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NO. 8

# CONTENTS.

FIRST PAGE. - The Thirty-Fifth Anniversary of the Advent of Modern Spiritualism. Progressios Medicins: What the Allopaths Think of Magnetism and Homeop athy in Denmark. SECOND PAGE. - W. J. Colville at the Soldiers' Home

Banner Correspondence: Letters from Massachusetts, New York, Ohio, Tennessee, Georgie, California, Oregon, and Michigan. Postry: Man's Triumph. Spirit-ual Phenomena: Strong Tealmony from a Pioneor. THIBD PAGE, -- Postry: "Like Any Other Little Cirl." Impressions Regarding Cabsps. Magazines of the Month. New Publication. Obitinary Notices, etc.

FOURTH FAGE.—The Late Dr. Walker, The Quaker Per-secution, Vindication of Miss Wood in England, Spirin Madagascar, Boston Spiritual Temple, Philadelphia Itema, etc.

FIFTH PAGE. - Movements of Lecturers and Mediums New Advertisements, etc.

SIXTU PAGE. -- Heesage Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumshipof Miss M. T. Shelhamer from Alice Chee ver, Barah Higgins, Lilla Ventrice, Edson N. Leonard Solomon Rankin, Mrs. Annie E. Metcalf, Mrs. Hannal Van Winkle, John Hazieton, and E. A. Stevens.

SEVENTE PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements. EIGHTH PAGE. - All Sorts of Paragraphs. Spiritualis

Meetings in Boaton, Laules Ald Society. The Fact Meeting. Perker Memorial Hall, Stock Balsing. 'The Russell Bill,' Another Defeat for "The Regu

# Bauner of Bight.

BOSTON, BATURDAY, MAY 12, 1883.

The Thirty-Fifth Anniversary of the Advent of Modern Spiritualism; Exercises in San Francisco, Cal.; Edgewater Park, N. J.; West Randelph,

San Francisco, Cal.

To the Editor of the Banner of Light:
The Thirty Fifth Anniversary of the advent of Modern Spiritualism was celebrated by the harmonious uniting of the four congregations in a series of meet ings.

The celebration was inaugurated by the First Spir-

itual Union in Ixora Hall, Saturday, March 31et. Mrs. Cora L. V. Richmond gave the opening address, which was directed more to the present needs and duties of Spiritualists than to reminiscences of the past, which are familiar to all who are conversant with the literature of Spiritualism. No abstract of the discourse can do instice to its beautiful yet practical teachings. She said Spiritualism demonstrates an immortality that is absolute, unconditional, for all. One spirit, in the sight of Infinity, is as valuable as another. Spiritualists often pause at the door of fact, and never go any further. Spiritualism is a fact, but do not stop there; Spiritualism is the soul of life, and, being the soul, is to incorporate itself and all its meaning into your further. Spiritualism is a fact, but do not stop there; Spiritualism is the soul of life, and, being the soul, is to incorporate itself and all its meaning into your daily existence; to make your life more divine, more sacred, more pure, more hallowed.... You wear no masks, you dan set nothing that is within you as it masks, you dan set nothing that is within you side until it is overcome; you can wear no white garments here to pass for angels—all that is within you must be apparent to the soul. Spiritualism finds out your individual infirmities; it goes to the foundation of your being, strives to removate; asks you to overcome them, and by its light and by its life it brings you to a conception of the soul of being. We ask you not to allow the young to grow up in ignorance of its divine ministrations. You who have charge of the Lyceum let Spiritualism, the spiritual part of life, here and hereafter, be the basis of your teachings. Let the children of Spiritualists never learn to fear death....

If you have a chrenometer of the very best manufacture you carefully attend to it, and shield it as far as possible from the dust and the violence, and see to it that it is not need as a sledge hammer. Melliums are instruments—are carefully attuned. A medium is as sensitive as an electrometer, as a galvanic battery. We have known a ship, by deficetion of the needle of the compass, to be carried seven leagues out of her course by the atted spirings in a lady's skirt. When a message comes to you from the other world, and there is a deflection, is it wise in seeking for the cause to break the instrument, or destroy the fair fame of the medium? Look to those who are near; look to your own learts, and see if there may not be some cause of deficction there. An instrument susceptible to spirit control may also reflect the state of mind of those who are near. The slip's course is a good lesson to you. Every medium is valuable;... none can be spared as workers.

orkers. The speaker closed with a fervent appeal for the kind appreciation and treatment of the mediums whose

kind appreciation and treatment of the mediums whose lives are spent in demonstrating the truths of a continued, progressive existence.

