortify themsolves with unsakworable arguments against the ma-terialistic theories, cumning sphilatties and special plead-logs of those who oppose the trath. All such persons will find Dr. Brittan's book a complete armfory. It is also just the weapon to put in the hands of captions artitlery, and will honest enemies. It splices their heaviest artillery, and will force them to rotire in silence from "the Battle-Ground of the Bpiritual Reformation." Price, handsomely bound in cloth, with beveled edges, portrait of the Kukhor, etc., \$2.00, postage 14 cents. Ten copies, and the coddress, \$15,00, appressing or postage, in all cases, at the cost of the purchaser. For sale by COLBY & HICH.

# SENT FREE. RULES

# TO HE OBSERVED WHEN FORKING

# SPIRITUAL CIRCLES.

Ocmprehensive and clear directions for forming and con-ducting circles of investigation, are here presented by an able, experienced and reliable author. This little Book also contains a Gatalogue of Books pub-land and for sale by COLBY. & RICH. Bont free on application to COLBY. & RICH.

The Bible-Whence and What?

The contents of this volume consist of embodiments in verse of the ripened thoughts of one who, seeing good in everything, has, as occasion offered, and in compliance with the inspiration of the moment, placed before the public the innermost feelings of his own soul, with the hope that they might fraternize with the thoughts of others, and cheer, bless and strengthen his fellow-pligrims on the road to eter-nal life. An appreciative notice of the author and his writingets given in a proface from the able pen of Judge Holbrook of Chicago, in which he says:

MRS. ANNA KIMBALL.

DSYGHOMETRIC HEADER, gives scarching Diagnosis of Physical and philital Development, Counsel upon all subjects, and sands Magnetised Fabrics for the unfold-ment of Noul Mediation. Fee, 82,00. Prof. Win, Deuton says: "I recommend MRS, ANNA

RUPTURES

Received from England.

**RAPHAEL'S** 

PROPHETIC ALMANAC

OR, THE

PROPHETIC MESSENGER,

Weather Guide and Ephemeris,

FOR 1888;

CONPRISING A VARIETY OF DEEPUL MATTER AND TABLES.

Predictions of the Events, and the Weather, THAT WILL OCCUR IN PACE MONTH DURING THE YEAR.

War and Accidental Elekiess and Strifel Plentyl A LABGE COLOBED HIEROGLYPHIC,

By Raphael,

Useful Notes, The Planets and the Weather, Reasons why every one should study Astrology. Hints to Farmers, The Farmer, Hints to Gardeness. Horticultural and Herbai Guide, Raphagi's Publications, etc.

The Identity of Primitive Christianity

AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, H. D.

HY REUGENE OROWELL, A. D. DEDIGATOR, -- To all liberal minds in the Ohristian churches who are disposed to welcome new light upon the spirituality of the Hilber, even though it may proceed from an unorthodur source, and who dars weigh and consider. Serm through they may reject the claim herein made for the unity of the higher teachings of Modern Baltizalism with those of early Carried ity, this work is respectively dedicated. Two large octavo volumes, handaomsis printed and bound in clain. Price 66, Spinage 1900. Tormale hy-OhibT a BiUH.

THERAL TRACTS. A sample package of 50 memories Libers) Tracts (28 numbers, four parts sech.) Will be sets post-and for 25 cents. For hundred, 50 cents, For ease by CULST. & BIOH.

Price 35 cents, postage free,

Fer sale by COLBY & RICH.

seful Data,

The Astrologer of the Nineteenth Century.

CONTENTS.

April 7.

Markable power, " Address Dunkirk, N. Y.

a of the sends which the send of the send rugsis given in a proisce from the null pen of Judge Hol-brook of Chicago, in which he says: "I have often read them with pleasure, and found them full of good, the thought of high nursi and religious tone, and I wonder not, now that the nuthor is in the 'sere and vellow leaf's of antimum, and the time of fruitage will scon be past, that friends have besought him to gather up some of the pearls and give them a proper secting as a momento of himself and for the benefit of the world. I there all the same is a proper secting as a momento of binself and for the benefit of the world. I there all will be analy rewarded by a perusal of the collection." Contents: Dedicatory: Introductory: Profatory: Did all Things come by Chancel Humility Inherited; What shall my Mission hep Fraterility. The Prayer of Jeans: Nature's Theology: The Answering Volces: Supermal Guester, The Thy Rays: Life's Behool Rooms; Rural Life; The Mari-ner's Fallit: Acorns and Oaks; The Little Angel Minnewa; The Sould's Benchenee; boul Mating; The Anceded Wm. Lloyd Garrison; The Anthem of Nature: We Go Not Out from Nature: Inscrutable Providence: A Kitadly Whisper; The Volce I Heard; Never, Never Lost; Tyranny; Haw Blest I was in Giving; The Jittle Guest Bupper; The Lost of Earth Forever in God's Kceping; Leaves, Valedictory; Robert Bura's Nurfuls with Lighland Mary in Spirit-Life: The Dying Poet. Coth, Izno, Tries 76 ents. For sale by COLBY & RIGH. **Full and Commechensive Instructions** OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER THUES, Bend Stamp for Circular. Address CAPT, W. A. COLLINGS, Smithville, Jefferson Co., N.Y. (Mention this paper.) Fob. 24 - 13w

Full and Comprehensive Instructions

# HOW TO MESMERIZE.

Ancient and Modern Miracies by Mesmeriem. Also, IS SPIRITUALISM TRUE? By PROF. J. W. OADWBLL, for thirty-free years the most successful Meancrist in Amer-ica. Contains as Full Instructions as ever given to my fu-plis for Ten Dollars Each. Ancient and modern miracles are explained by mesmer-ism, and the book will be found highly interesting to every Spiritualist.

im, and the poor will be rough a second structure of the second structure. It is the only work ever published giving fall instruction, It is the only work ever published giving fall instruction, how to mesmerize, and the councetion this science has with It is the only not and the connection this science and Spiritualism. It is pronounced by Allen Painam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 123. Price 60 cants, For sale by COLEY-& HICH.

