

gled," "Let the Heavens Rejoice and the Earthing
Glad." The address was given by Mr. Geo. A. Fuller.
He chose the words of the anthem for his text, and
spoke for more than an hour under a powerful influ-
ence. Remarks were also made by Dr. R. N. Gould,
Messrs. A. B. Manchester, Otis Lamb, and Mrs. Houb-
oldt.

The evening session was called to order by the Chair-
man, Dr. E. N. Gould, at seven o'clock. Mrs. Lizzie B.
Manchester, of West Randolph, was the speaker or-
dering the evening. She commenced by singing a very beau-
tiful hymn, and then read the following words of
very eloquent discourse on "The Religion of Spiritu-
alism." Remarks were also made by Dr. S. N. Gould,
and Geo. A. Fuller, and the session closed with another
song by Mrs. Manchester, constituting a fine entertain-
ment.

Sunday, April 1st, was a beautiful day, and a large
attendance was in attendance—although the travelling
on account of very deep snow on the hills, was very
small. The address was given by Mr. Geo. A. Fuller,
consisting of Mrs. Julia Gould, Miss Lila Gould, Miss
Chandler, and Mr. Holden Haselton, rendered in
very pleasing manner appropriate selections. The ad-
dress was given by Geo. A. Fuller. He prefaced his
address with the following words: "I have been
Mr. Bayard's sermons, and proceeded at once to con-
sider, "What has Spiritualism Accomplished?"

In the afternoon two addresses were given; the first
by Mr. M. B. May, on the "Mission of the Church."
The evening shall become the God of the Morning
and the God of the Future. This was one of her best efforts, and the large audi-
ence was highly pleased with so noble a presentation of
the truths of Spiritualism. Mr. Fuller followed with
the following words: "The Christian's Duty in the
Standpoint of the Present," which harmonized well
with the thought of the speaker who preceded him.

The closing session of the meeting, held in our
hall in the evening, proved the most interesting of all.
Mr. M. B. May, on the "Mission of the Church,"

Whereas, the existing laws prohibit by due or imprisonment any one who is not an Allopathic physician to prescribe a remedy for a suffering fellow creature; and

Whereas, there are hundreds of people in this community who have been successfully treated with Homeopathic medicines by others outside of the medical faculty, and after they had been given up by the regular physicians, and with death in case of infants, to be treated with no other than the Homeopathic system; and

Whereas, Homeopathic doctors are prohibited from practicing their profession in the Danish West Indian Colonies, and in the Colonies of St. Thomas and St. John to take such steps as may be deemed expedient to have the law at present existing abrogated or modified in such a manner as to allow of the admission of such persons to any of our schools, on presentation of their diploma, to practice in these islands, thereby doing away with the present anomalous condition of things, which while it allows the Allopathic physician the right to practice in every school, and the Homeopathic doctor to be studied in any other school but his own, forbids the thoroughly educated graduate of an allopathic school from occupying the position to which his abilities and sure and scientific attainments so justly entitle him as the public from availing themselves of his services.

And your memorialists will, as in duty bound, ever pray,

[Numerously signed.]

After some discussion, in which his Excellency

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the publication of important facts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters, and communications must be signed and addressed to the Editor, in all cases indistinguishable as to the writer's name. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article desired specially to be recommended for insertion. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance, as broad as bliss mankind.—John Pierpont.

Religious Liberty in Ohio!

Read what the Belfontaine Examiner has to say (eighth page) in condemnation of the truly insidious "Russell Bill"—passed against the Spiritualist mediums of the Buckeye State, by legislators whom its editor truly declares have allowed their religious bigotry to get the better of their moral sense and their perceptions of the first principles of justice between man and man in this presumably free republic!

The Late Dr. Walker.

In our last issue we gave a brief account of the demise of Dr. C. A. Walker, who for thirty years was the Superintendent of the South Boston Insane Asylum, and briefly adverted to the reason why he managed that institution with such skill as to meet the unequalled approbation of the public, viz., that it was because he was at heart a Spiritualist. And how he became cognizant of the fact of direct spirit-communication we shall here endeavor to show. The facts we give may not be agreeable to the regular medical faculty, the members of which think they know everything in regard to the human form, physically considered, when the fact is they have but a limited practical knowledge of the most important subject that so deeply concerns the public: In regard to the nervous system, of which so much has been written, they scarcely know anything, hence the unsatisfactory results almost always attendant upon criminal cases in the courts whenever the plea is set up that the accused is, or was, insane. The late decision of the Supreme Court in regard to Freeman is an apt illustration of our position. "He was unquestionably obsessed by a class of undeveloped spirits who had not outgrown their faith in some of the Scripture teachings, and Freeman, being a sincere believer in the bible, really supposed he was doing God's bidding by sacrificing his own child. There can be no question of this. His condition having changed, we have no doubt of his sanity to-day. So it has been in other cases which so perplex the legal authorities. But when our medical men study the laws of psychology, as Dr. Walker did, and ascertain through the spiritual phenomena the fact of how near the earthly plane of life are human beings that have cast off the bodies of flesh, who carry their idiosyncrasies, their murderous propensities with them to the spirit-world, and who under certain conditions can return and influence for evil those yet in the form, they will arrive at more definite results in regard to those unfortunate mortals who have been influenced for evil rather than good. Many years ago a personal friend of ours married an excellent, but very sensitive lady. For years they lived happily together, when to his utter astonishment on going to his home one evening he found his wife intoxicated. The whole thing was a mystery to him. Nothing of the kind had ever before occurred. There was no apparent reason for such a course on the part of his companion. Time passed on, and the husband was more attentive than ever; he allowed no spirituous liquors in his house; but she would imbibe in spite of all his precaution to the contrary. What to do he did not know. At length a friend advised him to consult a spiritual medium, as he was aware spirit physicians often gave advice and prescribed through such persons. He did so, and ascertained that his wife was obsessed by a spirit who when in the form was an inebriate. This was strange news to the husband, who was tenderly devoted to his wife. "It is no fault of hers," said the spirit physician: "as you will ascertain when you learn all the facts in the case." Perplexed beyond measure by what he had heard, our friend consulted with the parents of his wife, and learned from them that previous to his marrying the lady she was engaged to a young teamster, and would undoubtedly have married him had her father not ascertained in season that the man was a drunkard. In consequence of this information the match was broken off by the parents. Not long afterward he came to his death by being run over by his own team; but whether it was caused by suicide or accident we cannot say. Subsequently our friend became engaged to the lady, and married her, as we have before stated.