H. O. Wilson, President of the Progressive Society of Spiritualists, which holds its meetings in Washington Hall, could not refrain from offering his congratulations upon the state of good feeling existing between the different societies. He was especially pleased to see the four societies. He was especially pleased to see the four societies represented here to day, and hoped to see the time when every ward in the city would have its place for Spiritualist meetings.

Mrs. C. M. Stowe-Swassy, the veteran speaker and pootess, followed with a few remarks pertinent to the time, and concluded with one of her pleasing original poems.

time, and concluded with one of her pleasing original poems.

Dr. J. O. Cook. President of the Polk-street Music Hall meetings, briefly alluded to the harmonious actions of the societies, and alluding to Mrs. Richmond's dispourse, added, "Bpiritualism has been unfolded to me this norming to a greater extent than ever before, and I seem to have grown with it."

Mrs. M. J. Hondee, whose pleasant, genial countenance outradicts the testimony of the anowy locks which have bleached in nearly thirty years' faithful service in the cause of Spiritualism, then favored the andience with a few remarks filled with a spirit of kindness toward all.

The morning, exercises closed with a beautiful appropriate both of services closed with a beautiful appropriate both of the services closed with a beautiful appropriate both of the services closed with a beautiful appropriate both of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a beautiful appropriate form of the services closed with a service of the services closed with a service of the services closed with a service of the services of the s

propriate boem by Ouina, through her medium, Mrs. Richmond.

The Afternoon Exercises were opened by Mrs. B. F. McKinley, followed by short addresses and poems from Mrs. C. M. Swasoy.

Mrs. McKinley spoke of the elevating influence of apirit intercourse, and predicted the speedy development of a higher order of mediumahip than has yet been given to the world.

Herman Snow declared that among the greatest benefits conferred upon humahity through the advent of Spiritualism is the overthrew of Orthodox dogmas, and the disenteralment of mankind from the cramping influence of creeds.

Birs. H. O. Wilson desired Spiritualists to consider facts and phenomens but the alphabet—the optiward expression or evidences of spiritual truths; these should be incentives to a diligent search by all after self-development and culture.

serving no incentives to a diligent search by all after self-development and culture.

Dean Clarke spoke under an influence claiming to be that of Selden J. Finney, and referred to his transition from earth to spirit-life.

R. A. Robinson said, How little we know who are from earth to spirit-life.

A. A. Robinson said, How little we know who are, listening to our conversation; how many unseen heavers we may wound by our careless remarks. Ho deprecated arbitrary judgment of others; each is a

depressed arbitrary judgment of others; each is a law toto himself.

Mrs. M. Miller: thought, she would never be able to outgrow the contom of shouting "Glory to God!", Hallblutch!", and "Amen!" Mrs. M. was formerly sin exhorter; and thinks we need more enthusiasm store tealurs work for the redemption of the world.

Mrs. Commings Ritis spoke of her tong experience as a mediane and the rich bleesings derived therefrom.

Ark Tank Ciant Cooks described many spirits present indipating Best, Tong Siry Hattie J. French, the father of Mrs. By A. Robinson, and others; and Mrs. Wilsons Mrs. Washouth and Mrs. Miller testified to the professions are supported to the support of the su

Dr. Dean Clarke announced the presence of Laure

Dr. Dean Clarke announced the presence of Laura Kendrick.

Altra. Price said the greatest work accomplished by Spiritualism is its elevation of man and woman, morally and intellectually.

In response to an appeal by Mrs. Cummings, a good collection was raised to assist Father Mabric, the worthy old veteran medium of Oakland.

Mrs. Addie L. Rallou said we need to bestow our love upon those in earth-life as well as those in spirit. The world needs more love, here and now.

The exercises of the day were closed with music.