# THE MELODIES OF LIFE.

CONTEINTS. Bixty-Third Annual Address. Monthly Calendar and Weather Guide. Astro-Meteorologic Table; Table of the Moon's Signs in 1833. Symbols, Planets, Moon's Signs, &c. Hoyai Tables, &c. Useful Tables, Weights and Measures. Post-Office Regulations. Eclipsed auring 1853. Periods in 1833 when the Planets are best situated for ob-servation. A now collection of Words and Music for the Choir, Con-gregation, and Social Circle. Combining "Golden Bielo-olles" and "Spiritual Echoes." with the addition of thirty pages of New Music. By S. W. TUCKER. In introduction of a boot THINTY PAGES for NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but Hittle above that of either of the site of friends by writing easy and pleading pieces, that all may be enabled to ang them without difficulty. Periods in 1388 when we -servation. Heat in the Moonlight. The Voice of the Heavens for each Month. General Predictions. Astrology and Medicine. Hirthday Information for 1883. A Table of Celestial Influences for 1883. The Growned Heads of Europe. Explanation of the Hieroglyphic for 1882. Fulfilled Predictions.

Boarda, 50 conis; postage free. 12 copies, \$4,50; postage free. Paper, 25 conis; postage free. 13 copies, \$3,50; postage free.

For sale by COLBY & RICH.

# MODERN SPIRITUALISM; OB. The Opening Way.

BT THOMAS B. HALL

Author of "Three Articles on Modern Spiritualism by a Bible Spiritualist, "1863.

"The pervading spirit and tone of the book are thorough-ly Obristian."- Unrisian Register. "One of the best statements of the moral and religious bearings of true Spiritualism I have ever seen."-A. E. Newton.

izma, cloth, pp. 72. Price 6 cents; pastage free, For sile by CULBY & BIUH.

SAMUEL B. BRITTAN.

Proceedings of the American Spiritualist Alliance, Jan. 21st, 1883. This little pamphlet contains the Memorial-Services in speet to Dr. S. B. Brittan.

# IN MEMORIAM.

Paper. Price 5 cents. For Marby COLLEY & MICH.

# BANNER OF LIGHT.

### [Continued from first page.]

Wheeler sang a solo, after which Mrs. Mary F. Lover-ing followed with a paper on the same subject abound-ing in practical thoughts. [Want of space demands that we reserve for publi-eation in next week's issue the remainder of the mat-ter kindly forwarded us by the Secretary, S. E. NICH-OLS, Esq.-ED. B. OF L.]

### Spiritual Conference, Composite Booms, Brooklyn, E. D.

On Monday evening, April 2d, Anniversary exercises were commenced by Mr. Charles R. Miller, who read the inspirational poem by Miss Lizzie Dolen, " Truth Triumphant"; after which he made a short address, reviewing the progress of Spiritualism, and the na-ture and existence of the control of spirit over matter. Mr. J. A. Bartlett gave a general synopsis of the his-tory of the spiritual movement in Brooklyn and New York.

Mr. A. McAllan said that although he was a young mr. A. McAnan said time according of wis a young convert he was as old as the modern movement of Spiritualism; he alluded to the endless march of hu-manity through life, from birth to death; reviewed Materialism and Orthodoxy and the conflict between them; and defined Modern Spiritualism as the com-munion with the spirit-world without the intervention of any third party.

itiem; and defined Modern Spiritualism as the com-munion with the spirit-world without the intervention of any third party. Mrs. T. B. Stryker was controlled by the spirit of John Morris, who gave an account of his life and his passing out of the earth-form. This spirit, although off-hand in speech and manner, was very interesting and amusing. After this one of the guides controlled; It is well that a time should be set to celebrate the ad-vent of Modern Spiritualism. But can we only date thirty-five years? Nay 1 eighteen jundred years ago the star shone and the angels same over the place where the child isy; and back still further through the star shone and the angels same over the place where the child isy; and back still further through the star shone and the angels same over the place where the child isy; and back still further through the star shone and the angels same over the place where the child isy; and back still further through the same the child isy; and back still further through the same the still of a different through the spirit presence broke upon the material ear; thirty-five years ago the angels knocked at the doors of ha-man hearts, asking for admission. The New Dispen-sation has made rapid strides and progress in phe-nomena, bolt mental and physical: and although the phenomena are not the all of Spiritualism, its was asserted, was destined to reach a higher altitude of power and a wider range of possibility. Dr. V. P. Slocum said that hup phenomenon just wit-nessed was curious, and was a proof that the spirit of a man who had passed out of the body how controlled another person, and demonstrated his continued ex-latence. The question had been asked through the ages, "If a man die, shall ho live agat?" and Spiritu-alism bad answered this question fully. Dr. S. sketched the powers demonstrated by Mesumer, and recounted some of his experiments in psychology and experimences with the Eddy Brothers, and wild Gourge Cole, whose mediumship is very fine.

solution to the Eddy Brothers, and with Gorge Cole, whose mediamship is very fine. Mrs. E. Mills was controlled by one of her guides. Dr. Fearn, who alinded to the fear of hell entertained by those trained in Orthodox ideas-reciling a poem upon the subject. Man is composed of the carnal and spiritual, and mortals while in the physical form are building their homes and making their spiritual sur-roundings. The control now changed, and Dr. John Harvoy Pearce announced himself, giving some descrip-tions of life in the realms of spirit. After which an Indian, "Wannenota," controlled, and spoke for some time. Next an Episcopal minister, named John R. Hawks, took possession of the medium, and spoke of freedom of both man and woman as the lesson of the hour. After which an Irishman gave his experience on the spirit side.

claive audience, and the exercises were most inter-esting. W. II. COVERN, Secretary.

### Omro. Wis.

# To the Editor of the Banner of Light :

To the Editor of the Banner of Light: The observance of the Anniversary of Modern Spir-liualism was participated in by the writer at Onro, Wis. There was a large and enflustastic meeting, the speakers being Judge Holbrook, of Chicago; Prof. Lockwood, of Ripon, and myself. Dr. Henry Slade was there, and gave some forty sli-tings, to the satisfaction of all from whom 1 heard. The writer had a sitting with him, and was well pleased with the result.