The next chapter in this strange story is that our friend was advised, in order to keep his wife sober, and perhaps wear her to the love

of liquor, as he sincerely desired to do, to place her under Dr. Walker's charge for a time. He did so, but with slight hope of her reform, if she was really obsessed by the spirit-lover. It was our friend's habit to visit the asylum frequently to ascertain how she was getting on, and thus he became intimately acquainted with Dr. W., who seemed to be deeply interested in the case. Being debarred the use of liquor in the hospital, the lady was always in her normal condition and perfectly sane. Under these circumstances the Doctor questioned the husband in regard to the lady, saying she was a very sensitive individual—more so, he thought, than any other patient in the hospital. Whereupon our friend told him that he had received information through the instrumentality of a spiritual medium that his wife was obsessed by an old lover of hers, as related above; and he had also ascertained that his wife's ailment and condition was caused by the spirit, in revenge, in consequence of being rejected. The Doctor listened attentively to our friend's story, and then replied that such a thing was impossible! "It is possible," responded our friend. "Can you give me the evidence?" queried the Doctor. "I do not know positively that I can," said our friend; "I can do, however, if you wish: bring a trance medium here and have you question the spirit-doctor as I have done." "Do so," said Dr. Walker, "but on condition that my investigations shall be considered entirely confidential." The preliminaries settled, a male medium who had no knowledge of the facts in the case was engaged to visit the asylum. He did so, was entranced, Spirit Dr. Kitredge taking control. A long conversation regarding the case in question was the result; but what more particularly Dr. Walker wished to ascertain was in regard to the laws governing the trance, obsession, direct spirit-control, etc., etc., all which were fully explained. Still the Doctor wanted more direct evidence, and Dr. Kitredge informed him that at their next meeting he would bring the obsessing spirit and let him tell his own story. Accordingly the spirit came and controlled, and owned up to all the facts related above. He said he still hated the man who had married his sweet-heart, and was bound to injure him every way possible; that he was the sole cause of the lady's intemperance; that he had two potent motives in view: one was revenge, and the other the gratification he derived by getting his favorite stimulus through the agency of his victim. This point the Doctor could not comprehend, did not believe, and told the spirit so. "But I can prove the fact." "How?" queried the Doctor. "Give her some money, and let her out some day, and I will bring her back at night, drunk or sober, just as you silently will in your mind." The husband consenting, the experiment was tried. The Doctor waited in his mind that the patient return sober, which she did, although her husband did not believe she would when he was informed upon the point after she had left. At another time she was sent out to buy several articles which she desired, and came back intoxicated, just as the Doctor had wished her to do. This settled the question in the Doctor's mind, and ever after influenced him more favorably in the management of those under his charge. He often remarked that he had learned a great lesson, which was that if those who had passed over the river with their evil habits clinging to them could return, there was no reason why the good, who had likewise passed on, could not manifest their presence on earth for the benefit of the race. It is well known that Dr. Walker was conspicuous for his kindness of heart and deep sympathy. He was a kind friend, an unwearying worker, and a judicious adviser in hundreds of families where mental sickness brought trouble and sorrow.

The Quaker Persecution.

The witchcraft and the Quaker persecutions are admitted to be dark spots indeed on the page of the early history of Massachusetts. They will not "out" at the bidding of any sect or society. There they remain, indelible proofs of the existence of that persecuting Puritan temper which manifests itself here to-day in the persistent effort to drive all but one kind of physicians and healers out of the State, or into jail. The descendants of the Puritans now attempt to palliate, if not to defend, the conduct of their bigoted and iron-clad ancestors, by representing that the witchcraft craze was a general one, and occurred in the seventeenth century instead of the nineteenth, and began to pass away here earlier than it did in western Europe. But even in this nineteenth century the descendants of Puritans would be glad to throw into prison, or flog at the cart's tail all clairvoyant mediums, precisely as the Puritans themselves hanged "witches" at Salem.

As for the Quakers and the severity of their treatment, a writer in the Boston Advertiser says that, although the punishments inflicted on the Quakers were indeed excessively severe, and such as would now be altogether shocking, it is generally believed that there was nevertheless occasion for it; the conduct of the intruding Quakers, it is held, was so aggressive, disorderly, insolent and indecent, as not only to provoke indignation and disgust, but to threaten the very existence of civil order. The Puritans only fought fire with fire. A new investigator into the history of that period, Mr. Richard P. Hallowell, has just come forward to assert that the facts are not at all as they have usually been stated; but that the alleged extravagant conduct of the Quakers has been enormously exaggerated, and that they followed the persecution as its consequence instead of preceding it as its cause. As he states, six years of floggings, imprisonments, banishments, floggings, mutilations and hangings, and the terrible list of laws against Quakers, were complete before any one of these two or three extreme improprieties occurred, which, magnified in number, are put forward as the cause of Puritan severity.

Mr. Hallowell, among other points, makes the very important one that historians have worked the dates pretty much as they pleased in this matter; the meek protest of Margaret Brewster, which occurred in 1677, being represented by a distinguished antiquary to have been among the causes of a persecution which began in 1636 and spent itself by 1659, or nearly twenty years earlier. So that Mr. Hallowell, seeing what has been done, proceeds to rectify the transactions of the period in the order of their actual occurrence, thus making a clear and intelligent narrative of the period. He takes up each case separately, and shows that it was only the result of the desperation to which a very few of the Quaker sect were goaded by the sternly cruel laws of the Puritans. The two Quaker women who wrote a letter of rebuke and warning to the colonial governor did not proceed to this until after a confinement of eight and ten months in prison, into which they had been

cast for no other crime than that of their religious belief.

It is shown by Mr. Hallowell that the Quakers were persecuted and persecuted as heretics, and not for their conduct in disregard of the Puritan laws. Any other charge against them than that of heresy, as the cause of their punishment, he shows to be groundless. Still, he admits that it was the Puritan authorities who were responsible for this cruel and shameless persecution, and not the body of the Puritan community; just as at the present time it is the "Regular" medical authorities, and not the body of the people, who persist each session in endeavoring to coerce or cajole the Legislature of Massachusetts into the making of laws that shall drive beyond the limits of the State or else to cast into prison those, for instance, who as Spiritualists hold to the methods of cure for bodily ailments which were followed in the apostolic days of the Christian dispensation. In the Puritan times the offending authorities were themselves under the stern and unbending influence of a few inflexible men, with consciences and sympathies of cast-iron. Mr. Hallowell cites the laws which were made against "the diabolical heretics and blasphemers" called Quakers; and reasons that they saved the Commonwealth of Massachusetts, by breaking the cords which were tightening fatally about its young life.