The platform of Lucra Hall was profusely decorated with a great variety of flowers, which always are an attractive feature at the meetings of the Society.

Sunday, April 1st.—The Children's Progressive Lyceum held the usual session in Ivora Hall at 10 A. M., with additional exercises appropriate to the anniversary. One hundred and fourteen members participated in the services, which were witnessed by a large number of visitore.

In Metropolitan Temple, at 11 A. M. Mrs. O. L.V. Richmond answered questions submitted by a large and appreciative audience.

On entering the Temple, there was a general expression.

or in the services, which were witnessed by a large number of visitors.

In Metropolitan Temple, at 11.4. M. Mrs. O. L.V. Richmond answered questions submitted by a large and appreciative audience.

Ou entering the Temple, there was a general expression of surprise and delight at the beautiful display of floral decorations. Probably it would be impossible to gather such a profuelon of choice flowers elsewhere at this senson unless at an expense which would amount to prohibition, except to the very wealthy.

Under dett Ongers directed by the exquisite taste of Mrs. Connor. Mrs. Meade, Miss Gath and others, the large platform was transformed into a beautiful bower. The organ was decorated with festons of smilax relieved by clusters of gilliflowers; in front the stage was ornamented with floral designs, interspersed with vases of choice flowers. The reading deak was entirely concealed by masses of smilax, calla-likes and other choice flowers, surmounted by a beautiful floral star. The speaker's table was adorned by a unique decoration of shamrocks in the form of a four-leaved clover, with a beautiful eucharlet lily in the centre, and front was Oulma's basket taden with choice, fragrant hads and blossoms.

The meetings in Metropolitan Temple, under the ministry of Mrs. Richmond's guides, have been attended by lotelligent audences which are exceeded in numbers by not more than two or three of our most popular churches. The managers have been generalesy sustained by several of our prominent cilizens in their efforts to have the teachings of Spiritualism presented under conditions creditable to "the only religion which can be scientifically demonstrated."

It is to be hoped that at the expiration of Mrs. Richmond's uninistry—which we regret is for but a limited time—the new departure will continue to be carried on in as acceptable a manner as the present, after the usual summer vacation.

In the afternoon, at Washington Hall, the Progressive Spiritualism, and claimed that its influence upon humanity, in the effection,

higher natures.

Mrs. Harris said. Spiritualism is a phase in the transition between the past and the developments of the future. Modern Spiritualism is not constructive or conservative; it is a universal solvent, dissolving and dislotegrating the errors of the past and the evits of to-day. Its special work seems to be the disintegration of all things, and letting the truth go free. A new era is dawning for Spiritualism. Reason is to be its guide. A reconstruction period is coming.

Mrs. Laverna Mathews recited an original inspirational poem.

Mrs. Laverna Mathews recited an original appro-tional poem.
George O. Irvin said, We need a religion that will remedy all the existing social and political-evils, and, in his opinion. Spiritualism fills the bill. We should not consult spirits on all the affairs of life, thereby weakening our own individuality, for we have too many Spiritualists who accept the facts, but do not manifest a practical exemplification of their faith.

Mrs. Addie L. Ballou urged the necessity of the ex-ercise of love toward one another. We need to be-come more social, forgiving, sympathetic, we should Mrs. Addie L. Ballou urged the necessity of the exercise of love toward one another. We need to become more social, forgiving, sympathetic, We should earnestly labor to alleviate human misery. Spiritualism has not emancipated us all yet; we require to be made free from our defects and weaknesses, our self-ishness.

A collection was taken up for a worthy brother Spiritualist, sick and needy.

Mr. L. S. Maynard spoke of the Spiritualism anterior to the advent of the present movement. He said centuries ago congresses of spirits labored to improve conditions, to develop mediumistic and impressible persons for the work now being done.

Mrs. Dr. Hildebrand spoke of the great good done to woman by Spiritualism. If the world is to be raised to a higher standard of morality it must be through the labors of woman, for she is largely the melder of man.

man. Mr. Lewis referred to the records of Spiritualism in ancient. Roman bistory, and in Greece, as illustrated

in the Homeric poeme.

