

COLBY & BICH, Publishers and Proprietors. VOL. LIII.

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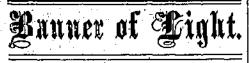
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BOBTON, BATURDAY, MAY 5, 1883.

Thirty-Fifth Analyersary of the Advent of Modern Spiritualism; Commemorative Nervices in Brooklyn, N. Y.; Cleveland, O.; Ottumwa, Ia.; Chicago, Ill.; Saratoga and Auburn, N. Y.

Church of the New Spiritual Dispansation. Brooklyn, N. X. [Concluded.]

Mr. Henry J. Newton said : In the brief time alloited.

to me I can hardly touch upon a subject of such great magnitude. Mediumship is a complex question, for none of us can tell where the difference is between spirit and matter-where one ends, and the other be-gins; or if in the final analysis they may not be found to be one and indivisible. He said he would advise extreme caution in the denunciation of mediums, for what might appear to be fraud and decention. He would advises careful study of the phenomena in all their com plex bearings, and in this way we would find the truth of the matter.

of the matter. Mrs. Julia Hindley, a fine physical medium, who sat upon the platform at all of our meetings, and through whom the raps were heard, by special request related how the raps came to her when she was a child only indican ware old in a Catholic orphan asylum. She upon the platform at all of our meetings, and through whom the raps were heard, by special request related how the raps came to her when she was a child only thirteen years old, in a Catholic orphan asylum. She heard the raps in her room, and saw the spirit of one of the sitters who had died. She told the Superior, or matron, who told her it was the devil, or that she im-agined these blugs. The prices told jier that they were of spiritual origin, but that they most be kept in the church. Her spiritmether came to her, and di-rected her to go to see an old irlend in the city of Phil-adelphila, and when she reached the house a perfect shower of raps was heard. This lady told her that she was a spirit medium; she left the orphan asy-lum; and her mediumship rapidly devoloped. She stated that a plain sheet or paper being placed under a small table, and a cloth thrown over it, a spirit com-munication would be written without pencil, ofittimes in the handwrilling of the spirit. A lady in deep mourning, a stranger to the medium; sat down to the table and the raps were heard quite distinctly, and Mrs. Hundley said the spirit raping was a millister, and gave his name to her, which ap-parenity pleased the sitter very much. She said the statement made by Mrs. H. was true. At 2:30 r. M. the subject for dissussion was "Organi-zation as applied to isonal work." Hou. A. H. DaiNey made a very able, and instructive address, showing what this courch and already accomplished in the sits months or more of its existence, in its Fraternity of Reliel and counsel of the relief riven by the ladles of the church, through its regular Wednesday evening, of our firstenity, which meets every Thuraday setuci-our social meetings every whenes and long relief admen-ment one in peychometry, one for physical phenome-ma, ad one. for meintal and spiritual unkoldment. Many mediums have already been developed, and this branch of our work is filling a want long fell by intel-ligent Spiritualists to organ-ization, but that econid nor see how inc." A fine Anniversary March was played upon the Pland by Prof. G. Engeles and Miss Minnle Smith, after which the choir and congregation united in sing-ing; an original Anniversary Hymn, written for the occasion by that plited poetess, Mrs. F. O. Hyzer of Baltimore, Md.; entitled,

by slokness, and invited Col. John G. Bundy totake her place. Col. B. was warnly greated, and said that he had come there to sit quiely and listen to the xood things we had prepared. He said that Spiritualism had correled peace and joy into many homes; and that he noticed an attractive feature of our meetings in the presence of so many young people, which argued well for the success of the work this church had be-run. He said that in his opinion Spiritualism, as a distinctive movement, did not show the force and power that it had ten to twelve years ago, and stated at length his views in regard to the cause of its decline; but the Brittual Fhilosophy was rapidly finding ac-ceptance with our best thinkers, poets and artists, and he was daily receiving letters from such people-letters of inquiry, etc., for it satisfied these who were reaching out for absolute truth and absolute knowl-edge, which all other faiths that had preceded it failed to supply.

letters of inquiry, etc., for it satisfied those who were reaching out for absolute truth and absolute knowl-edge, which all other fultbathat had preceded it failed to supply. Mr. Charles Partridge of New York City gave a very interesting statement of his visit to Rochester to mear the "knockings" in 1850; how through the raps his splitt-father came and gave him information in regard to business matters in California, which he did not be-lleve to be true at the time, but which in due course of mail proved to be correct, and ho became a convert. He also gave an account of the visit of the Fox children to New York City, and the scances held in his house for several months. Mr. Partridge made, an eloquent and for the statement of the claims of Modern Splitnal-ism, as to its meeting and satisfying the intense long ings of every human scul, and predicted a bright fu-ture for the cause. Miss Ide Alberto sung " Flor di Marghen ta." Dr. J. V. Mansfield, the great "Split l'ost-Master." through whose mediumship two hundred and seventy-six thousand split communications have been written, sat upon the platform, and at a small table wrote down the names of some of the splits who passed before him, and white not being able to write down a quarter of them, he read a list of two hundred and fourteen, over filty of whom were recognized at the time by people to the large attilence, and about one hundred in all up to the date of this report. Among the vete-ran Splitualists present to unlite with us were 8. B. Brittun, Wm. Fishbough, John E. Reynolds, Bleicn M. Slocum, John Tyerman fand L. Judd Pardee. Miss Minnie Smith, somg a solo, "Waiting," after which Mrs. Nellie J. T. Brigham gave the closing ad-dress, setting forth the claims of Bplitualism, and call-ing upon all in the audience who had not accepted its truths to investigate. She urved upon those who kere fortunate enough to listen to it. Mrs. Brigham closed her address with a besultin inspired poem, portraying the blessings that had resulted to the world from the a

<text><text><text><text><text><text><text><text><text> officer. The celebration occuired under like anspices of the Children's Progressive Lyceum, of which body Chas. I. Watson is Conductor, and Mrs. P. T. Rich, Guardian. The press of the city in its reports treated the sessions with civility, and the Leader (of April 2d) especially gave its readers an excellent abstract of the proceedings, for which contreous action on the contained in the appendent sketch: "The great throng of people Jeays the Leader among whom were many of the leading citizens of Cleveland, that yesterday flicd Weitsgerber's Hall three times to overflowing at the meetings held in commemoration of the Thirty-Fifth Anniversary of Modern Spiritualism, was an ocular illustration of the rapid growth of that belief. At the morning meeting Mr. Thomas Lees deliv-ered the opening address, containing many interesting facts concerning the bistory of the Bpiritualistic faith. "Though at first glance," he sold, 'we do not appear to have accomplished much, we have only to leok back to 1848, and noilee the great changes since then in the broadest significance, there is not, probably; but in its general, narrow, and churches suc, there has been and still is a teremendus conflict, which will continue until every superstition is swept away by the overwhelming light bursting in from all quarters." He spoke of the starty with them. He gave a detailed account of the visit of the Fox Bisters to this city to 1861, the mediums through whom fractames which is will know me a full bistory of the cause in Olio. He then grave a full bistory of the cause in Olio. He then may a full bistory of the cause in Olio. He then are a full bistory of the cause in Olio. He then are a full bistory of the cause in Olio. He then are a full bistory of the cause in Olio. He then are a full bistory of the cause in Olio. He then are a full bistory of the cause in Olio. He then are a full bistory of the cause in Olio. He then are a full bistory of the cause in Oleo has a dure the spiritualists to send their children to that histitution. The a

ums' society celebrated the Thirty-Filth Anniversary at Shrum's Hall, corner of Washington and Green streets, Sunday, April 1st, at 3 o'clock r. st.
The hall was tastefully decorated with appropriate motioes, split-portraits and evergenen. Amoun the pletures were the portraits of "Lily of the Valley," the guide of the artist's wife, Mrs. John P. Ewens; "Red Blanket," Hoguide of Mrs. Piat; "Hig Swamp," the guide of the artist's wife, Mrs. John P. Ewens; "Red Blanket," the guide of Mrs. Piat; "Hogwamp," the guide of Mrs. Grifittus; "Snow-Drop," the liftle Indian Split attending Dr. J. M. Shen; "Mohawk," who was burned in the prairic fire, and guide of Harry Conford; Mary the "Quakeress," split-guide of the writer; Fitzgerald and the celebrated Fox girls, and many others. Annong the appropriate motices adorning:" the walls on either side of the ball were the following i "A new commandment give I unto you: that ye love one another"; "Ho giveth his angeris charge concern-ing thee"; "Love maketh no 11 to Itis neighbor: let love be without dissimulation "; "Destre can draw the angels near: doubt blds them stand star"; "The progress of Modern Splittualism has been something "March 31st, 1853."
"March 31st, 1853."
"March 31st, 1853."
The bull has a seating capacity of more than three hundred; the seating capacity of more than bree hundred; the seating the interior of the kalt. The display of foral offerings was time, and was arranged with excellent taste and skill.
The excloses prened by singling "Joy to the World, the Darkness Piles," followed by an Invocation by Dr. J. M. Shea. After singling "Nearer, my God, to Thee," the guides of the Dactor proceeded to deliver the open-ing address-the substance of which was: That it was thirty-five years of the cause which has dronghitthem so much joy. Vituperation and slander had assalled Splithualism, but without suppressing it. Wreatled in lowers and glory, as it was, it only asked for a hearing. For a long time the human persons in the nuclence as coming from their torta-ones "gone before." The next novel and very interesting manifestation of spirit presence was the placing of a small table on a raised platform, in full view of the andlence, the spirit guides of Dr. Shea, by a series of raps upon said table bud enough to be heard by all present, and similar to the clicking of a telegraph instrument, giving us mes-sages from apririts prosent. Several were thus given and among them were messages of love and good will the clickling of a telegraph instrument, giving us mes-sages from spirits prosent. Several were thus given and among them were messages of love and good will from our ascended brothers. Samuel Maxwell and Judge Leffingwell, also May Sinaw, and others, strang-ers to the medium-all being, recognized fully by per-sons present. A vote of thanks was then unanimously tendered to all the mediums who had contributed to make these meetings so entertaining and instructive-especially those failuful workers for truth through storm and subshine, evil as well as good report. Mrs. Minnie Myers Marshall, Dr. J. Matthew Shea, and Brother John P. Ewens, the Spirilualist. Following came presentations of testimonials to Mrs. Marshall, Dr. Shea and Mr. Ewens. The presenta-tions were made by Dr. W. B. Furnum in a happy, ap-propriate speech, which was responded to by the re-cipients with beardiet manifestation of spirit-power was the matterialization, in full daylight, of the Indian spirit, "Ski," the guidt of Mrs. R. C. Simpson, the noted flower test medium, and Mrs. Hollis-Billing, now of New York City. This manifestation had been long promised us, and for months the cabinet had been erected for this wonderful manifestation, though the spirit of an Indian-Crowfuot-manifested some months since. The writer stood within four feet of the aperture, and scaw unmattakably the form and face of an Indian, with thin, sharp features, black eyes, and the spirit of an Indian-Crowfoot-manifestation, dough the spirit of an Indian-Crowfoot-manifested some months since. The writer stood within four feet of the aperture, and saw unmistakably the form and face of an Indian, with thin, sharp features, black eyes, and thin, hawk billed nose, so characteristic of "Ski" to those who are so familiar with his portrait. What a contrast: Dr. Shea, the medium, being light com-plexion, stout, florid and fleshy. All (or nearly so) saw the form twice, and expressed entire satisfaction with the result. This concluded the exercises of more than two hours' duration, after which a half hour was agreeably speat in congratulations, examination of the spirit portraits, a general social interview, and the exchange of the expression that this had been the most glorious and satisfactory anniversary ever held in Chicago since Spiritualism had an existence. In conversation, a gentleman who has, travoled extensively, and has at-tended many gatherings of Spiritualists in Boston, New York, San Francisco, and other places, told the writer that this was the grandest success and triumph for Spiritualitualitualitualituality and the succes and the succes and the succes and wither that the had begrandest success and triumph writer that this was the grandest success and triumph for Spiritualism he had ever witnessed. 519 Caroll Avenue, Chicago, Ill. GEO. MOSTOW.

BOSTON, SATURDAY, MAY 5, 1883. "THE CELEBERTION IN BROCKLYN. A somewhat bare, shirted like interior, comfortably filed by the andicae, a painform decrated with flowers, upon which were scatch the five speakers of the evening, a plane in front and an organ at one side, were the princi-nel Dispensation, on Clinton areanse, Brooklyn, last night. The final one of the services of the Pentecostal feast, hold to celebrate the antiversary. drew a somewhat larger as-semblage than had any of those preceding it, and the ad-freases, though short, were fairly illustrative of the sculject for the avening-"Spiritualism, Retrospertive and tro-spective.' Above the speakers hung an nucleor composed of dowors, symbolic at one of the some what which the be-lief had obtained over them, and their home that hitting the somewhat modorate dimensions of their church might uot be able to contain these who would lock to it. The nucleor was such as might have been seen in any church in the olizy of Churches, and a somewhat which hing about it was the large runcher of young people. The mein locked like mactical men of business; about the women, there was nothing of atrong-mindedness visible.'' We see in the respect shown to us and our cause

nothing of strong-mindcaness vision." We see in the respect shown to us and our cause signs of progress, and perhaps before another quarter of a century the entire daily press may be willing to treat Spiritualism fairly and justiky; until then we must "learn to labor and to walt." *B. B. Nichols, Sec. Brooklyn, N. Y., April 5th*, 1883.

Coveland, 0. The Thirty Fifth Anniversary was duly commemo. rated by the Spiritualists of this city and vicinity, at

Weisgerber's Hall, on Bunday morning, atternoon and

evening, April 1st, Thomas Lees being the presiding

officer. The celebration occurred under the auspices

of the Children's Progressive Lyceum, of which body

BESURBECTION. Rejoice, oh | Earth) across the grave Love's badner is again unfarl'd-Obrist comes not man stons to save, But to redcom and crown a world,

There 's not a flower that scents the air. There 's not a tide that swells the sea. That claims not its immortal share,

Oh | Resurrective Life, in thee.

There is no death1 the grand refrain Peals onward through the countless spheres; Clearer and sweeter swells the strain Of triumph with the rolling years.

The promised Comforter bath come-God's Truth, that sets all kingdoms free;

Let us in every heart and home

Welcome the guest with jubilee.

There is no death: transition bears Life onward unto higher spheres, Dispelling doubts and griefs and cares, Removing pains and dreads and fears.

It is not death tlint sears the vine, Or bears the blossom from the tree-T is Résurrection's law divine Betting the vine and fruitage free.

Oh I Harth, upon thy border lands

The angel ministers of God Extend in love their lily hands To bear sway thy cross and rod.

Their jewelled harps triumphant ring, A born the planes of care and strile. A coording with the goog they sing. Group Ore: Reservation and the Life ().

Prindens Datos hadi bat hir Amandi B. Spende Start (h. C. S. M. Millist Breek, Bein desaned

Bunday selicit Link development and progress of the luman soul waf a haiural one. Prof. Chase's lec-ture was listened to with deep interest by old and young. The oblidgen gave recitations and songs, Mr. W. C. Bowen and Mrs. A. E. Cooley, M. D., gave practical thoughts upon the subject, and the meeting closed by a song by Hilss Latham, which was full of interest. At 2:30 r. M. services were opened by singing the Hymn. "Ministering Spirits." after which Mr. J. Ciegg Wright, the trance medium from Liverpool, Eng-Innd, was controlled and gave a masterly oration on "The Present and Future Outlook of Spiritualism from the SpiritSide of View." It was one of the ablest given through this wondrons payohic, and predicted the general acceptance of the facts, philosophy and religion of Spiritualism. Mrs. Mary F. Wheeler Sang a solo, and after the andlence had heard the rans on the platform, through Mrs. Hindley's meclumship, the meeting adjourned. Sunday evening, April 1st, we held the closing ex-ercises. After singing by the choir and congregation, of Whittler's lymn. "The Old and New," Rev. O. P. McCarthy gave the opening address, the subject being "Spiritualism, Retrospective and Prospective." The speaker began by stating that he was not connected with the Clourch of the New Spiritual Dispensation, except through his adherence to its boilef. That Spir-itualism was true ho had no doubt. In fact he con-sidered it far more authentic than he did that friend of Orthodcxy, the Davil. Not that he wished, how-ever, to be unjust to the Davil, because he looked up-on him as being, after all, rather a good sort of fel-inw. He was bound to concede that the Devil, al-though the orthodox churches, and if they wanted him he boged they would have him. The object and uso of the Devil was to drive people into religion through he far, and his (the speaker's) friend. Mr. Talmage, made a kind of whip-handie out of the devil, to which advantage possessed by the chore the sparket him ell-nit dough ther who had been dead something ov

nor do caway with the good in Christianity, and he did not believe that any fraud which had crept hito Spirit-ualism would prevent the truth being known.
At the end of Mr. McCarthy's address, Mrs. M. F. Wheeler sang a solo, and then the Rev. D. M. Cole was introduced by or. Surrogate Dailey. Mr. Cole, fiter a few preliminary remarks, said that many of the stories about the boyhood of Christ, which would prevent the truth being with the second of the stories about the boyhood of Christ, which would have proved this mediumship, had been suppressed and kept out of the records. He thought that Bojritualists, while having prevent the said times, were bot, worse off in this respect than were the say Ohristians, and was strongly of the opinion that all of the aposites were mediums. The powers which they had were still seen in their succeasors, the mediums. The duty of all Spiritualists, which have the strong the sate stores of the infinence as far as possible others, and to persuade them to investigate the phenomena. If this work were honestiy done, the accessions to their Tanks would be very large. The next speaker, Mr. William C. Bowen, thought that the most important thing was investigation. There never had been an honest examiner into the phenomena who had not been converted. Hentiment had banged in connection with Spiritualism the public no longer sneered at its believers, and the press no longer villided it upon every oreason. This was a steep in the right direction, and to still further increase the respect for the belief, nothing except an investigation was needed. He hoped that every one would fry to bring about this investigation on the part of outsiders, because the phenomena were sufficiently convincing. The heaven of the apprintualist had room for all. When Mr. Bowen censed, Mrs. Wheeler sang a solo and was warming prevention for all. When Mr. Bowen censed, Mrs. Wheeler sang a solo and was warming prevention.

that of the Spiritualist had room for all. When Mr. Bowen ceased, Mrs. Wheeler sang a solo and was warmly applauded. Mr. J. Clerg, Wright gave the closing address, and it was an earnest plea for the acceptance of our faith, predicting its final triumph. The raps through Mrs. Hiddley on the platform were very joint. Mirs. Hindley was unconscious during the time, and all present were apparently delighted with her sincerity and honesty. The platform all through the meetings was pro-fasely decorated with plants of English lyr, pains, illies, aralisa; camelias, roses, etc., in full bloom, and the perspective rise was very beautiful. The musical, arrangements were under the charge of Mr. George diddicton. Judge Dailey presided with dignal and graces. All our essiens were well altend-ed and the evening meetings were large, the exercises being listened to with deep interest. The local daily papers gave fail report of each meeting, and allows aboness of court in an inversary, and d. the reason-ableness of court in the second rate were ableness of court in the second rate of were day. April 3d, the Brooks with meeting, and all he aver aboness of court in the meeting were large, the same a very fair, article updress and the were and the second rate of meeting and a Mon-day. April 3d, the Brook in the Mr. Same a very fair, article updress and the warm of the meeting and a second aboness of court is in the meeting were were well a second ally papers and the second of the meeting and a second ally papers and the second second meeting and a second ally papers and the second and the second second and the second aboness of court is in the second meeting and a second second

benchela results, and adjured the Spiritualists to send their children to that institution. The address was most interesting, and received with manifestations of pleasure.
 The other exercises at the morning meeting were singlap by the Lyceum quartette, (Elin Williamson, 1 Lydla Barton, George Williamson and George Barton) tau original poem by Levi J. Nichols, remarks by Dr. A. Underhil of Akron, and an interesting address by O. P. Kellogg of New South Jynn, O. The Afternoon Meeting was opened with a recitation by Mr. Lees, who then introduced R. P. Wilson, one of the ploneer speakers on Spiritualism. He said that when he first became a Spiritualist, some "thirty five years ago, they had no manifestations except the old rasilioned raps, which were yeary satisfact. Tory and very convincing, and occasionally a trance medium. He said the became aware of bis power by feeling that he stood outside of his body, and hearing it himself tak, and that his feet were taken from the mire of Orthodoxy and placed on the rock of positive knowledge; that the spirit-world and this world were bound together in one inseparable companionship. He said it was more delightful to commune with those in the body. He also the field not continue with those in the body. He also the reak of positive who have gene before than to commune with those in the body. He also the rock on the progress of a spiritualistic workers in the country, was again introduced. Spiritualistic workers in the country, was again introduced. The base of Spirituality workers and the stone to the progress of its they solve on the progress of its then ensended the induct the store ways of his and the stone they scile read in a store of the progress of its construction. In detailing the progress of its construction. In detailing the site ways of his and the store is then cannet to years workers and they store of the store of the store ways of his and they was being reared on high, and no theory cond novo one single rock in the store work of the s

Investige the standard boys sweeping informing the yelf-low fields, and said he would slick to the slokle? Then came the reaper, and we look back and smile. Where is the mechanic to-day who would use the tools of ancient days?"
 There are now, howêver, eighty thousand ministers in this country who declare they have the best kind of theological lever to lift a soul hoto heaven; it was mind such that thousand years ago, and where's relues that do the standard years ago, and where's relues that do the standard years ago, and where's relues the dotter to be the word of the the pope left paganetism, and sat down on the rock of infailbuilty; he called the whole Catholic church to come and sit beside lim. Then they looked back to the darkness of pagamism, and thanked God that they were nearer heaven. Then Martin Luther stepped off, therock, and the Pope told him he would be swallowed up by the deril; but Luther looked back, and stepped off. He colled for help, and John Calvin went out and sat with him on the rock of the said the was going to the other wails gow on his face, and state years at there for three hundred years. Then John Wealey got, you with that warlike glow on his face, and said he was going to the off, and came near sliking, but here side that the wealey got, you with that warlike glow on his face, and said he was going to the off, and came near sliking, but here side that the wealey got, you with that warlike glow on his face, and a slibe was the catholic davil, and here his arm, and go. Calvin said, 'You better not; our devil is twice as lively as the catholic davil, and here also of the slibe under his ram, and nother side of the other side. He said that the Methodists used tof slip, 'Angels are hovering around,' and the scong: 'I'm glad slivation's free.'. I am glad Weeley did that, he came near to furnishing material for an abutimet on the other side. He said that the Methodists used tof slip, 'Angels are hovering a nond,' and the scong: 'I'm glad slivation's free.'. I am g

Oitumwa, Ia.

Baturday afternoon, March 31st, 1883, so says Tho Spiritual Offering, the Spiritualists of this city met in their boautiful hall to commemorate the event that has proved to be one of such signal importance to the world: The friends were glad to welcome a number who had come from quite a distance to enjoy this an-nual feast with them. We did not learn the names of all, nual feast with them. We did not learn the names of all, but were glad indeed to again grasp the hands of our warm, steadnast friends, Dr. Perry Engle and Mrs. En-gle, from Newton, I.a., where the Offering was first published in its present form... Dr. Engle is not a spiritualist before the public with a "but" or an "if," but everywhere when occasion requires boldly avows his sentiments, and is fully competent to advocate them. Dr. and Mrs. Engle found a pleasant home while here with Dr. T. J. Douglass and family. We noticed as present W. P. Clifford, of fairfield; Mrs. Dr. Hart, of Kirksville, Mo.; Mr. and Mrs. E. Walker and nother, of Dalhonega, I.a.; Dr. C. F. Wes-ton and Mrs. Dr. Weston, of Fort Dodge; M. Larkin and Mrs. Larkin, of Oskaloos; Alex. Picken, of Kirk-ville, I.a.

Mirs. Dr. Hart, of Mirksville, Mo.; Mr. and Mrs. E. Walker and motiler, of Daihonga, Ia.; Dr. C. F. Wes-ton and Mrs. Dr. Weston, of Fort Dodge; M. Larkin num Mrs. Larkin, of Oskaloosi; Alex. Picken, of Kirk-ville, Ia. The meeting commenced at 3 o'clock r. M., by file reading and singing of that beaufful hyma. "Jubi-fat," written by Lizzle Doten, for use on anniversary occasions, and we doubt if it will ever be superseded by a better. This was followed by the reading of an appropriate poem, written for the occasion by Mrs. Dr. M. B. Hinckley, of Oskaloosa, Ia." The reading of the peam was followed by singing, invocation, and a lec-ture—"The Dawn of the New Day "-by Mrs. Fox. After the discorres, a very interesting "Fact Meet-ing" was held, and individual experiences related by 0. S. Pielips, E. Walker, O. F. Weston, Dr. Davis, Dr. Engle and the Chairman. Then Mrs. Hinckley, by re-quest, clairvoyanily described splifts seen by ler in the audience, nearly all being recognized. The afternoon session was one of deep interest, and at its close half an hour was passed in the introduction of Spirifuelists who had never before met, and in hearty hand-shaking by old rifends. All united is say-ing: " it is good for us to be here." The ovening beession added tokie forceasing interest, and a large audience was preakft. Lecture by the ed-itress of the Ografing: emblect, "The Spirifual Fromise of Spirifualism." After the lecture, spirifus were again described, but at the firm enone were clearly recog-nized. The near morning, however, a geniteman éta-ed that since last evening he had fully recognized the young lady seen standing near him the previous even-ing, not outy by the first name riven at the time, but by the description, which was perfect. He said it now here arbited to inspire all, and the people began to assem-ble at 0 clock. Before 10 o'clock agood congregation was present, and Mrs. Hinckley opened by giving some of here early experiences. Sho had been ame-dium for seeing and hearing spirits from her ea

Chicago-South Nide. E. W. BALDWIN writes : "Our South Side Analyersary was a perfect success. The fund of inspiration seemed boundless, and the music was excellent. Mrs. Welch sings and plays both from ther own culture and Weich sings and plays both from her own culture and by inspiration, and has aquality of voice which almost of itself would build up a society. It is soldom that improvisatorial music is equal to the best produced through education independently, but in this medium there is a beautiful excention to that rule. This re-mark is no reflection on the invisible talent; it means simply that at present it is are that musiclans flad the organization of a medium so completely adapted to their expression as were their own physical organiza-tions.

4

there expression as were more then one present apparently tions. Mrs. Kingsbury was at her very best, and apparently the heavenly hosts, through her elequent lips, could not do enough for the occasion—the flow of rich thought being fairly entrancing. Mrs. Rider also was never inspired so deeply and profoundly. This tady is growing very rapidly in her mediumabily, and increases in power each time abe aneaks.