Dr. George E. Ellis, the historic antiquarian alluded to, and who is very probably the writer of the article in the Advertiser, comes forward with a supplementary statement of his position on this highly interesting and instructive subject. He says he has tried to deal with the topic with historic fidelity and strict impartiality, not to excuse or to justify, but to account for and explain a tragic record. He charges that Mr. Hallowell presents the Quaker case all on one side, and that for the Quakers; and that he makes no account of the Puritan side of the case, which he says is this: The Puritans were living in a bounded region of wilderness exile, "to which they believed they had a purchased and covenanted exclusive right of possession and government, and where they were trying a profoundly religious experiment, at heavy cost, with fearful anxieties and perils." They were intruded upon by "vagrant fanatics, men and women, of rude and defiant speech and manners, persistent, and refusing to go off unharmed when warned away." That is really the most he can say for the Puritans, and all he can say. All the rest is an arraignment of Mr. Hallowell for not presenting the Puritan case in the same light as he presented that of the Quakers.

But how could he? He had no such case to present. The Puritans were the persecutors, and the Quakers the persecuted. The Puritans possessed all the authority, while the Quakers were powerless, besides being opposed on principle to resistance. The Puritans passed sentence and inflicted punishment, while the Quakers had nothing to do but to suffer. Could any one tell how it is possible for a historian to place the Puritans in an equally favorable light with their unrelenting victims. Because Dr. Ellis demands that it shall be done, he betrays the possession of an hereditary historic prejudice that wholly obscures his intellectual vision, and deadens his moral sense. In order to defend himself and his pet Puritans, he feels compelled to speak of "the assumption and intolerance which characterize all religious pariahs, especially that of liberalism," the italics being his own; and inasmuch as he is a leading light in one branch of professing liberalism—the Unitarian—it amounts to an accusation which is none the less true for being tardy. Dr. Ellis instinctively detects all those who possess what are termed "prophetic gifts," and the war upon them is continued even by professed liberals to the present day.

Vindication of Miss Wood in England.

It is exceedingly gratifying to all friends of mediums, and especially to those who are actively engaged in defending them against the assaults of pretended "exposers," to learn that the last victim of malicious persecution in England, Miss Wood, is rapidly regaining the confidence of those whose faith in her may have been unwarrantably weakened by charges brought against her by superficial observers of phenomena occurring at her sances. A correspondent of Light, Henry Burton, writing from Newcastle-on-Tyne, reports a series of very satisfactory sances held for the purpose of ascertaining, beyond the peradventure of a doubt, the precise truth in regard to her claims as a medium.

The eleventh of these was held March 20th. As at all the previous sittings, three curtains were stretched across the corner of a large dining-room, in front of which, and facing the curtains, was seated Miss Wood at a distance of thirty inches therefrom. The light, which was directly behind her, was mellowed down to a dusky greenness by the aid of a light brown paper cover placed over the globe. The light was so good as to enable all present to sufficiently distinguish each other and to quite clearly see the medium, who was covered with a white jacket, and had thrown over her head a white antimacassar. Whatever motion she made was easily discernible by those sitting round her, the furthermost sitters from the medium's chair being within six feet.

Conversation, singing and chatting with "Pochah," one of the controls of the medium, continued for about one hour and a quarter. Of what then took place, Mr. Burton says:

"A large white ball protruded itself from the left aperture of the cabinet about four feet from the floor and about three feet from the medium's right. After remaining in that position for a few minutes a stream of white substance proceeded from the base of the cabinet, directly underneath the form we have spoken of, and stretched itself along the floor toward the chair whereon Miss Wood was seated. Presently a thick volume of white matter proceeded from just beneath the large white ball we first mentioned and reached forward toward the floor and the medium in an arched form. It appeared to make some strong efforts to move bodily forward from the curtains, but could not succeed. The general impression was that a large form was endeavoring to move forward into full view. After moving backward and forward for some time, the head of the form was withdrawn from view and was quickly followed by the remaining portions. 'Pochah' afterward informed us that it was the form of Mr. Norris, for some time a member of the Newcastle Society; that he had got a head, arm, and some of the lower part of that occasion. At the conclusion of the sance all the sitters expressed themselves fully satisfied of the genuineness of what they saw. One thing particularly noticeable by all present was that while the manifestations were at their height Miss Wood lay back on the chair perfectly motionless. We found the chair, on examination, had not been removed in the slightest from where we placed it at the commencement."

The twelfth sance was held on the 23d of March, at which some very powerful physical phenomena occurred, at the close of which our phenomena, skeptical upon all matters of this

nature, acknowledged that though unconvinced as to the cause of the phenomena, he was thoroughly mystified, as the manifestations had no parallel in his experience.

Boston Spiritual Temple.

On Sunday last, Mr. Colville's morning discourse in Horticultural Hall on "The Ascension of Jesus into Heaven in the Light of the Spiritual Philosophy," called out a great deal of profound and somewhat novel teaching on the cultivation of the will and the power of the human spirit to overcome material obstacles, and at length appear and disappear as it pleases in any form it chooses to assume upon earth. The lecturer took the ground that, literally considered, the resurrection appearances of Jesus were simply materializations; that there are no limits to materializing possibilities, and that the time will come, no doubt shortly here in America, when spirits will assume earthly forms and remain among us for days, or perhaps weeks, months or years, as the needs of humanity and the will of the spirit may suggest; that in order to attain to this amazing height of spiritual power and demonstration, it is necessary to devote ourselves entirely to such a mode of life as constantly attracts to us the highest and purest intelligences. The coming of Christ again in like manner as he went into heaven, as understood by Mr. Colville's guides, not necessarily the return to earth of any one spirit in particular, but the manifestation of the spirit so perfectly in its utter control over matter that the evidences of immortality under the eyes even of the incredulous multitude shall be indisputable.

In the evening the hall was crowded; a large number of strangers were present, who appeared deeply interested in the brilliant discourse delivered by Mr. Colville's guides on "The Spirit Spheres." This subject was chosen by a unanimous vote of the audience. Sunday next, May 13th, Mr. Colville's subjects will be, 10:30 A. M., "The Spiritual Phenomena of the Day of Pentecost." 7:30 P. M., to be chosen by the audience.

Spiritualism in Madagascar.