The writer had a sitting with him, and was wen pressed with the result. If think the Northern Wisconsin Association of Spir-itualists is commendably active, and bhis fair to pros-per. The Irestent, Frof. Lockwood, and Secretary. Dr. Phillips, seem to spare no efforts to keep ulive the zeal and interest of the people composing the society. The Banner of Light and Spirifual Offering Seem to be the leading spirifual papers in that wetten.] Yery truly yours, Mits. H. S. LAKE.

# ONSET BAY NOTES.

ву п. в. 8.

1

The time of the singing-birds has come, and the sound of the saw and the bammer is beard in the land. Seventeen courses are already contracted for by private parties to be crected this spring, and work upon them has commenced. The dining-hall, remodeled with greatly im-

proved facilities for cooking and the comfort of guests, and the addition of several lodgingrooms, water-closels on all floors, back stairs, office and ladies' rooms, is now under way, and the imperfections of last year will be remedied. The West End Restaurant has been sold to Mrs. Gammons, of East Bridgewater, who will conduct it in first close style.

Spiritualist Meetings in Boston:.

Banuer of Light direls Room, No. 9 Hourgens-ery Pince - Every Tuesday and Friday Attentoon at 3 o'clock. Admission free. For further particulars, see ho-tice on sluth page. L. B. Wilson, Chainman. Horfernitural Hall. - The Boston Spiritual Temple, Sandays, at 10% A. M. and 7% P. M. W. J. Colville, Speak-er; R. Hoimes, President; W. A. Dunckles, Treasurer. Tae public cordially Invited.

New Kra Hall.-The Shawmut Spiritual Lycoum, 176 remont street, Sundays, at 10% A. M. J. B. Hatch, Con-

Paine Memorial Mall.-Children's Progressive Ly-coun No. 1, Appleton street, Sundays, at 10% o'clock, Ben-jamin Weaver, Conductor.

Essie Hall, 616 Washington street, corner o Essex.-Sundays, at 104 A. M., 25 and 75 F. M. Eber Cobb, Conductor. Moetings also Wednesday attarnoonsa So'clock.

So'clo2.
 Marmony Hall, 24 Easex Street (ist flight).-Sundays, at 10% A.M. and 2% and 7% P.M.; Thursdays, at 3 P.M.; Prescott Robinson, Chairman.
 Spiritural Lecinre-Room, 36 HansenStreet.-W.J. Colvine's guides conduct the following moetings: Sundays, 3% P.M., for Bible interpretations: Tuesdays, 3F M., for Mible interpretations: Tuesdays, 3F M., for Silver, 100 Mible and 10% Conversation on Health and Healing; Fridays, 8 F.M., Public Reception for Answering Important Questions.
 Ludies' Ald Moelety, 1031 Washington Sirced.-Fridays, at 2% o'clock, Testa etc.; Conference in the evening, Mrs. A. M. R. Tyler, Fresident.
 Eagle Hash.-Spiritual incolings every Saturday even-

Engle Hall.-Spiritual incetings every Saturday even-ng, at 7% o'clock.

Wells Memorial Hall, 987 Washington Street. Spiritistic Phenomena Association. Every Sunday at 2%. (**Charlestown District.** – Mechanica' Hall, 212 Main street. – Sunday aftormons, at a o'clock: Bundhy evenings, 4755. J. W. Rubinson, Conductor. [Keeps the Banner of Light for sale.]

of Light for sale.) Mystle Hall. 70 Main Mirset.-Sunday afternoons, at 50 clock. C. B. Marsh, Conductor.

- Chelses Spiritum 1 Amoeintion, Odd Pollows' Build-ing, opposite Bollingham-street Horse Uar Station, Sun-days, at7% and 3 P.M. TORE, ADIES' HARMONIAL AID SOCIETY, Friday after-bons, at 2 o'clock, in same hall, Business meeting at 4%. Enfortainments in the evening. Mrs. S. A. Thayer, Preal-dent. dent. 

deat. PAINE HALL, APRIL 220.—Usual opening selection by Barrows's Orchestra; Readings from Instructor by Conductor Weaver and the children; reading and re-citations by Maria Fails, John Kennedy, Amy Peters,-Mrs. Francis and F. B. Woodbury; song by Kra Mor-rison; duet, by Mrs. Halden and Miss Jones. Interest-ing remarks were made by Mrs. M. A. Howes, formerly Guardianof a Progressive Lyceum in New Boston, III., and our true friend, Mr. Cherrington, who, at the close of bis interesting speech, gave a reading, which was highly appreciated. This Lyceum is soon to visit the "Soldiers' Home in Chelsen," under the auspices of the Appleton Club. We were pleased to notice that Mrs. Waters, who has been obliged to be absent from her group for some time on account of the very criti-teal condition of her husband, has returned to us with her usual carnest grasp of the hund and kind words. her usual carnest grap of the hind and kind words. May God and the angel world bless our Spiritualist mothers who assist us in our Lyceum work. FRANCIS B. WOOPHURY, Cor. Sec. 210 Columbus Avenue, corner Berkeley street.

210 Columbus Avenue, corner Birkeley street.
NEW ERA HALL.—Húformation reaching us, on good authority, that certain persons have been reporting that this Lyceum has closed its meetings, we desire to inform our friends and the public that such is not the case. This Lyceum wasorganized by spirit direction; its workers have endeavored, and successfully, to do good from its first inception, and as long as health and strength remain, and angels point out our pathway, we shall continue in *your sessions*; but if it should prove otherwise (God grant that glanne may never fail to the Spiritualisis of Boston) and we receive no support, are will ourselves inform the public, and go down with our colors flying.
After our opening exercises, which were presided over by Mr. Rand, Mr. Hatch being absent on account of other engagements, the following pupils took part : Recitations, Besile Brown, Ernest Fleet, Besile Prait; Gracie Burroughs, Rosle Wilber, Emma Ware; songs, Little Blanche; closing with remarks by Mr. Rand, and Target March. C. FRANK RAND, Asistant Conductor Sharematic Lyceum.
8 Webster street, Charlostown District.

*P. S.*—If there are any who are unable to attend our sessions, but would like to aid us in our work, they may send their domations to my address, and the amounts shall be faithfully used for the benefit of the children. C. F. u.