Matchinamp, and Increases in point data the mal-metry of the second of the second of the second of the second of the were many other mediums and a great variety of manifestations, which made the day one long to be de-lightfully remembared. Of our new Fresident, Mr. Danforth, it is sufficient

BANNER LIGHT. \mathbf{OF}

to say that he is not only a born president, but the (1 may add that our late President, Mr. A. B. Coman bas gone to Dakota to take up a farm. His address is Bramhall, Hand County, Dakota]

Naratoga Springs, N. Y.

We are indebted to the Saratoga Sontinel of April 5th for the account of the commemorative exercises held in that place:

Bein in that place: Baturday, March 31st, was the Thirty-Fifth Anniver-sary of the first recognition of the so-called "Roches-ter Rappings," and the occasion was duly observed by Spiritualists of Saratoga Springs, who met in the spa-clous, parlors of Mr. Peter Thompson, on Clinion street, on Sunday evening. Mr. Thompson, as Chair-man, opened the exercises with the rendition of an ap-working a norm.

mail, opened the exercises with the resultion of an appropriate poem. Gen. E. P. Buthard followed with remarks, in the course of which he said he had taken occasion to read the early history of the Fox family and their account of the lockester rappings; he gave a brief statement of how Kate Fox. the little girl of twelve years old, discovered that the rappings that had annoyed the family for some months past were made by some one having intelligence and ability to answer questions. Mr. W. B. Mills then gave an exhibition of his gift as a seer, describing a large number of spirits who showed themselves and manifested their characteristics to his sight. Some very singular and qualit descriptions were given, which were recognized by per-

sous present.

sons present. After this some other exercises were had and then Dr. George M. Beard, who passed over from the city of New York a few months since, gave a brief address through a resident medium. (It is proper to say that although Dr. Beard was generally understood to be an opponent or rather unbeliever in spirit manifesta-tion, yet he had spent much time investigating the subject and some years ago spent some days. In coman opponent of rather undertwer in spirit infinitesta-tion, yet he had spent much time investigating the subject, and some years ago spent some days. In com-pany with W. B. Mills, of this place, at the Eddy home-biead in Vermont. An acquaintance was begun then which has continued ever since, and when Dr. Beard was suddenly called over the river, a few months since, be immediately reported to Mr. Mills, and has been a frequent attendant at the circles with him since. At a circle held some days ago Dr. Beard obtained control of a semi-trance speaker in the offele and made a brief address on matters as he had found them on the other side. His Investigations on this side had given him something of an insight into matters and prepared lim to go on with his work. He promised to make an address on and yersary evening, although he expressed his fears as to doing much, on account of his compar-tive incxperience in speaking through another organi-ration.] The address of Dr. Beard was interesting and metric wery much that, owing to the lateness of the hour, we could not undertake to sketch or report this address.

After this address E. V. Wilson, the veteran seer, who make to such mouth accounter, the veteran seer, After this address E. V. Wilson, the veteran seer, who spoke to such good acceptances here a few years ago, manifested himself, and held some conversation with various acquaintances here. In reply to some in-quiries regarding a prediction he made to Gen. E. F. Builard, during one of his visits here, which predic-tion afterward came true. Mr. Wilson said he could the mean available acceptance base acceptance and tion afterward came true, Mr. Wilson and he could give no explanation regarding how be came to make that prediction, or the source of his knowledge of mat-ters yet to take place. He only knew that they ap-peared to his inner understanding, and he spoke them out as they appeared. He had not been able to learn any more on lids subject on the other side than he knew here. Altogether the "xercises were very interesting, and were enjoyed hy all.

were enjoyed by all.

Anburn, N. Y.

To the Editor of the Banner of Light: The Spiritualists of Auburn and vicinity met at the residence of Mr. and Mrs. Goodwin on Saturday afternoon and evening, March 31st, to celebrate the Thirty-

noon and evening, March 31st, to celebrate the Thitty-Fifth Anniversary of the advent of Modern Spiritual-isur. The thus passed most delightfully and profitably, and we were dismissed with a benediction through the organism of Mrs. Walters. On Samay evening Mr. Prance, the materializing medium of Oswego, held a seance at Father and Moth-er Goodwin's; there were twenty or more present, and the various spirits that materialized were mostly re-cognized by some one in the circle. MELVIE A. CLAYTON.

Prof. Cadwell in Norwich, Conn.

Prof. Cadwell, the well-known mesmerist, gave a number of his interesting entertainments in Norwich recent.y; on the occasion of which visit the Daily Bulletin of that citywhich is said to be conducted in the interest of old theology mostly-soundly berated him [in its issue of April 5th] for his bold utterances, which, to say the least, have set the people of Norwich to thinking for themselves. The Bulletin of the above date says : "The speaker, however, did not confine himself to the science of Mesmer, but spoke sercastically of the lack of faith in clairvoyance which he had discovered in Norwich, and then interpreted the Scriptures from the standpoint of a meamerist, declaring that all the miracles of the Bible were performed by the art he was demonstrating, and imposed upon an Intelligent and Christian audience his For the Hanner of Light. A THOUGHT.

Fate holds our lives, and-all unseen of us-Guides as with relps, despite our pupy strain, To the predestined goal; where garnered hopes In plenteous fruition, all the sweets Of aspiration followed and fulfilled. Ambitions gratified, fears turned to joys,

Requited loves, fame, fortune !- or despair, Or wreck, or lesser ills (but ills the same) In aspect multiform our coming greet.

But goals are starting points of new careers, Each from each differing; in aspiring curve Progressing, till equated good and ill Shall balance in a vibratory pause, And coalesce in mystic union !

And as twin gases, merged, are crystal dew. They, good and ill, shall each in each absorbed, Thence form one infinite Beneficence ! And Fate at length unveiled, is LOVE revealed.

Omaha, Neb. D. H.

PENUMBRAL SKETCHES. BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

I do not get many tests from mediums in a public way. I am in this article, however, making a dislinction between tests and manifestations. I sometimes wonder, when at mestings where platform tests are in order, why I am slighted or overlooked; but when I think of it, it is no wonder, and for two reasons : first, I do not need them, as I am as convinced of the certainty of the central fact of Modern Spiritualism as I am, or can be, of anything outside of the domain of mathematics; and second, I have used my pen so much that all my dead relatives and friends have become acquaintances with my spiritual readers, so that they would now hardly come under the head of tests, if putting in an appearance to the mind's eye. Also when the well-known names of Dr. H. F. Gardner, Mrs. J. H. Conant, Wm. White, Epes Sargent, or others, are announced as being present, and come to ms, they are no tests, for the mediums all know naturally that I would know them. I am not for a moment doubting the honesty of the medlums - Maud E. Lord, Maggie Folsom, Mrs. Leslie, Mrs. Coffin, Mrs. Pennell, and Mr. Emerson, and others. I know they are what they claim to be, genuine mediums. But such announcements are not positive tests of the presence of such well-known spirits. I am speaking wholly of public tests, and have no reference to private ones, and their details, of which I am often a highly favored recipient.-I mention all this as explanatory of my not often getting tests on public occasions. I do not need them, and what would be tests to some would not be to me. Sometimes, however, there occur situations, or conditions, where a public manifestation of the unseen presence of a spirit appears that covers the case, and is a test, the spirit seeming, as it were, to say, now is the chance, and gives me something to show that the gates are ajar for me, as well as for others more in need of tests from the land of light and beauty.

Two such instances have occurred to me lately, and as I hold the pen, they say, of a ready writer, some have said I ought to make a record of them, and that is my purpose now, but am afraid from their unsensational nature that I cannot make them as interesting with my pen as with my tongue, without making too long a story for the overcrowded Banner of Light, but I will try to, and be brief.

On a late Monday evening I seated myself at the writing-table for a few hours' work that I had been putting off, and then I felt it must be attended to; but a restless feeling came over me, and the image of my sainted Aunt Emeline came into my mind, and would not depart at my bidding; and when the image or presence

I did; you know I did not believe as you did; I wanted to, but I could not get evidence enough; but I see it now as you do."" Then the control continuing, said: "John, I have no pain now; no pains in my head now, and none of those noises that I used to tell you of." This was substantially what was said, and it certainly was remarkably applicable. It was but. a simple name-Albert; that might bave been a guess; but when was added the exact views he had in life on the subject of Spiritualism, it made two good guesses, the latter one fitting exactly in detail his views; and when he spoke of his head, and pain and noises, of which he and I had had in life so many talks, and in reference to auricular troubles of my own, it takes the matter wholly out of guess-work (if any one solves the matter in that way), and satisfies me that it was my friend' Albert, and that the Monday night "phantoms of the brain" were real presences also. I was wholly unacquainted with this Mr. Henderson, and I am sure no one in the whole spiritual fraternity, medium or otherwise, knew I had such a friend, or brother-in-law, as he lived in another State, and wholly outside of the domain of Spiritualism. I could extend this narrative into its philosophy, but 1 will not, but believing brevity to be the soul of wit, leave it there.

The other test that I think worth relating ocourred at the Ladies' Aid Anniversary Meeting in the evening ; Edgar Emerson was the me dium, and a good one he is, too., Among others that spirits had come to, was a middle aged lady, sitting in the audience a few fect before him (I know he did not know who the lady was) to whom he said: "Madam, I see a young lady by yourside, dressed very beautifully in white, She is about as tall as I am. She is covering you with flowers-violets and calls lilles-and-let me see," (putting his hand to his forehead,) "I see two straight lines and a line so," (making an H in the sir with his hand,) "and it is what you call an H. She is with you a great deal; why, she is your pappoose!" Then, turning round to me, sitting on the platform, he said: "Why, Wetherbee chief, she is your 'hitchup'" (meaning wife). The lady was my wife, and the spirit was our daughter Hattie, but my not sitting by her side and he not entering the meeting until quite late, he could not have known who he was addressing; but as soon as he said to the lady, "She is your pappoose," it would be and was inferred by me that the pappoose said to the spirit controlling the medium, "There is my father on the platform," which caused him to turn to me and say, "Why, Wetherbee ohief, the lady is your hitchup."

To carry out the idea with which I began this article, I should say, if the communication had been to me, and a spirit appearing as Hattie and my pappoose, it would have been no test, for reasons already stated, as it is so generally known by all who know me that I had a daughter by that name who is now a spirit; but coming, as it did, to a stranger to him, under all the circumstances the test was both remarkable and perfect, and the lady herself feels that she got a good test, a remarkably good one, and so do I; and I cannot help feeling that it was lucky that I was not by her side, but seated on the platform, for if we had been together, though it would not have essentially altered the test, it would have added a possible suppositious element to it that would have spoiled it as an unmistakable one. When such things come, and wholly out of the range of mind-reading or possible getting of clues or points, and are what they claim to be, not only spirits, but the spirits they claim to be, as was the case in these two instances, then one feels the truth of what Spiritualism mainly teaches, that there is indeed no death ; or, ending in the poetic form, the thought would read :

"There is no death! What seems so is transition ; This life of mortal breath

set thy bed; even thither wentest thou up to offer escrifice."-Isaiah ivil: 7. "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I idwell in the high and holy place, with him also that is of a contrite and humble spirit, to re-vive the spirit of the humble, and to revive the heart of the contrite ones."-Jaciah lvii; 15.

LOWLY.

"Though the Lord is high, yet hath he re-spect unto the lowly: but the proud he know-eth afar off."—Psaims orxxviii: 6. "Surely he" (the Lord) "scorneth the scorn-ers: but he giveth grace unto the lowly."—Prov-erbs iii: 24

ers: but he giveth grace unto the lowly."-Prov-erbs iii: 34. "When pride cometh then cometh shame: but with the lowly is wisdom."-Procerbs ri: 2. "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud."-Proverbs rvi: 19. "Rejoice greatly, O I daughter of Zion; shout, O'I daughter of Jerusalem; behold thy king cometh unto thee; he is just, and having salva-tion; lowly, and riding upon an ass, and upon a colt the foal of an ass."-Zechariah ix: 9. "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls."-Matthew xi: 29.

The Globe's Success.

[The Boston Dally Globe is the liveliest paper In Boston. Its great feature is its unsectarian liberality. Its corps of editors are competent writers, and it is destined to attain an immense circulation if it keeps up the indefatigable industry which has marked its career for the past year or two. Its post tells the story as follows:]

That fortune favors men, not climes,

- To every runn 's as plain As what 's been done in former times, Live men can do again. Beneath one's own strong hand the plow Will leave a golden furrow; And the sweat to-day that marks our brow Will bring its fruit to-morrow.
- With zeal divine the Master framed

- And built this alobe of ours: By humble means and houest alm We tried our human powers. Our young plant throve, and soon, with toll, A sturdy tree became; Who choose with care both seed and soll, Will find their fruit the same.
- While our great prototype stands still In matter of dimension, THE BOSTON GLOBE, by public will, Is forced into extension. Our mighty growth from humble seed Proves worth will find its level. For history tells great Thurlow Weed Was once a printer's devil.

- The latest news we seek to give, Devold of art or wile, "To live, and let our neighbors live," Is just about our style; Then try THE GLOBE, and you will find Each day you will grow wise, For men are never loft behind Who read and advertise.

Verifications of Spirit-Messages. DR. JOEL SILAW.

To the Editor of the Banner of Light: To the Editor of the Banner of Light: In the Banner of Light. April 7th, 1883, is a commu-nication by Dz. Jötz. Birkw, which interests me very highly, because of very pleasant romembrances of many delightful interviews with that wise, benevo-leat, warm-hearted man, and beneficent plysician, while he wore his mortal robes; and because of the important fact he emphasizes, that enlightened and good spirits can give light and purification to benight-ed and gross ones in spirit-spheres more successfully by blinging them within the spheres emanating from pure and benevolent morts than by any other pro-cess. His call upon us to help some spirits upift other spirits is earnest, and puts very clearly before us the matter of duty on our part, to be welcomers of all such suffering spirits as happier ones allure to our presence, that thereby they may be permeated with All such suffering spirits as diappier ones allure to our presence, that thereby they may be permeated with helpful emanations from us. He has stated this so well, and the matter is so important, that Takk you to republish a long extract from his communication. He represents bimself as working with "missionary spirits," who desire to benefit humanity; who seek to uplift, to strengthem and to bless all unfortunate spirits who are weak and suffering—and do not under-stand their own aliments. He says:

stand their own aliments. He says: "We consider the lest way for us to proceed—that which facilitates our movements—is to bring such spirite hack to carthly life, into contact with those in mortal form. Those of you who are carnes: in endeavor, who desire to live and do right, where aspirations are unward, generate and send forth a magnetism which is strengthouring, bene-ficial and elevating in its character. This magnetism is composed of spiritual and material elements combined, and flows through the porce of your system, and forms an almomether around you, into which we can bring the erring spiritand clothe bins with it for, the moment, which pene-trates his entire being, until he foels that a new life has been imparted to him, which is strengtheming and uplift-lang in its character, and he begins, as it were, a new ex-istence. them. ... We must begin with those who are low down in a condition of ignorance and error, if we would regenerate humanity." A communications in your columns is that "they are characteristic" of those from whom they purpart to have come. That expression is very applicable in the case of Dr. Shaw. Modesty was an observable trait in him. He was my neighbor just over the line from the Roxbury into the Dorchester District of Boston. He was among the very benevolont and whise was a very genial, good man, a successful and beloved phy-sician, a healer of both body and spirit. At the age of something more than eighty years he left his mortal form, and became a resident of a spiritual sphere which it was his privilege often to explore while yet a denizen among mortals. All this communicator says of himself is that he is "in the fifth year of apiritual iffe, ... and has many friends th Soston." That much is true of my former neighbor and friend, Dr. Joel Shaw. Yes, he had hosts of friends, was a lover of them all, and beloved by all who knew him well. It was characteristio of him struction and good of others. Such was his course at the Banner of Light circle. I fail to call to mind, any other person among the many I have known during my long life, who seemed to derive more genuine pleasme from successful efforts to feed the hungry, clothe the naked, heal the side, re-lieve from sinfering in any of its varied forms, than did Dr. Joel Shaw, and it pleases me to have stated the leading points of an account he once gave me of bis doings on a particular occasion. He, though a joyful man, and was deceen of a church. He is waited the leading points of an account he once gave me of bis doings on a particular occasion. He, though a joyful man, and was deceen of a church. He is or that poor person. On one occasion he applied to a joily fellow, a lover of fug, who said to him. "Thereas Hill frave stated the performant which is the applied to a joily fellow, a lover needy, and would ask any acquaintance, who was in prosperous business for a dollar or two for this or that poor person. On one occasion he applied to a jolly fellow, a lover of fun, who said to him, "Deaceos, I'll give you five dollars if you will go with me to the theatre to night and sit where I will place you." "Well," said Dr. Shaw, "I know of two poor women, each of whom is in great need of two dollars and a hall. I'll go with you." He did go, and was placed among strange woi men, whom he found very talkative. He entered into free conversation with them, applying his mental and intuitional powers for learning their mental and emo-tional states. One among them interested him much. He asked from her permission to call upon her at her lodgings the next morning at eleven o'clock. The permission was granted. He went, and soon fearmed irrom her the hard fortune which had brought her to a life of shame, and her desire to life a better life. Kind words from him gave her much relief. He asked her to remain in her room til he should call agan. Going to his home he told his wife that her labors in the house were too severe, and he had met a girl he wished to have come and help her. The wife consent-ed, and before night he had the girl at his house. She proved to be an admirtable domestic and a pleasing companion. A year or two later a lady patient of his became a confirmed invalid, and her husband asked Dr. Shaw it he could help him to find, some competent woman to come and take care of the invalid and the family. That request resulted in the Doctor's putting his own domestic there. Subsequently the sick wife died, and in ditting time this domestil one as he wife of the widow-er and the mother of asveral fine oblidrent. Her life was a happy and useful one, and she and her's were ver wel-come visitors of the Dootor's family. Not ever well booc a happy and useful one, and she and her's were over wel-come visitors of the Doctor's family. Not even the Doc-tor's wire knew. from whence or. what condition her loved and valued, domestic and friend had been res-cued by her wise and benevolent, husband. Few left hands were ever so ignorant of the good doings of the right one as was Dr. Shaw's. I, who knew him well, am prepared to assume that he hust be a most excel-lent missionary spirit, and that his statements are outflowings from a wise head and warm heart. Is there no value in your Message Department? ALLEN PUTNAM. 61 West Brookline street, Boston. a happy and useful one, and she and her's were ever wel

BRITTAN, who a short time since passed on to the higher life. Being with him several weeks, and until within a few days of his transition. I recall the marked officer made upon him at the time the message was re-ceived from his spirit friends, given in the Banner of Light Circle by Miss Shelhamer on the day of his mar-frage, and is is a noteworthy fact that had is not been forwarded in advance, as ordered by the controlling guide, he would not have seen it in mortal life. The allusions made in the closing part of his com-munication come to me with virid and pointed force, for I well remember one evening in particular, while wo were sitting alone, and he was listening to the songs he enjoyed so will, that as be expresses it—he appeared. "oblivious to external surroundings," and after remaining in that condition some time, he sud-denly came back to consciousness, and expressed in glowing language the indescribable beauties that had passed before his apprint vision. His words made a that that time his angel friends were preparing him for the change that gave him release from the thraildon of mortal existence, and. I am quite sure that a life consecrated to the promulgation of truth-by voice and pen-as was Dr. S. B. Hittan's, gave him trumphal entrance into a world of light and beauty, for which he was made abundanily worthy. Thine for truth, C. P. LONGLEY. Boston, April 16th, 1883. LEONARD THOMEON-COL. JOHN WOODMAN-OT-

LEONARD THOMPSON-COL. JOHN WOODMAN-OT-TAWA-GEORGE W. CLAYTON. To the Editor of the Banner of Light: In your issue of Nov. 18th, 1862. Is a message from LEONARD THOMPSON, whom I well knew. He passed away suddeuty three or four years ago. In his day he was a prominent man in the town of Weburn, being sent Representative to the General Court in 1836. Lat-er he filled the office of Selectman for three consecu-tive years. He was also Justice of the Frace, and a prominent member of the First Congregational Church of that place.

prominent member of the First Congregational Church of that place. Thiree members of the leading churches of Woburn have now demonstrated their immortality through your Message Department, namely: DEA. JOHN TIDD. of the Baptist; DR. JOHN CLOUGH of the Unitarian, and LEONAND THOMPSON of the Congregationalist. In the Banner of Loht of the Same Issue is a com-munication from COL. JOHN WOODMAN of Haverhill, Mass -my birth place-and my carliest recollections are of visiting the Woodman mansion with my father. I will say that his message as spoken by LOTELA is correct, and characteristic of him, as is also that of MB. THOMPSON.

I will say that his hiesance as sponse by how has in correct, and characteristic of him, as is also that of MR. THOMPSON. I will take this opportunity to thank LOTELA for the services alle has rendered me, and trust for a con-tinuance of her good offices. In your issue of Dec. toth is a message from Or-TAWA, which I fully recognize. This is the second communication I have received from the same source. In the first, he spoke of coming to my house to stay; and I and that wherever I go he goes with me. I spent an evening with Mrs. Fay, the materializing me-dium, some three years ago, when she proposed hold-ing a scance for manifestations. During the evening OTTAWA cume and lifted me, chair and all from the floor. Before the scance Mrs. Fay requested me to the her hands behind her, and I did so. OTTAWA often specika of the "Fay squaw" in the highest terms, and has promised to materialize through her when condi-tions are favorable. The message of GEORGE W. CLAYTON of Brockton, Mass., printed in the *Banner of Light* Dec. 9th, 1882, is fully recomized by his sister In-law as correct. *Hudson, Mass.*

EVA MAY CLARK.

To the Editor of the Banner of Light: T received the communication you sent me, coming from Eva May CLARK, printed in Banner of March 17th. Thanking you for the same, I would say that its statements are all true. statements are all true. 53 Church street, Boston.

Magazines of the Month.

WIDE AWARE .- "Mr. Tennyson's Fairles" is a piquant sketch by Joaquin Biller, the fine frontisplace of this number being in illustration of it. "Through-Spain on Donkey-Back," comprises five pages of illustrations that tell their own story so well that no text is needed and none is given. The "John Spicer Lecture," by Mrs. Diaz's seven year old professor, treats of "Money," a subject that has many attractions for most people. Other stories and several excellent poems are given, and the practical side of life doly considered in "Our Business Boys," "Cookery for Beginners," and "Aunt Maria's Housekeeping." This May number closes Vol. XVI. D. Lothrop & Co., 30 Franklin atreet, Boston. London; James Clarke & Co.'

THE CENTURY contains three illustrated papers upon history and adventure, viz: "The Aborigines and the Colonists." "Father Junipero and his Work." and a continuation of Frank H. Cushing's "Adventures in Zual." Of personal interest, it furnishes a sketch, with portrait (frontispiece), of Cardinal Manning. Salvini's King Lear, with a drawing of the tragedian in the character, and a light essay by Henry Jameson Du Maurier's carloatures in Punch, illustraten with a portrait of the artist and drawings of several of his cartoons; there is also an illustrated article on the first circulating library in America. In fotion "A Woman's Reason" is continued, J. C. Harris ("Uncle Remus") gives the first half of a lively and wilty story, "At Teagne Poteet's." A new department commences in this number, "Open Lotters." "Topics of the Time" and "Bric-à-Brae" contain much of interest. The Century Company, New York. For sale in Boston by Cupples, Upham & Co., successors of A. Williams & Co., at the Old Corner Bookstore, 283 Washington street. THE ATLANTIC MONTHLY for May has a story by W. D. Howells, which deals in interesting retrospect to some degree, bearing title "Niagara Revisited," etc .- a companion paper to one before written by him, entitied "Their Wedding Journey": Dr. Holmes's poem, "The Flaneur," is one of his very best ; Henry James's comedy, (" Daisy Miller," reaches the conclusion of its second act ; Miss Barali Orne Jewett, C. E. Craddock, Henry Cabot Lodge and Edith M. Thomas give good contributions, historical and otherwise (Mr. Lodge's passing tribute to the life and character of Benjamin Franklin being especially fine); Prof. N. S. Shaler, the celebrated geologist, treats entertainingly of ' The Floods in the Mississippi Valley"; other articles In prose and verse, the really excellent " Contributors' Olub." the reviews of new hooks, etc., combine harmoniously with what has been already enumerated, making as a whole a highly attractive as well as practical number of this excellent magazine. Houghton, Mifflin & Co., publishers, Boston, Mass. Br. NICHOLAS fornishes its readers with a sketch of recent events in "Swept Away," a new serial story by Edward S. Ellis, in which graphic descriptions of incidents of the Mississippi floods are presented; their. vivid portrayal rendered more intense by several spirited engravings. One of the most attractive features. of this number is an article entitled " Curlous Items About Birds," accompanied by illustrations showing many odd concelts of our feathered friends in their clicice of places for nest-building. J. T. Trowbridge's serial is continued, and Lucy Larcom contributes 'Among the Polly-Dancers." There are many finely illustrated poems, rhymes and jingles, and Frank Beard shows how boys and girls may entertain a com-pany with "Chaik-Taik." Century Company, New York. For sale in Boston by Cupples, Upham & Co., . successors to A. Williams & Co., 283 Washington otreet. THE MAGAZINE OF ART has for its frontisplece 'Don Quixote in His Study," from the drawing by Doré, and, under the title " A Dreamer of Dreams." a pleasing sketch of that distinguished French attist, with seven engravings from his works. Of the remaining contents are "Elton Ware," with six engravings; "Cordova," with five; "Art in the Garden," with four; and "A Legend of Japan,", with three. Cassell, Petter, Galpin & Co., 739 Broadway, New York. THE UNIVERSE has changed its form from a quarto to the more convenient octavo. The frontispiece of . this month's number is entitled "Morning and Evening "- an old lady and her young daughter." The liter-ary contents are choice, refined, instructive and entertaining. The Universe Publishing Company, 2006 Ollve street, St. Louis, Mo.

MAY 5, 1883.

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own barbarous interpretations of the Bible, much to their disgust and his own personal injury...."