Rev. Mr. W. C. Peckersill, the English missionary, member of the Malagasy deputation—whose visit to Boston, and reception at Park Street Church recently created much interest in this city regarding the affairs of that far-off aboriginal nation—called attention during the meeting to the peculiar physical aspects of the country, and reviewed its history. Referring to the first king, who united the tribes, the speaker said he was a grand old character, whose influence is still felt in the island. On his deathbed he called his children about him, and these were his words: "The summons of the Creator has now come. I am smitten with disease. I shall not be with you, and yet I shall not be far from you. My flesh will be laid in the grave, but my spirit and my mind will be about you. I shall whisper at your side." These deathbed utterances of the first King of Madagascar, which this missionary acknowledged were spoken "long before the introduction of Christianity," embody the true idea of spirit-return and communion, and show how nearly the relations really existing between this life and the next beats the heart of man when it is not brought by false education into bondage to artificial dogmas, which elevate the letter of creedal observance, and assassinate the spirit of receptive aspiration.

The Children's Lyceum in Australia.

An exhibition session of the Melbourne Progressive Lyceum was held the 23d of February. The exercises consisted of recitations, callisthenics and singing, a moral drama, "The Secret of Happiness," a Spanish dance by two sisters, an operetta entitled, "The Home of the Fairies," an amusing farce, and a series of ornamental marching, in which the whole Lyceum, to a number of nearly two hundred, took part. At the close the visitors dispersed much pleased with the exhibition, the Lyceum officers and friends remaining to take part in a short quadrille party, which broke up soon after.

Mr. W. H. Terry, who, since the establishment of the Lyceum, twelve years, has been its conductor, resigned his office Feb. 23th, on account of ill health, and Mr. C. Johnston was chosen to succeed him. Upon accepting the office Mr. Johnston expressed, in behalf of the members of the Lyceum, their appreciation of the work Mr. Terry had done for the institution, and their regret at his withdrawal from active duty: He then moved a vote of thanks, which was carried by acclamation, and the session was shortly after brought to a close.

Spiritualism in London.

Renewed interest is now manifest in the spiritual phenomena and philosophy in the British metropolis. As proof of this, Light of a recent date says:

"Only the other day we heard of a number of clergymen who had associated themselves together for the purposes of investigation. A pamphlet addressed specially to inquirers was advertised for a short time in the daily papers. The result was the distribution of some hundreds of the pamphlets almost entirely fitting their way into new hands. In estimating the value of this fact as an indication of public interest, it must be remembered that the applications were voluntary on the part of the people who were sufficiently interested in the subject to be willing to pay the price of the pamphlet, and to go to the trouble of writing for it in order to satisfy their curiosity."

At the time Dr. Blane was holding sances in Wisconsin, the Albany (Wis.) Journal reported that several parties visited him and received communications from friends who had passed to spirit-life several years previous, in the self handwriting of the spirit, which they recognized, and with their signatures appended. The Journal pronounced what they witnessed "truly wonderful," adding: "They went as entire strangers to the medium, and filled with skepticism; they investigated the phenomena with the acuteness characteristic of a skeptic, and returned satisfied it is no humbug; that the stigma of fraud placed upon the heads of genuine mediums, through the legerdemain-business of unprincipled and unscrupulous persons who advertise with flaming hand bills and through the newspapers. The Exposition of Modern Spiritualism, is not only unjust but wicked."

The Banner of Light columns have for weeks past been rendered interesting to readers everywhere by the reports of anniversary exercises held in various parts of the country—for the prompt and courteous forwarding of which to this office our thanks are hereby returned to their writers, whether secretaries of societies, or kindly volunteers. An account of the San Francisco, Cal., celebration (with two others) will be found on the first page of the present issue.

Philadelphia Items.

To the Editor of the Banner of Light:
Possibly a few items from the City of Brotherly Love, that I have not seen noted in your columns, may interest your readers.

A NEW SOCIETY—MR. HOWELL.

I learn that initial steps have been taken for the formation of a new Society of Spiritualists in the northern section of the city, to be known as the Spiritual Temple Association. Its meetings are held in a hall at the northwest corner of Broad street and Columbia Avenue, and have been well attended. The services of Mr. Walter Howell, from England, have been engaged as speaker for the months of April and May—he having engagements elsewhere after that time.

Mr. Howell is a young man, who has recently come among us, and seems to possess remarkable gifts as an inspirational speaker. He had the misfortune to be born blind, and though, as the result of two or three surgical operations, he is now able to see a little, so that he can make his way about comfortably, yet he is not able to read with facility, and consequently never read a book in his life, nor, as he tells me, did he ever hear one read consecutively. Yet his discourses evince a familiar acquaintance (on the part of some one) with the religious and philosophical literature of the world, far beyond the attainments of most people who have good eyes. I have had the privilege of listening to a number of discourses through his lips, both in public and in private, and must say that rarely if ever have I heard any speaker, either trance or normal, who deals so satisfactorily with the profounder questions of spiritual truth, of life and duty, and of practical reform. He is eloquent and impassioned in delivery, using excellent English, and touches not only the intellects but the hearts of his hearers.

"Whereas hath this man letters, having never learned, and having never had eyes by which to learn? Is a pertinent question for the materialistic scribes and pharisees of our time. The evident answer is, that, like the apostles of early Christianity, he speaks 'as the spirit gives him utterance.' This is one of the most pregnant facts of our age, and they who are wise will give it heed.

Mr. Howell, young and partially blind as he is, feels called upon to make a tour of the world. He expects to cross this continent within a few months, spend some time in Australia, and then proceed to India, where the master-minds who guide his will cope with the Theosophists on the one hand, and the Buddhists and Brahmins on the other, in elucidating the higher philosophy of the spirit. He should have the encouragement and Goodspeed of all who love the truth.

The First Association of Spiritualists, meeting at 810 Spring Garden street, have had large and often overflowing meetings during the winter, and it is thought there is ample room for and need of another society in this large city.

DR. CUTLER'S LABORS.

Mrs. Dr. Cutler, formerly of your city, now of Wickett's Island, in Onset Bay, has recently closed a series of lectures to women, on physiology, health, etc., which, I am told, were very instructive and successful. She has a happy faculty of imparting just the knowledge which women and mothers in general are so greatly in need of, and her lectures, illustrated as they are by a costly map and charts, and illuminated by an intelligent philosophy of life and health, derived from the knowledge of Spiritualism, meet a want of the time as it has been seldom met. Her medical practice has also been extensive and successful, though, as was to be expected, she has encountered sharp opposition from the "regulars." I had the pleasure of forming one of a large company who met in her parlors a few evenings since, when we were unexpectedly entertained and instructed by a conversational lecture given by Dr. Cutler, a noted "Eclectic" physician of the city, on the "Germ Theory of Disease," illustrated by magic-lantern views of a large number of the microscopic parasites and fungi which the Doctor has found to be the active causes of many maladies. The facts presented were not only startling but of great practical importance.