Dr. J. C. Cooke spoke carnestly of the importance of

Dr. J. C. Cooke spoke carnestly of the importance of Spiritualists freelug themselves from petty vices, urging them to live righteous, clean, pure lives.

Mr. Hopkins also spoke, enforcing the necessity of manifesting in our daily lives the good work Spiritualism is doing in the elevation of humanity.

Mr. N. C. Mayo recited a poetical tribute to woman. During the seasion Mrs. Coffin recited two inspirational poems, one of them being under a negro influence, dealing with the labor question, etc., in a very striking manner.

ence, dealing with the labor question, etc., in a very striking manner.

At the Evening Meeting, in Metropolitan Temple, the services commenced with the hymn, "Welcome, Angels," by the congregation. Previous to the invocation, Mrs. Mary Earle favored the audience with an exquisitely sweet and inspiring rendering of Holden's arrangement of "Nearer, my God, to Thee."

Mrs. Cora L. V. Richmond then delivered the following analyses are discourse.

ing anniversary discourse on-"THE BASTER OF SPIRITUALISM."

(Reported for the Banner of Light by Geo. H. Hawes.)

Last Sabbath olimes were heard when the church belief Christendem heralded the resurrection of Christ from the dead, and thousands of worshipers througed the temples and the places of prayer to hear the spoken atterance or to, behold the adornments of Ohristian temples. Ask these thousands of worshipers individually when passing from the threshold of the Christian church and from the alter of worship; who believe in the literal resurrection of Christ. Do you believe your loved once are living? do you know they are alive and can speak to you? there would be, a trembling and si-[Reported for the Banner of Light by Geo. H. Hawes.]

the literal resurrection of Christ, Do you believe your loved once are living? do you know they are alive and can speak to you? there would be, a trembling and silence, a tearful answer. "I do not know! I only hepe they live, and that we shall meet again."

Two thousand years of Christian belief have not sufficed to make humanity know that immortal life is certain; its thousand years have not sufficed to demonstrate to man, immortality. Is there a religious faith in the world that proclaims immortal life to the whole human family? That declares man's spirit is immortal in the very nature of its existence, and that that immortality can neither be bought nor sold, nor parted with at any price—not even the price of sin?

"To day we are assembled to celebrate the advent of that which is not a faith, which is not a belief, which is not a hope, but a knowledge of immortal life. Bpiritualistant not theonly people in the world who have had knowledge of immortal life, but at each time when that knowledge of immortal life, but at each time when that knowledge of immortal life, but at each time when that knowledge has come to the world, it was an existing fact, and not a belief merely: it was a demonstration, and about faith predicated upon the testimony of others. While nothing can describe life when doubt upon derian resignors teness, and where leconded fairs have been depled, the belief which, reated upon them must beyt added evidence of the knowledge has one of the knowledge has the best of man's introduction of the less of man's introduction.

The facts of Spiritualism do not create immortality, but they demonstrate it to the condition of life which requires demonstration. To that condition which does not require it, that is, the immortal part of man itself, there is no need of demonstration, since that exists in the absolute, and has its own knowledged priori.

Spiritualism does not dany the recorded evidences of immortality, but it comes forward with thousandfold proof to sustain them, yet it does not forget to recollect the fact, that these recorded works are not in themselves facts; that these accounts of inspiration are not in themselves inspiration. Henry Ward Heecher once said that the letter of the Bible was no more inspiration than it was love to carry in your pocket er once said that the letter of the Bible was no more inspiration than it was love to carry in your pocket your grandiather's love letters. Theodore Parker once said that the recorded works of inspiration in past time but serve to remind us what knowledge men had in those days, but if there were no inspiration to-day it would not suffice to take us one step nearer heaven.

Spiritualism is the demonstration of inspiration in past time by helps inspiration to the recent it is a

heaven.

Spiritualism is the demonstration of inspiration in past time by being inspiration in the present; it is a proof of the recorded facts of immortality by being a proof now of immortality.