Our informant says that nearly or quite forty intelligent gentlemen and ladies remained for at least half an hour after the Bulletin reporter left the hall, and had a very sociable time, many of whom personally thanked the lecturer for the way that he had presented some new ideas to his audience. The Bulletin editor had the manliness to print the Professor's reply in the pext issue of that paper, April 6th, as follows;

EDITOR NORWICH BULLETIN : Dear Sir-I have no fault to find with your local notice relating to my closing lecture, in to day's paper, but would like you to listen dispassionately to my view of the subject. I advertised last week to lecture on Mesmerism, Psychology and Clair-voyance, and the resultant phenomena of Mesmerism. I attended church on last Sunday evening-the one first north of the Wauregan House-where, during the sermon, the preacher denounced clairvoyance in the most bitter and disagreeable terms (possibly having seen my circulars), and there was no word of condemna-tion from your journal or others. If a lecturer on any subject lectures to enlighten the people on any subject lectures to enlighton the people on that subject, I ask you candidly, has he not "a perfect right to refer to existing beliefs in a misunderstanding of that subject by his hear-ers? If you will examine the history of that one miracle wherein Mosses turned the river into blood, and in which the fish are said to have died, you must be convinced that when the "magicians did so with their enchant-ments," it was by enchanting the king; that is thay by employing the same means used by is, they, by employing the same means used by a mesuerist, impressed him to believe that an unreal was a reality; and if Moses actually caused all the cattle of Exypt to die, there caused in the born of cattle to die on the high of the Passover; therefore it is evident to every honest investigator that Moses had by this same power impressed him to believe that cer-tain phenomena took place which in reality did not: and when the spell was broken the king not; and when the spell was broken the king refused to do what he had promised to while in

the enchanted condition. In that sermon to which I have called your attention, the preacher in speaking of martyrs, said that they were noble men, who died for maintaining what they believed to be God's truth

It was not for my pecupiary benefit, as 1 knew full well, to stand up and say what I believed to be God's truth. I sincerely believe that every word luttered last night was truthful in every particular; and although I may suffer every particular, and annough I may super day's paper, I have the assurance in my own soul that I did my duty unfluchingly; and I would rather ten thousand men believed me in the wreng, than to know that I intentional-ly wronged any one. I do not remember that I used the word "Spiritualism" last night; but, I used the word "Spiritualism" last night; but, at the lowest estimate, there are from five to eleven millions of people in this country who believe in it, and most of them accept my inter-pretation of the miracles of the Bible as ra-tional. But whether there was ever a miracle performed by Moses or the magicians, no one brows in day—for he was deed an low before knows to day-for he was dead so long before his history was written that the historian says No man knows the place of his burial that until this day.

Believing that I was right I can afford to wait till the world grows more enlightened. -Yours honestly, J. W. CADWELL. Norwich, Conn., April5th, 1883.

The finde is mde-so say the girls-because he medtiles with their ouris.

of a spirit "sticks," to use a current word, 1 have learned to consider it a sure indication of such a presence, and of course for a purpose; but for what purpose? There's the rub. My sister's husband, Albert -----, a very dear friend of mine, and one of the best men that ever lived, came into my mind with Aunt Emeline, and "stuck" also. It would be tedious to write the details and explain the adroitness of circumstances and coincidences that mixed the two together-the image of the spirit and the image of the mortal-so I will not attempt it. I have been a student, or close observer of these "phantoms of the brain," for a long while, and know I am not deluded in my conclusions of the fact; the purpose often bothers

me, but the fact do n't at all: "Impalpable impressions on the air-

A sense of something moving to and fro."

This friend that I have imagined in the company of Spirit Emeline, had for many years great pain in his head from a diseased ear; and having myself a catarrh of a similar obaracter, and of long standing, but with no pain, and remembering how much Albert had suffered, and had warned me to attend to it and not suffer as he had, I came to the conclusion that the "phantomatic whisper," if it were one, was a voice of warning that I had better heed, and which, never, having had any pain, I had neglected: and I must own that the fact that these two associated images had put in a metaphysical appearance had an unusual effect. for Emeline, as a spirit, seems to have acted the part of "the White Lady of Avenel" to our family, and when she comes it is intimation of either danger or death. At any rate, I made up my mind to attend to this auricular matter at once; and the "presence" and its associations having monopolized my time, the evening's work was postponed. I was not in the mood to do it, or anything else, owing to these weird thoughts.

The next morning (Tuesday) among my letters I found one from my sister in Rhode Island, dated the day before, saying Albert (her husband) had just died. It took me by surprise, though he was a man of rather poor health. I did not know he was sick, but it explained the presence of this "White Lady," and the association of Albert. It was a phantomatio whisper-the best it could do to impress me of my friend's "death," and perhaps presence, also.

I happened in for a little while at Eagle Hall on Wednesday afternoon of the same week, two days after this death, and Mr. Henderson, a medium from Maine, was present on the platform. He soon made a speech, and then, in a trance, began giving tests, and said: "I hear the name of Albert; yes, Albert is here; he seems to be attracted here by some friend of his." I felt from the first it was my Albert, or was for me, when the medium said, "It is for some one in that direction," pointing toward me. I said: "Has he been there some time?" "No," said the controlling spirit, "he has just come over, or been there but a little while;" and continued: "It is for you, sir; he seems "ROUCH ON RATS." Clears out rats, mice, fles, ryaches, bed-bugs, ants, vermin, objymunks, 15c. glad that you recognize him. He says, 'John, I begin to understand these things better than

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Is but a suburb of the world elysian Whose portal we call death."

Lofty and Lowly Thoughts. To the Editor of the Banner of Light:

I was struck with a passage in Mr. Kiddle's report of Mr. Jeanneret's lecture in the Banner of Light of the 24th of March, wherein the eloquent speaker is made to say, "Inspiration depends on natural law, and there is always a cause adequate to the effect. Lofty thoughts attract lofty inspiration ; but lofty thoughts are the result of previous knowledge; knowledge acquired gives birth to other knowledge." If the sneaker had used the word lowly instead of lofty in the first and third instances wherein the latter word occurs in the passage I have quoted, I might agree with him, for then he would have expressed himself in accord with Sir Isaac Newton, who, after he had transcended all other students in science and philosophy, was so profoundly impressed with a consciousness of how little he knew, that in lowliness of mind he compared himself to a little child gathering peobles on the limitless shores of eternity, and also with that beautiful simile of Jesus of Nazareth. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." A truism that I think applies equally to the kingdom of Spiritualism. I know the word lofty, as used by Mr. Jeanneret, is susceptible of modified interpretation, but still it strikes my mind unfavorably, feeling as I do that it has been through too much lofliness of thought that so many first class expounders of the spiritual dispensation of to-day have become prepared for the entrance of "lofty" spirits who assume to themselves great names, and eventually make such shipwreck of the faith of their deluded victims that they not only deny "the rock from whence they were hewn," but become foremost in persecuting and slandering the lowly mediumistic instruments that have been chosen by the angel hosts to assist in doing their work on earth.

To show the estimation in which the terms "lowly" and "lofty" are held by the writers of Scripture, I herewith annex every passage in which either of the words occur both in the Old and New Testament. THOMAS R. HAZARD.

LOFTY.

"Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters or things too high for me."-Psaim exxxi: 1.

There is a generation, oh how lofty are their eyes I and their eyelids are lifted up."-Prov. xxx: 13.

The lofty looks of man shall be humbled, and the haughthess of men shall be bowed down; and the Lord alone shall be exalted in that day."-Isafah ii; 11.

And the mean man shall be brought down. and the mighty man shall be humbled, and the eyes; of the lofty shall be humbled."-Isalah

v: 15. "For the day of the Lord of Hosts shall be

Headaphe banished, no matter what cause, sick or nervous, by Dr. Benson's Celery and Chamomille Fills.

* Those who deaden sensation and stopely the patient to relieve suffering make a grave mistake. They proceed upon, the false idea upon every one that is proud and lo(19, and upon every one that is proud and lo(19, and upon every one that is litted up; and he shall be brought low."-Jeatak it: 12. "For he bringeth down them that dwellon high; the lo(19 bity, he layeth it low; he layeth It low, even to the ground be bringeth it even to the dust."-Jeatak xxvi: 5. ""Upon a lo(5) and xxvi: 5. MAY 5, 1883.

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

Who shuts his hand bath lost his gold; Who opens it bath it twice told. -[George Herbert.

If you are asked to do something, your shortest answer is to go and do it.

Let fortune empty her whole quiver on me, I have a soul that, like an ample shield." Can take in all, and verge enough for more.

-[Dryden. Nothing makes the earth seem so spacious as to

have friends at a distance; they make the latitudes and longitudes.

> Adversity, sage, useful guest, ... Bevere Instructor, but the best; It is from thes alone we know

Justly to value things below. -1Somerville.

For every sort of suffering there is sleep provided by a gracious Providence, save sin. - Professor J. Wilson.

Not in his youth alone, but in age, may the heart of the poet

Bloom luto song as the gorse blossoms in autumn and apring. -[Longfellow.

Banner Correspondence.

Illinois.

HAMILTON .--- Dr. J. W. Lane writes : "We are very happy to say we are not living in darkness, though surrounded by a strong Orthodox element-not near so rounded by a strong Orthodox element—not near so strong, liowever, as in days gone by. Many are getting tired of the creeds that hold forth a wrathful God and a malicious Devil, and are inquiring for a religion more in harmony with anture and man's needs. The churches, "instead of defeuding, the Obristian, defend the creed; instead of their hope comforting them, they are kept busy comforting their hope; instead of their faith sus-taining them, they are kept busy sustaining their faith, and they try to solace their religion instead of their religion those who have investigated the grand religion of Im-motality. mortalliy.

We have circles at Mr. and Mrs. Joseph Mitchell's. We have circles at Mr. and Mrs. Joseph Mitchell's, who are devotedly attached to our beautiful philoso-phy. Their firm bellef in the fact and phenomena is to them a living truth, a deep and abliding reality; a consolous and ever-present religion; an assurance that all will be well. Here in Hamilton is a great opening for a Healing Institute. We want to have this for a summer resort for independent thinkersi. Let some enterprising Spir-itualist or Free Thinker bear this in mind."

CHIOAGO .- A correspondent writes: "I and in Truth of this city a new theory of dietetics, put forth by Dr. Greer in an article on 'Dietary Questions,' in by Dr. Greer in an article on 'Dietary Questions,' in which he says that 'water bolied is water spolled,' because the liberation of the oxygen and other ele-monts of life held in solution, causes it to be no longer water, but lite remains of water. He claims, also, that all food material subjected to the action of fire for cooking, is no longer food, but the *dibris* or re-mains of food. 'Every karnel of grain,' says Dr. G., 'and every fruit or vegetable represents a living prin-ciple; but when subjected to the chemical action of fire, as in bread, etc., that living principle is desiroyed. I often think were it not for the elements of life which we are compelled to take in with alr and water, we would perish sconer than we do.''

Massachusetts.

FALL RIVER .- Sarab J. Slade writes : "Mr. F. A. Heath held two meetings here recently, which were very well attended. It was my privilege to be present at the evening meeting with a delegation of friends, some of whom had never before heard a discourse on Bpiritualism, yet at this time expressed great satisfac-tion in doing so. Mr. Heath rendered some of his awaet songs, gave a discourse, allo gave delineations of character, which were acknowledged to be correct. His meetings were a success, and I feel very thankful to him for coming to this city to hold meetings with so fow to ald him; let us hope other speakers may follow. Last whiter there was a message published in the Bannor of Light purporting to come from MAGGIE A. WEET, a young daughter of Join West of this city. A friend who knew the parties told the father about the message. He said, It is all correct, the name, age, aud all, but we do not understand it. It would be a great comfort to myself and wife to hear from Maggle, but we cannot comprehend it. We have never heard about those things.' Ho is a poor laboring man, has no money to spond in visiting a meilum, yst would at-tend a meeting, and perhaps give his mite. There are many byrcaved, hearts libre-many who never heart very well attended. It was my privilege to be present

thanks for the noble work for humanity I believe you are doing. The Banner's weekly visit is to me a de-lightful reminder that the angel-world workers are moving as never before in the listory of our race, upon humanity, urging us to sobler thoughts and deeds, to higher and truer conceptions of human passibility. Welcome, then, the glorious messages and sweet min-istrations of the spirit world."

Texas.

LAREDO.-T.K. Hamiliton writes: "Seeing in the Banner of April 7th an inquiry for a light suitable for materializing circles, I take the liberty of addressing materializing circles, I take the liberty of addressing you. A photographer's chemically prepared plate is sensitive to all white, blue, violet and green rays of light; and the only light that can be used is that which passes through a copper-flashed ruby glass. As a pho-tographer's sensitive to the above named different kinds of light; and both chemical manipulations, I tilnk that what does not folure one might be adapted to the oth-er. An abundance of light modified by the ruby glass where photographic materials are sold."

New Hampshire.

"NASHUA.-Mrs. A. M. Cond writes: " Mrs. Carrie Tryon, formerly of Brooklyn, N. Y., now one of our local mediums, addressed usin Good Templar' Hall, on the evening of April 22d, after which her happy little Indian control, 'Bunrise,' gave us several fine tests. She does not claim to be a test medium, but 'Surise' is a progressive little spirit, and sometimes will come one uses not claim to be a tost medium, but 'Sunrise' is a progressive little spirit, and sometimes will come in, as she says, and 'tell just what she knows.' Mrs. Tryon is a true worker in the cause, a pleasant speak-er, and her kind, winning manner brings her many friends."

Maine.

GLENBURN .-- Mrs. M. Morrill, Bec., writes: "Dr. Lee F. Webster has been with us several times during the last six months. He is energetic and entertaining, and very much liked by our people. We have a Spiritual Sociable here in a flourishing condition, and the funds raised defray all expenses of our speakers."

Spiritual Phenomena.

A MATERIALIZATION SEANCE.

To the Editor of the Banner of Light:

A few congenial friends gathered last evening at the residence of Mrs. Andrew Bigelow, 3 Hancock street, in this city, for the purpose of bolding a seance with a well-known materializing medium. On Monday evening the same party, with additional members, were present at the same place, when a circle for form-mani-festations was held with marked results. At that time fourteen spirits appeared, fully mate

ters, came out from behind the ourtain in plain view of those present. The light in the scance-room was bright enough for the foatures of each to be plainly distinguished. Some old ac-quaintances and associations between the returning spirits and the sitters were renewed in the most loving and affectionate manner. The gentlemen from Obio were especially favored, their relatives and friends coming out strongly and brightly, taking seats among them, and manifesting an interest in the proceedings. One lady spirit brought an apronful of flowers, and, sitting down on the floor, arranged the beautiful blossoms, all wet with the rain that was falling copiously at the time, into little bouquets which she handed to the sitters in a most natural and charming manner. "Molly," the Indian control of the medium, stated that she brought the flowers from where they would not be missed, for this lovely and loving spirit

hot be missed, for this lovely and loving spirit to present to her friends. Before leaving, the beautiful lady spirit ap-proached her particular and personal friend, Mr. James Gordon, one of the gentlemen from Ohio, and pinned a sweet little bouquet on the lapel of his coat; she then threw her yell over his head and shoulders, and embraced and ca-ressed him in the most cordial and affectionate manuer. Observing that her friend was some. manner. Observing that her friend was some-what embarrassed in holding the bountiful sup-ply of flowers she had given him, the spirit walked around the circle to the back of the it, brought it to the gentleman in which to place his floral treasures, exhibiting much satisfac-tion at our evident enjoyment of the scone. Four of the spirits who manifested during the

evening wrote loving and tender messages to their friends, pencil and paper having been pro-twide for their convenience. One spirit, whose presence spread a delicious aroma through the room-the odor of which completely disap-peared when she withdrew-found an invalid preased when she withdrew—found an invalue friend among the sitters, and manipulated his head and body in a manner that proved bene-ificial to him. A spirit came with an anointing preparation, highly perfumed, and bathed the head of our invalid, who felt the liniment thus power around the perfused that it was the poured upon him so profusely that it wet the scalp through his heavy bair. Other sitters sat-isfied themselves as to the reality of this manifestation by feeling of the dripping locks of their friend. festation by feeling of the dripping locks of their friend. Two friends of Mr. Gordon, who died at sea while on a trip with him up the Pacific coast from Panama to San Francisco in 1849, mani-fested so plainly and tangibly that they were easily identified. The spirit son of Mrs. Bige-low came most affectionaly to his mother, whose tender nature overflowed in tears of joy at this reunion with her long-lost son. Each sitter was visited by one or more spirit-friends, all of whom were unmistakably iden-tified, although the manifestations of some were more vivid and powerful than those of others. A very pleasing feature of the evening was the tender care and solicitude which each spirit manifested for their dear and faithful medium, who was lying upon a sofa behind the curtain in a condition of trance. Nearly every spirit who came took especial pains to hold back the ourtain—some of them bitching it upon the door.knob, and leaving it thus raised for a time—so that the medium and spirit were in plain view at the same time. door knob, and leaving it thus raised for a time-so that the medium and spirit were in plain view at the same time. In one instance a beautiful spirit steed beside the medium, and in the presence of the sitters by a slight motion of the hand over the face of the medium, drew out a tiara of sparkling jewels which shone around her forchead so brilliantly as to elicit exclamations of wonder and delightfrom those who witnessed the pleas-ing manifestation. At this seance the good and patient medium was held entranced for nearly three hours, tenderly watched over all the time, however, by the manifesting spirits, by the sit-ters, and by her own familiar control, "Molly," who was present during, the entre sitting and gave off chunks of wisdom in her quaint man-ner, much to the enjoyment of the assembled friends. I consider this seance to have been one of the very best of its kind ever held in this oity or elsewhere; and each one went away with a heart full of gratitude for the privilege of witnessing this most wonderful exhibition of spirit-power; and all expressed a desire to have their earthly friends provided with just such an opportunity to see and talk with their de-parted parents, brothers, sisters, companions, and ohidren. How beautiful it is to behold the dear depart-ed returning from their celestial, homes, radi-spin shining garments, thus controverting the old worn-out dogmas of theology concerning the condition of the so-called dead, and mani-festing to mortals the reality of the higher life. The possibilities of spirit power are, now so well-established that none may doubt who have similetent intelligence to investigate what is of common locourrence sund is passing with unmistakable certainty between spirit and Weil-estaining intelligence to investigate what is of common occurrence and is passing with unmistakable certainty between spirit and mortal life. Our assended friends now assure is that all they require from mortals is a cor-dial welcome, with hearty cooperation through sympathy and the deairs to forward the good work, in order for the spirits to perfectly units the two worlds, so that the last, best gift to humanity—proof, positive of, the continuity of life ar manifected by intelligences from beyond may be faily understood by all mankind. Let us endeayor to look upon life as a precious gift to be appropriated and appreciated by each one in joyful thankrulness, seeking to per-fect his own existence, thus helping to build up a kingdom of heaven here upon the sarth. Cordially room.

New Publications.

BANNER OF

IDEAS FOR A SCIENCE OF GOOD GOVERNMENT, in Addresses, Letters and Articles, on a Strictly National Currency, Tariff and Civil Service. By Hon. Peter Cooper, LL.D. 8vo. cloth. pp. 400. New York: Trow's Printing and Bookbinding Co., 201 East 12th street.

Thirty years ago Peter Cooper began to develop the theory respecting finance presented in this volume, taking as his basis instructions received from Albert Gallatin, Secretary of the Treasury under Jefferson and Madison, and President of the ." New York Board of Currency," Mr. Cooper beingst the same time Vice-President: It finally became fully established in his mind that the following three propositions are essen-tial to the happiness and prosperity of the people:

tial to the happiness and prosperity of the people: First, A national paper currency, issued solely by the Government, and made the only legattender, re-celvable for all taxes and dues, and fundable at any time for an equitable rate of interest, by being made intercouvertible with the bodds of the Government. Second, A tariff, not simply for revenue, but made discriminating and helpful to all the industries of the country, where the raw material and the labor can be furnished by our own people. Third, A 'evil service' divorsed from party polities, and organized for the public service, as are the departments of the army or navy, purely on personal qualifaction and thorough, fitness. The offices to be held during good behavior. on moderate salaries, but pensions provided for all disqualified by age or sickness, and a provision made for widows and orphans." Peter Cooper gave it as his belief that the adoption

Peter Cooper gave it as his belief that the adoption of the above " would cause our country to enter upon an upparalleled career of prosperity, secure our free institutions forever, and stimulate other nations to imitate our example in finance and republican forms In its advocacy he engaged in a of government." correspondence with all classes of citizens, from the President and his Cabinet to the mechanic and daily laborer, sent petitions to Congress, and delivered public addresses to the people whenever an opportunity was given him to do so. A complete record of bis efforts in this field of tabor, prepared by himself and published under his own supervision, with much of the correspondence we have alluded to, is given in this volume, the interest in which will be greatly augmented by the recent decease of its philanthropic author, and the many eulogistic comments upon his life that have appeared in print.

THE CRNSUS OF MASSACHUSETTS, 1880. Com-piled by Carroll D. Wright. 8vo, cloth, pp. 698. Massachusetts Bureau of Statistics of Labor, 33 Pemberton Square, Boston.

This volume, prepared and published in accordance with the instructions of the State Legislature, consists of an abstract of the leading features of the social and industrial statistics of Massachusetts, as shown by the tenth United States Census. The population of the State in 1880 was 1,783,085, being a gain of 325,734 over that of 1870. There were in this year (1880) 66,205 more females than males. The territory within a radius of twelve inlies from the State House contained C54,034 people, or 36.6 per cent, of the total population of the State, and one-sixth of that of New England. There were 379,710 families, and 281,088 dwellings. Of the population 1.068.605 were born in Massachusetts, and 187,089 in other States of New England. It is a noticeable fact exhibited by this census, that women have entered nearly every calling in which men are engaged. Of 33,219 persons in government and professloual employ, 11,330 are women; of 118,385 in trade and transportation, 6,634 are women ; of 314,686 in manufactures and mechanical industries, 97,122 are women. while in general domestic and personal service the larger propertion is made up of women. In the purely productive occupations, manufactures, agriculture fisheries, and laborers generally, there 494,654 persons engaged, or 27 per cent. of the whole population. The tabulations for this volume have occupied the Bureau, of which Mr. O. D. Wright is the efficient chief, for a full year, and have called for the most arducus labors on the part of those employed,

THE PSYCHOLOGY OF THE SALEM WITCHCRAFT APPLICATION TO OUR OWN TIME. BY GEORGE M. Beard, A. M., M. D. 16mo, cloth, pp. 112, New York : G. P. Putnam's Sons.

Dr. Beard, whose interest in the case of Guiteau at the time of his imprisonment under sentence of death is well known, has endeavored to show in this volume that ip one sense that unfortunate was a successor of the vistims of the witchcraft excitement of 1602, and that the scenes of Salem nearly two conturiosago were in a degree repeated in Washington at the time of the In a degree repeated in Washington at the time of the Guiteau trial. The case of Gadet Whittaker he also considers to be of a like nature. The trial at Wost Point he thought to be conducted closely after the model of the Bellem trials the cult of the neuron the set of the se model of the Salem trials, the guilt of the accused being assumed, and the proofs of innocence interpreted

death, his screnity of mind and sweetness of temper only increased. His young friend one

LIGHT.

temper only increased. His young friend one day reading to him that passage of the "Senec-tute" where Cloero anticlpates happy meet-ings after death, the old gentleman exclaimed: "That is just as I feel. Nothing would tempt me to go back; I agree with my old friend, Dr. Franklin, who used to say on this subject: 'We are all invited to a great entertainment. Your carriage comes first to the door, but we shall all meet there.' Who would think such an old age a burden, honored in this world, and hoping a burden, honored in this world, and hoping soon to depart for a better, where he believes he shall meet not only the friends he has lost, but all the great and good who have gone before him."

Mr. A. M. Noble, Salem, N. C., writes : " Dr. Benson's Skin Cure cured my hitherto scaly skin."

The duel between Cilley and Graves was, perhaps, the most hideous trophy of that almost extinct relie of barbarism-the "Code of Honor," as it was called. Both participants in that bloody conflict were killed. So far as we know, Dr. Graves, who discovered the renowned Heart Regulator which bears his name, never claimed. relationship with the duellist. The doctor has been a public benefactor and his Regulator assuredly has oured aggravated cases of heart diseases in this section of the country.-Cleveland Plaindealer.

Passed to Spirit-Life:

From Plymouth, Vt., after an illness of a few days, C. Alsina, wife of D. P. Wilder, aged 63 years. Alsina, wife of D. P. Wilder, aged 3 years. Her devotion to her family was such that her loss will be irreparable. Birs. Wilder was widely known, and those wile knew her best, bot know her worth. Her gentle, gai-et, mutherly nature will be remembered by al the students of the Libermi intitutio who made their home with her. The speakers who have journeyed in that vicinity found with her a quict home, and can usever forget the cheering words and acts of kindness with which she over blowsed them. Airlisd, a harge congregation gathered in the half where the functal services were held. All feit that they were measures. Our sympathy goes out for her fainly-med her only sheer, how she will miss her?. We can but speak of the many picesant and profitable sensors the Spir-italists have pawed in her home. Jourestin, still "is a familiar name. At the counting Convention-June 8th, still and hay we feel hie benedletion of her angel presence. Rockingham, Ft.

From Relloggaville, O., April 1st, 1853, Mrs. Abigali Kellogg, aged 63 years.

From Konggartte, or, April 164, 1859, 2010 Robert Stager, Reiffer, April 166, 1997, 199

From her late residence, No. 52 Village street, Boston Mrs. Charlotte F. Tabor, wife of Dr. George A. Tabor, aged 69 years.

agen to years. The decreased was a great sufferer, but at last passed away very quictly. Bue lay down in the atternoon, and fell into a quiet sleep, from which the angle awoke "on the other side," her vers were conducted at the hours Shudday, April 18th, by Mr. W. J. Colville, in a yery appropriate and im-pressive manner, consisting of a prayer, so address to the reintives and friends, and closing with a short and appro-priate peem. O. II. W.

From Medford, Mass., suddenly, H. Nelson Peak. From Modiford, Mass., suddenly, H. Nolson Feax. It has been sold the noblest work of God is man, and he was a traiy good man. He had recently become a firm bo-lever in true Spiritualism, and expressed his views quite readily. For years in had been suffering from chreate hi-flammation of the liver, and no doubt his death was caused by a stoppage from that discuss. I being his physician at one time, warned him concerning it. Dir. JULIA CHAFTS Barryi. 430 Tremont street, Boston.

From Worcestor, Mass., Feb. 24th, 1883, Mrs. Mary Jane.

wife of Mr. S. E. Combs. (We are in receipt of a need delivered in commemoration of her departure from physical life by the well-known medium, Joseph D. Silles, but are unable to find space for it in our crowded columns, ED. B. OF L.]