Dr. Cutler is laboriously engaged in earning, by her lectures and practice, the means of fitting up her spirit-projected Sanitarium for invalids and Retreat for worn-out mediums and workers, on the beautiful and healthful island near the Onset Bay Camp grounds. In this laudable purpose, for the attainment of which she has labored persistently and long, as well as in her efforts to enlighten the women and mothers of the country and give them greater fitness for their responsibilities, she deserves the encouragement and aid of the philanthropist. I understand the building at Wickett's Island (East Wrentham, Mass.) are so far completed that they will be open for a large number of guests during the coming season.

AN UNBELIEVING CLERGYMAN.

Philadelphia lawyers have long been proverbial for their acuteness. But what shall we say of Philadelphia clergymen? Various indications which have come under my notice seem to point to an opposite characteristic, especially where spiritual subjects are concerned. They are gifted with that "blind unbelief" which "is sure to err." For example, I read in this morning's paper that one yesterday delivered himself of a discourse on "Prayer Cures," in which he announced that he had "no faith" in them, notwithstanding all that the New Testament, and Old, too, say of their reality. When non-clerical people thus declare their want of faith in what the Bible teaches, they are inconspicuously stigmatized as "infidels." This Presbyterian divine is quoted as saying:

"I have believed that the Indians could be made whole by laying their bodies on the bones of saints, but it is not necessary now to prove the error of this belief. And for an institution or a number of men to assert that they have the power to affect physical cures by means of their prayers is just as erroneous as the other belief and just as much an impossibility." I should of St. James' stand rebuked and ashamed for presuming to affirm such an "impossibility" as that "the prayer of faith shall save the sick!"

Alas, this divine favors us with this astute declaration: "A miracle is a performance or effect for which there is apparently no agency or no cause." I once more:

"When Jesus was upon this earth he performed miracles to show that he was one who came from God. When he ascended into his heavenly home the reason and the performing of miracles ceased."

If the miracles had "apparently no agency or no cause," how could they prove that Jesus "came from God?" But the New Testament repeatedly represents that Jesus did his mighty works because he "had compassion" on the sufferers and desired to relieve them; and he sometimes strictly charged them to say nothing about it. That does not look as if his only object was to show his divine origin. He is further reported as saying: "He that believeth on me, the works that I do shall he do also; and greater than these shall he do, because I go unto my Father." (Jo. xiv: 12) and as he was about to ascend, he is said to have declared: "And these signs shall follow them that believe. . . they shall lay hands on the sick and they shall recover." (Mark xvi: 17, 18). Which shall we believe, this skeptical Presbyterian divine, or the New Testament records?

When clergymen attempt in this bold way to throw discredit upon the Bible, can they with any consistency complain of "the skeptical tendencies of the times?" "Bob" Rogers has scarcely done more to bring "the sacred record" into contempt.

THE STRAIGHT INVESTIGATION.

I learn that arrangements are in progress for an investigation of the claims of Modern Spiritualism, under the auspices of the University of Pennsylvania, as provided for in the will of the late Mr. Syner of this city. A prominent Spiritualist, well known to the members of the Faculty of the University, is understood to have charge of the matter on behalf of Spiritualism. In accordance with a request made by Mr. Syner before his decease, but the committee to act on the part of the University has not yet been appointed, so far as we have ascertained. It is stated, however, that the Chair of Intellectual and Moral Philosophy in the University, provided for by Mr. Syner's bequest, has already been filled by the University authorities, and that their choice has fallen upon a Presbyterian clergyman of this city.

If it be true, and I have my information from an unquestionable source, it would seem that the authorities do not intend the truth of Spiritualism, even if proved beyond question, to be admitted, so far as the University is concerned, as a basis for instruction. The Faculty of the University is understood to have agreed to accept of the results of the investigation, and to have no objection to the results being made known to the public. It is understood that the results of the investigation will be published in a book, and that the book will be found on the first page of the present issue.

A Clerical Opinion of Spiritualism.

Rev. A. Gage, a well-known Universalist clergyman, writing to the *Gospel Banner* (Augusta, Me.), expresses his views of Spiritualism in a manner that, doubtless, many others would, were they to honestly state their deepest convictions. He says that it has come out of its sensational phase, that its philosophy is rapidly spreading, and that "the main facts and theory of Spiritualism are true." The facts, he remarks, "are similar to those which have occurred in every age and among all peoples. Their origin is the same also in every age."

In closing, Mr. Gage says:

"So far as I understand, true Spiritualism, the Bible and Universalism are harmonious. Many things that were difficult to understand in the Bible have become clear by the aid of Spiritualism. The future life has been made more comprehensible and satisfactory. So on the whole I am a friend to the simple facts of Spiritualism. Were I to preach again, I should not fail to speak well of it, and employ its philosophy and facts to enforce truth and practice."

A Humbug Exposed—Again.

Last Sunday morning Warren Lincoln of Maplewood, Mass., with his wife Maria, advertised in the *Herald* that "Mrs. Bertha M. King from London would give a religious illustration of spirit-power in the light," at Horticultural Hall in the evening; but Boston Spiritualists well knew that the whole thing would be simply a catch-penny affair—which proved to be the fact. This same party, Sunday before last, humbugged the public in *Paine Hall*, and we cautioned people against them.

The disposition made of the wealth of this world by those who during their lives have held possession of it, is a matter of no small moment when we consider the fact that it effects the happiness of the individual in spirit-life, either serving as a stepping-stone to his advancement or a millstone to hold him a prisoner to earth. Doubtless very many looking from the position of a clearer vision than they had during their life in this world, would act differently in this regard had they the power to repeat it, than they did. An instance in illustration of this is in a statement made some years since by the *New York Observer* that the Aldgate Church in London has a fund bequeathed to it in the dark days of persecution. Its specific purpose was to purchase faggots, not to warm the cold, or to prepare food for the hungry poor, but to burn heretics! Some centuries have now passed, and the supply has so far exceeded the demand, that there is no more room for storing away the abundant faggots. The trustees of the fund, it is said, now give away the proceeds, to keep alive the poor, and comfort and save the very class that a different age had consigned to the stake.

The following from a late issue of the *Herald* of this city shows that the sentiment of real justice Indian-ward (which the *Banner of Light* has never failed to inculcate in the past) is gaining upon the appreciation of the people of this country:

"It is encouraging to read of the good impression produced upon Secretary Teller and the rest of the visiting commission by the condition and result of the Indian school at Carlisle. The aptness of the Indian youth for education, not only in what may be learned from books, but in the useful trades and industrial arts, has been fully demonstrated at this institution, and the officials are enthusiastic in their praises of what they saw. The Secretary said he was about to establish a similar school in Kansas. 'If Congress would give us forty such schools,' he added, 'and use for the purpose the money now appropriated to the use of the army in guarding and controlling the Indians upon the plains, we should have no more Indian wars. There is no longer any difficulty in getting the children to attend the schools, and the parents of those who do attend will not go on the war path.' There can be no solution of the Indian problem worthy of a Christian nation that does not grow out of a policy of civilization; and what is this but education, in its broadest sense?"