LADIES' AID PARLOR.—The Progressive School as-sembled last Sunday morning in goodly numbers and went through with their exercises and lessons in a very interesting manner. Renearks were made by Mrs. M. J. Folson, Mr. Drisco and Mrs. H. E. Wilson. Sickness is keeping many from the school, but aside from that we are prospering finely. ALDERT A. LORD, Secretary. 12 Conservations.

12 Causeway street.

MAY DAY FESTIVAL. — The Spiritual Progressive School will give a concert and dance at Investigator Itali (Paine Memorial Building), Tuesday evening, May 1st, commencing at 8 o'clock. The programmo will consist of ducts, trios, sour and dance by two of Prot. Banta's pupils, reading by Miss Pratt, and, at the request of many friends, "The Fairy of the Fount-ain " will be repeated, in costume, with only two or three clauges of characters. After the play the chil-dren will have the May-Pole Dance, after which the adults' dance will continue till 12 o'clock. The chil-dren, or at the door on the evening of the entertain-ment. ALBERT A. LORD, Secretary.

ual in the very air of the room ; every one seemed to feel as if they were in the presence of the angels or invisibles. Those who made addresses - who were Messra. Cobb, Clayton, Lyon and Wetherbes-seemed to be at their best, as if under a good influence. The same might be said of the audience and the music;

there was inspiration from the occasion or surround-ings on all, talker, listener and singer. Then followed the mediums ; it was their hour, and tests and psychometric readings and speeches were made or given by Mrs. Lord, Mrs. Leslie, Mrs. Coffin, Mrs. Harlow and Mr. Henderson ; their remarks were appropriate, and the tests were simply marvelous; it would be interesting to write them out in detail, but it would be too long for this notice. The success was due, I think, in a great degree, to the magnetism of the place-a sort of "burning bush" condition, and all felt as if the place was holy ground. All were remarkably struck with the definiteness of tests given by Mr. Henderson to entire strangers: details, circumstances, names in full, that were so unmistakably tests that great applause followed. Sometimes while some of the mediums were giving tests Mrs. Lord would see the spirits, also, and say so, and they would be exactly right in description, and so spontaneous and circumstantial that they could not have been imagined.

In a word, this was a rare occasion and very much enjoyed. It was very pleasant to hear Mrs. Lord say that such meetings were what was needed, and so long as she remained in this vicinity she wanted such gatherings once in two weeks at least, and everybody J. W. said amen by their applause.

### Taxing Clairvoyants, Mediums, Seers, Etc., in Cincinnati-A Gross Outrage. To the Editor of the Banner of Light :

To the Editor of the Banner of Light: Last, week, at the closing days of a very curious and feeble Legislature of our State—in order to raise money to clear the filthy streets of our city—an abominable and diabolical tax law, called "The Russell License Law," was passed. It selects out the odd avocations of the citizens and compels a license upon them, and this makes the whole faw unconstitutional and nugatory; and has eingularly inserted in it a tax upon clairvoyants, mediums and scors, which is doubly unconstitutional, vain and nugatory. nugatory. Last Sur

ist Sunday night, at the Union Spiritualists' meeting at Odd Fellows' Hall in this city, when there were present very many people—Spirit-ualists and their friends, who had come to hear Rev. W. C. Bowman lecture on "Religious Per-secution," from this very law, and to witness the test manifestations given by the angels through Jesse Shepard, a remarkable com-munication through him was written to me in presence of the audience, and on its suggestion twode a speech and presentat the following i made a speech and presented the following resolution to the assembly:

Resolved, That the Spiritualisis of this city regard the so-called Russell License Law, just passed by the Legislature of this State, as an infamous and uncon-stitutional act. of religious persecution upon them-selves in its taxation of mediums-the ministers of their religion.

This resolution was passed unanimously by the crowded assauly, with great approartion and applause; and last Monday the proceedings of the meeting were published in all our daily newspapers.

The Cincinnati Enquirer published the reso-lution, and inserted the following brief editorial-which means something-in another column:

umn: "Our esteemed friends, the Spiritualists, can see no good in the RussELL License Bill, but more particu-larly in the section which lays a tax of \$300 a year upon "astrologists, fortune tellers, clairvoyants, medlums, seers," So. This section they regard as religious intol-grance, if not religious persecution, and threaten to disrupt the Republican party if the matter is not wiped away from the statute books as with a sponge. The days of the 'grand oil party' are no longer the ways of pleasantness, nor do its paths lie in the direction of gentle peace." Let the war begin." That some day." I sent the following article to

That same day I sent the following article to the Daily Cincinnati News, and it was con-spicuously published last Tuesday morning on

Buccousty published last Tuesday morning on the first page of that paper. [Want of space precludes the printing of this letter of our correspondent, Judge Carter, to the News, in full, but the following excerpts therefrom will give the reader an idea of its scope and tone.—ED: B. or L.]:

Scope and tone. — D. D. OF L.1. "Why are 'clairvoyants, mediums, seers, &c., 'placed in the same category with 'sstrologers' and 'fortune tellers'? Is not this very plain meanness? And what does this clauso mean by '&o.'? Meaner still. We would have the author of this bill to know and under-stand, and that, too, intelligently, that 'clairvoyants, mediums and seers' aro the very ministers of the re-Hoinon of millions of people in this pountry, and when mediums and seets' are the very ministers of the re-ligion of millions of people in this country, and when you attack them you wage war against the religion of a mighty host of people. And why should these min-isters of religion-ministers of the now gespel. If you will be called upon to pay a license for repairing the flithy streets of Cincinnat, or any other city of 'the first grade of the first class?... We will see to it that clairvoyants, mediums and seers are sufficiently and amply and properly protected by the courts of the land, and we demand that the liberties, the religious liberties of all the people shall be sustained and main-tained. We are not to be put down in this day and generation by intolerant blooty, and terrifying Puri-tanism, or fanatical Methodism. We know our rights, and we dare maintain thema... Among the intelligent masses of the people there are many who know about these clairvoyants, mediums and seers, and who de-light to hold conference with them, and trust and con-fide in them. Indeed, among all classes can be reatility found these good and respectable people; they can be found in profusion among the officials-the chief offi-clais-of the city, in the families of some of whom are clairvoyanis, mediums and seers, as we know, and are informed, and they can be found anywhere and every-where. And surely these good people will all see to it that no injustice of such magnitude as contemplated by this license is shall be done to these clairvoyants, mediums and seers, for they represent their religion, their inner conselences, their inner selves, and these are not to be disturbed with impunity in this country of liberty and freedom." To the Hop Bitters Co. Hop Bitters Co. Dear Birs:--I have taken your most precious essence Hop Thus you see, Mr. Editor, we are alive to Thus you see, Mr. Editor, we are alive to the wickedness and inquity of this outrageous attack upon out religion. We did propose to get up an indignation mass meeting of the citi-zens against the whole thing; but shall not for the present, as we have other plans in view. You may rely upon it we mean to fully protect our blessed mediums, angels helping us. Yours truly. A. G. W. CABTER. Cincinnati, April 19th, 1883.