From Galveston, Texas, Ohristmas morning, Dec. 25th 1882, Mrs. Hattie L. Jackson, only daughter of Mrs. S. A. Horton Talbot, aged 40 years. "Bhe is not gone; only the wardrobe laid aside," S, A. II, T,



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MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING FREMIUMS BY COMPLYING WITH THETERMS ABOVE MENTIONED

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTORE. -A wonah holding in-pired pages alts in a room around which. Night has trailed her dusky robes. The charged hands, unturned counterance, and herowiward gaze, most beautifully entody the very ideal of hopoful, trastful, entriest puper. The sun has going hown. Neither the expiring called not the moon, "cold and pair," skining through the rifted clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and fluminater the room. It is typ-ical of that light which hows from above and floods the sout in its sacred inoments of true develors. Painted by Joseph John, and engraved on sleet by J. R. Rice. Size of shoet, 22223 inches; ongraved surface, 1922 inches.

"LIFE'S MORNING AND EVENING."

Artiver, symbolizing the life of man, while through a hardscape of hill and plant, bearing on the current the fina-worn back of an aged Pilgrin. An Angel accompanies the boat, one band resting on the helm, while with the other she points toward like open sect-am embled of circuity-rec-nning the toward like facts shall fact at over the 'they have, so "That when their harks shall fact at over the', 'they have here it Life's Evening, 'fitted for the 'erown of im-metral worth.' A here of angels are called on steel by J. A. J. without go y J. A here of angels are called on steel by J. A. J. Withow, Bize of sheet, 22225 incluss; engraved surface, 15220 inclus.

"THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful pleture lifts the veil of uniteriality from beholding eyes, and reveals the guardians of the Angel World. In a boat as it hay in the swollen stream, two or-phans were playing. It was intend the day, before the storm ceased, and the clouds, lightened of their burdens, shifted nway before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detailed from its fastenfass and fasted out from shore. Quickly the carrent carried it beyond all earthly help. Through the forming rapids, and by precipitous rock, dashed the bark with the precious charge. As it means the burds of the forming rapids, and by precipitous the carrent of the stores and the children wore stricken with there can be a weighted that the file fills give way to composure and the billing by her shie, when to her any file the bart turned, as y some unseen power, toward a guiet cedy in the stream as y some unseen power, toward a guiet cedy in the stream as y some unseen power, toward a guiet file form the or the age, and not controlled by that hysterious holmence, in de-spart file thawned in the her or hister of influe form the as by some unseen power, toward a guiet form the or the stream as y some unseen power, toward a guiet form the stream as y some unseen power, toward a guiet form the stream and not controlled by that hysterious holmence, in de-spart fell taward hister of a stiller form nearly par-alyzed with fear. Engraved on steel by J. A. J. Whoor, from the original painling by despih John. Size of sheest, 22x21 helios; engraved eurlace, its these.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew fold the knoll of parting day," "From the church tower bathed in sumset's fading light, "The lowing herd whats slowly o'er the jan," toward the humble cellage he the distance. "The physical content of humble cellage he and its rest. A buy and his dog are capterly hunting in the mellow cardh. The little girl inparts life and beauty to the picture. In one hand she bolls wild flowers, in the other grass for "iny colt," Scaled under a tree in the church-part, around which the twill girl induct a dree but the church-goned weltes, "A and heave the world to dark nesses and to no." "Now fades the glimmening landscape on the sight." Bieln, copied in black and two thus. Designed and platted by Josephi John. Bize of sheet, 2273 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the backs of a fiver. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the next harmonious groupings, in which are beautiful and background. The compan-fon-pice to "Honeward," (or "The Curfew"), Conto from the weil-known and fusily celebrated mathing de-signed by Joseph John. Sein, coulded in black and two thus. Size of sheet, 22228 inches.

rialized, and showed themselves with considerable power and in great beauty. Twelve full formed spirits, friends of the sit

tend a meeting, and perhaps give his mile. There are many bereaved hearts here-many who never heard about these things. They cannot accept the dry erust which the churches offer; they hunger and thirst after something which can lighten their saddened and bereaved hearts, but they 'never hear much about these things' in Fall River. Why should not Fall River be a battle-ground as well as her sister towns and chize. Let us make it such, and falt bravely and earnestly for the truth. Let us have an Easter every Babbath, and let its music be the voice of angels."

New York.

NEW YORK OITY.-J. F. Jeanneret, of 64 Nassau street, writes : " In your issue of the 14th April I notice in the Message Department a communication from MARY E. JACOBS, given bn the 26th of last Janu-ary, the spirit stating that she had previously ap-peared in materfalized form at Mrs. M. E. Williams's, in New York City. I also notice that the guide, Lote-la, believes that spirit to be of German origin. Hav ing for nearly six months had Mrs. Williams's scances in my charge, and having made a record of every maulicetation occurring there during that time. I find, in consulting my noice, under date of the 19th of last January, the following: 'Female form material-ized; gave the name of *Mary*; did not appear to come for any one present, and was not recognized. Whe spoke with difficulty and the words sounded like Ger-man; yet I could not understand what she intended to say. tice in the Message Department a communication to say

to say.' This seems to corroborate that part of the message of Mary E. Jacoba relating to her materialization, which took place a week previous to her manifesta-tion at your circle; through Miss Shelhamer."

Minnesota.

MINNEAPOLIS.-A correspondent writes us April 10th : "The Legislatúre of this State has acceded to the demand of the 'Regulars' of the medical profession, and passed a law protecting them in their monopoliza-tion of 'practiong medicing,' under the delusive idea that by so doing they are protecting the people. The law is similar in its provisions to those for like purpose that have been presented to other legislative bodies and returned to the petitioners with the words 'leave to withdraw' stamped thereon. A board of examiners is to be appointed to other bodie mather and take five dellars from each of the 'candidates. The usual license fee is to be paid, and those who 'publicly pro-fess to core or treat disease,' or sell 'olniment,' with-out the approval of the board, are to be imprisoned or fined, of both, to the extent of five hundred dollars and one year. Now let the people use every effort to se-cure the repeat of a law that infringes upon their rights and is a distoner to the state." the demand of the 'Begulars' of the medical profession.

California.

California. MORBITTO - Hitfd M. Averill writes : "I am so fortunate as to have a triend who sends me the Ban-ner of Mont. Coming to me in an hour of bereave-ment it has been predious, because it souther my mind to read that other sorrowing mothars have found re-lied by actual: communication; with their dear ones passed on. I am casing in my lot writh the Spiritual-ists, though, living in an isolated part of Southern Galifornis, I only meet them occasionally. I know if it were permitted me to bee some of those blessied manifestations at the circles of Mrs. Maud R. Lord, Mrs. J. R. Pickering and others, I should exclaim 'Ghory to God in the highest, on earth peace, good will to men !" - to men !

Colorado.

GOLDEN, -N. G. Sayles writes that he must have been born a radical doubter of old dogmas, for he re-members that when but ten years of age he was foreed. members that when but ten years of age he was forced to listen to a discussion about the temptation of Adam, and Evs, and he became firmly of the opinion that the whole story was a mear ridicalous conoccion of "igno-rance and credulity. He further says: "I was a mem-ber of both Houses of the lows Legislature between 1847 and .1854, and sugaged every session in a heavy fight against a proposed Sunday law, and deteated if every dime though 'some of the members were very wear kneed. "Though through diver misfortunes I have been duprived of all earthly wealth, I would not relinquish my present knowledge. of Spiritalism in order to have the fold."

Offrorry -M. Haining, writes: "In renewing my substription to the Bounds of Links, is in with the Livelest feelings of pleasure that I stores to you

Ing assumed, and the proofs of innocence interpreted as proofs of guilt. Aside from the prejudice enter-tained by the author against the utterance of any word that micht huse the appearance of any word in the appearance of any word in the appearance of a surfar the author is a surfar the author i that might have the appearance of favoring the spiritualistic theory of occult phenomena, mapifesting itself frequently on its pages, this book will be found to be an interesting study-one that may be profitably engaged in: the reader being at liberty to form his own conclusions from the facts stated.

Got.DEN THRONE. A Romance. By Samuel P. Putnam, author of "Prometheus," "Gott-lieb," and "Ingersoll and Jesus." Svo. cloth, pp. 153. Boston: George Chainey, 51 Fort Avenue. Avenue.

The story opens in a mining region, once the scene of great activity and source of vast fortunes, but at this time deserted by the fliousands who once swarmed there and occupied but by few adventurous men, who, dissatisfied with amenitics of civilized life, fraternize with the almost lawless freedom it gives them. Many of the events the author narrates are seemingly improbable, but we judge his purpose to be not so much to tell a story as to impress certain truths upon the minds of his readers concerning the hypocrisy attendant upon the popular religions and religionists of our times and to portray what he terms "the poetry and romance that lie in the scientific conception of the universe." The book is purely materialistic, the spirit of Ingersoll imbuing it; one of its best passages being a pen-and-ink portrait of the great iconoclast before a public audience.

Songs of THE MORNING. Original and Select-ed. By Caleb S. Weeks. In two volumes. Vol. I. 16mo, cloth, pp. 212. New York : The Truth Seeker Office, 21 Clinton street.

A hymn-book in two volumes is something of a curlosity; but here we have it, half of it at least; this, the first volume, containing upward of two hundred original hymns, songs and doxologies expressive of spiritual truths and liberal views, including responses to popular old hymns "which were," says the author, "formerly sung with religious fervor, and some of Moody and Sankey's, resurrected with a changed body and a new, live soul of truth and rational phi-losophy." Mr. Weeks is well known as a public singer among the Liberalists and others.

Brooklyn (E. D.) Spiritual Conference.

Monday evening, April 16th, Mr. C. R. Miller introduced Mr. F. F. Cook, who proceeded to address the meeting upon "The Relations of Spiritualism to Science." He explained what he termed science, and ence." He explained what he termed science, and that Spiritualism had expressed itself in all directions in a scientific manher. Spiritualism is a law unto it-self, and its depths lie deeper than can be sounded by the planmet of any self-constituted authority. In his view, an attempt to apply physical methods to spirit-nal manifestations is baueful and futile. The activities of the elements in science are always spontaneous. The speaker analyzed and contrasted physical science with spiritual science, and elaborated a keen and in-claive argument coruscilng with thought. Ho plaimed Spiritualism to be above all things else a relig-ion, for the reason that it comes to sustain the soul, not simply to feed the mind. The entire, lecture was elequent with truths clearly and concisely expressed, and was received with every mark of approbation by the listeners.

eloguent with truths clearly and concisely expressed, and was received with every mark of approbation by the listeners. Mr. McAllan made some amusing comparisons he-tween true and counterfeit coin and phenomena; and recounted some anthentic stories of spirit return Mrs. Dr. Somerby gave some particulars of a scance with Mr. George Cole, at which she received a message by independent writing In a closed box, she seeing clairvoyanity the spirit manipulating the paper; de-sorthed a clairvoyant vision in which she beheld Prof. Hare by the side of the inclurer, andorsing and approv-ing, and, referred to the School of Mediumahip con-ducted by Mrs. Gridley, and to the conditions neces-sary for inclumably. Mr. Dunscombe gave an account of his experience with Mr. Cole solubing independent writing. In a closed box. Mr. Miller read a communication from Thomas Taine written by a materialized spirit at a se-ance of Mrs. Gray and De Witt Hough in New York Oty.



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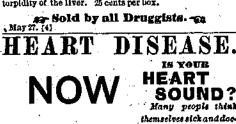
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"THE DAWNING LIGHT."

In 1672 Professor John, the distinguished inspirations Artist, visited Hydesville, in Arcadia township, Wayno County, N. Y., and nade a cutoful drawing of the world-renowned house and surrounding scenary where Spiritual Telegraphy legan its glorious and andying mission of light and love. The artist heing a painter of light order, with his soul in full accord with this subject and its dawning light bow could it have been otherwise than a "work of love" and enthusiasm to bim, as his hand was guided in designing and perfecting this maker production of art? From the original pathting by doseph John. Forgraved on steel uy J. W. Watts. Sizea, sheet, 2023 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-The field of the second second

"THE HARVEST LUNCH."

OFFERED AS A PREMIUR FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, sinded by an ein standing on the edge of a grove made occal with the song of birds. The farmer spreads the neonaxy feest from a basket brought there by list sharphtor. "All kindled graces burning of erier check." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A hal is studying the countenance of his dog, that is waiting for his tunch. Horses attached to a wagon loaded with hay, impart a most pleasing uffect. A rustic youth, proud of the team, leans against his favorite borse. A little boy and gir are passing a lunch to brother and sis-ter folketing on the loaded hay. Stela, copied in black and two fints from Joseph John's noted painting. Size of sheet, 23228 inclues. 22x28 Inches.

BOOKS.

GHOST LAND: OR. RESEARCHES INTO THE MYS-TERIES OF OGOULT SPIRITISM. Insurated in a se-ries of succhlographical papers, with extracts from the records of Magfeid Scances, etc., etc. Translated and ed-ited by Emma Hardinge Britten. Paper, pp. 484.

THE PBALMS OF LIFE. A Compliation of Paalms, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Informatory sontiment of the present age. By John S. Adams, Paper.

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SPECIAL NOTICES. **SPECIAL NOTICES**. **IF** in quating from the BANNELO PLIGHT care should be taken to distinguish between withorth articles and the communications (contents of or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shales of opinion to which correspondents give atterator. **IF** We do not real anonymous letters and communica-tions. The name and address of the writer are in all cases indisponsable as a guaranty of good faith. We cannot under-take to return or preserve nanuscripts that are not used. When newspapers are forwarded which contain under for our inspection, the sender will confer a favor by drawing a time around the article he desires specially to recommend for portable.

Notices of spring is Meetings, in order to insure prompt Insertion, unst reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Bight.

BOSTON, SATURDAY, MAY 5, 1888.

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

WHOLESALE AND RETAIL AGENTS: NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 3) and 41 Chambers Street, New York.

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THE WORK OF STRETERALISM is as broad as the universe, t extends from the highest scheres of angelie high to the press conditions of human ignorance. It is as broad as Vision: as comprehensive as Love, and its mission is to ders marking. *John Pierpont.*

-----The Heber Newton Case.

As we have beretofore remarked, the Lenten discourses of the Rev. R. Heber Newton on the "Right and Wrong Uses of the Bible," now brought together in volume form, have stirred up certain of the elergy of the Episcopal Church in the dioceso of New York to prefer charges of heresy against him to Bishop Potter, who has taken them into consideration. He will, in due time, declare whether Mr. Newton shall be tried by a jury composed of five men appointed by the Bishop, or the charges shall be dismissed. The presentment was made in form by Rev. Dr. Buel of the General Theological Seminary, Rev. B. F. De Costa of the Church of St. John the Evangelist, of New York, and Rev. R. R. H. McKim of Holy Trinity Church in Harlem. It is described as a formidable document. Bishop Potter answered that it should receive his immediate attention. Both parties are at liberty to engage counsel before the court, in case it is held.

There are four specific charges against Mr. Newton; and as the case bids fair to make a great stir, if it does not end in a schism, within the Episcopal Church in this country, we yield the space requisite to placing them in condensed form before the readers of the Banner of Light. The first charge is violation of the seventh article of the church constitution, which requires every candidate for the ministry to Bign the declaration-"1 do believe the Holy Scriptures of the Old and New Testaments to be the Word of God." Having twice signed this declaration of belief, Mr. Newton is now charged with rejecting it, affirming that the Bible is not the Word of God, but only contains it, thereby opening the way for the wholesale rejection of various books of the Bible, and leaving every man to determine for himself how much of the Bible he shall accept ; a position which is in direct conflict with the formularies and standards of the church. The second charge is, in the language of the canon, "holding and teaching, publicly and advisedly, doctrine contrary to that held by the Protestant Episcopal Church." Under this charge there are sundry specifications: first, that Mr. Newton has taught a doctrine subversive of the supremacy of the Holy Scriptures as a rule of religious faith and moral duly. Second, that he has virtually denied the divinity 💊 of Christ and his incarnation by the Holy Ghost of the Virgin Mary. Third, that he has discredited the miracles of the Old and New Testaments. Fourth, that he has erroneously stated the doctrine of the Holy Ghost. Fifth, that he has denied the second advent of Christ. The third charge is, that Mr. Newton has been guilty of "acts which involve a breach of his ordination vows": First, in that, when ordained to the diaconate, he declared his "unfeigned belief" in "all the canonical Scriptures of the Old and New Testaments." Second, in that he promised to instruct the people committed to his charge out of the canonical Scriptures, and in that he promised "always so to minister the doctrine of Christ as this Church has received the same." Third, in that he promised to be "ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word." The fourth charge embraces several offences committed under one or another of the previous heads. First, representing the religion of the Jews as polytheistic and idolatrous, in fact, as a form of nature worship. Second, false representations of the mission and teaching of the Old Testament prophets. Third, representing Christianity as the outcome of natural historic evolution, and not as a direct revelation from God ; in other words, rejecting its supernatural character as always held in the Church. Fourth, rejecting the predictive character of prophecy, and thus "impeaching the authority and denying the testimony of our Lord Jesus Christ.' It will readily be seen that the bulk and substance of all Mr. Newton's pulpit offences are contained in the fourth and last charge, and it is even more interesting to note what are to be the issues, if they are now forced, which are to divide and distract the Episcopal Church in this country, making a very large part of it progressive and liberal, and leaving the other part stationary, with its face turned to the dead and dying past. The latter, it need hardly be explained, is made up of men who are afraid of thought beyond the restrictions laid down connivance on the part of the defendant.

in sympathy with the medizoval and lifeless. They are satisfied to remain as they are, because it gives them least trouble; and the clergy are chiefly concerned, as is but human and natural, about the undisturbed retention of their present places, in which they enjoy comfort and respectability, and are ready to fightauy individuals or influences that are likely to render those places uncertain. There is a great deal more of this element in the determination of any form of theology than has usually been credited to it. But there must necessarily come an end at

some time to all mere forms of human bellef, as of human life itself. This constant effort, amounting at times to actual desperation, to continue old forms, dead institutions, the mere shells of conception and belief, when it is notorious that their life is departing or departed, is one of the most convincing proofs of the finite limitations of man, even while he is making his proud boast of being only a little lower than the angels. How perfectly preposterous such a claim, when he shows at every turn that he is afraid even to think about God and his relations to God in any other way than as he has been taught and told. There is no emancipation so much needed by man at this day as the emancipation of his thought. He is twice unfortunate, in being a slave to superstition and authority, and in resisting those who would lead him to freedom.

As we have already stated, whether this case comes to an actual trial or not at this time, it involves issues that cannot always be put aside. They will have to be tried in the court of common intelligence and reason, with conscience for the crier of the court, if they fail of reaching a present court with its canonical jury of five men. The moment that counsel begin to argue them, they have passed out of the pale of the Church's disscussion and become the staple of discussion outside. The Church thus pits itself against the age; and the struggle Is a notoriously unequal one. It all means, howover, nothing but the growth of the Church into larger, because more reasonable, beliefs, which are not always to be suppressed by the sheer act of authority, which will surely prevail because life everywhere prevails against decay and death, and which is only a part of the universal tendency in human experience to bring the human race together into one recognized family, through the processes of growth, expansion, reconstruction, and enlarging knowledge and sympathy. The Episcopal Church is they go to sustain the truth of 'Modern Spiritualism' no more to stand still, like a mere monument, than are all the rest.

A Few Antecedents of "Stuart Cumberland."

It was the "Stuart Cumberland" who is now scooping the shekels from bigoted people in this country, who are willing to listen to anything that may be said against Spiritualism, that in October, 4880, caused Miss M. A. Houghton to he brought to the Marlborough-street Police Court, London, under a charge of unlawfully obtaining from him 2s. 6d. and 5s. by means of false pretences ; "and also on three summonses for unlawfully using subtle craft; means and devices, to wit, by pretending to hold communication with the spirit of a deceased person." Miss Houghton was at that time practicing as a healing clairvoyant, and this individual who, in the report in the London Daily News of Oct. 9th, 1880, was designated "Charles Stuart Cumberland," also "Stuart Charles Cumberland," called upon her, and said he was suffering from neuralgia. In pursuing her calling as a reliever of those who were in distress. Miss Houghton

prescribed a romedy, for which he paid. At the same time she informed him that she was a spirit-medium, and on this interview her prosecution as "a vagrant" was based. The case being called, the prosecutor took the

witness stand, and having told his story in answer to Mr. Abrahams, counsel for the accused,

Henry Sybert and the New Professorship.

A writer in the Philadelphia Telegraph having spoken somewhat derogatorily of Spiritualism, and reflected in no very flattering terms upon the late Henry Sybert for his belief therein, more particularly for his having given a large sum of money for the endowment of a university professorship in a department of investigation and study not hitherto existing, another writer, over the signature of "Fair Play," in that paper of the 24th ult. defends the character and purposes of Mr. S., who, it appears, has been thus attacked more on account of his having espoused an unpopular cause, than for any other reason.

This last writer, having been intimately acquainted with Mr. Sybert several years, deems himself prepared to say, and does say, that in the qualities and graces that combine to constitute the true gentleman be was equalled by but few men and surpassed by none. He had frequently been told by him that, instigated by the example of his friends, the late scientists, Robert Hare and Harrison Gray Dyar, he became an early investigator of the phenomena incident to Modern Spiritualism, and, like those distinguished men, a convert to the faith in which they all died with unswerving trust.

"Not long before his death." [remarks Fair Play.] Mr. Sybert gave, I think, apart from his will, \$60,000 o be appropriated to the endowment of a Chair of Moral and Mental Philosophy, the Investigation of Truth, and especially of Modern Spiritualism,' as I understood him to say on several occasions within a few weeks of his passing away. At one time, when the question was mooted whether the officers of the University would enter upon and conduct the proposed nvestigation in the spirit of fairness and impartiality, Mr. Sybert sconted the idea of their not doing so, repeating what I have more than once heard him say before, that he had given the money for that object especially, and that, as honorable mon, which he believed them to be, they could not fall to carry out his wishes

in good faith.... At the last interview I had with Mr. Sybert, but two or three days before his death, he dwelt with much earnestness on the subject of the gift, proving to me that its objects lay as near or nearer to his heart than any other. I may here remark that I do not speak altogether unadvisedly when I say that I believe the gentlemen of the University who have the matter especially in charge are sincerely disposed to carry out Mr. Sybert's wishes to the letter, so soon as the proper opportunities are afforded them; and that, after a full and impartial investigation, they will make a report according to their best judgment in accordance with the facts that are brought to their knowledge, whether or to prove its falsehood-which is all, I know, Mr. Sybert expects from them. Whether the phenomena of 'Modern Spiritualism' are in the main truisms, as thousands of talented and advanced thinkers, both in Europe and America, after years of careful investigation, affirm them to be, or whether they are all mere delusions,' as 'Amicus' dogmatically asserts, after little or no experience worth naming, does not affect

Endorsement of the Message Departmeut.

the object sought for by Mr. Sybert's glft,"

The render's attention is called to the verifications (on the second page of this week's issue) of certain messages given at the Banner of Light Public Free Circles, through the mediumship of Miss M. T. Shelhamer. We have, this week, another verification to report, which, from the peculiar nature of the circumstances under which it was brought out, will be particularly pleasing to friends of our Message Department. On the first and second pages of the present number will be found a continuation of the reports of the Thirty-Fifth Anniversary exercises which have reached us. and which we have been regularly giving to our patrons. Among others will be noticed one from Ottumwa, Ia., for which we are indebted to the Spiritual Offering. In an issue of the Offering (April 14th) subsequent to the one in which this report was printed we find the following corroboration of one of the Banner of Light messages. The editors of the Offering reprint the communication, that of

Another Slade Fiasco.

Certain of the daily press in this country, under the direct influence of churchianity, are determined to make a too oredulous public believe that Dr. Slade of New York is not a legitimate spiritual medium, when thousands of highly respectable people, both in this country and Europe, have tested his medial powers over and over again. We have done so personally, and know whereof we speak when we asseverate that Dr. Slade is what he assumes to be, a genuine medium. We are led to these remarks by finding in the Cincinnati Enquirer of April 22d, copied from a Walnut correspondent of the Iowa State Register, a communication giving an account of the alleged exposure of Dr. Slade-to the effect that "The Noted Spiritualist Comes to Grief in Iowa-A Fierce Encounter with two Burly Skeptics, Who Expose his Double Slate Trick," etc. These "two burly skeptics" were, it seems, a couple of irate bigots, John Morgan and Patrick Brady, "both of large, stout build, and eager for the work." And so these muscular individuals "went in," with sleeves rolled up, we suppose, to test a spiritual medium I On such an occasion, as every honest in; vestigator is fully aware, the utmost harmony is necessary to produce satisfactory results. What next? These burly men assert that they heard the sound of the Doctor's finger-nail on the under side of the slates, when unquestionably the faot was-as we have many times heard the sound of the pencil writing, minus the "scratching by Slade"-that the spirit in control did notually write at the time. At this mo-ment one of the "musculars" grabbed the slates-which no gentleman would have done under the circumstances. In our opinion the message upon the slate, which was subsequently taken to a bank (to make "capital" of), was finished by the spirit ere it was seized, as such writings are done with great rapidity, notwithstanding the statement to the contrary by the musculars."

It is positively dishonest in the daily press to olrculate such stuff as it does against legitimate mediums, and decline to print matter on the other side of the question; and we should think, especially, that so respectable a paper as the Cincinnati Enquirer assumes to be, would not be so swift to cater to the prejudices of creedal bigota_r,

Again Tripped Up.

The Rev. Joseph Cook, it seems, in one of his Boston lectures, gave this account of the death of Dr. George M. Beard : "A devout Moravian said to him, 'Trust in Jesus.' With unimpaired faculties, he answered, 'I do, I am.' Immediately after this he rose up in bed, and lifted up his hand, his face brightened, and he said, with great emphasis, 'Higher | higher !' and, in a few seconds, passed into that trance from which no man or angel could waken him." W. A. Croffut writes to The Independent in contradiotion, assorting that Dr. Beard died, as he had lived, an agnostic. He quotes him as saying a year ago, when somebody montioned the report that Emerson had died a Christian : "Whenever a man dies who has discarded Christianity, but has lived a reputable and valuable life, and become distinguished, the church feels the logical necessity of making him out a true believer, and there is usually somebody present to testify to his change of heart. None of us will be safe from this sort of thing on our death beds." Mr. Croffut gives the testimony of Henry Croll. as follows : "I was with him (Dr. Beard) almost continuously. During the last two or three hours I did not leave his side. He could not hear anything toward the last. I heard nothing about Jesus; but as he gasped for breath, in the pressure on his lungs, he said, 'Higher! higher !' I immediately lifted him. He still said, 'Higher I' and I lifted him to a sitting posture. 'That'il do,' he said. In that attitude he died. I am a communicant of the Protestant Episcopal Church, but I have no doubt the doctor died a Materialist." So it comes oul from all quarters, that the affirmations of Joseph Cook are more imaginative than real. He undertook to misrepresent Spiritualism in the statements he made regarding his interview with one of its most distinguished disciples. Prof. Zöllner, and the Christian Union printed his verblage in full. Now let us see if that paper will tell the story of the death bed scene of Dr. Beard as related above.