Into the conflict of theology and materialism; into this rulf that lies between man's inicilect and man's intuition of to-day, Spiritualism has sweep with its all-pervading and all-penetrating power of demonstration, and its claims challenge the attention of thinking men in overy direction. To say that Modern Spiritualism is either a delusion or any form of mania, is to slander the intelligence of the nineteenth century and put the boasted intellectual power of your schools to the flight, for if this is the product of two thousand years of Christian teaching, of one thousand years of direct culture in the line of literature and science, of one hundred years of political freedom, then let us return to the benighted ages, when we had no science, no schools of learning, no literature and no religion, and see what they will produce.

As true as Catholioism and its cruelities were the cause of producing the school of indelity in France; as true as the Keformation brought about the school of German transcendentalists and materialists; as true as the Evangelleai Church of England has brought about the system of free thought and secularism of the church and the materialism of science has called upon all the elements in earth and in heaven to answer the cry of man's immortal nature; and sweeplang down between these two ildes of conflicting thought Spiritualism comes, calm-volced, clear-eyed, and free lemino the materialism of the Puritan church and the scales of conflicting thought Spiritualism comes, calm-volced, clear-eyed, and free lemino dies of conflicting thought Spiritualism comes, calm-volced, clear-eyed, and free lemino dies of conflicting thought Spiritualism comes, calm-volced, clear-eyed, and free lemino dies of conflicting thought Spiritualism comes, calm-volced, clear-eyed, and free lemins of the firm comes, calm

with me?"
We might this evening occupy your entire time with recounting to you the authorities that men usually prize in favor of apiritual demonstration; but of what value would this be to you when the demonstration is at your own freside, and in your own household the proof is

own Bruston and a fact, however, one must be placed in a position to know the full import of that fact, and let us briefly recount what Spiritualism may

At the present time there is no science of Spiritualism; but does that prove that the fact does not exist? Did not the stars since heave there was a science of astronomy? Did not the Writ move before there were any laws known concerning the revolution of the planets? Was it not the presence of the stars and their movements that forced man into a knowledge of the science of astronomy? By the same law, Spiritualism has an evidence, not predicated upon a theory, not builded upon the hypotheses of astendine men, not the result of metaphysical speculation must a fact as patent as the stars, as apparent as the eacth and it remains for scientific minds to formulate it filey can.

It is here from of the giannic demonstrations of the age it is here, appealing to men's hearts and lives; and when religion says: "You cannot hold communion with the dead; they are far off in some heaven that cannot be spanned," you annewer: "This is a message from my father; I know his hand-writing, and he and I alone were familiar with the subject matter of that message. What theory can explain that away?" When the scientific man says: "There is no At the present time there is no science of Spiritual

matter of that message. What theory can explain flust away?" When the scientific man says: "There is no natural law that will permit spirit to hold converse with mortals," you answer: "I have seen with material eye a form that was the resemblance of my spirit-chilid, sixteen or twenty other people in sound possession of their senses have seen this demonstration also. It came and went under certain conditions, and I know my child when I see it. You cannot declare what is possible in the universe until you are God."

clare what is possible in the universe until you are God."

Bpiritualism hypothecates nothing; it predicates nothing, it is simply a fact. It announces itself; it manifests its presence; it does away with death—it overcomes the fear of it; it reëstablishes communion between the dissevered parts of the family circle; it spans that shadow, and valley, and dark river—not by any line of fatth or hope, but by the demonstration which says: "I am here! my father, my mother, my brother, my sister, my friend—I am your departed!" What voice of unbellef, shouting up from the narrow confines of Materialism, can drown the voice of cretainty? Knowledge is evidence; disprove this knowledge if you can, but never pretend to deny until you can disprove it.

tainty? Knowledge is evidence; disprove this knowledge if you can, but never pretend to deny until you can disprove it.