# FROM THE OLD WORLD.

## From the great London (Bng.) Times.

Among the many specifics introduced to the public for the cure of dyspepsia, indigention, dorangements of various kinds, and as a general family medicine, none have met with such genuine appreciation as Hop Bitters. Introduced to this country but a comparatively short time since, to meet the great demand for a pure, safe and perfect family medicine, they have rapidly increased in favor, until they are, willout question, the most popular and valuable medi-cine known. Its world-wide renown is not due to the advertising it has received; it is famous by reason of its inherent virtues. It does all that is claimed for it. It discharges its curative powers without any of the evil effects of other bitters or medicine, being perfectly safe and harmless for the most frail woman, smallest child, and weakest invalid to use. Fow are the homes indeed where the great discov ery has not already been halled as a deliverer and welcomed as a friend. It does what others affect to do. Composed of simple materials, it is a marvel of delicate and successful combination. Nothing is wanting. Every ingredient goes straight to the mark at which it is almed, and never fails, Pleasant to the painte, agreeable to the stomach, and thoroughly effective as a cure, it has won for liself the confie of all,-Times, London, Eng.

### A Few Unsolicited Letters From Thousands Beceived.

Bitters, and can easily recommend them as a pleasant and

rangements.

### Feb. 9, 1882. I have tried experiments on myself and others with Hop

# efficacious medicine. I have found them specially useful in cases of congestion of the kidneys, as well as in bilious de-Rev. J. MILNER, M. A., Rector to the Duke of Edinburgh.

U. S. Consulate, MANCHESTER, ENG., Nov. 8, 1683. Genticmen:-Hince writing you of the great bonefit I had derived from taking "Hop Bitters," I gave a friend a bottie, who had been suffering much from dyspepsia and slaggish liver, and the change was marvolous; he appeared another being altogether. He had tried several other reme-dies without any benefit. I could name over a dozen other miraculous cures. ARTHUR C. HALL, Consular Clerk.

LONDON, ENG., Sept. 1, 1882. I am pleased to totily to the good effects of your "Hop Bitters." Have been suffering a long time with severo pain in the left side and across the joins, and having tried a number of so-called remedies without any benefit, I am glad to acknowledge the great relief I have obtained from your modicine. CHARLES WATSON.

COLOHESTER, ENG., Aug. 18, 1882.

Gentlemen:-- I was troubled with a very bad form of in-digestion for a long time, and tried many things in value until I got some "Hop Bitters," and on taking was quite cured, and remain so till this time. It is now three months ago since I was bad. F. BELL.

# From Rev. J. C. DOYCE, M. A.

Oct. 30, 1882. Dear Sirs:-I have lately finished my first bottlo of "Ho Bitters." After having for many years suffered acutely from rhoumatic cout (inherited) I feel so much better, ab can walk so much more freely, should like to continue the use of it. I write to ask how many bottles you will let me have for £1, so that I may always have some in stock.

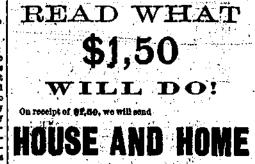
## From Ould Ireland.

Hop Blitters Co. DUBLIN, Nov. 22, 1892, Gentlemen:-You may be interested to learn that one of the most eminent Judges on the Irish bench (a customor of mino) highly approves of your Hop Bitters, having received great benefit from their use. T. T. HOLNES, Chemist.

ALEXANDRIA PALACE, London, Eng., April 18, 1882. } I find Hop Bittersa most wonderful medical combination, healthful, blood-purifying and strengthening. I can, from analysis as well as from modical knowledge, highly recommend them as a valuable family medicine, BARDARA WALLACE GOTHARD, Supt.

LONDON, ENG., Feb. 1, 1882. Gentlement-For years I have been a sufferer from kidney complaint, and from using your Hop Bitters am entirely cured, and can recommend them to all suffering from such \* WILLIAM HABRIS.

Sir .- Having suffered from extreme servous debility for four years, and having tried all kinds of medicine and four years, and having tried all kinds of modicine and change of scene and air without deriving any bonefit what ever, I was porsuaded by a friend to try Hop Bitters, and the offect, I am happy to say, was most marvelous. Under these circumstances I feel it my duty to give this testimonial for the bonefit of others, as I may say I am now entirely well; therefore I can justip and with confidence give personal tos-timeny to any one wishing to call upon me. Yours truly, lienny HALL. Nonwight, End., June 29, 1892.



APRIL 28, 1883.

One year (52 numbers) to any address in the United States or Canadas, and in addition will give each subscriber

# **30 CHOICE BOOKS**

Each book containing a complete story or first-class noves by a celebrated American or European author, handsomely illustrated and bound in near pamphlet form. These bound in cloth, if bought separately at the bookstore, would cost-\$1,00 each. Below we give the names of some of the gift-ed authors of the books we present to every subscriber to-INOUSEI AND HOME: George Ellot, Mrs. Henry Wood, Withie Collus. Rhoda Breughton, Miss M. E. Braddon, Alfred Tonnyson, Walter Scott, Author of Dore Thorne, Oharles Diokons, Charles Reads and other is qually celebrated writers, HERNEMARK, Youry subscribers to HOUSE AND MOME WIL receip BE Books as above described, postage paid-a complete library and a weekly illustrated Newspaper for only \$1,30.