MAY 5, 1888.

Spiritualism in Memphis, Tenz.

The Avalanche of April 24th states that on the previous day an application for a charter was filed in the Register's office for a new society bearing the name of the Spiritualist Protective Association, the object of which was to create unity for self-protection among believers in Spiritualism in that locality, and "to aggregate and classify facts having relation to the physical and spiritual in man, each point of aggrega. tion to form a statistical bureau as preparatory to permanent organization." The application was signed by Messre. John Zent, G. P. M. Turner, Edwin D. Keen, Nelson Davignon, C. H. Crocher, John B. Crother, H. Buttentiaz, Eu. gene Astrian, K. Buttenburg, A. F. Ackerly, Eugene Hamilton and A. Astrian.

The same number of the Avalanche contains the following regarding Mrs. Miller, and her recent materialization scances in Memphis;

"For about two weeks the well-known medium, Mrs. Miller, has been giving scances at the residence of Rey, Samuel Watson, on Union street, who some very strange results. ... When the medius went into a trance [after having entered the call set] quite a num-ber of materializations took play. These alleged spirit forms glided around the r/om without making any noise in moving. Sometimes two or three of them moved about at the same time, conversing with those present. One person present recognized a father and another a mother. One of the female spirits was beautifully dressed. The young man whose hair had been pulled at a previous scance was the object of especial attention from the spirit-form of a young lady. She caressed him, and asked him to promenade around the room with her, at the same time allowing him to hold her hand. He determined to get a good grip on it, and discover if there were any trickery,

The account proceeds to the effect that just as the young man thought he had her hand in a tight clasp the spirit langhed, and asked him what he was holding, when "looking at his hand he found that it was empty !" This spirit also called the young man by a pet name, which he informed the Avalanche reporter he did not believe any one in Memphis knew. These phenomena the Avalanche thinks were very remarkable, whatever "the agency which produced them."

"The Russell Bill."

Up to the time of going to press nothing further has transpired in Cincinnath that we are aware of, with reference to the so-called "Russell Bill," which has for its evident object the suppression of the open exercise of spiritual gifts in that city. The Commercial Gazette of a recent date prints nearly a column report of an interview held by one of its representatives with Mr. and Mrs. A. G. W. Carter. In the course of this interview Judge Carter stated that Mr. Stephens, the newly-elected Mayor of the city, was a Spiritualist, and Mrs. Stephens was a medium : that he (Judge C.) regarded the law as outrageously unjust and thoroughly unconstitutional : that prominent Spiritualists in Cincinnati were determined on emphatic action in opposing the special regulation of the Statute against media, and that a test case would be made of that of the first medium arrested under its persecutive provisions.

107 Dr. Clement A. Walker died suddenly at 36 Rutland Square, Boston, April 26th. He was born in Fryburg, Me., in July, 1820. After leaving college he visited the South on account of ill-health. He received his medical degree at Harvard Medical Collego in 1850, and began the practice of medicine with Dr. C. H. Stedman at the public institution in South Boston. Shortly after this the epidemic of cholera and ship fever called for volunteer physicians, and Dr. Walker was among the few who went to Deer Island and labored assiduously among the sick. In 1851 he was appointed Superintendent of the Boston Lunatic Hospital, and, after thirty years of service, resigned in January, 1881, on account of failing health. During this time he labored earnestly in the care of the insane of this city. He was the first superintendent i in this country to abandon "cells" in the treatment of the insane, and was earnest in many other directions to reform and improve the methods of treating this class of the sick. He was one of the original members of the American Association of Superintendents of Hospitals for the insane, and for the last three years was its president. He was recognized as an able expert in mental diseases, and was of that judicial cast of mind that made his opinion valuable in matters relating to the complicated questions arising in his specialty. The special reason why Dr. Walker was an able expert in mental diseases is not generally known. It was because he became a believer in Spiritualism, having, by the advice of a well-known Spiritualist, many years ago, privately investigated the phenomena. He studiously kept this knowledge to himself, however, as the subject was at that time very unpopular among his associates, and in fact the public generally; besides, he would probably have been discharged from the position he held, by the government, as a fanatic, had he made public his knowledge of the occult laws governing mediumship. But the fact that he was fully posted upon the subject was the very means that enabled him to treat patients properly, and for which he became so popular. We shall in our next issue cite facts within our knowledge which led the Doctor to investigate the subject which subsequently led him to improve the methods of treating those unfortunates under his care, as alluded to above.

proceeded to tell another, by saying his name was Stuart Charles Cumberland, though it subsequently appeared that it was really Charles Garner, he being a son of Robert Garner, at that time clerk to Mr. John Wiblin, butcher, St. Giles's Road, East Oxford. Upon further questioning, he said he was a journalist and lecturer, and that he advertised to give a "startling exposure of Spiritualism," and "re-

produce and explain many marvelous manifestations from the dead, second sight, etc." He also said in his advertisement that "seats should be booked in advance to prevent a crush." The "crush." this timely word of caution was designed to save the public from was described after its occurrence by a London paper as follows:

paper as follows: "Last Monday and Tuesday evenings, at the Steinway Hall, Mr. Stuart Cumberland, who, we believe, was for-merly in the employment of Mr. Bishop, the American coojurer, gave a conjuring entertainment, entitled 'Spiritualism Exposed.' The attendance was miser-ably thin on both occasions, although several were present with free orders. On Monday the proceed-ings evoked occasional hisses, also some disparaging criticisms from non-Spiritualists, but on Tuesday the performance passed off beiter. It began with some simple conjuring tricks, the method of which was easily seen through, but toward the close one or two of a little cleverer uniture were exhibited. At rare lu-tervals some of the imitations hore a feeble resem-blance to the real thing, but if Mr. Cumberland ex-hibited the best which conjuring can do, conjuring performances have a tendency to strongly confirm confidence in the genuineness of manifestations pro-duced through real mediumship."

At the close of the hearing the case was adjourned. Upon the opening of the Court at the time appointed for the second hearing, the socalled "Mr. Cumberland," through his solicitor, W. H. B. Pain, "applied for permission to withdraw the summons against Miss Martha Ann Houghton, charging her, under the Vagrant Act, with holding communication with the spirits," [what a fearful offence !] giving as his reason that Miss Houghton was ill. This turn of affairs led Mr. Abrahams, as reported in the London Evening Standard, to say-

the London Evening Standard, to say— "That the statements made by Mr. Pain were in keeping with the whole conduct of the prosecution. It was folly to pretend that the desire to withdraw from the proceedings was on account of the illness of Miss Houghton. The real cause of their desiring to with-draw from the proceedings was that the prosecutor was not prepared to go into the witness bor and be sub-fected to a further cross-examination. Miss Houghton and her friends were prepared to meet this charge, and he (Mr. Abrabame) had no doubt that if the case had gone on he would have been able to demenstrate that the conversation which had been deposed to by the prosecutor was almost entirely untrue."

Mr. Abrahams strongly objected to a withdrawal of the summons, and in the course of his remarks said : 👘 🖉

"We were quite prepared to go on with the case to the very last. Mr. Cumberland, or rather a person who callshimself by that name, but who is really Mr. Robert Garner of Oxford, has come here and made a number of statements, which this lady, Miss Honghton, was prepared to contradict. Of course, I cannot object to the summons being withdrawn, as my primary object was to get the defendant set at fiberty. Her liberty was to get the defendant set at fiberty. Her liberty was been sent to prison if the magistrate had believed the statements of Mr. Cumberland."

. But it seems he did not. The summons was finally withdrawn, Mr. Abrahams wishing it to be understood that it was done without any within the formulas of other times. They are is So much for Cumberland sexploits in Londons

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ESSIE HOLLOWAY, of Fort Dodge, In., entire, and preface it with the following kindly and appreciative words, for which we tender them our sincere thanks :

"One of the pleasing incidents connected with the lato anniversary exercises in Ottumwa, was a statement made in one of the Fact Meetings by C. F. Weston, Esq., of Fort Dodge, Ia. Three weeks ago, on opening the Banner of Light, a lady of Des Moines found in the Message Department, of that paper the following communication from a spirit claiming to have passed to spirit-life from that city ten years ago She became at once interested in the case, and upon inquiry found all the faots therein stated, fully verified. Some of the parties referred to are still living in Des Moines, and all concur in the statement that there is not the least probability, and hardly a possibility, of collusion in the matter. This was the opinion of Mr. Weston as expressed to the large congregation. He was a tracher in the Lyceum referred to, and of which the communicating spirit was a member; he remembers her well, and the spirit lady, Mrs. Weston, who sent the message by Jessie, was the first wife of our informant. It always affords us pleasure to make record of these facts, demonstrating as they do the continuity of individualized life; it is only one of the many messages coming through the Banner that have been identified, showing that department of the paper to be useful, bringing evidence to some minds that could, perhaps, be reached in no other way."

RF A writer in the Harbinger of Light calls attention to the mediumship of Longfellow as shown by the remark of James T. Fields upon the composition of some of his poems. - Says Mr. Fields: "The poem of 'The Reaper, Death,' came without effort, crystallized into his mind. The Wreck of the Hesperus' hardly caused him an effort, but flowed on without let or hindrance." It is soarcely necessary to quote the above to substantiate the fact that Longfellow was one of the most inspired men of modern times; and that his inspiration was of the highest order known to earth is manifest on every page of his works. Scores of his poems exhibit his close affiliation with spirits of the unseen world, and a large portion of his time was passed by him in communion with them.

13 As apropos to Joseph Cook's opinion concerning Prof. Zöllner and the facts of Spiritualism, read the following :

"There is probably no person professing to be edu-eated who has brought so much discredit on the Amer-ican mind within the last seven years as the Rev. Joseph Cook, in the eyes of those foreigners whose opinions are work repeating. His gross ignorance and inac-curacy on those matters of science with which he has undertaken to deal, have again and again been exposed by scientific men. So have his reports of the opinions of foreign philosophers and thinkers." - New York Evening Post.

15 The Investigator calls the "first appearance of the English medium, Mrs. Bertha King, from London," who showed up at Paine Memorial Hall last Sunday evening, a "Humbug." We fully endorse its position. The whole thing is an imposition on the public. It is composed of the Warren-Lincoln tribe, with half-a-dozen aliases, whom we have exposed many times.

By Read the remarks of Allen Putnam, Esq., regarding DR. JOEL SHAW and his life-work, second page. 1. 1. 1. 1. 1. 1. 1. 1.

EF It is not clearly apparent, notwithstanding there is a Dental College in this State, that "the Regular" element among the practitioners of dentistry is, very numerous ; but its activity, however, makes up for its paucity of size, and it besieges the General Court each year for the passage of a bill the amount of which is that the practice of dentistry in this Commonwealth he put in the hands of a fewand that few these "Regulars" themselves! Last year having forced the measure through the Legislature it received a righteous yeto from Gov. Long. This year the proposed enactment was defeated in the Massachusetts House, April 24th, by a large vote, and thus escaped, we are sure, a similar veto from Gov. Butler.

#3" A correspondent, writing from London, Eng., under a recent date, says:

"I congratulate you on your twenty-six years of labor on the Banner-work that has redounded to the credit of your faithfulness on the mortal plane, and to the foresight of the invisibles upon the spiritual plane. The message, the Banner has carried to millions has been productive of untold good; and the clearness and certainty with which it has been stated is a striking tribute to your trust and fearlessness.. Go on, good brother, the reward shall be yours yet; and in the memory of thousands your life and work shall remain fresh and green long years after you have gone to the spirit home."

22 It is really astonishing that the proprie tors of Tremont Temple allow the use of their halls to all sorts of fanatics and impostors wherein to ventilate their idiosyncrasics. The last of this ilk, calling himself Mezeroff, gave a blood-curdling lecture, one evening last week, to a very sparse audience, in favor of the nitro-glycerine and dynamite policy. He finally closed his infamous remarks by saying that "he would make the tyrannical nations of the earth suffer before he died," Such men possess no influence whatever in Boston.

127 We call attention to the spirit-message in this issue of Rev. ANDREW BIGELOW, who passed to spirit-life from this city several years ago. A person who heard it delivered, and who knew Mr. Bigelow personally, considers it very characteristic of him. Mr. B.'s widow, who is an excellent impressional medium, still resides at No. 3 Hancock street, Boston.

17 The public is warned against a certain individual calling himself "Fred Briggs," who is said to be traveling through the country as a slate-writing and physical medium, and claiming to be indersed by the proprietors of the Banner of Light. We know nothing whatever of this fellow, and any statements he may make of his personal acquaintance with us are absolutely and unqualifiedly false. Reliable correspondents, writing to us concerning this individual, assure us that if he possesses any medial powers, such powers must, as yet, be very feebly developed, judging by the results produced at his so-called seances. Our readers are therefore cautioned against this individual.

BT As recently noted in these columns. many people being convinced of the truth of Spiritualism, in Bohemis, are joining its ranks. This fact has alarmed the "Episcopal authorities" (?) there, and they are "refusing absolu-tion, even after confession." to these who have acted according to their highest convictions. The church oligarchy is evidently losing its hold upon the people everywhere. Men and women are beginning to think for themselves, instead of spiritually groping in the dark.

If you are in want of a curative agent to ST Miss Helen Sloan, as will be seen in our advertisement column, has removed from 827 Tremont to 25 Winter street, Boston. We are informed that she is having excellent micease in her mediumistic labors.

BANNER OF LIGHT.

O. Fannie Allyn,

1883.

MAY

en in the lecturing-field a devoted Who / many years, is now speaking in Work. The papers in that State contain Micommendatory notices of her platform himces. Upon one occasion she was present Knights of Labor meeting. The subject for discourse was : "Do the Laboring Classes America receive their Just Dues ?" The local aper, in noticing her lecture, makes the following complimentary remarks:

Nowing complimentary remarks: "This lady is a good public speaker, and the thoughts advanced by her received the hearty applause of those present. Bue received that the rending and thinking laboring classes of this country could and would right. The wrongs they are living under without a conflict be-tween capital and habor, and that socially, politically and financially they could accomplish their purposes and receive their just dues by coöperation and an ap-peal to the ballot. Her ideas in regard to false educa-tion were good, and the flustrations plain and con-vincing. At the close of the lecture a vote of thanks was extended the lady, when ahe closed by reciting a poem appropriate to the occasion."

EFA Pennsylvanian correspondent, "SE-NEX," writes as follows under date of April 18th :

"I was much gratified to see in some fate numbers of the Banner of Light Mr. Alfred E. Glles's essay on the subject of 'Marriage and Divorce.' It was very brave, when we consider the present tone of society. in him to write such an essay, and in you to give it to the public in your widely-read paper. I think the future will show that it was good seed sowed on good ground, from which may be expected a good harvest. I have long had the conviction, which is deepened by the appearance of Mr. Giles's statesman-like essay, that the only people who are competent to discuss this subject are the Spiritualists. They are completely disenthralled from the dominion of church authority, and take every question of morals, as well as philoso-phy, into the court of the human understanding, there to be discussed, and decided on its merits. Now, Mr. Giles is a true American statesman who understands the causes of things. He has the courage to grapple with this question of marriage and divorce, and subject it to a thorough discussion. He declares, in the face of both Church and State, that liberty is as safe and conservative a principle when applied to the relations between mon and women, as it is in political affairs. He maintains deductively that as, if the Irish and the Russian people had the liberty to which they are entitled by virtue of their being men, there would be an end of dynamite, torpedoes, and the bloody knife, so if men and women were allowed to manage their love matters to suit themselves, without the stupid and impudent intervention of the law, there would be an end of family quarrels, and that long train of cylls over which all good men now mourn."

177 The Spiritual Offering, published weekly at Ottumwa, Ia., by Col. D. M. and Nettie Pease Fox, is worthy the attention of that portion of the reading public sympathizing with or desirous of inquiring, concerning the Phenomena and Philosophy to whose advocacy it is devoted. It is a neatly-printed, eight-page paper; its editorials on the progress and needs of the cause are healthy in tone, and its list of correspondents and contributors extensive. Colby & Rich will take subscriptions for the Offering at the Banner of Light Bookstore, 9 Montgomery Place, Boston, at publishers' price. See advertisement on seventh page of this week's issue.

23 Our agent and correspondent in Australia, W. H. Terry, Esq., sends the following information, under date of Melbourne, Victoria, March 20th :

"Mrs. Watson left here yesterday. She has given some fine addresses during her short stay, and the theatre, which holds about fifteen hundred people, was, on Sunday last, filled from floor to celling. Pending the engagement of another popular lecturer, members of the Association are filling the platform. Mr. Denton is meeting with great success in Queensland, There is a good field for any talented lecturer in these -colopies."

ET At a meeting held in Grand Rapids, Mich., March 16th, 17th and 18th, and participated in by a number of well-known Spiritualists, it was voted to form a new organization, to be called the "Michigan Association of Spiritualists," its object being to obtain and diffuse a knowledge of the philosophy and phenomena. of Spiritualism. The State Association of Spiritualists and Liberalists has not disband-

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week. 1

Nollie L. Davis will be in New England for three months, and will answer calls to lecture in New Hampshire and Massachusetts. She can be addressed 488% Tremont street, Boston.

C. B. Lynn will lecture in Brooklyn, N. Y., during May. He will respond to calls in the West until the middle of July. Permanent address cate Banner of Light office.

Miss L. Barnicoat lectured and gave tests in Brockton Sunday, April 6th; North Abington, Thursday, 19th; for the Ladies' Ald, Boston, Sunday, 22d; and in Leominster, Sunday! 29th. Would like to make engagements for May. Address 476 Broadway, Chelses, Mass.

O. E. Watkins is at present having good success in East Saginaw, Mich., where he will remain for some two weeks longer.

Prof. W. W. Clayton will speak at the Ladies' Aid ball, No. 1031 Washington street, on Sunday, May oth, at 2:30 P. M. Subject : " What will you do with your Spiritualism?"

Mr. George A. Fuller, of Dover, Mass., has just returned to his home after a most successful lecturing tour of two months' duration in the State of Vermont. He lectured March 4th, 11th, 17th, 18th, 25th, 30th, 31st, and April 1st, at West Randolph; March 27th/ht Bast Randolph ; April 3d, 4th and 5th, at Essex Junetion ; April 8th and 15th, at Bast Middlebury ; 16th and 17ih, at Bristol; 22d at Leicester, and April 20th at Needham, Mass. He will lecture May 6th and 18th at Manchester, N. H., and 20th and 27th at Worcester, Mass. For engagements he may be addressed at his home.

E. W. Emerson occupied the Spiritualist rostrum at Salem, Mass., April 22d. He is engaged in Norwich. Conn., Bundays, May 6th and 13th, and Worcester, Mass., in connection with George A. Fuller, Sundays May 20th and 27th.

Miss Lessie N. Goodell has been lecturing very successfully in Western New York. She speaks in Corry, Pa., May 6th, and from there goes to Ohlo.

Mrs. Clara A. Field of Boston (Hotel Van Rensselaer) is slowly improving in health, but is not yet able to attend to business engagements.

J. W. Fletcher will begin a course of lectures in Providence, R. L. on Sunday; the third and fourth Sundays of May he will lecture in Haverbill, Mass Address all letters to 2 Hamilton Place, Boston, Mass

*A correspondent, writing from Onsot Bay April 30th speaks of the invalid Dr. I. P. Greenleaf's arrival at his home by the seashore; and adds that it is expected the invigorating breezes thereabouts will assist greatly in the process of his gradual recovery.

Mrs. Haitle O. Mason of Troy, N. Y., has recently passed three weeks in Gardner, Mass., during which time she held scances nearly every evening, affording much satisfaction to all who attended.

Mrs. S. Dick lectured in Salem Sundays, April 1st and 8th ; in Newburyport 15th and 22d ; in Brockton 20th. She will speak in Haverhill, Mass., Bunday, May 6th ; In Balem May 13th and 20th. Societies wishing to en-gage her, should make applications in advance. Address care Banner of Light, Boston, Mass.

Bishop A. Beals speaks in San Bernardino the two first Sundays in May; the last two in San Diego, Cal. Dr. L. K. Coontey lectured in North Soltunte, Sunday afternoon and evening, April 29th ; he speaks there every other Sunday until further notice:

The society at Ashtabula, Ohio, have reengaged Capt. H. H. Brown, and he will romain with them till May 15th, speaking Sundays, May 6th and 13th. Correspondents please address him there. Capt. Brown has made the following appointments for the campmeetings, viz: Lake Pleasant, Aug. 5th and 8th; Onset Bay, Aug. 10th; Neshaminy, Aug. 16th to 22d in-clusive. After then he has engaged to attend Queen City Park and Lake Sunapce-dates not determined by directors. He can make engagements elsewhere for Aug. 11th to 16th inclusive. Also for the Sundays of July.

Meetings in Needham, Mass.

Mr. Geo. A. Fuller of Dovor, Mass., lectured in the Unitarian Church, in Needbam, Mass., at 3:30 P. M., on Sunday, April 29th. He chose for his subject " The Religion of Spiritualism," and the theme was well handled and fully appreciated by the large audionce in attendance.

ALDANY, N. Y., April 28th, 1883. On the 26th of April the "Doctors' Plot" Bill was reported adversely to the New York from the Comu enerat Laws, by the active opposition of Hon. R. Armstrong, Jr., of Washington County.

Banner Premiams.

By reference to our third page the reader will find the announcement made by COLDY & RICH. publishers of the Banner of Light, as to the PREMIUM ENGRAVINGS, BOOKS and PAM-PHLETS which they are now offering to their

PHLETS which they are now offering to their subscribers. The pictures furnished are really works of merit—as all may be personally assured by look-ing at them—and the books and pamphlets are ercellent in kind and degree. We trust all our present subscribers will, in addition to keeping their own names upon our mailing books, aid us further in the direction of accuiring new readers by informing their

acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general claims which the Ban-ner of Light rightfully presents upon the public appreciation and patronage.

Special Notice.

The Ladles' Union connected with the congregation as sembling overy Sunday afternoon in Parker Memorial Hall, sembling overy Sunday afternoon in Farker Memorial Hall, under the Presidency of W. J. Golville, announce that they intend holding a Fair in the lecture-room at 35 Honson street, commencing Monday, May 14th, and continuing through the week. A large number of valuation and useful articles will be on sale at moderate prices. The administon every day will be free to all common except at hours when entertializations are given, when a small admis-sion fea will be asked. Since the formation of this Society, at the leginning of the present Feat, the admission rescaling the work of the present feat, the second holds of the present feat, the holds have worked indefatigably for charitable purposes, and gratefully ac-knowledge the assistance they have received from many representative Spiritualists and other benevoient, progress-large their field of usofulness, eithor by donating articles for the tables at the Fair or by purchasing indee work at 30 Han-son street every Friday at 2 r. M. The failes continue hier activities until sanset, when the room is arranged for W. J. Colville's reception, hold from 8 till 10 o'cleck, to which all are heartily welcome. Any persons willing to assisted or they favor new find any, either a lecturers, singers, unders or contributions, are respect-fully requested to the will age and well and aver, active inder so hold by otal addressed other to W. J. Colville's received, and, well kind-ithation street, willing to spirit wells and will kind-ind we willing to spiritualing fair week in any way, either a lecturers, singers, unders or contributions, are respect-fully requested to the will be and when they received. The spirituality will be and that on street, will we willing to spirituality will and so hold by postal addressed other to W. J. Colville or Airs, Jacobs, 30 Haston street, will we will be for a price willing cost discon-gaged. under the Presidency of W. J. Colville, announce that they

SECULAR PRESS BUREAU,

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 206 Brondway, New York,

HENRY HIDDLE, Pres. NELSON CROSS, Sec. C. P. MCCARTILY, Cor. Sec. T. E. ALLEN; Ass't Sec. HENRY J. NEWTON, Treas.

HINNEY J. NEWTON, Troas. The Scular Press Bureau has been reorganized for effi-clout work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon by fit fuellation coming under their notice which they feel should be taken in hand by the Eureau, to NELSON CROES, Screetary, 200 Broadrouy, New York City.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Nociety, now perma-neuty located at Consorvatory Hall, corner of Bedford Ave-nuoand Fulton street, boldsservices every Bunday at 11 A. M. and 7:35 F. M. Breakers under congagement: U. B. Lynn for May, and Mrs. F. O. Hyzer for June. All the Spiritual papers on sale in this hall, and all meetings free. H. W. Benodict, President.

Clearch of the New Spirifuni Dispensation, Clin-ton Aroaue, between Park and Myric Aronues (entrance on Clinton and Waverly Aronues). Services every Sun-day at 3 and 7% P.M. Educational Fraternity, or Sun-day School, moeth every Sundayat 10% A.St.; Ladles' Ald Society overy Wednesday, at 2% P.M. Social Fraternity, meets every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday oroning for social intercourse at 7% o'olock. Psychic Fraternity meets overy Saturday oron-ing, at 7% o'clock, for the purpose of forming classes in me-diumship. Free, A.H. Dalley, President.

Brookiya Apiritas Fraternitz, -Friday evening Conference mootings will be hold in the fecture-room of the Church of the New Spiritual Disponsation, Clinton Avenue, between Park and Byrtle Avenues, at %2 P. M. The Eastern District Apiritual Conference meets every Monday eveningst Composite Room, distreet, corner South 21 stroot, at 74. Obaries R. Miller, President; W. H. Comp. Secretary.