The drawing of public attention to what is designated as "thought-reading" is not without its good results. The subject, though introduced for the ostensible purpose of "exposing Spiritualism," does expose it, but in an altogether different sense from that which its opponents intend; it exposes the fact that possibly there may be something more of truth in Spiritualism than those who, having had little or no experience with it, give it credit for; and having found the gates ajar, and a ray of light streaming through the opening, the awakened people press on, and eventually enter what is to them a new and unexplored realm of knowledge, and one of limitless expanse.

We need have no fear that the facts of Spiritualism presents, or the philosophy it reveals, will fall in their mission to earth. Being true, they are eternal, omnipotent, inviolable. Opposition will strengthen their hold on human belief, and obstacles thrown in their path serve as stepping-stones to loftier positions in the estimation of all mankind.

The Spiritualists and Liberals of Indianapolis, Ia., have furnished and dedicated a new place of meeting to be known as "Fraternal Hall," the use of which is supplied to them free of cost by its owner, Mr. E. M. Davis. On the occasion of its dedication, Mr. Davis defined the position of the Society to be, perfect freedom of thought and the right to express it; adopting as its own the sentiment of Thomas Jefferson, "I have sworn upon the altar of God, eternal hostility to every form of tyranny over the mind of man." Parties outside of the Society can procure the use of the hall at reasonable terms.

Light for Thinkers, published in Atlanta, Ga., and edited by Mr. G. W. Kates, comes to us this week double its former size. We are pleased to note this indication of its success, as also the evidence it gives of an increasing demand for information upon the facts and teachings of Spiritualism. May its prosperity continue and increase.

We shall give to our readers next week No. 14 of Prof. Cadwell's interesting series of "SPIRITUAL EXPERIENCES." The week following, an installment of Dr. G. L. Dixon's Review of our Foreign Exchanges will be published in these columns.

Prof. Cadwell's exhibitions at Horticultural Hall, 100 Tremont street, of the power of mesmerism over the subjects which he controls, are well worth witnessing. He holds them every night this week.

Mary E. Hutton informs us that Alice J. Eddy, one of the Eddy mediums, passed to spirit-life April 20th, aged twenty-six years.

"REGENERATION OF THE MEDICAL PROFESSION" (No. 2) by Prof. Joseph Rodas Buchanan, will appear next week.

Dr. B. L. Catlin's article on OASPE—third page—merits a close reading.

"The Council Fire and Arbitrator."

A publication eminently deserving the support of every Spiritualist and, indeed, of every friend of humanity, whether Spiritualist or not, is "THE COUNCIL FIRE AND ARBITRATOR," founded in 1878 by A. B. Mescham, and since his decease published by T. A. and M. C. Bland, in Washington, D. C. Every subscription for it helps the hand that meets out justice to the oppressed and outraged Indian, and the coming of that day when peace and good will shall supplant war and hatred in the border lands of this nation, and throughout the world. Its influence for good is not only felt among government officials, and the public generally, but extends to the various tribes of Indians, who, recognizing its purpose, thank the Great Spirit that they are not left altogether friendless by those who occupy the lands of their fathers. The publishers are constantly in receipt of letters from Indians expressive of their gratitude for the able defense they maintain for their rights; and we have every reason for saying that those of our friends in the spirit-world most actively interested in the welfare of our red brethren, earnestly desire to have *The Council Fire and Arbitrator* substantially aided, and its publication placed on a firm and enduring basis. The price is but \$1.00 a year. Specimen copies will be sent free to applicants. Address T. A. and M. C. Bland, Washington, D. C.

An ardent Spiritualist asked a Milwaukee *Sentinel* reporter if he would like to be convinced beyond the shadow of doubt that his religion was the true one. "I know that you heard the late Ole Bull play his violin a great many times," he said. "You would recognize his style, his peculiarities of mastery over his instrument, wherever you found them, wouldn't you? What would you say if you saw a fiddle and bow, unaltered by mortal hands, going through with precisely the motions that they did when Ole Bull played with them, and reproducing his music without a shade of deterioration?" He took the journalist to a room where a small company was gathered by invitation. He showed a violin which had been used, as he assured them, by the dead Norwegian artist. It was a genuine Cremona, seventy years old, time-worn and season-stained, and "quite ghostly in its associations." After the spirit of Ole Bull had announced itself by raps, the manifestation took place. The violin was raised, the bow crossed its strings, and the "Carnival of Venice" was played. Nothing in the well-remembered performance was lacking. The delightful merits and marvellous mannerisms were accurately reproduced. There was Ole Bull in every squeak and movement. But the narrator conscientiously adds that a man held the fiddle and bow. He was a violinist, and had for a great many years acted as Bull's agent. But the exhibitor explained that this was merely a passive medium, controlled wholly by the dead musician, and that the manifestation was just as convincing to any fair-minded person, as though no mortal hands had touched the instrument, says the *New York Sun*. No doubt the exhibitor told the truth. We have witnessed similar manifestations. We have heard Spirit Madame Sontag sing, through the instrumentality of a trance medium, in Italian, equally as well as the dead when upon the stage in her own physical form.

Information reaches us that a so-called "irregular" physician from New York State was arrested on the 8th inst., in Dover, N. H., under the provisions of the "Doctors' Plot Law" of the Granite State—the complainant or instigator of his prosecution being a medical student! The established "Regular" practitioners denying that they had anything to do with the matter: though there are those who think differently in the premises! The case was continued (or postponed) for two weeks, by the consent of all parties. Here is an instance directly in point, showing the total iniquity of these "protective" laws framed in the interests of the Allopaths and their allies. No laws circumscribing the constitutional liberty of choice on the part of the people regarding the medical treatment they desire when sick, can, it seems to us, if carried to the higher courts, be maintained as valid. The ordinary statutes are sufficient for the punishment of crime, whether committed in the field of medical practice, or in that of any other profession. If the party arrested in Dover was engaged in crime, then why not have arrested him under the general laws covering malpractice, etc.? If, on the contrary, he was arrested that Allopaths, *et al.*, might have a clear field, and in order that the complaining medical student should in time have an uninterrupted chance to test his unledged skill upon the people, we consider that the good sense of the populace thereabout will place the blame where it justly belongs, viz: "at the door of a soulless, legalized medical monopoly, which, while it assumes, in this instance, to disavow the present agent for the enforcement of the law, is yet ready to harvest unquestioningly the results of his deeds."