ONLY THINK! Every yearly subscribe HOME gols as much literary matter and as many firstclass novels and fascinating stories as is contained in a year's. issue of the Ledger or any other FOUR DOLLAR STO-RY PAPER, and in addition secures an illustrated paper. issued wockly, equal in size to Harper's Weekly or Lealle's, and \$1.50 covers the entire cost. THIS IS THE. CHAMPION OFFER OF THE WORLD-never before equaled and impossible to oxcel. Every number of HOUSE AND HOME contains serial and complete stories, amusing anecdotes, sketches, together with likustra-tions of all the principal events and leading men and women of the time. Any one sending us the money who can benestly say they are not perfectly satisfied with this targain, can have their money cheerfully rotunded. WE GUAL-ANTER ENTIRE SATISFACTION. Money by Post Office money order or registered letter may be sent at our risk. Address

> METROPOLITAN PUBLISHING CO., 252 Broadway, New York.

N. B.-THE POPULAB AND BEAUTIFUL WEEKLY PUBLICATION KNOWN AS HOUSE AND HOME (ESTABLISHED IN 1880) ILLUSTRATED NEWSPAPER, IS ONE OF THE BEST AND MOST ELEGANTLY ILLUSTRATED WEEKLY NEWSPAPERS OF THE DAY, FULL OF NEWS, ART, SCIENCE, FASILION, MUSIC, POETRY, CHARMING STORIES, WIT AND HUMOR, USE-FUL KNOWLEDGE AND AMUSEMENT FOR EVERY AMERICAN NOME, IN FACT & PIC-TORIAL HISTORY OF THE WORLD, FROM WEEK TO WEEK. 10 PAGES, BEAUTIFULLY ILLUSTRATED-SAME SIZE AS HARPER'S OR TEALLE'S ILLUSTRATED WEEKLIES.

# April 14.--3wla

# Jesus Christ. A Fiction.

Founded upon The Life of Apollonius of Tyana, The Pa-gan Priests of Rome originated Christianity. New and Etartiling Disclosures by its Founders, and Full Ermana-tions by Anchent Spirits: Krite, Flavol, Zoroaster, Flato, Apollonius, Damis Ustaphas, Josephus, Nero, Tacticas, Ves-pasian, Trainn, Domitian, Sustonius, Foliomon, Barde-sanes, Basilides, Marcios, Altrouis, Aurolius, Pros-tius, Oadmus, Cains Manilus, Gamaliel, Fabricius Fater-nus, Licinius Maximus, Valentius, Valerius, Gibbon, Oyril, Flotinus, Diocletian, Laciantis Arius, Biolon, Coustan-tine, Eusobius, Athanasius, Julian, Ambrose, Valentinian H., Embridus, Hypotin, Loo L., Hilarius, Urian VI., Bonineco IX., Torquemada, Juna, Joromo: Transseribed by M., FARADAY, Iato Electrician and Ohemisto of the Royal Institution, London, England. Caper, 50 conta, postar from Paper, 50 cents, postage free. For sale by COLBY & RICH.

# SUGGESTIVE THOUGHTS The Purpose and Process of All Things.

The anonymous author is a very advanced thinker.... The book is a curious and a suggestive study.- Cinetan at Com-

•

discase. SHEFFIELD, ENG., JUNE 7, 1882.

Mrs. Bullock is putting up a neat building on the corner of Union Avenue and Union street, where she will conduct a restaurant on the European plan. Applications for Association cottages should

be made early to Mrs. Henrietta Bullock, Onset Bay, East Wareham. There are but three or

Bay, East wareham. There are but three or four left. Mr. Nelson Huckins has erected a very com-modious and ornamental three story building, fronting the Bay, on South Boulevard, where, in connection with his dining-hall, he can accommodate his guests with hotel comforts. He has about forty-five rooms in all, hot and cold water carried to guest-rooms on every-floor.

Several cottages have been occupied during the entire winter, and with the first bright weeks of spring many families will move into their summer domiciles to enjoy a long season at the shore.

at the shore. The wharf is now being enlarged, and when completed will be nearly twice as large as before. An asphalt walk, six feet wide, is being laid, which will extend from the store of Sidney Howe, corner of Highland avenue, along Onset avenue and South Boulevard to Ocean avenue. This is a great accommodation, as it is the path which takes the tide of travel to the Auditori-um, Dancing-Pavillon, Wharf, Dining-Hall, and Huckins's Boarding-House.

Huckins's Boarding-House. The Camp-Meeting will commence on Sun-day, July 15th, and close on Sunday. Aug. 12th. The following speakers and mediums have been engaged:

The following speakers and meetidus inve been engaged:
Speakers.—Cephas B. Lynn, W. J. Colville, Mra. M. S. Townsend-Wood, H. P. Fairfield, J. Frank Baxter, Dr. I. P. Greenleaf, Dr. Geo. H. Geer, Jennie B. Hagan, Ed. S. Wheeler, Hon. Warren Chase, Sarah A. Bvrnes, George A. Fuller, Mrs. Anna Middlebrook-Twise, Capt. H. Brown, A. B. French.
Platform Test Mediums.—J. Frank Baxter, Maud E. Lord, Joseph D. Stiles.
Materializing and Physical Mediums.—Mrs.
James A. Bligs, Horatio and Wm. Eddy, Miss Helen'C. Berry, Mary Eddy Huntoon, A. W. S. Rothermel, Maud E. Lord, Dr. Henry Slade, A. H. Phillips. Other mediums intending to hold scances will please inform—at once—Dr. H. B Storer, 29 Indiana Place, Boston, that their names may appear in the programme.
L. L. Whitlock, Esq., will conduct the "Fact Meetings." Other announcements will be given in due time.

en in due time.