Spiritualist Meetings in New York. The First Society of Hpprituations holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10% A. M. and 7% r. M. Heury J. Newton, FreekGent; Hon-ry Van Ghder, Becretary;

The American Spiritunlist Alliance meets overy Sunday attornoon at 2% o'clack in Republican Hall, 55 West Sid street. H. F Kiddig, Secretary.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published wookly in Chicago. III. PriceScentsporcopy. 22, 50 peryest, VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. \$1.05 per annum. Bingle copies 7 cents. PACTS. Published quarterly in Boston, Bingle copies 50 couts. MILLER'S PSYCHOMETRIC OTROULAR. Published by G. R. Miller & Co., 17 Willoughby Street, Brooklyn, N. Y. Sin-cit accide 10 caria R. Millor & Co., 11 Willoughbÿbtreet, Brookiya, N. Y. Sin-gio copies 10 cents. THE SPIRITUAL OFFRING. Published weekly in Öt-tumva, Iewa, by D. M. and N. P. Fox. For year, 41,50. Single copies 5 cents. THELERALD OF HEALTHAND JOURNAL OF PHYSICAL CHLINES. Published monthly in New York, Price 10

nis. FILL BRAKER MANIFESTO. Published monthly in Sha-THE DIAL SCHEDER AND A STREET A

HARTFORD, CONN., BOOM DEPOT. E. M. RONE, 57 Trumbulistivet, Hartford, Cono., keeps constantly for sale the Banner of Light and a supply of the Meritual and Reformatory Works pub-lished by Colby & Rich. Boston and Gila River

ROCHESTER, N. Y., HOON DEPOT. WILLIAMSUN & HIGBEE, Booksellers, 52 West Main Street, Rochester, N. Y., keep for sale the **Appirium and** Reform Works published at the HANNER of LIGHT PUBLISHING HOUSE, Boston, Mass.

DETROIT, MECH., AGENCY. AUGUSTUB DAY, 78 Bage street, Detroit, Mich., is spont for line Branner of Light, and will take orders for any of the Noirsium and Lieformantory Works pub-lished and for sale by Colny & Bioli. Also keeps a supply of books for sale or circulation.

ULEVELAND. O., BOOK DEFOT. LEES'S BAZAAR, 160 Gross street, Cloreland, O., Cle-culating Jubrary and depit for the spiritual and Libers' Books and Papers published by Colby & Hich.

NT. LOUIS. MO., BOOM DEPOT. THE LIBERAL NEWS CU., 620 N. 5th street, Bt. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Mpiritual and Refermatory Works published by Colby & Rich.

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BATES OF ADVEBTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for tack subsequent in sertion on the seventh page. Appendix Notices forty cents per line, Minion, each insertion.

Appoint Notices forty Cents per saw, each insertion. Business Cards thirty conts per line, Agaic, each insertion. Molices in the editorial columns, large type. leaded matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office hefore 12 H. on Mainday, a week in sdraueo of the dato where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Bratflest., Boston, every Wednesday and Thursday, from 10 till 3, till further notice. .Ap.7.

J. V. Manstleld, TEST MEDIUM, answers scaled letters, at 100 West 56th street, New York. Terms, 33 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.7.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

ADVERTISEMENTS.

WARREN Whom everybody knows as the successful manager of the

LELANI

Largest Hotel Enterprises

of America, says that while a passenger from New York on board a ship going around Cape Horn, in the early days of emigration to California, he learned that one of the officers of the vessel had cured himself; during the voyage, of a loathsome disease by the use of

Ayer's Sarsaparilla.

Since then Mr. LELAND has recommended AYEN'S SAR BAPARILLA in many similar cases, and he bas never yet heard of its failuro to offect a radical cure.

Some years ago one of Mr. LELAND'S farm laborers bruised his leg. Owing to the bad state of his blood, an ugly scrofulous swelling or lump appeared on the injured limb. Horrible itching of the skin, with burning and darting pains through the lump, made life almost intelerable. The log became enormously enlarged, and running ulcers formed, discharging great quantities of outromely offensivo matter. No treatment was of any avail until the man, by Mr. LELAND'S direction, was supplied with AVER'S SAR-SAPARILLA, which allayed the pain and irritation, heated the sores, removed the swelling, and completely restored the limb to use,

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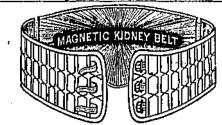
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'If you want evidence. Send for our publications and get it. Our"PLAIN ROAD TO MEALTH " will explain how and why Magnetism acts so quickly and poworfully. Bent to any address on application. Get it; read it; answerand roluto our statements it you can | If you are sick, and want to be well, this book points the way. Doubt no more, Read the book, then decide t

CHECAGO MAGNETIC SHIELD CO., No. 6 Central Mosle Hall, Chlengo, H. Manufactory 279 West Madison street, April 14, April 14.

FOURTH EDITION.



ed. we are informed : its annual meeting having been announced for April 27th, 28th and 29th.

EF The publication of a new monthly of eight pages, The Spiritual Light, having for its purpose the advocacy and elucidation of the truths of Spiritualism and subjects collaboral therewith, has been commenced in Chattancoga, Tenn.; J. D. Hagaman, editor and publisher. We wish it that abundant success which its mission is eminently deserving of.

10 We shall print next week the carefullydigested opinion of B. L. Cetlinski, M. D., of New York, concerning OAMSPE, which he has prepared especially for our columns.

23 Spirit Father Pierpont tells us on the. sixth page how he felt when he first came to consciousnesss after leaving his earthly bodyt. e., when he died.

20 "What the Allopaths think of Magnetism and Homeopathy in Denmark," an article prepared for our columns by Chas. E. Taylor, St. Thomas, D. W. I., will appear next week.

15 Mrs. Maud E. Lord will be in New York during the week ending Saturday, May 5th. She will return to Boston the following week.

the yeraatile Miss Belle Bacon of Washington, (only daughter of Mr. George A. Bacon, the well-known writer on spiritual topics.) will be greatly missed by, bernumerous circle of admiring friends in that city, as she is to be married the present week to Mr. Charles H. Bond, a young and successful merchant of Boston. Miss Bacon ranks deservedly high as an elocutionist, as is evidenced by the constant demand for her services. Indeed, the general verdici of those who have heard her is, that no lady professional possesses have heard her is, that no lady professional possesses superior merits to Miss Radom. Piquant and prepos-acessing, her natural powers of illustration are supple-mented by unnuml fadial expression; large, speaking eres, a bright, mobile face and a theoroghty trained voice. She is a graduate of the highest school of the art in this country—the New Ragiand Conservatory School of Oratory and Riccution; located in Boston. The heartiest wishes for her health and happiness, from a host of treads who hold in District mean her from a host of friends who hold in high cateem her rare graces of mind and person, will follow har to her new home, says the Washington Copital, and affeotionately abide with her through all coming time.

IF The Detroit Tower Company (formerly the El-ch Tubular Iron Tower Company), 88 Griswold street, Detroit, Mich., of which George S. Bowen, Esq., in Manager (Chicago Office No. 5 Ogden Building), is doing & grand work in the way of introducing the sys tem of electric lighting for towns and office by means INew York City. of tall lowers (under the protection of the Adams 1999) of rain towers tunner the protection of the test prime of the several storms in the West, and have tound favor allke at points in linels, Kansas, Wis-tound favor allke at points in linels, Kansas, Wis-tound favor allke at points in linels, Konsas, Wis-and other States where they have been erected the all other States where they have been erected the line of the states where they have been erected the line of the states where they have been erected the line of the states where they have been erected the line of the states where they have been erected the line of the states where they have been erected the line of the states where they have been erected the states where the st same being true of those built in the City of Mexico.

FLIES, michael anis, bed bogs, ray, mice, orows, chipmonthis steared out by "Rough on Bata." 150.

BRONBON MUBRAY.

197 The last number of the Banner of Light **BP** The last number of the Banner of Light commenced the twenty-eighth volume of that able exponent of the spiritual belief, and can-did, zealous friend of human richts in every form. We think it the most ably conducted, the best printed and most desirable weekly that comes to our office. It will just as soon denounce a spiritual fraud as any other. We wish we had its files from the first number, for they would show the listory of the New Dis-pensation pretty conclusively. The late Empe-ror of Russia bought a complete file for the Imperial Library. - Home Journal, Gardiner, Mei, March 23th. Me., March 28th.

Mr. Charles Bright returned to Sydney by the last Frisco Mail. His health is wonder-fully improved; he looks at least ten years younger, and has certainly taken a new lease of life.—The Liberal, Sydney, New South Wales, March 17th. March 17th.

THE THERTEENTH ANNUAL CONVENTION OF the

American Labor Reform League meets in Clatendon Hall, 13th street, New York, Sunday and Monday, May 6th and 7th ; three sessions dally. R. W. Hume, E. H. Heywood, Wm. Rows, D. C. S. Weeks, Wm. Hanson, and other speakers, are expected.

"ATHEISM IN NATURE."-George D. Lawson, Esq., will lecture on this subject next Sunday afternoon, at Paine Hall, Boston, at 2:45 o'clock. The public invited. Admission free.

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Dr. Helen Barnard Densmore (late Commissioner of Emigration, appointed by Gen. Grant,) permanently cures Obesity. Evidences of the efficacy of her treatment right here in Boston. She will be at the Revere House, this city, on Friday and Saturday, the 4th and 5th of May, to meet those who may wish to consult her. Consultation free.

13- Ladies who suffer from Chronic Weaknesses, Headaches, Epilepsy and Nervous Dis-eases, will find a true help in "Nature's Methods for the Self-Oure of Women's Diseases and Nervous Maladies." Mailed upon receipt of 6 cents in stamps. Address H. F. THAVER & Co., Savin Hill Avenue, Ward 24, Boston.

Lassitude of body and depression of mind rield to the vivifying influence of Magnetism as supplied by the Magnetic Shield, which you will find described on page 5.

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LIGHT FOR THINKERS. Fullished weary at Aliana, LIGHT FOR ALL. Published semi-monthly in San Fran-clesc, Gai. Single copies, 10 courts. COUNCIL FIRE AND AUMITRATOR, published monthly in Washington, D. G. 10 courts single copy; 91,00 per year. GALLERY OF SPIRIT ANT. An HIMSTATEI quarterly magazine, published in Brooktyn, N. Y. Single copies of courts.

Subscriptions Received at this Office

FOR THE OLIVE BRANCH. Published monthly in Utics, N.Y. 1.00 per annum. LIGHT FOR ALL. Published semi-monthly at San Fran-cisco. Cal. \$2.00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Hore and Hiercafter. London, Eng. Price \$3.00 per year.

manity, both Hore and Hercatter. London, Eng. Frice \$2,00 per year. THE STRITUAL OFFERING. Published weekly in Ot-temwa, Iowa, by D. M. and N. K. Fox. Per year, \$1,60. THE MEDIUM AND DATIONEAN: A Weekly Sourmal de-voted to Spiritualism. Frice \$2.00 per year, postage 50 cents. THE THEOROFINST. A Monthly Journal, published in India. Conducted by H. P. Blavaisky. \$5,00 per annum.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. F. ROW-Bareau (10 Spruce street), where advertising contracts may be made for it in NEW WORK.

TO FOREIGN SUBSCRIBERS The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sont at the price named above to key foreign country embraced in the Uni-sersal Postal Union.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORBE, the well-known English locturer, will act agont agont, and receive subscriptions for the Ranner of Elemis it fitton shillings por year. I artise desiring to so subscribe can address Mr. Morse at his office, 4 New Bridge strett, Ludgate Circus, E. O., London, England, where single copies of the Ranner can be obtained at id. each; if sent per post, 3d. extra. Mr. Morse also keeps for sale the Spiestan Reformation Works published by us. Colley & BioH.

ALBERT NORTON, 210 Stocking street, keeps for sale to Banner of Light and Spiritual and Reforma-tory Works published by Colby & Bich.

AUSTRALIAN BOOK DEPOT. And Agency for the BANKER OF LIGHT. W. H. TERBY, No. 54 Russell Street, Melbourne, Australia, has for sale the spiricuni and Reformatory Works published by Oolby & Rick, Boston.

THOY, N. T., AGENOT. Parties desiring any of the Spiritunal and Beformation by Works published by Colby & Sich will be accommodated by W. H. VOEBURGH, 65 Hossiek street, Troy, N. Y.

AUBURN, N. Y., AGENOT. Parties desiring any of the Spininal and Beforma-tery Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N.Y.

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WABILINGTON BOOK DEPOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 envints street, above New York avenue, Washington, D. O., keel scontinuity for sale the BANNES OF LIGHT, and a support the Spiritual and Heformatory Works pablished by Colby & Blob.

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JAMES LEWIL OF PRODUCT WORKS PHIling of Mell. JAMES LEWIL OF Product unset, Springfold, Main in agent, for the Emmer of Light, and will suppy Sportunal and Reformation, Works published Only & Rich.

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for Blaenmatiam, with outire success; and, after careful observation, declares that, in his belief, there is no medicine in the world equal to it for the cure of Liver Di. or. ders, Gout, the efforts of high living, Saft Rheum, Sores, Eruptions, and all the various forms of blood discuses.

We have Mr. LELAND'S permission to invite all who may desire further evidence in regard to the extraordinary curative powers of AYER'S SARBAPARILLA to see him personally either at his mammoth Ocean Hotel, Long Branch, or at the popular Leland Hotel, Broadway, 27th and 28th streets, New York.

Mr. LELAND'S extensive knowledge of the good done by his unequalled oradicator of blood poisons enables him to give inquirers much valuable information.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

First Boston Ethical Society. THE following lectures will close the present senson of the First Boston Ethical Socialy: Bunday morning, May 6th, SAMUEL P. PUTNAM. Bobject: "THE SHARIT OF HUMANITY IN AMERI-Sunday morning, May 13th. COURTLANDT PALMER: Sunday morning, May 13th. COURTLANDT PALMER: Bunday morning, May 13th. COURTLANDT PALMER: Bunday morning, May 13th. HE, CLARA NETMANN. Subject: "THE REIGN OF THE COMMON FOULE." Sunday morning, May 20th, MRS, CLARA NETMANN. Subject: "THE MORAL, FACTOR IN GOVERN-ALENT."

MENT." Bunday morning, May 27th, T. B. WAKEMAN, Sub-ject: "THE ERA OF MAN." The public are conducty invited to all these lectures. They are all to be delivered in HORTICULTURAL UPPER HALL. No charge for admission. April 28.

CAMP-MEETING At Neshaminy Falls, FIFTH YEAR,

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Message Department.

6

Public Free-Circle Mocilings Are hold at the BANNER OF LIGHT OFFICE, No. 1 Montgomery Place, every TUESDAY AND FRIDAY AFTER-WOON. The Hail (which, is used only fur these stances) will be open at 2 n'clock, and services commonce at 3 steleck precisely, at which time the doors will be closed, allowing no gross until the conclusion of the scance, ex-cept in case of absolute necessity. The public are cor-dinking writed.

minwing is shown as a solute necessity. The puots are compt in case of size/uke necessity. The Mussages published under the above heading indi-tating invited. The Mussages published under the above heading indi-ents that spirits carry with them the characteristics of their enth-life to that beyond-whether for good or will; that these who pass from the earthly sphere in an underwipped state, eventually progress to higher conditions. We ask the reader to receive us destrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they percive up marks.

bere, says that Star Flower may come and send a message through the talking-sheet, so Star-Flower is here to say to the little squaw: The spirit-band have not left the wigwam; they have magnetized their lodge and made it feel pleasant and comfortable; they have brought strength and power to you and to the brave; and they have known of the new conditions surrounding you, which have called your atten-tion from outward life to a great extent. They come to say they will bring you magnetic strength and power in the time when it shall be needed; they will also bring to the wigwam

these colontins that does not furth as they perceive no more. All express as much of truth as they perceive no more. AF it is our earnest desire that those who may recognise the mostages of their spirit-friends will verify them by in-forming us of the fact for publication. AF Natural dwers spon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the infond in earth-life who may feel that it is a pleasure to place upon the sitar of Spiritual-ity their floral offerings. AF We invite sullable written questions for answer at these shances from all parts of the country. IM is Shedinaur desires it distinctly understood that he fires no private sittings at any time; neither does she re-peter visitors on fuesdays. We duesdays or Fridays.] AF Letters of inquiry in regard to this department of the Banner should not be aldressed to the medium in any case. LIWIS B, Wilson, Chairman.

SPIRIT MESSAGES,

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

[CONTINUED.]

Report of Public Séance held Feb. 9th, 1883. James Miller.

James Miller. I was called upon to part with my mortal body in a strange and unexpected manuer. Life, mortal life, had its plans and prospects for me. I was not ready to pass away from the physical. I had no idea, a short time previous, that I should do so. I passed out in San Fran-cisco. I was attacked upon the street; a mor-tal wound was inflicted upon my body, and the spirit fled to immortal realms. I was sad at first; I did not feel that it was just for me to be thus pushed out of the body. I did not com-prehend why this trouble should have come to my parents and friends. All was sorrowful around them, and I felt the reflection of their grief. I have outlived that condition, for I grief. I have outlived that condition, for I knew that in spite of all the trials and sad ex-periences which came to my loved parents they could feel that I was present with them, they could feel that I was present with them, that I had the power of returning into connec-tion with mortal life; and so, after a time, the sadness disappeared and I was enabled to ad-vance beyond it. Now I return to send my love and greetings to my friends. I do not wish them to feel sorrowful any longer. Tell them I believe it is all for the best. I feel that plans room. She says she is so glad to come back. She is happy in the spirit-world, and just as soon as she can she will communicate to her friends, not probably through this instrument, And there's a brave comes right up before Star Flower; he also is known here in Beston. He holds up something as a symbol; it is in the shape of a star, and also a ribbon-that length and purposes which were mine when here may still be outworked, that opportunities are to be given me to unfold many things which I have in mind, which will be for the benefit of certain individuals in the body. I want all to feel cheerful and happy, to believe that death (the spirit mensures a quarter of a yard, or lit-tle over); a spirit here says it will be recognized as a signet. He says: "Tell my friends I am happy; I am gratified with the change. There are many things I would like to talk of concernis only an open doorway through which we pass to a brighter condition to a more commoare many things I would like to taik of concern-ing my family and my friends. I hope the time is coming when I shall have the power of doing so. I have tried to come before, but could not. I do not wish any one to grieve for me. When interests or conditions change, as they will do, in the physical life, let all those who are here— my dear once—realize and feel that everything dious babitation.

dious habitation. I have entered the spirit-world. I find it good. I have no complaint to make concerning conditions. I feel that I am ready to take up whatever work may come before me, and to carry it on to completion. I come, asking the assistance of friends who are here. Tell them I intend to communicate personally and in pri-vale to them at home, because I have much to "any to them which I know they desire to learn."

Vale to them at home, because 1 have much to "may to them which 1 know they desire to learn. Not long since I passed up Pacific street, in San Francisco, and when I found myself coming to the place that I was traversing at the time of the encounter of which I was speaking, I felt the same sensation which at that time came upon me. It thrilled my entire being. I dkinot understand why this should be so. I very, soon found out that a mediumistic individual was passing the spot. I became attached to was passing the spot. I became attached to ber. I followed her to ber home. I feel that I will be able to write messages, through her in-strumentality, to those friends who are in that city, whom I desire to meet. I hope and wait for the power and opportunity to be given me for which I am seeking. James Miller.

for which I am seeking. James Miller. Judge Ezra Wilkinson. [To the Chairman :] Good afternoon, sir. This is a strange assembly to be in, and a novel experience for me to undergo. It almost seemed, for the moment, as though I was in a court-room, and could behold the judicial pro-ceedings; but I find myself mistaken. I am in a strange place. I am toid that by coming here I can manifest to friends who are. in the mor-tal form, and I cairme to do see. I feel that if I can come into communication with them, I can come into communication with them, I will be able to explain and to settle certain affairs over which their minds have been exer-elsed, and which I could have smade plain to them if I had had the power of speech previous to passing out of the carthly form. I may overestimate my powers. I may not be able to accomplish what I desire. I call upon my friends to give me an opportunity of conversing with them in private. I request those who have had the settlement of my affairs to visit nave had the settlement of my attains to visit some medium in Boston and permit me to come into communication with them. I may not be able to do so, and they may think that the time is wasted; but it seems to me now that I will have the power given to me how that I will have the power given to me to control some mediumistic organism, and to converse intelli-gently with my friends. I trust they will do all they can to give me that privilege. It is about one year since the mortal form was laid away to its silent rest, if memory serves me right. I passed on the 6th of Febru-ary, one year ago. I had attained the ago of eighty years in the form. I had passed through eignty years in the torm. I may passed through many and strange experiences. I was well known by individuals in the community where I resided. I had gained a competence, which I desired to have distributed, but of which I have no word to say at this time. I bring my love to relatives and to friends. wish them to understand that I am not feeble nor am I lunctive. I have the power given me to use the energies and exercise the montal functions which belonged to me as a man when in the body, and which continue to abide with me now that I am a spirit. I listened to the remarks which the controlling intelligence made concerning the agitation in political and religious circles all over this country. [Referring toanswers to questions published last week.] In consequence of the observations which I have taken since passing from the observations which I have taken since passing from the body I am ready to depart somewhat from the old conservative ground, and to admit that all this agitation, all this ventilation of political and religious affairs, is slowly but surely leading upward to a reconstruction of society, of human interests. I believe that as these thoughts which agitate minds of men are given utter-ance, they will call forth new ideas, will bring out new expressions of thought from others, and the result will be a better condition for humanity at large; the construction of a plat-form of justice, of brotherly love and equality, for all mankind. My friends will wonder what has come over me that I return and speak in this manner among strangers, in such a peculiar place as they would consider this to be. I will say that Liey would consider this to be. I will say that I have been giving attention to many subjects since passing out of the body. I have been en-deavoring to ascertain whether or no my ener-gies have been depleted or destroyed. I find that they are not, and that I am called to exer-cise them in the various departments of life which open out before me. which open out before me. I do not know as I am authorized to call mames here in this publo place, yet it seems to me I will not be doing wrong if I state that I was enabled to come into magnetic rapport with Mr. Erastus Worthington, and to give him ideas and impressions not only concerning other individuals. I endeavored to bring him into direct communication with myself, but did not succeed in doing what I desired ; however, I cannot complaint; I real that I have been more than privileged in being allowed to re-enter active life to day. I am busy in the spir-itual world. I am not here to speak of my sur-roundings, because I do not feel that they com-cern the public at large. If my relatives and cern the public at large. If my relatives and friends will come into personal communion with me, will open an avenue through which I may return and manifest intelligently, I will

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be more than gratified to respond to their call. I resided in Dedbam, this State. I was known as Judge Ezra Wilkinson.

Star-Flower.

[To the Chairman:] The great chief who is here, says that Star Flower may come and send

needed; they will also bring to the wigwam that new element of life which will be of great use and benefit to all its inmates. In time to come, the little life which is to unfold in your home will be of use to others, and it will be quick-

ened, by the spiritual forces who are with you and who attend you from day to day. The band

and who attend you from day to day. The band directs Star-Flower not to speak very plainly, yet is the hardly knows how to talk the pale-face har-guage unless she does so. We think the little squayewill understand. We come to bring her good cheer, and to say: All is beautiful and peaceful. Although you have not felt those in-linences which you had hoped and others had boosd would be given forth through you your

hierces which you had noted and others had hoped would be given forth through you, your spirits have not deserted you at any time; they have been around with power, and have been operating upon the conditions surround-ing you for agrenter work in the future. You will be held in one place for a time; you will be surrounded by conditions which will prevent you for being a public monthlese for spirit

you from being a public mouthplece for spirit-ual intelligences; yot through your instrument-ality another will be unfolded, who will be brought forward as an instrument of great power and use for the benefit of the spiritual

Star-Flower sends love-the love of all the

band-and wishes the brave and squaw to feel that great happiness is before them. Shadows and trials will come: but the sunshine will

This is to the squaw in Washington, who will see it and know that Star-Flower bas come back, as she has tried and wished to many

ANNIE MASON.

GEORGE.

my dear ones-realize and feel that everything is for the best, and that these experiences are brought to them for their highest good. I will

not object, nor will I regret any change that is to be made." The spirit gives the name of George. That is all I get; the name of Adams comes with it, but it don't seem to Star-Flower

that the spirit's name is George Adams, but that some pale-face by the name of Adams is connected with it.

Lillie.

There's a spirit here-a little squaw-whose name is Annie Mason. She wants to send her love to some one who is present in this council-

world.

times

but in private.

break in upon them all.

go forward sowing seeds of truth and knowledge which may grow, spring up and blossom into beautiful and di-vine fruitage in the harvest time of every life. Amen.

Questions and Answers.

CONTROLLING SPIBIT .- You may now present your questions, Mr. Chairman. Ques.--[By S. H. Mitchell.] Will the form of our present government be likely to undergo much change within the next few years? ANS.-- We look for no sudden or startling

ANS. -- We look for no sudden or startling change in the form of your present government during the next few years. But we do look for the slow evolution of pure principles, and the elimination of imperfections which are now contained within your governmental system, and for the elaboration of a purer and better system of government than human beings have ever yet designed for mortal use. The form of government for which we look for this nation, and indeed for all other nations, is one found-ed upon pure democratic principles-not those of the democratic party of to-day, with its foibles and idiosyncrusies--one which, being of the democratic party of to day, with its foibles and idiosyncrasies — one which, being established by the people, looks purely and solely toward the best interests of the people at large. The basic foundation of the govern-ment established by our forefathers is, we be-lieve, enduring. But there is to be an unfold-ment of governmental law a system of which ment of governmental law, a system of which our ancestors never dreamed. The words Free our ancestors hever areamed. The words Free-dom, Equality, Justice, are to be understood and outwrought, in public as well as private life, as they have never been before. We do not look for this change within the next few years; but we do expect to see such progress in the growth of a public sentiment as will make it possible. When the people of this country awaken to their duty as follow-citizens a merchle to have their duty as fellow citizens, amenable to law, and to the interests of each other, then will you see the establishment of that perfect gorernment which is, in our opinion, to rule the world

Q.-[For Mr. Plerpont:] Can you tell what occurs to a spirit during his first state of resuscitation after death?

citation after death? A.-We will reply to that question by stating what occurred to ourself, individually, in the iirst stage of resuscitation after leaving the mortal form. A similar experience, we know, has been undergone by many others. After we found ourselves separated from the earthly body, and realized our new condition, a sense of exaltation, of triumph, of perfect freedom, seemed to thrill through our entire being. In-deed, it appeared as though we could expand and fill the universe; our powers seemed un-bounded. But as we passed away from earthly scones, and came into association with ethereni beings of the higher life, and entered within scones, and came into association with ethereal beings of the higher life, and entered within the realm proper of the spiritual spheres, we found our powers unfolding more and more, until we were enabled not only to comprehend the instructions of those spirits of the higher life who were directed to teach us, but we could as hereond them and take up hereare which are go beyond them, and take up lessons which ap-pealed to the interior sense, and brought a com-prehension of the divine laws of the universe to our mind. We have seen spirits who; upon awakening from the comatose state thrown awakening from the comatose state thrown upon their spirits by passing through the change which you call death, appeared start-led and depressed; they could not understand their surroundings or condition; they did not feel glad they had become freed from the bond-age of the physical form; they desired and struggled to enter the material body once more, In order to take up the old life where they bad lain it down: consequently they were unhappy, restless and discontented, and had no desire to learn the lessons which spiritual life afforded them. It would be impossible for us to attain and convey to mortals a knowledge of all the various experiences through which individual spirits pass upon awakening to their surround-ings in the eternal world. Could we do so, we would indeed be worthy to be ranked among-these who are infinite. Q.—Is there any difference between day and night as to the most desirable conditions for holding a materializing scance? If so, which is to be preferred?

is to be preferred?