The spiritual quarterly magazine, *FACTS*, opens its second volume with the March number, the contents of which are creditable to a work that is of inestimable value as a means of making known the basic truths of Modern Spiritualism. A portrait of Dr. Fred L. H. Willis serves as its frontispiece, and an interesting account of his spiritually mediumistic experiences, principally of the physical phase, which culminated in his expulsion from Harvard College, is reproduced from the *Banner of Light*. Numerous authentic accounts of spiritual phenomena of a later date are also recorded in this elegantly printed octavo. This work is for sale at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston. It merits an extensive circulation.

It has been customary for the Church to illustrate God's care for his chosen ones by allusion to the feeding of the prophet Elijah by ravens; but the Bible revisers have discovered that the word "ravens" should have been, during all past centuries, "gyrises," and it will be so rendered in the new version. With this flight of ravens one of the most beautiful and significant texts of the Old Testament takes to itself wings.

The Brooklyn bridge is to be opened to travel, with appropriate ceremonies, on Thursday, May 24th. President Arthur, his Cabinet, and the governors of all the States and Territories have been invited to participate. It will be formally presented to the Mayors of the two cities it connects. Rev. Dr. Storrs will deliver an oration for Brooklyn, and Hon. William M. Evans for New York.

We received by express, last week, a large framed picture, composed of natural flowers, made for and presented to our Public Free Circle-Room, by Mrs. F. H. Marsh and Mrs. M. S. Alpaugh of New Brunswick, N. J., for which they will please accept our sincere thanks.

Mrs. Willis Fletcher, who was brought to Boston some two weeks ago, has not improved in health to any degree since the change of location, her friends will deeply regret to learn.

Movements of Lecturers and Mediums.

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

Mrs. Nellie L. Davis spoke in Louisville at a meeting commemorative of the Anniversary of March 21st. In answer to many correspondents, Mrs. James A. Bliss, the materializing medium, desires to say that she is not going to Onset Bay for the special purpose of giving materializing séances—although she will probably hold one a week—but for rest and recreation.

From June 1st to October 1st James A. Bliss will be at Onset Bay Camp Ground. His post-office address there will be Box 112, Onset Bay, East Wareham, Mass. J. William Fletcher will lecture in North Abington, Mass., May 13th.

Pierre L. O. A. Keeler is just recovering from an attack of pneumonia. He has been very busy in Washington, D. C., for three months, and will, as soon as his health permits, visit the northwestern section of New York State.

Mrs. Maud E. Lord will remain in New York City during the week ending May 12th. This lady's séances are always well attended, wherever she goes, and give general satisfaction, we are pleased to know.

M. F. Hammond is conducting meetings with good success at Northport, L. I., N. Y.

Prof. Henry Kiddle speaks in Willimantic, Ct., on the evening of the 17th of May, on "The Mission of Modern Spiritualism."

Sunday last, says *London Light* for April 28th, was a red-letter day with our Newcastle friends. Mrs. Emma Hardinge Britten lectured on that day before two of the largest audiences ever assembled in their meeting-house. In the morning every seat was occupied, and in the evening the hall was crowded to excess, so much so, in fact, that the doors had to be closed, and numbers had to go away disappointed.

Mrs. E. R. Bull, M. D., lectured and gave tests, afternoon and evening, at Braintree, Mass., Sunday, April 29th. Dr. Bull will be found at 824 Washington street through the month of May. After that will be speaking in Worcester and other towns in the interior. Letters will reach her addressed to the care of Dr. H. B. Storer, 29 Indiana Place, Boston.

Mrs. R. S. Little awakened quite an interest in Spiritualism in New Lisbon, O., a few weeks since by her lectures in that place.

Charles E. Watkins is now at his home, Crooked Lake, Clare Co., Mich. His intention is to remain there until August, when he will go to Cassadaga Camp-Meeting. While at home he will answer sealed letters. Terms \$1.00 and three three-cent stamps.

Mrs. Juliette Yeaw will speak in Portland, Me., May 13th; South Hanson, May 27th; Manchester, N. H., June 3d and 10th; Clinton, Mass., June 17th; Nashua, N. H., June 24th, 19th, 21st and 23d.

Dr. J. K. Bailey was busily employed in Ohio and Indiana during the month of April, lecturing in various towns with great acceptance.

Mrs. S. A. Wiley will speak in Spiritualist Hall, Bartonville, Vt., next Sunday, May 13th, at the usual hours.

Jennie B. Hagan, who has recently addressed deeply interested audiences in Goffstown, Manchester and Candia, N. H., will soon be at her home, South Royalton, Vt., at which she may be addressed.

J. W. Van Nance, M. D., lectured, improvised poems, and gave psychometrical test readings in Bridgeport, Ct., May 2d.

Dr. Nathaniel Randall has removed from South Woodstock, Vt., to 863 West Jackson street, Chicago, Ill.

Dr. Fannie C. Dexter would inform her friends and patrons that she has recovered from her severe illness, and is ready for business at her new residence, 219 Main street, Pawtucket, R. I.

Dr. H. P. Fairfield lectured in Keene, N. H., April 29th.

Mrs. Ellen M. Bolles has become located at the City Hotel, Taunton, Mass., where she will give sittings for spirit-communication and treat diseases magnetically, employing her clairvoyant power for diagnosing them. She will answer calls to lecture and attend friends. The *Banner of Light* and the publications of Colby & Rich may be obtained at her rooms.

J. D. Stiles recently lectured in Leominster, Mass., and gave at the close of his address names and personal descriptions of seventy-five spirits. April 20th Miss L. Barncoat of Chelsea, Mass., occupied the platform.

Mrs. Hattie W. Hildreth lectured to a large and appreciative audience at Grand Army Hall, Worcester, Mass., on "The Practical Teachings of Spiritualism," May 6th. She would be pleased to make engagements. Address her at Worcester, Mass.

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

If dyspeptic invalids would avail themselves of the curative virtues of the magnetic shields, and adopt correct habits of life, they certainly could be restored to health and happiness. See Magnetic Shield, advertised on page 7.

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

Rupture Cured.—New method. Send for circular. Dr. J. A. House, 125 Fifth Avenue, New York City.