# Memorial Meeting.

A correspondent informs us that an interesting meeting of the relatives and friends of the late Mrs. J. B. Chamber-lain, formerly Miss Moulton-whose varied and powerful mediumship was known to many-was hold at Boston or the 13th inst., in memorial observance of the anniversary of her decease a year ago. Mr. T. B. Hall presided, and after appropriate music, opened the meeting with a brief account of his sequeintance with the deceased for some twenty-five years; commenting upon her pure and unselfish character, which gave such assurance of sincerity in her lifework for the cause of Modern Spiritualism, and aided him to find, through her mediumship, the better aide of the momentous subject

He was followed by W. J. Colville, whose discourse of a half hour touched beautifully upon the life and work of her who had." gone before, " and yet was not " wholly gone," as be sensed her presence on ear to the friends there assem-bled. To the only surviving sister, who had felt so keenly. the parting and the bereavement, as well as to the young daughter, words of comfort were spoken as it were from the dear departed; and the glories of the life beyond, where no, longer the outward circumstance controls, and where the pure spirit finds its own congenial surroundings and un-tranmeled development, were portrayed with a clearness and power timt, brought cheer to the hearts of the laborers shill striving to be faithfail in their earthly sphere. He closed his remarks with an inspirational poem. Two other modelows, halles, then made short appropriate addresses, and after more maste, the meeting closed with a Demodiction by the Unational half hour touched beautifully upon the life and work of her

LADIES' AID SOCIETY, -- The meetings of this society, at its rooms, 1031 Washington strock, Friday and Bunday last, were unausually interesting. Sunday r. M. Miss L. Barnicoat was the engaged modilarn, while Mr. Dowling and Mrs. Biay Bagiey contributed to the Interest of the meeting. A large audience gathered in the evening. Dr. Lyon, Mr. Orvis, Dr. Storer, Mr. Weiterbye and Dr. Baker were annoug the speakers. A lady, Mrs. Forbes, recently from Washington, rendered very effectively one of Lizzle Doion's poems. Friday, the 27th, we entertain the "Stoncham Ladies' Aid Bactety," and members are urged to bring "double rations" on the occasion. Mrs. Lucetto Wolster gives her annual benefit for this Society upon the same evening. An admission of ten conts will be required of non-members, and five of members. COM.

required of non-members, and nye of memoers. COM. MECHANICS' HALL, CHANLESTOWN, -The exercises in the afternoon consisted of remarks and songs by Father Locke, and fine tests, remarks and songs by the controls of Mirs, Boardman, Jn the evening vocal music was rendored by Mr. Switt, remarks by Dr. Ennes, Mr. Rand, J. B. Hatch, Conductor of Shawmut Lyceum, psychometric readings by Mr. Parkins, concluding with songs, tests and remarks by Mrs. Reardman's guides. This is the first ap-pearance of Mirs, B. as a phatform speaker, and her efforts received merited approbations. Next Bunday Mirs, Board-man, Mirs, Folson, and other speakers will be present. Mr. Bwitt has been engaged to sing until the clesing of the summer scase. J. W. Rohnson, Conductor.

CHARLESTOWN, MYBTIO HALL. -Bunday, April 221, the platform was occupied in the afternoon at the datas hoar by Mr. David Brown, whose remarks and Lests were ilytened to with marked attention. Mr. Fred A. Heath, the blind medium, by invitation of the Chairman, improvised and sung a beauliful song on a subject from the audience, his guides also delivered a short and eloquent discourse. Next bunday, April 29th, Mr. Brown and ether good mediums will occupy the platform in this hail at 3 P. M. C. D. M.

# Sociability.

-

To the Editor of the Banner of Light: Sociability among like-minded people is one of the

- Contractor ( )

great factors of progress. It is what sustains the Christian Church to-day. Take from that time-honored institution its social characteristics and privileges and there would be but little left: Creeds, bellefs, faith, and even good works, are small affairs practically by the side of its social life. It is what is wanted among.Spiritualists more than anything else. They have the hopeful truth that the world wants, but the Church has the social element, and thousands are riding, as they say, two horses-the Church for its society, and Modern Spiritualism for its hope and consolation The permeating power of this new light may be the means of saving the Church by its warmth and its rationality; well-there will be no harm in that ! Perhaps that is the order by the world of spirits moving in the matter; if so, all right. Still, anything that tends to make the followers of the New Dispensation sociable, is an aid to its and their progress.

There have been during the past winter some pointers in that direction that are worthy of notice, aside from the occasional birthday parties, anniversaries of control of mediums, and other receptions. Mrs. M. J. Folsom, for instance, opened her parlors once a week for social gatherings that were exceedingly interesting; they, as usual, took the form of parlor meetings-that seems to be the spiritualistic way; and certainly it is an improvement on the trifling sociability of fashion able life-but there was an "Eolian attachment" of social intercourse that made those who atlended linger late. Later in the season there were others. Mrs. Maud E. Lord had a reception for Charles W. Sullivan. the singer, and another introducing Mr. Henderson, the medlum. Mrs. Cunningham has had one or two such gatherings. Mrs. Carr, the singer, had one at her house a week or two since; and on Thursday evening, April 19th, Mrs. Lord invited the Spiritualists to gather socially at her house, '20 East Chester Park, Boston. It was quite informal-the announcement being made during the week at Eagle and Harmony Halls—and was so pleasantly conducted an affair that it seems to call for this special notice, and has suggested what we have said on the subject of occiability. Mrs. Lord's large parlors were full, and even the entries; there were many mediums and o' er wellknown spiritual faces, and many other new ones, as 

AP Dr. W. L. Jack of Haverhill, Mass., who has, dur-ing the winter, passed much of his time in Augusta, Ga., desires to express his sincere thanks to the various friends in that city who made bits fight there as each of y finder that have been of great hap-piness to himself. He will always hold them in grateful remembrance. Dr. Jack having returned North, can be consulted in his espacity as a magnetic heater at his resi-dence, corner of Main and Haverbill streets, opposite Haverbill Bridge Dopot, Bradford, Mass. Post-office address, Haverhill, Mass.

The Postmaster General has ordered that "All let-ters upon which one full rate of postage has been pro-paid and all postal cards shall be forwarded from the office to which they are addressed to any other office, at the request of the person addressed, or of the party whose card may be upon the envelope, without additional charge of postage. Such forwarding must be continued until the party addressed is reached." The Postmaster General has ordered that "All let

JAMES PYLE'S

PEARLINE.

**THE BEST THING KNOWN FOR** 

WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY,

and gives universal satisfaction. No family, rich or poor,

Sold by Grocers everywhere, but beware of imitation

well designed to mislead. PEARLINE is the only safe

labor-saving compound, and always bears the symbol and

May 13.- Siloovis

JAMES PYLE, New York.

should be without it.