A.-Light, operating upon the elements of the universe, stirs them to activity and keeps them in motion. Certain chemical combina-tions, necessary to the spirit who desires to clothe itself temporarily with materiality, are disintegrated by the presence of light, diffused, and cannot be held together, consequently the spirit desiring to manifest to mortals has to contend with these conflicting conditions. Darkness is the state of repose for all things in Nature, not only such as a resubject to vegetable growth, but also the elements of the universe and the particles floating in the atmosphere. I wish to come, and I am assisted to do so by friends who are here. I wish to direct my mes-sage to friends of mine who have listened to my words through the organism of another. They are in Providence, R. I. They will see my mes-sage, and I trust will understand it. I want barkness is the state of repose Darkness is the state of repose growth, but also the elements of the universe and the particles floating in the atmosphere, the presence of which is necessary to the oper-ating spirit; consequently when daylight has disappeared the spirit who desires to material-ize can do so to the best advantage, provided he has the power and has gained the requisite g knowledce. By studying chemical law and the the able to take up the life which will open be-fore you, to enter into its labors, to understand your place there, and become associates with the able to take up the life which will open be-fore you, to enter into its labors, to understand your place there, and become associates with the able to take up the life which will open be-fore you, to enter into its labors, to understand your place there, and become associates with the and conditions, a for its own purpose by combining them so that they will remain in a state of combination, and under the protection of darkness it can clothe itself with them and become visible to mortals. Spirits, however, who are familiar with the process of materialization find it possible to manifest through their mediumistic friends during the hours of daylight, provided the ex-ternal light is excluded from the scance room; yet they are obliged to operate slowly with those elements which are confined within the room, and which may be drawn from the bodies of those present. But spirits who manifest in the night are enabled to gather elements from the outside atmosphere, which greatly facili-tates the labor and assists them in their work.

and spurned the poor laborer because of his humble condition; they who despised the igno-rant man, not realizing that his ignorance was caused by want of proper conditions for the un-foldment of the intellectual and spiritual being; they who scorn humanity unless it be olothed in purple and fine linen, find themselves un-happily situated when they swake to their con-dition and surroundings in the spiritual world. What has brought this more foreibly to my

What has brought this more forcibly to my mind than anything else is the condition of a spirit I recently witnessed who very lately passed to the bigher life, and was surrounded by the advantages of wealth, education, influ-ence in business circles, fawned upon by those who surrounded him, but who did not consider who surrounded him, but who did not consider the condition of his operatives, nor admit their right to a good part of the wealth which flowed in upon him through their labor, but pressed it to his bosom and hoarded it up for personal use. This spirit has within a few hours aroused to his true condition. He gazes around him and finds he is not inhabiting a mortal body; he speaks to those who are around him, not in terms of gentieness, but of command; but they pay no heed to him. He has been used to being flooked up to by those who surrounded him, and looked up to by those who surrounded him, and his lightest word has been regarded. He does not understand why it is that he cannot com-mand that obedience which he looks upon as his by right, consequently he is unhappy. He turns his attention to mortal life. What does he find? He has no control over the large amount of property which he once processes he find? He has no control over the large amount of property which he once possessed. He wants the disposal of it according to bls own ideas. He desires to hoard up a part of it. But all has gone from his grasp, and he feels very unhappy. He turns to spirit-life again. He sees what he helieves to be a great plie of money, gold and silver, which to us has no value what ear and maken he attenuits its no value whatever, and when he attempts to grasp this wealth it vauishes, eludes him. He cannot understand that this is only an illusion. caused by the great concentration of his mind

upon material things. So you can realize that the condition of this spirit is one to be deplored; one not to be envied by any individual what-

ever. This is what I have myself perceived within the last forty-eight hours. I know this spirit will pass through strange and varied experi-ences; he will return to earthly life time and again, trying to control the wealth which once belonged to him. He will be disappointed, and then he will turn to the other life only to be disatisfied with the spiritual life as he finds it; and not until he has thrown saide every vestice and not until he has thrown aside every vestige of personal ambition and selfish desire, will he he

of personal ambition and selfah desire, will he be able to enter into the real life of the spirit-world; to take part in its doings; come into association with spiritual heings who labor for the universal good of all. I could unfold many things concerning spirit-life and its experiences, lud I the time, but I must not longer intrude. I merely entered to give my love and greeting to my friends, and to assure them I am happy in the spiritual work which I have now entered upon. I was well known in Boston; years since I labored with the zeal which inspired me, in the direction of doing that which I felt to be good. I have loved once here. Shadows have fallen

I have loved ones here. Shadows have fallen over their lives, tears sometimes come, but they are like raindrops that may be dispelled by the shining light of the sun of spiritual truth. Spir-itual truth has dawned upon their lives, and flooded them with glory; so I say to my dear "office" In spite of storm, of tempest and whirl-wind, of the gloom that sometimes presses upon you, oh I be of good cheer I have faith and cour-age: the glorious up of heaven shines a terrally: I have loved once here. Shadows have fallen

you, oh I be of good cheer I have faith and cour-age: the glorious sun of heaven shines ctornally; it will enter your lives as it has done, and scat-ter the darkness; it will penetrate every recess and corner, and give you abiding peace." I will say to my dear companion: "Amelia, I come to you in the quiet hours of morning, and in the still moments of eventide. I bring to your soul that peace and counsel which I feel it requires. In spite of the sorrow that some-times comes to your life--that none but your-self can understand in its fullest import-be of good cheer; feel that the star of hope is shining brightly and grandly for you; feel that the bow of promise is above your head; that those friends will guide you on ; those blessed beings, whom you recognize and know are with you, will lead you upward and onward, until you

when you recognize and know are with you, will lead you upward and onward, until you enter the ecornal port of heaven, where you will be welcomed by a host of loved and loving ones." To all filends I give this message: Strive for the spiritual graces of the soul, for the gifts of the spirit that tarnish not nor decay, those treasures that neither fade nor corrupt, that can never vanish away. Lay them up within the storehouse of your interior beings; seek for those things that pertain to the intellect, the

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889.

give me an opportunity of coming. hereseveral times without manifestic been I have not had the power. I wish to send my love to my friende, them I have taken a deep interest in tell concerns them ever since I passed out bat time has now elapsed. When I realized the that spirite could come and communicaty their friends, I thought I would be able to co immediately. I found I could not. Days a weeks have been passing away. At last I fin-myself gaining a little power, which is noth-ing to what I hope to attain by-and-by. I feel that I will be able to communicate through a medium, a lady medium, who resides in the contact with her more than once, and I am-sure I can make use of her powers to manifest sure I can make use of her powers to manifest, to friends of mine who are in the city. I feel to friends of mine who are in the city. Then that by coming here I will gain power and ex-perience that may be of use to me by-and-by in my attempts to communicate more fully and personally at my own home. I lived in Port-land, Jeremiah Davis, [The splrit leaves and returns again :] I return, Mr. Chairman, to say that it seems there is a young man here by the name of Davis-that is not my name-who pro-jected his last name just as I was giving mine. My name, sir, is Jeremiah Desmond. 1 would, like young Mr. Davis to speak for himself.

George Davis.

[To the Chairman :] I beg your pardon, sir, or I should beg the pardon, perhaps, of the spirit who has just left. My name is George Davis. I have been saying George Davis for the last half hour. You may wonder why this should be. I was told before I passed out of the body, that spirits could come back and communicate to their friends, and I did not be-lieve it because there were so many strange

the body, that spirits could come back and communicate to their friends, and I did not be-lieve it, because there were so many strange things connected with it. I was told that very often when they came they could give many things to identify themselves, but could not speak their names. Well I thought if a man did not know his own name he must be a fool, and he had better stay away. I was told many other things which I found were correct: I have watched spirits return when they had everything right, at their toigue's end, as it were; and just before taking control of the me-dium they were sure they had a long story to teil, full of incidents which had happened to them or their mortal friends when they lived in the body. Of courso they had, their names all ready. But I have inspled in seeing them control : they have taken hold as though they were taking hold of a hot potato; they have be-come confused when they fue de-among strangers; they have felt as though they would rather hide their heads than apeak out concaring their own life-history, consequent-ly the remembrance of what they intended to say departed; they were like the timid school-boy who forgets his lessons when he gets up to recite, and has to retire in an undignified man-ner. I made up my mind I would remember my name if l forget everything else; so when I came here, sir, as I said. I cause respeating George Davis; and it seems, through eome-magnetic attraction which I do not under-stand, my name became impressed upon the medium's brain and popped out just as the stand, my name became impressed upon the medium's brain and popped out just as the other spirit was to speak his. I thus explain for the satisfaction of the ourlous.

the satisfaction of the curlous. I have friends in St. Louis. I do not care particularly to reach them, because they would not believe that I came, if I were to send them ithe listory of my entire life, and have it sworn to upon the holy book; for they do not believe that spirits have any power to do such things. But I have other friends who have left St. Louis and gone to New Orleans, where I think they are located at present, who do believe that spirits come back, because they have had messages written upon sealed slates, without the contact of any human being, which messages have purwritten upon sealed slates, without the contact of any human being, which messages have pur-ported to come from 'friends of theirs which are denizens of the other life. I hope to reach these friends, and tell them I have been work-ing with them for some time past. I have been anxious to make them understand my presence. When the cross appeared upon the slate (not that I pay allegiance to the cross at all; it was a symbol connected with the organization to which I belong), and at another time a double cross appeared, they wore traced by my agen-oy; I will not say by my spirit hand, because I did not use my own personal member for so do-ing; I made use of certain elements and com-pounds through the intervention of another spirit; but I was the cause of that symbol ap-pearing upon the slate. I want my friends to spirit; but I was the cause of that symbol up-pearing upon the slate. I want my friends to know that we are working for the unfoldment of new plans, which we feel will be for the great advantage of those investigating Spirita-alism. I am deeply interested in this work; I am all taken up with it, as it were; and I feel that great good can be done by-any-by, by spirits and mortals uniting in this grand labor; spirits and mortals uniting in this grand labor; so I am experimenting, with a certain slatte-writing medium, and I expect in the future, to accomplish great results. I may be mistaken, but then it is just as well for us to alm high, and if we do fall a little, it will not be so bad' is though we only aimed at the ground and sighted nothing. Of course my friends, those who believe I have returned, will say: George is the same as he ever was. I know they will laugh at my repeating my name half-an-hour at a time; because they always said when I put. my mind on anything I would be sure to keep-it there; there was no swerving, me from the my mind on anything I would be sure to seep-it there; there was no swerving me from the point until what I desired was accomplished, or I was defeated. If I got into a fight, when a boy, as I did a good many times, I never let go until I was almost pummeled to death, or until the other fellow was; so I hope to do some-thing. That is as I feel to-day. I have taken hold of this Spiritualism, and I do not mean to-let go until I am defeated, or until old theology is nummeled out of existence. is pummeled out of existence.

to know the realities of spiritual existence, to gain indisputable evidence of the power of spirita to return and manifest intelligently to their friends who are yet in the mortal form. Many dear friends in the spiritual world send their love and greeting to you. Your father gives you power, and he has opened out before you opportunities for growth and for work which you would not otherwise have attained while in the mortal form. To him you owe much. He is gratified to feel that in this man-ner he can being hash to earthly childrone comner he can bring back to earth's children a comprehension of spiritual truth and knowledgo, which he did not disseminate while in the body. He feels that, while performing this work, he will counteract the effects of certain teachings which he gave forth while he walked among mortals, which he, at that time, believed to be true. Others send assurances to you of their continued existence and sympathy.

continued existence and sympathy. I wish also to any to my dear medium : I am with you. I, too, bring you strength and power, and seek to benefit you in many ways. You cannot understand that fully through ex-ternal life; you can only dimly perceive the spiritual part of the work which is being per-formed. We wish you to have strength and patience, to have faith in your apirit friends. You have not yet received all the teachings which they have to convey to you. You are like a child, walking alone, and seeking to learn the lessons of life. They will unfold, one by one, just as raoldly as you are capable of receiv-

the lessons of life. They will unfold, one by one, just as rapidly as you are capable of receiv-ing and retaining them. Then, be of good cheer; feel strengthened; feel that you are sus-tained and encouraged. Although the outer life may, at times, present its trials and shad-ows before you, yet you will be borne through them all, and come triumphant through the ex-periences of life.

them all, and come triumphant through the ex-periences of life. I wish to say to my medium friend that I, in connection with the band who are associated with her, but of whom she does not always hear, have been performing what we feel to be a good work for the benefit of unhappy spirits, those who are restless, discontented in the spiritual workd, who do not take hold of the life which is spread out before them but are continued. spread out before them, but are continually seeking to regain their old hold upon physical life.

We have brought certain ones of that condi-We have brought certain ones of that conu-tion back to the atmosphere of our medium: through her they have gained strength and tranquility; they have turned their, attention from material things toward the spiritual part of existence. By bringing these spirits to our medium we have not injured her in any way; the her not here me on the present of their presshe has not become contaminated by their pres-ence, to any degree; rather has she become strongthened, exhilarated, because she has en-tered into association with exalted spirits in-terested in that work; and by their united magnetism and strength they have succeeded in benefiting unhappy, restless beings, who before were unable to perceive any pleasure in life, or to gain any peace of mind. I say to my dear medium: Feel at rest; all is well; by-and-by these conditions which have not been so beautiful to your life will have not been so and you will receive and retain that higher, sweeter condition of happiness which you de-serve, and which you have sought for so long. Please to announce me as Lillie, to Mrs. H. she has not become contaminated by their pres

Andrew Bigelow.

[To the Chairman:] Good afternoon, my friend. I am gratified to enter this place, which appears to me, at this hour, to be the holy of holles, and to have the opportunity of announcing myself to my friends and former co-workers. I was deeply interested in the ques-tions pronounded here a few moments since. co-workers. I was deeply interested in the ques-tions propounded here a few moments since, especially in that one which had reference to the state of the spirit upon its first awakening to its surroundings in the spiritual world. The questioner has a vague idea, I opine, that what-ever occurs to one upon his resurrection mo-ment occurs to all alike, but I know this to be an error. I have witnessed the awakening of many spirits, and have found their experience to be diversified. I have become interested in their condition of mind, and it has been my privilege, at times, to become an instructor to privilege, at times, to become an instructor to some of them. Those who have interested me mostly were such as did not receive in mortal mostly were such as the hot receive in mortal life those advantages which are for the unfold-ment of the bighest, purest attributes of the soul, who were obliged to encounter poverty, want, temptation, and other miseries which stillet humanity in its present stage of develop-ment upon this lower plane. It has given me preserve to find on wang solve after a stage of the second great pleasure to find so many spirits who, after having entered the eternal world, and realizing their true and proper condition, arouse them-selves to rise above it, to expand their inner powers, to labor for those things they really reditions of search and of toll; consequently I find those spirits constantly passing out beyond their unhappy surroundings, and entering upon higher planes of existence, where they are ena-bled to gain those advantages which were de-nied them in the lower life, and which belong to them by right as human beings, as children

Jeremiah Desmond.

[How do you do ?] I can hardly tell you, Mr. Chairman, how I do. I felt pretty well before I entered, but now I am a little confused. I was listening with attention to the gentleman who preceded mo, and trying to understand what lessons he desired to convey to our lives; for I am told that when spirits of that class talk to you here, they not only do so that their words may be heard and perhaps understood by mortals, but they intend to convey some lessons those spirits who are in attendance who are in those spirits who are in acceledance who are in need of instruction; so I was seeking to under-stand the gentleman, as I said, when I found myself growing confused; something as I felt when I passed out of the body. It may be, perhaps, because I was so deeply interested in his remarks concerning the occurrences that come to a split when awakening in the other life. I was confused and stunned for a little life. I was confused and stunded for a little time after passing out of the body; my head was in a bad state. Yon see, shr, I was attend-ing to my dally labor-I was a carpenter by trade—when I met with a fall that stunned me, under the effects of which I passed out into the spiritual world. For a little time I did not un-derstand where I was. I think it must have been a day or two before I realized that I was dead; that my body no longer contained my spirit; that there was, in fact, another one of me, if you can understand the idea; for when I looked at myself I seemed to be just the same individual that I was when I left my home for my daily work; to every external appearance I was the same, and I also knew that the body was cold and still in death, and I no longer be-longed to It.

longed to it. That was the first experience that came to me; the realization of a separation between the external body and the interior one; and I assure you it was a strange sensation indeed; the next thought was of my family; the dear ones I had left, to whom I could not give any instruction, any parting words, but whom I was obliged to leave in outward life suddenly, without warning. I felt deeply grieved and saddened in spirit.

I sought to hasten to the old home to make my presence known. I tried to do the best I could, but I felt that my power was limited. The gentleman who answered the questions.

the say tregree; father has she become is strongthered, exclimated, because she has en-tered into association with exclude spirits in-bletor planes of existence, where there are easily the second bind of sint these darantages which were daranted in the sourced and the second the spirits as human beings, as children in the lower life, and which years are easily the second the spirits as human beings, as children in the lower life, and which years are easily the second the spirits as human beings, as children in the lower life, and which years are other spirits. These second the spirits as human beings, as children in the lower life, and which years are the second the spirits as human beings, as children in the lower life, and which years are the second the spirits. These second the spirits as human beings, as children in the lower life, and which years are the second the spirits. The second the spirits as human beings, as children in the lower life, and which years are the second the spirits. The second the spirits as human beings, as children the spirits as human beings, as children the board to could speak to all the spirits as human beings as the has a second the spirits. The second the spirits as human beings as the has a second the spirits as human beings as the has a second the spirits. The second the spirits as human beings as the has a second the spirits as human beings as the spirits as human beings as the has a spirit the barry and coarses are spirits as human beings as the has a spirit the spirits as human spirits. The spirits as human beings as the has a spirit the barry and coarses are spirits as human beings as the has a spirit the spirits as human and strong the spirits as human and strong the spirits as human and spirits as human and spirits. The spirits as human and spirits as human as the sp

[Published in advance by request.] Mrs. Mary Wheeler.

A good many months have gone by since I A good many months have gone by since I died. I have tried to make myself known to my friends in the neighborhood where I for-merly lived, but they did not realize my pres-ence. I have been working around the old home and in the homes of others, trying to make myself seen or felt; but, although 1 have succeeded in making one young lady feel very straugely, so that her friends thought, she was afflicted by some nervour disease, yet. I have not been able to manifest my presence intelli-gently and clearly. I was told I would gain benefit by coming here. I have tried to come-once before, but did not succeed is expressing my identity to my friends, so I try again, hopmy identity to my friends, so I try again, hop-ing to be more successful. I wish to send my love to each one, and assure them I am anxious to make them realize my continued life; also the friends who live with me in the spiritthe friends who live with me in the spirit-world are exceedingly eager to have their mor-tal friends understand that they can manifest through earthly life. We all units in sending our love, and in expressing the desire for an oppertunity of coming into personal communi-cation with those who are here. I hope our de-sire will be 'granted. I think I will succeed, by-and-by, in controlling a lady, a mediumistic nearon near my old home and writing a comby and by in controlling a lady, a menuminic person near my old home, and writing a com-munication through her agency. Tam working for this. I hope my efforts will be rewarded with success. I lived in Farmingdale, Me. I have friends there and in Gardiner, to all of whom I send my greeting. My name is Mrs. Mary Wheeler.

MAY 5, 1883.

one in whom I have the utmost interest and for whom I am laboring, will meet me; then, after a little time, another whom I love will join us in the spirit-home. That is what I de-sired to say before, but did not fully express myself; if you will add it to my message I will thank you kindly. I am permitted by your spirit-chairman to say that both communica-tions may be advanced. Mrs. Mary Wheeler, of Farmingdale, Maine.

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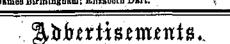
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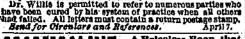
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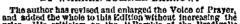
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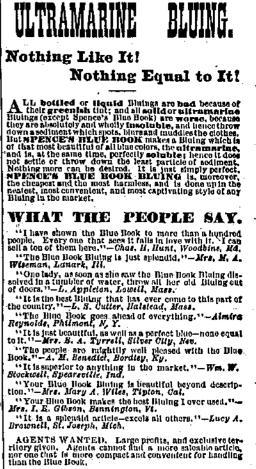
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ALL SORTS OF PARAGRAPHS.

The Indian school supported at Albuquerque, N. M., by the Fresbyterian Board of Missions, has now eighty, pupils. It is said that they learn with astonishing rapidity, such is their engerness to acquire knowledge. They are taught not only the ordinary branches of common school education, but the agricultural and mechanical arts; the boys have practical lessons in farming, in carpentry, and other kindred industries, and the girls in sowing, cooking and housewifery.

The ship County Abordeen, from Calcutta, collided, April 25th, off Owners' Lightship, with ship Brittsh Commerce bound for Melbourne. The latter vessel sunk with twenty-five of her crew. The weather was thick at the time of the collision.

Ice formed in the suburbs of Boston on the morning of May 1st. .

Philadelphians are discussing a scheme to light the whole city, including Fairmount Park, by great electric lights on high towers.

A gas explosion in the green room of the Ambigu Theatre, Paris, on the evening of Wednesday, April 25th, injured twenty persons.

The Canadian Pacific Railway Company has offered to settle five thousand Irish families, or about twentyfive thousand persons, on Government lands, allowing to each family one hundred and sixty acres of land free.

Mr. A. Bronson Alcott was unfavorably affected, recently, by a sudden thunder-storm, and since then his condition has been more serious than before. Just now he is slightly more comfortable, but the prospect of his recovery is not so good as it was six weeks ago.

General Diaz and party were to sail from New Orleans to Vera Cruz on April 29th.

Sufferers from certain common forms of indigestion forget the effects of loading the stomach with cold liquids. "Cold drinks are often depressing," says the London Lancet, " and the peculiar form of indigestion 1. just now very prevalent, in which food is retained an unreasonable time in the stomach, is in a large proportion of instances the direct effect of persistent chilling of the gastric organ by copious draughts of cold

Man without knowledge is a soulless body; without science he is a straying wanderer. Science is knowl-edge demonstrated by the actual experience of man-kind.—Peter Cooper.

An explosion occurred, April 25th, in a mino at Bessige, in the Arrondissement of Alais, France. At the roll call, which was had after the explosion, one hundred and twenty-seven miners failed to answer to their плтея.

Some people will soon be hill air-I-us at the White Mountains,

The friendly chief who is with Gen. Crock's com-mand, explained the influence of that officer among the Indjuns by saying, "He says the same thing every day." If our government and all its agents had been equally honest with the Indians, there would have been fewer outbreaks and wars. -*floston Herald*.

At the moment of going to press the news from Europe is especially tame. Is it the caim before a storm?

At Hibalslow in Lincoinshire, England, the School Board consists of four members. The vicar and his wife constitute half the Board, and as the former is also Chairman, they are, by the aid of the casting vote, able to carry everything or nothing at their own sweet will. The vicar puts a resolution, his wife seconds it, the other two members oppose, when the casting vote comes in and the thing is triumphantly carried. Did such an arrangement exist in this country what a howl would go up from the British press!

While returning home from New York on the Fall River boat, early Monday morning, April 30th, Mr. Albert H. Beals, of this city, shot his partner, A. P Fickett, dead, mistaking him for a burglar.

The Cincinnati, O., Dramatic Festival was begun on the evening of April 30th. Music Hall was well filled with an audience numbering 5000 persons. The play was "Julius Casar."



NUMBER THIRTY-FOUR. BY J. J. MORSE, Special Correspondent and European Agent of the Danner of Light.

The Thirty-Fifth Anniversary of the advent of Modern Spiritualism has come and gone with us here once more. It is scarcely creditable to our enthusiasm that the event was allowed to pass with but a small amount of recognition. There was but one, in any sense, representative gathering in the metropolis, and in the provinces there seems to have been little or no notice taken of the matter. Times were when it was otherwise. But for the past few years we have been more or less distracted with internecine troubles, and to a large extent the old spirit of unity and concord has apparently retired to await the advent of better times.

The particular celebration took the form of a testimonial presented to Mr. W. Towns, a gentleman who has given many years of free service as a private medium. Mr. Towns has recently met with business embarrassments, and his friends felt that the Anniversary celebration would offer a convenient opportunity to recognize the above centleman's merits. present him with a purse of money (\$150,00) and celebrate the recurrent anniversary of the advent of that agoncy in our midst, which, in coming, effectually altered the current of thought that had so long prevalled in regard to spiritual things. The attendant circumstances comprised an excellent concert, and addresses from the Chairman, Mr. Thomas Everett, and the writer.

Of course your readers have, more or less, learned of the existence of the "Society for Psychical Research," and no doubt have expected to hear something startling from this new phase of psychological inquiry. So far "thought-reading" and "ghost-stories" seom to be the objects most sought after by the above society, the active members of which have been, in most cases, Spiritualists in private life for a long time.

The above society has drained quite a number of members from the "Central Association," and so far has really done harm to the older body. Indeed, from that and other causes, the C. A. S. is in rather a critical condition at the present time. It is a moot point whether or not it has served its purpose and should give place to a more popular and active organization, but experience seems clearly to indicate that all "central" or "national" organization is impracticable. True, the C. A. S. did excellent service for the defense of Dr. Sinde-but "one swallow," etc., and since then it has dragged torribly. An offort is being promoted now for a series of high class lectures, but such is the apathy here that it is extremely hard work to obtain the funds required. Many Spiritualists support churches with dollars, but give cents to their own cause.

The only remaining item of importance, as affecting London, is the fact that Light has obtained the services of Mr. John S. Farmer as its editor-and, no doubt, from the amount of energy, tact and ability that gentleman possesses, he will be able to elevate the journal into that condition of financial prosperity it deserves to attain to. Mr. Farmer also acts as publisher of English works, trading under the title of the "Psychological Press Association." It is a singular fact that the best works upon Spiritualism are nearly all of Continental or American origin.