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

Special Notice.
The Ladies' Benevolent Union connected with W. J. Colville's congregation, will hold a Fair in the lecture-room, 30 Hanson street, six days, commencing Monday, May 14th. A large variety of useful and beautiful articles will be on sale. The Fair will be open each day from 10 A. M. to 10 P. M.; the admission will be free each day, and every evening except Wednesday. Many prominent mediums, among them Mrs. F. C. and Mrs. Mayo-Steele, will speak on Tuesday and Friday, and have a table throughout the week. On Wednesday, May 16th, a Grand Concert will be given for the benefit of the Fair in Wells Memorial Hall, Washington street, to commence at 7 P. M.—Miss Holte Fuller (soprano of Temple Adah Israel Pleasant street), Mme. Fries Bishop, Mrs. Loranis Wilder, W. J. Colville, and Mons. Emil Duval will be the vocalists. Miss Emma Greenleaf and Mr. Howard Fortescue will give dramatic readings; the services of an eminent violinist and other talent have also been secured. Admission 25 cents. The proceeds of the Fair and Concert will be devoted entirely to charitable objects. Per Order Com.

The Boston Spiritual Temple.
The course of successful spiritual lectures under the auspices of the Boston Spiritual Temple will be closed for the season on the 27th of the present month, to be resumed on the first Sunday in October. The annual meeting for the election of officers, and the transaction of other business prescribed by its by-laws, will be held at 82 Rutland square, Wednesday evening, May 16th, at eight o'clock.
"The Ladies' Benevolent Union, connected with the Temple, will continue its labors for a few weeks longer, preparatory for a Fair in the early autumn.
Boston, May 11th, 1883."

TO ALL OUR READERS.—It is with great pleasure we call your careful attention to the prospectus of the *Banner of Light*, which we publish to-day, and shall continue to from time to time. For the thinking and philosophizing it is a journal of inestimable value. Besides ably dealing with the things of this world, as a spiritual organ it reaches away into the next. Specimen copies may be had hereafter: seen at our office.—*Charming (Mich.) Weekly Argus.*
Thanks, friend Argus, for your kindly words.

Meetings in Haverhill, Mass.

Mrs. S. Dick officiated here last Sunday, May 6th, for the first time, quite to the satisfaction of her audience; and brought out a very full attendance in the evening. Mr. Stiles of Weymouth is to speak next Sunday, and Mr. Fletcher of Boston the two following Sundays. Mr. Emerson of Manchester will speak here on the 3d of June. The meetings this year have been decidedly successful, and the cause has been much strengthened here. E. P. H.

Thanks to Mrs. J. B. Severance, Strat-ham, N. H., Mrs. S. T. Hadley, East Lexington, Mass., G. F. Smith, of Rockland, Me., Chas. M. Walker, East Andover, N. H., and Mrs. Geo. J. Allge-Bernardson, Mass., for boxes of rare flowers for our Free Circle-Room table.

Twenty-three years ago May 10th, THEODORE PARKER passed to spirit-life. Commemorative of the event Rev. Mr. Applebee will address the public in Fraternity Hall, this city, next Sunday, upon Mr. Parker's influence on the religious world.

Newman Weeks, Esq., of Rutland, Vt., one of the pioneers in our cause, called at this office last week.

Mrs. Lovell, who was in charge of the Boston Light from 1812 to 1815, and witnessed from that point the fight between the Chesapeake and Shannon, died in Hull on Friday, May 4th, aged 93 years. She was born in Hingham.

Mr. Trevelyan says that the Irish land act has reduced rentals by \$1,000,000 a year. Next to the emancipation of the serfs, it is the most radical measure any modern government has undertaken.

Myriads of pimples, markings of tetter or freckles removed by Dr. Benson's Skin Cure. Solid fact.

To the Editor of the *Banner of Light*:

DEAR SIR—Please allow me, through your valuable columns, to answer the question of my numerous correspondents and interrogators concerning my connection with the society known as Boston Spiritual Temple. My engagement ends Sunday, May 27th; after that date I am no longer connected with the society. I shall, however, occupy the platform of Horticultural (upper) Hall Sundays, June 3d and 10th, at 10:30 A. M. This information sufficiently answers the inquiries of my friends as to my present and future relations with the Boston Spiritual Temple. I believe that society intends resuming meetings in the autumn, but I have no idea as to who will be its lecturer.
W. J. COLVILLE.

Funds Received,
In aid of the medium, Charles H. Foster, since our last report:
Wm. Tild, Stoneham, Mass., \$10.00

Donations,
In aid of Horace M. Richards, received at this office:
T. B. Winn, Windsor, Vt., \$1.00

SECULAR PRESS BUREAU,
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The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approve its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to Nelson Cross, Secretary,
200 Broadway, New York City.

For Sale at this Office:
THE RELIGIO-PSYCHOPHYSICAL JOURNAL. Published weekly in Chicago, Ill. Price cents per copy, \$2.50 per year. VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. Price 75 cents per annum. Single copies 10 cents. **FACTS.** Published quarterly in Boston. Single copies 50 cents. MRS. A. S. PSYCHOMETRIC CIRCULAR. Published by G. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents. THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1.50. Single copies 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO. Published monthly in Shaker, N. Y. 50 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR THINKERS. Published weekly at Atlanta, Ga. Single copies, 5 cents. LIGHT FOR ALL. Published semi-monthly in San Francisco, Cal. Single copies, 10 cents. THE COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. C. 10 cents single copy; \$1.00 per year. GALLERY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

RATES OF ADVERTISING.
Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion on the seventh page.
Special Notices forty cents per line, *Agate*, each insertion.
Business Cards thirty cents per line, *Agate*, each insertion.
Notices in the editorial columns, large type, loaded with matter, 50 cents per line.
Payments in all cases in advance.

Advertisements to be renewed at continued rates, must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 2-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.

BUSINESS CARDS.

THIS PAPER MAY be found on file at GEO. P. ROWE & CO.'S Newspaper Advertising Office, 100 West 56th street, New York. Advertisements may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS.
The subscription price of the *Banner of Light* is \$2.50 per year, or \$1.50 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.
J. J. Kiddle, the well-known English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* at the rate of shillings per year. Parties desiring to do so, may send their orders to J. J. Kiddle, 10, Abchurch Lane, Ludgate Circus, E. C., London, England, where single copies of the *Banner* can be obtained at 4d. each. If sent by post, add one penny to the above. If sent by express, add one penny. He also keeps for sale the *Religio-Physiopsychical Journal* and the *Religio-Physiopsychical Works* published by J. J. Kiddle & Co.

ADVERTISEMENTS.

FACTS.

NO. 1, VOL. 2, NOW OUT.
HAVE you subscribed? \$2 per year. Single copies 50 cents. FACT PUB. CO., Box 333, Boston, Mass. May 12.

C. H. HARDING, Inspirational Speaker, and C. Test Medium. Address 135 Essex street, Salem, Mass. May 12.—14.

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