NORWICH, ENG., June 20, 1892.

Gouliemen:-Having suffered for many years from billous. ness, accompanied with stekness and dreadful headache (being greatly fatigued with overwork and long hours at business), I lost all energy, strength and appelite. I was advised by a friend in whom I had seen such heneficial effects to try Hop Bitters, and a few bottles have quite altered and restored me to better health than ever. I have also recom-mended it to other friends, and am pleased to add with the like result. Every claim you make for it I can fully endorse, and recommend it as an incomparable tonic,

Yours faithfully, S. W. FITT.

### From Germany.

KATZENBACHHOF, GEBMANY, Aug. 28, 1891.

Bitters-and I can already, after so short a time, assure you that I feel much better than I have feit for months.

I have had, during the course of four years, three lime an inflammation of the kidneys. The last, in January, 1830, was the worst: and I took a lot of medicine to cure the same in consequence of which my stomach got terribly weakened. I suffered from enormous pains, had to bear great torments when taking nourishmont, had eleepless nights, but none of the medicine was of the least use to me. Now, in cases quence of taking Hop Bitters, these pains and informa-niences have entirely left me, I have a good night's rest, and an sufficiently strengthened for work, while I always had to lay down during the day, and this almost ever hour. I shall think it my duty to recommend the Bitters to all who suffer, for I am sure I cannot thank the Lordencogh that I came across your preparation, and I hope He will maintain you a long time to come for the welfare of suffering mankind. Yours very traly,

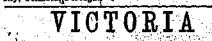
PAULINE HAUSSLEB, Gebr. Rosler.

# From Portugal and Spain.

Gentlemen :- Though not in the habit of praising patent modicines, which for the most part are not only useless but injurious, I have constantly used Hop Bitters for the past four years in cases of indigestion, debility, feedbaness of constitution and in all diseases caused by poor or bad ventliation, want of air and exercise, overwork and want of appetite, with the most perfect success.

1 am the first who introduced your Hop Bitters in Portigal and Spain, where they are now used very extensively.

Yours very truly, BARON DEFONTE BELLA. Profession de chemie et de Pharmacie, Colmbra university, Colmbra Portugal,





WHAT they say about us. Bead the following attracts from some of the thousands that were once sick and one written 'I have been radically oursed of Chronic Rheumatism of 12 years' standing. My right log was eo had 1 could not straighten it. Was obliged to carry my arms to a sling.'' Another-consumptive patient: ''I do not conghany now. Have no path in my lungs. Gained 18 ibs. in six weeks. Appetite good.'' Another: 'I was suffering from Congestion of the Spinni Cord. I can now walk a nile.''

The Psalms of Life;

A complication of Pealme, Hymna, Chantz, Anthems, etc., embodying the Spiritual, Progressive and Reforma-tory sentiment of the Present Age, By Jouns S, ADAMS, This selection of music will be recognized by all who have had experience in singing, to comprise tunes with, which they have before more, and around which associa-tions gather that have established them as favorities. In addition to these are several original compositions and unusually farge, a feature that their rapidly horossing uns-will a tonce commend, and eno which furnishes a number of poems not seited to common tunes, but which will be have by ave dor the section is they represent. Trice, poands \$1,25, postage 10 courts; paper \$1,00, postage 4 conts.

4 conts. For sale by COLBY & RICH.

THE SPIRITUAL PILORIM. A Biography of J. M. Peebles. By J. O. BARRETT. 'My name is 'Pilgrim;' my religion is love; my home is the Universe; my sole effort is to educate and clevate hu-

manity." "The book contains a fine steel portrait of Mr. Peebles, encrared in London.

ngraved in London. Oloth, \$1,50, postage 10 cents, For sale by CULBY & RIOH.

**BANNER OF LIGHT:** THE OLDERT JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY ISSUED WEEKLY At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

Aided by a large porpe of able writers.

THE BANNER is a first-class Family Newspaper of right pages-counsuing youry counseloop intra-sting and instructive ready and the second second A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Upon Spiritual, Philosophical and Scientifie Subjects. EDITORIAL DEPARTMENT, SPIRIT-MENSAGE DEPARTMENT, and CONTRIBUTIONS by the most mice writers in the world, sto., sto.

TRRMS OF BUESCRIPTION, IN ADVANCE 

In remitting by mail, & Post-Office Main Order on Bos-top, or a Drait on a Bank or Banking Home in Deston or New York Olty, payable to the order of CoLET & BIOR, 18 preferable to Bank Noice. Our particulation remit to the fractional part of a dollar in particle stamps-ones and twos preferred. ADVERTIGENENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent D-

sortion. sortion. Bubscriptions discontinued at the expiration of the time paid for.

COLBY & RICH Publish and keep for sale at Wholesale and Hetall a com-

Audues-consumptive patients: "Induced company now, Arbother of two sets in my lungs. Gained 18 hbs. in six weeks, Arbother '' was suffering from Congestion of the Spini Cord. I can now walk a build." Take Medicine and die! Wear Victoris and live: Address for Chroulars, sic, with stamp. W. IRVING THAYER, M. D., 658 Tulton Street, Brooklyn, N.T. Pressomention Basser of Light. Ba tow route culabo Adalast Pharopularity and the Spinith Official and Adalast Pharopularity and the Spinith Market Dollar Adalast Pharopularity and the Spinith DHILOSOPHIC IDEAS: or, 'The Scotting' Pharopularity and the Spinith Aspect Nature Prosents to V. Winndrums. Pharopularity and the Spinith Aspect Restance Pharopularity and the Spinith Market Dollarity and the Spinith Market Dollarity and the Spinith Spinith Street, Brooklyn, N.T. Pharopularity and the Spinith Constant of Light. Ba tow route culabo Adalast Pharopularity and the Spinith Aspect Nature Prosents to V. Winndrums. Pharopularity and the Spinith Aspect Nature Prosents to V. Winndrums. Pharopularity and the Spinith Aspect Pharopularity and the Spinith Pharopularity and the Spinith Aspect Pharopularity and the Spinith Pharopularity and the Spinith Aspect Pharopularity