Mrs. E. H. Britten is doing a large amount of effective work in our various provincial cenres, and invariably gathers large audient overy place she visits. Indeed, as a missionist, our talented sister is without a peer, and Liverpool, Newcastle-on-Tyne, Rochdale, Manohester, Belper and other places are deeply indebted to her labors for adding to or rekindling enthusiasm among our co-workers in their borders. In Liverpool a Rev. Mr. Skewes has just received a dignified and able reproof from Mrs. Britten, called down upon himself by some recent exceedingly intolerant abuse of our cause in general and Mrs. Britten in particular. Our Liverpool friends have removed to a finer and more commodious meeting-place, the result of the new life Mrs. Britten has infused into the movement in the city on the Mersey.

say about her, either within or without our

Secularly we are in the midst of two events that are well nigh happily unparalleled in this country. One is the trial of the men who are alleged to be the actual murderers of Lord F. Cavendish and Mr. Burke, in Ireland. The other event being the preliminary investigations concerning the apprehension of several men who had been manufacturing and transporting dynamite with a view to the destruction of life and property as a means of furthering, according to their idea, the founding of an Irish Republic, and the redressing of Ireland's wrongs. The evidence in the first case is simply sickening in its horrible and brutal details; while the results pointed to in the second case show how narrowly a series of dastardly outrages has been escaped from. When shall we see the time in which daggers and dynamite as means of redress shall be forever discarded, and in which a wrong has but to be stated to be removed? Let us trust that the true and good of the higher life will help us all to a truer sense of right and duty, so that we may, ere many generations are passed, see the coming of the brotherhood of man, the federation of the world.

The Progressive Literature Agency and European Dépôt of Colby & Rich, 4 New Bridge street, Ludgate Circus, London, X. C.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Monigoni ry Piece - Every Tuceday and Briday afternoon at i 'clock. Admission free. For further particulars, soo no-ico on sixth page. L. B. Wilson, Obairman.

Hordevitural Han, -The Boston Spiritual Temple, Sundays, at 10% A.N. and 7% P. M. W. J. Colville, Break-or; it. Holmes. Prosident: W. A. Duncklee, Treasurer. The public cordially invited.

New Ern Mail, The Blawmut Bpiritual Lycoum, 170 Fremout stitet, Sundays, at 10% A. M. J. D. Hatch, Con-

Balme Memorial Hall.—Ohildren's Progressive Ly-soum No. 1, Appleton street, Sundays, at 10% o'clock. Den-jamin Weaver, Conductor. Eagle Hall, 016 Washington street, corner of Eagle Hall, 016 Washington street, corner of Eagle Joint Street, at 10% A. M., 2% and 7% F. M. Eben Uolb. Conductor. Meetings also Weinesday afternoonsat 10'clock.

Harmony Halt, 54 Easex Street (1st flight).--Ban-lays, at 10% A.M. and 2% and 7% F.M.; Thursdays, at 5 F.M., Prescott Robingen, Chairman.

Present Holingson, Chairman. **Spir-Hunl Locinre-Rootn, 36 Hanson Street.**-W. J. Oolville's guides conduct the following meetings: Sun-days, 3% r.M., for Bible Interpretations; Tuesdays, 81, M., (onversation on Heatth and Heating; Fridays, 8 r.M., Pub-lic Hoception for Answering Important Questions.

Indies' Aid Bociety, 1031 Washington Street.-Fridays, at2% P.M. Business Meeting at 40'clock. Bun-day afternoons, at 2% o'clock. Tesis, etc.; Conference in the evening. Mrs. A. M. II. Tyler, President. Engle II. - Spiritual meetings every Baturday even-ing, at 7% o'clock.

Ing, at /2 Octog. Wells Elements I Habi. 997 Weathington Street. Spiritistic Phonomena Association. Every Sunday at 2%. Charlestown District. - Mechanics' Hall, 212 Main street. - Sunday afternoons, at 3 o'clock: Sunday overlags, at 7%. J. W. Bobinson, Conductor. (Keeps the Banker of Light for sale.) Biystic Hall, 70 Main Street. -Sunday afternoons, at 3 o'clock. 'O. B. Marsh, Conductor.

Cholses Spiritual Association, Odd Fellows' Build-Distances of printing and stration, our follows being ing, opposite Beilinginan-street Horse Oar Heation. Sun-duys, al7% and Sp. M. Nort Bunday, Barab A. Byrness will occupy the rostrum afternoon and evening. This LADISS' HARMONIAL AID SOORETY, Friday aftor-noons, at 2 o'slock, in samb fail. Business meeting at 4%, Entortainments in the evening. Mrs. B. A. Thayer, Presi-dent.

NEW EBA HALL .- Though the weather of last Sun day was cold and stormy, on gatering our halt we were pleased to note that our audience was on the inwere pleased to note that our audience was on the in-crease, and our children were galuing in numbers. We would take this occasion to return our sincere thanks to the members of the Boston Vocal Club: Mesara. Thomas Singleton and Fred H. Brown-- and the ladles who accompanied them : Alles Etta Burgess of Sand-wich, Miss Esther Singleton of East Cambridge, and Mrs. Nelle M. Day (who acted in an able manner as accompanist, and also rendered a fine vocal selection) -for the rich treat they gave us; and which we can assure them was highly appreciated by all prosent. We hope that we shall hear their sweet voices again in our hall.

In our hall. After our usual opening exercises, we listened to a fine our hall. After our usual opening exercises, we listened to a fine quartet by Measrs. Singleton and Brown, and Misses Burgess and Biogleton; reading by Miss Bertha Steadman; duet, Misses Burgess and Singleton; reci-tation, Bessio Brown; recitation, Lillio Singleton; deet, Misses Burgess and Singleton; recitations, Georgio Wilber, Gracie Burroughs, Bessie Pratt and Emma Ware; duet, Misses Burgess and Singleton. Mr. Rich, a visitor, then requested permission to give a flower to each child; a march was accordingly ex-temporized, and each child received from his band a token of his esteem. Remarks by the Conductor, Mr. Hatch, and a Banner March, olosed this very interest-ing session. Ansistant Conductor Shawmut Lyceum.

Parker Memorial Hall.

Last Sunday afternoon the services in this hall were important and interesting. The musical portion was finely rendered, and W. J. Colville's guides delivered an eloquent discourse upon "Spiritual Organization," an eloquent discourse upon "bpiritual organization," in which they proposed a plan for the formation of a new society, designed to do a work not accomplished by any existing institution, and yet hold itself in readi-ness to extend the right hand of fellowship to all in-stitutions and individuals who are striving to push forward the car of Progress. Home very practical means were presented, and a spirit of straightforward ennesitness and a kindly regard for the feelings and wants of all was manifest throughout. Directly the regular exercises were closed an open business meat-ing was held to discuss plans for more extended use-fulness. In the future. It seemed evident that the friends of Mr. Colville intend to bestir themselves to secure a building which they can control permanently, and in which they can carry on much useful work in addition to the regular public meetings. At this spe-ctal gathering interesting remarks were made by Mrs. Dr. Parker, Alten Putnam and others; and as there was not much time then at disposal, the congregation voted to hold a business meeting, free to atl, at 30 Hanson sirect. Saturday next, May öth, at 3 r. M. This free society has many generous supporters, and has had no difficulty whatever in meeting all expenses bitherto without any special appeal to any one for as-slatance. The theme of Mr. Colville's lecture in Parker Memorial Hall next Bunday. May 6th, at 3 r. M. Will be: "Faith Removing Mountains Through the Arenoy of Natural Spiritual Laws." in which they proposed a plan for the formation of a

Boston Spiritual Temple.

Horticultural Hall was filled last Sunday by an attentive and appreciative congregation. Mr. Bradtentive and appreciative congregation. Mr. Brad-shaw, the new organist, increased the favorable im-pression he made on the society the previous Sunday, and the singing by Miss Latham and W. J. Colville was very pleasing and effective. Mr. Colville's discourse on "The Law of Love as Enforced and Applied in Bpirit-Life," was a beautiful summary of the essential truth of the spiritual philosophy, that only by kindness can the erring be rectained here and hereafter, and that only by conferring blessing upon others can we at-tain to true happiness ourselves. The poem with which the services ended was unusually touching and impressive. In the evening the subject chosen by the audience was "The Presidence and Embodiments of the Human Soul." It called forth a profoundly philo-sophical, yet very interesting and lucid discourse, in which the objects and purposes of human life were un-folded in the light of the Great Beyond, and boundless encouragement given to all tollers in life's vineyard to persevere bravely despite all difficulties, as the crown of every effort will assuredly be awarded if we wait with patient industry for the fruit of our earthly toil. The audience seemed greatly to enjoy the lecture, also the poem." The Kingdom of Heaven on Earth," which followed it. Buday next, May Gil, at 10:30 A. M., Mr. Colville's guides will discourse upon "The Ascension of Cariet into Heaven" viewed in the light of the Spir-itual Philosophy. At 7:30 F. M. the subject will be chosen by the audience. shaw, the new organist, increased the favorable im-

Fact Meeting.

The session last Saturday was somewhat modified. the Chairman making a new rule limiting each speaker to ten minutes. Mrs. Drew of Stoneham, Mrs. Stiles er to ten minutes. Mrs. Drewof Stonongm, Mrs. Stiles of Worcester, and Mrs. Maud E. Lord, related some very interesting experiences of their own mediumship, Messas, Wetherbee, Ditson and Lyon described phe-nomena they had witnessed. Messas, Clayton, Grant, Bilss and others whoso names we did not learn, made some very interesting remarks relative to Spiritualism. Mr. Whitlock stated that the purpose of these meet-ings is for relating facts, and not for the presentation of theories or for discussions, and that in the future he should insist upon a strict adherence to this rule.

Meetings in Fortland, Me. To the Editor of the Banner of Light:

April 22d Mr. Joseph D. Stilles occupied our platform in the afternoon, after delivering a fine poem, he took for his subject "Man," and delivered a fine discourse, which was listened to with close attention by a large which was jatched to with close attention by a large audience. At its close "Swift-Arrow" took control and gave a large number of names of spirits, most of them being recognized. In the evening the hall was crowded, many having to stand. Mr. Billes spoke briefly upon the "Progress of Spiritualism." Most of the evening was given up to describing spirits, "Swift-Arrow" giving the names and descriptions of over forty, all but a very few being recognized. What makes Mr. Stilles's tests more convincing is the fact that be describes spirits who have been in spirit-life for years, and have passed from your mind until "Swift-Arrow" gives you their names; so it cannot be called mind-reading. Thursday evening, April 26th, the ladies gave their last supper for the scason; it was well attended. After supper Mise Wellman, in behalf of the ladies, presented Mr. A. J. Cummings, janitor of our hall, a handsome piece of statuary. Mr. Stiles then took the platform, and his controls gave many convincing tests. These suppers like past scason have been very enjoyable, and the indies baying them in charge deserve much prizes for the able manner in which they have conducted them. April 29th Mr. Stiles closed his engagement with us for the present, its control giving the names of over one hundred appirits during the day. Large audences were pres-ent. We hope to have him with us again soon. B. audience. At its close "Swift-Arrow" took control

RELIABLE TESTIMONY

MAY 5, 1883.

PHILADELPHIA, PA., Sept. 6, 1882.

Hop Billers Co. I am 74 years old, have lived 34 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful, and breaking out in hot weather. I consulted several doctors, and they told me it was incurable, and I would have to take it with me in the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German Democrat that Hop Bitters was what I needed. I got a bottle, took it one week and was as well again as ever, and to my greatest surprise right from the first my swelling went down gradually, and I taking another bottle got. entirely well of it. The wife of my neighbor had two such swellings on her legs, and threebottles cured her. I think this is a great triumph for your bitters. JOHN STOLL, No. 4 Young's Alley, above Willow St.

STIPPSHILL, IND., Nov. 13, 1881.

DEAR SIRS-I have read so much about Hop Bitters, and always being afflicted with neuralgia, weakness, diseased stomach, never having much health, I tried a couple bottles ; it has strengthened and helped me more than any medicine or doctor. I am now on my third bottle, and am thankful that it has helped me. I will advise all that are afflicted to give it a trial. LUCY VAIL.

Rent the World.

ROCKVILLE, CONN., March 6, 1882. Hop Bitters Co.

I have been taking your Hop Bitters for several weeks, and they beat the world.

L. S. LEWIS, Lewis' axles machine.

LEETONIA, PA., April 13, 1882.

Hop Bitters Co. I have not been well for three years; tried almost every kind of patent medicines, and no less than seven doctors, one from Elmira, N.Y.; none have done me any good. I finally tried your Hop Bitters, and found them just the thing. have praised them so highly there is a great number here who use them with great benefit and satisfaction.

Very Respectfully Yours, R. HUNT.

GENTLEMEN-The "Hop Bitters" meet with large sales and give general satisfaction. Onecase in particular you should know of : Mr. John B. Green, 728 Spring-Garden St., Phila., Pa., has been suffering from kidney affection, which superinduced rheumatism. He tried physicians and remedies in vain. He was obliged. to take morphine to induce sleep, his troublewas so great. Reading your advortisement in the "Christian at Work," he was prevailed upon by one of his daughters to try it. Three bottles. effected a cure, and now he is an enthusiast for 'Hop Bitters." He is one of the oldest residents in the locality named, and known as a gentleman of unusual probity.

HENRY TOTTEN.

672 North 10th St., Philadelphia, Pa.

OFFICE JELLOWAY MU. A. ASSOCIATION, JELLOWAY, O., Mar. 18, '82. Hop Bitters Manufacturing Co.

I have been using your Hop Bitters and findthem what you recommend them to be for kidney discase, viz., superior to all others. J. L. HILDERBRAND.

Vertigo, Distiness and Blindness.

OFFICE UTICA MORNING HERALD, UTICA, Feb. 18, 1882.

I have been troubled with vertigo since last . July, and have suffered greatly every night, after any considerable exertion, from dizziness and blindness. I tried two bottles of Hop Bittors, and since then have been entirely relieved. Respectfully Youre, J. J. FLANIGAN.

THE VACCINATION INQUIRER, April number, contains indications that the opposition to compulsory vaccination is attaining such proportions that nothing less than a repeat of all laws designed to force discase upon the people will satisfy the public demand. A letter from our well-known contributor, Alfred E. Glies, reports the steps taken before the Massachusetts Legislature for the repeal of such laws in this State. E. W. Allen, London, Eug.

Gov. Cloveland, of New York, signed, April 30th, the bill for the preservation of the, scenery of Niagara Falls, and providing for the laying out of a State park at that point.

David H. Williams died at his residence in Dorches ter District, Boston, April 28th. He was a descendant of Roger Williams, and was born in Boston June 26th 1807. About the year 1830 he entered the employ of Gray & Bowen, publishers, Boston, whom he succeeded in business. Among the books published by him were 'Bancroft's History of the United States," " The North American Review," " The American Almanac," "Worcester's Geography," and Plorpost's series of school books, then extensively used.

They have a Pt Eta Society at Harvard College. Digby wants to know how many ples they annually consume.

The Irish-American Convention concluded its three days labors at Philadelphia, Pa., on the 27th inst. It is said to have been a very orderly assemblage of men. The result was the formation of an organization to be known as "The Irish National League of America." The objects of the new-League are given in full in the daily press. The resolutions bearing upon the alleged policy of England toward Ireland are very severe in their expressions. The London Times designates the convention proceedings "a claptrap of folly and malignity."

The best thing out-an aching tooth.

This is to be "a two-cent country" so far as postage is concerned-that being the rate per half-ounce after October 1st. Let-ter be so.

The Brooklyn bridge is to be free to foot passengers. A magnificent view of the two cities and their surroundings will be had from it.

Many of our exchanges have prominently displayed npon them, " Entered at the Post-office as second-class matter," the editors and publishers of which would ook upon it as a very poor estimate of their services if not downright abuse of themselves, should one of their contemporaries say the same of their papers. A young man once received a severe castigation from a high church worshiper for addressing him as " a miser arable sinner." though he had solemnly confessed himself to be such in "God's House."

Right hundred emigrants arrived in Boston by one steamor of the Cunard Line last week. They were fairly well-to-do, each having a good capital of health and a moderate capital of cash; quite in favorable contrast with those who landed here 25 or 30 years ARÒ.

This is said to be the poorest season of forty years for maple sugar, the result being a loss of one million dollars to the farmers of Vermont.

The show of dogs at the exhibition of the Westmin ster Kennel Club, next week, in New York, is expectco to be the largest and best ever presented in this country.

A Petroit lawyer has framed a bill, which is now before the Michigan Legislature, providing that a man may brove his will during his ille time on giving no-flee to his bette at-law. Lock ifferward it shall be unap-shade.).

Newcastle on-Tyne is recovering the ground that has been lost during the past two years, and there is every hope that a new lease of active life has been entered upon by the society in our latest-created city.

In Glasgow the society has also gone to new quarters, and from accounts that reach me there seems to be every indication of better times for the cause in the commercial metropolis of Sectland. Mr. E. W. Wallis conducted the inaugural meetings at the new hall, and our Scotch friends, with whom he is a great favorite, received him warmly and enthusiastically sustained him in his mission to them for the above purpose.

The new Bible, "Oahspe"-how is it pronounced?-has excited some attention over here, owing to the prominence its English agent has accorded it. A copy has come into the writer's hands, and he has made several attempts to become acquainted with its contents. Of its spirit-origin there need be no question, but whether the amanuousis has got an accurate history of human life "for the last twentyfour thousand years" is questionable. It certainly is about the greatest curiosity in spiritual literature that our cause has ever become possessed of. Unfortunately its price is prohibltive-hence its circulation is restricted.

The latest contribution to the literature of Spiritualism here is from the pen of Miss Susan E. Gay, and is a handsomely bound and capitally printed biography of John William Fletcher, the well-known lecturer and clairvoyant, The work is ably written, its particulars are reliable, its comments upon its subject proper, and other matters incident to his work here and at home judicious and clear in manner and matter. Mr. Fletcher is to be congratulated upon so able a biographer, and the public will be pleased and gratified at the manner in which the task has been accomplished.

Recently the writer called upon Miss Lottie Fowler, when the invisibles through her gave him some very striking and satisfactory communications. Miss Fowler is an excellent clair-, voyant medium, and her powers are in capital condition. She is as unsophisticated and genuine-hearted now as when the writer of these lines met her on her first visit to our chores, and in spite of the hubbub that is raised by some who would like to see Spiritualism destroyed, and mediumship disoredited (a to Donkin et al.). Hiss Fowler has maintaiped hersalt to disorest ly and well/Matrix powe has an unkind, word to ine-hearted now as when the writer of these

Assistant Conductor Shawmut Lycoum. 8 Webster street, Charlestown District.

PAINE HALL. — The Banner March, readings by Conductor Weaver and the school from the "Iustruct-or," opened our session. Cornet solo, A. L. Gardner. The word selected to be arranged in a sentence and reoited to day by the children was Harmony. About twenty-live answers were given ; some were original, and called forth warm applause from our guests. Readings and recitations were given by Mary Wilson, Maria Falls, Lillie Wood, Morton Betchell, Flown Fraster, Sadie Peters, Amy Peters, Aaron Lowenibal, Annie Setchell and Mamie Havener ; remarks by As-sistant Conductor Ruesell and Mr. Lord of the Pro-gressive School No. 1; the Jatter concluding by in-viting our school to participate with them is a May Pestival; duct by Miss Jones and Mars, Halden ; song by May Waters ; calisthenics and Target March closed the session. PAINE HALL .- The Banner March, readings by

by may waters ; cansulations and rarget haren obset the session. The Lyccum Sewing Circle, with our earnest work-er, our tried and true friend, Mrs. Peters, as Presi-dent, is again in a condition to assist those who are in need. A new march is soon to be introduced in our services. Francis B. Woonbulny, Cor, Sec. 210 Columbus Avenue, corner Berkeley street.

LADIES' AID PARLOR .-- Although the weather was LADIES' AID PARLOR.—Although the weather was impleasant our attendance last Sunday was better than usual, and the lessons were listened to with at-tention by all the children. As the support of our pa-per is not guaranteed we have decided to use our old ones for the two months before vacation, and resume its publication with the opening of the school in Sep-tember. Friday, May 4th, is the monthly meeting of the Association, and all who take an interest in the school are invited to be present with us on that even-ing, at No. 24 Dover street. ALBERT A. LORD, Secretary. 12 Causeway street.

EAGLE HALL, 616 WASHINGTON' STREET. - Our meetings on Sunday last showed a still growing inter-est in the subject discussed. Prof. W. W. Glayton gave us a discourse on the Jewish Jekovah, eloquent in delivery, and full of bistoric information. Judgo Ladd's remarks were highly interesting and impress-ive. John Wetherbeo favored us with a stilring speech, marked by his usual happy. flow of thought. Fine addresses were given by Mira. Maggio Folsom, Capt. Roberts, Mr. George Albro, Dr. Street, and Harry Donnelly's controls. Communications from spirit friends to parties pres-ent, all of which were acknowledged, were given through Mrs. L. A. Cofin, Mrs. Leslie and Mrs. O. W. Odiorne.

SOCIAL GATHERING.—A vory pleasant meeting of this sort was held at the residence of. Mrs. F. D. Bd-wards, No. 80 Blue Hill avenue, on Tuesday evening, April 24th. Gen. Wisewell presided in a very happy manner, and interlarded the speaking and music with versaille and timely remarks. The first speaker called upon was Prof. Clayton, who recited a poem, and, later in the evening, made some remarks on future meeting and recognition of friends. The other speak-ers, in the order named, were Mr. Edson, John Weth-erbe, Dr. Baker, Mrs. Tylor, Mrs. L. Webster (recita-tion), Dr. Lyon, Dr. Crockett, and Dr. Riohnrdson—the speaking and also the music being of a very interest-ing character. May such meetings be often enjoyed among the Spiritualists. T mong the Spiritualists. _____ · · · · · · · · · · · ·

MECHANICS' HALL, CHARLESTOWN. - The after noon exercises consisted of remarks, tests and songs by the control of Mrs. Boardman; and remarks and improvisations of poems by Dr. Donnelly on subjects of year by the audience.

Improvisations of premy by Arabolation of antiper-given by the audience. In the evening the hall was well filled, and the peo-ple assembled were interested by the improvisations of poems by Dr. Donnelly, songs by Mr. Switt, ro-marks by Mr. J. B. Hatch; tests, remarks and fine songs by Mrs. Beardman's guides, concluding with tests by Mrs. Bray. Next Sunday evening the pupils of, Shawmot Lyco-um will take part in the proceedings of the meeting, in conjunction with other taient that will be present. In the afternoon Mrs. Boardman, Dr. Donnelly, Mr. Perkins, Mrs. Bray and other mediums will be present. J. W. BOBINSON, Conductor.

Meetings in Troy (N. Y.).

To the Editor of the Banner of Light : . Our lecture season has closed, but our conferences

are still continued. The following preamble and resolution were passed on the occasion of J. W. Fletch er's final discourse Sunday evening last. I would further state that his labors among us have been en-tirely satisfactory, and we shall all took forward with pleasure to his coming again. Mr. Fletcher should be kept busy, for through him the Spiritual Philosophy is taught in its parity. W. H. VOBURGH. 66 Hoosick street, Troy, N. Y., April 30th, 1883.

Preamble—As this evening marks the close of Mr. J. W Flotcher's ongazoment with us have for the soft Mr. J. W Flotcher's ongagoment with us hors for the present, and as yea desire to express our congratulations to him for the very able manner in which himself and his guides have spoken in defrase of the truth; therefore, *Regorded*, That (this Association teaders him a vote of

thanks for the labors that have been so well performed, hoping that in the near future his lot may be cast among us again,

Good Evidence of Spirit Return. To the Editor of the Banner of Light:

A few days ago George T. Barney, a wellknown cltizen of Boston and Malden, informed me that he received some satisfactory tests of spirit return, at a private house in Wakefield a short time ago, through the mediumistic gift of Maud E. Lord. Mrs. L. was a stranger to him and his wife, and while at the séance a spirit came to him and said, "I am James." 'Oh, yes," said Mr. B., "I recognize the name as that of a brother." The spirit continued, "I was drowned;" this not being the fact with his brother, he thought a mistake had been made. The spirit then said, "I am James Babbitt." Mr. Barney said that Mr. Babbitt was an intimate friend, and was accidentally drowned some forty-five years ago in Taunton, Mass. A spirit also came to Mrs. Barney, gave his name, and said he met with an accident that caused his "death." This was correct, as her first husband lost his earth-life by stepping off a car, and his name was given correctly, the event taking N. Y. place some thirty years previous. Several other equally as good tests were given, but there is no need of multiplying the evidence in this report. If it is not spirit that gives the information, what is it? Will the skeptics an swer in their own mind, if they do not wish to speak ont loud ?

[I may remark by way of addenda, that Mr. Barney said young Babbitt's accidental death on Sunday caused great excitement among the ministers of Taunton at the time - several preaching upon it, and taking the ground that the accident was a punishment for his being in a boat on the Sabbath, and that his soul for this offence was lost in a burning hell. I was speaking to Mr. Loring of Cape Cod a few days since regarding this test, when he remarked : "I was in Taunton at the time the accident ocourred," and then went on to relate the same story as that given me by Mr. Barney about the peculiar preaching of these ministers, etc.; thus presenting additional corroboration of the facts in this case.] A. S. HAYWARD. Boston. Mass.

EF Magnetism is Life as all Spirituality know, But that any one can have it to inter-through the mail, is not no good any descent Inform yourself by the advictibility of the Magnete Shield Company soliding

Hop Bitters Co. June 15, 1881. I have been suffering five years past with neuralgia, liver complaint, dyspepsia and kidney complaint, and I have doctored with fourteen different doctors, who did me no good. At last. I tried Hop Bitters, and after using a few bottles I received a great benefit from them ; and if I had used Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for pervous diseases= of all kinds. JAMES COONTS,

Beelington, Barber County, W.Va.

Wicked for Clorgymon,

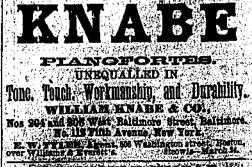
"I believe it to be all wrong, and even wicked, for clergymen or other public men to be led intogiving testimonials to quack doctors or patent. medicines, but when a really meritorious article, composed of valuable remedies known to. all, and that all physicians use and trust in. daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal forfamily use. I will not be without them,

REV. B. R-, Washington, D. O.

A good Baptist clergyman of Bergen, N. Y., a strong temperance man suffered with kidney trouble, neuralgia and dizziness almost to blind-Hop Bitters would cure he was advised that. Hop Bitters would cure him, because he was afraid of and prejudiced against the word "bit-ters." Since his cure he says none need fear, but trust in Hop Bitters.

S. Go

I had severe attacks of Gravel and Kidney trouble; was unable to get any medicine or doc-tor to, cure me until I used Hop Bitters, and they cured me in a short time, —A distinguished lawyer and temperance orator of Wayne Coun-ty, N. Y.



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