The whole world can tell its opinion, its denials and theories, but when an immortal fact is pulsating in your presence you do not wish to knew what the world does not know; all the important part is, that that which you know is treasured in your lives and held snored in your bearts; that you are assured of it; that it is firmly fixed; that it is absolute. A demonstration of the senses merely would not be undeniable, unless there were added to it the demonstration of the senses of other men, for you are liable to be deceived; the eye is limited in its vision; the touch cannot always her relied upon; you cannot always hear correctly; but when accompanying the sense of touch and alght and hearing is another evidence which logic recognizes as superior to the evidence of the senses, anally, the evidence of intelligence, the demonstration is removed from the possibility of chicanery and trickery and deception of the senses, to an immortal fact, a demonstration to the mind! By this we mean that you can never count a billion, a trillion, or a quadrillion in the world—you have not time—but you can compute it very accurately, and it is the power of knowledge that enables you to do this. You do not require that every unit shall be spread out before you, before you can believe it is there; you have capacity for multiplying through; gout intelligence, which is the only part of man that can furnish any demonstration in Nature, and there is no fact in the material universe that is valuable to man without this intelligence by which to measure, sompare and understand it. If you have not the capacity to know when your friends speak to you—when your father makes himself manifest, the husband, the wife, the child, then humanity has not capacity of thinking at all, for it is by this domnon consent of intelligence recognition that society has constructed schooled.

systems of solence.

We do not occupy the position of defending a truth;

has constructed schools of fearning and is up-putting systems of sclenes.

We do not occupy the position of defending a truth; we do not occupy the position of apologizing for a fact that is within the world. Upon those who deny rests the whole burden—to dispreve it if they can.

To day Spiritualism stands gladly and joyously unfolding its light, as the lily blooms before you; and to him who stands in the outer dark, saying, "there is no lily there," Spiritualism says, "Come and see for yourselves; investigate for yourselves; prove for yourselves; for so sure and certain is this knowledge, that it not only states and ampunees itself, but its demonstration is positive to every mind that will earnestly investigate."

Spiritualists, in this this beginning of the thirty-sixth year of: this demonstration, should not be all the time fearful, explaining and apologizing for the fact that makes their life glorious. If it is not enough to know that your dear bnes liverthat they can hold hallowed communion with you from day to day, without hiding the fact away from your friend or neighbor who does not believe it, then for Heaven's sake discard your belief, and take the knowledge, and go forth with it as men and women into the world. The earth has need of, such light as yours. You cannot afford to quench this fame; you cannot afford to quench this fame; you cannot afford to wait until mammon-worshipers shall bid it equic into their temples. Now—to day—this hour, the ery comes up from hungry souls: "Oh i bed it so this immortal life; tell us of this divine communion; of that which lies beyond, around and above us!" If you fall to answer in every, particular as you wonly have a the read and have of my light to others."

Mediums, reinember there are vacant places in twenty household, and yonder is the aged mother and inther, who would give all the 'rears of their mortal

life rolled together to clasp hands with the children that have preceded them into the world of souls; and here are orphans pleading on the street to know if there is love, and care, and guiding light in heaven, for in the world there will continue to be orphans and mourners until the spirit of true life shall fill every day, and hour of existence; until heaven is not put far off; until it is not carried out of existence every day, but comes in with its charmed light and sweet countenance to every household.

The great truth of Spiritualism remains to be spoken; the great work it brings to humanity remains to be told.

Where are your schools, your colleges, your systems of education? Where your churches, your ministers and professors? Thank God, we have none! Qur

the great work it brings to humanity remains to be told.

Where are your schools, your colleges, your systems of education? Where your churches, your ministers and professors? Thank God, we have none! Our schools are the household; the fireside is our shrine and altar; every human heart is our priest; our professors are those who possess the truth; our tenchers and evangels are those inspired of heaven, and our institutions of charity—God willing—are every household in the land.

We want no saylums for massing poverty and misery, that men and women may point the way, and say, "Take that child to the orphan asylum!" We want an saylum is every heart, so that any little wandering waif may be taken in and sheltered, because it is a child of God. We don't want misery put aside and provided for in a commercial way.

Brittunism is the love of mankind for the sake of humanity. In the name of heaven open your doors to these orphan children. Do not try to bribe your way into heaven by gorgeous endowments. There are palaces in this city that could shelter hundreds of the orphans, with not a mouth to feed. There are hundreds of dwellings where they might abide, and none go nameless and unfed throughout the crowded street. It is the boust of Christian lands that there are orphan asylume, and pentientiaries, and work-houses; but there are streets also filed with want and crime. In two thousand years from to-day we trust the world will celebrate a Christianity born of the spirit, and not of the body of Christ; a religion born of the soul of man, and not of creed; and that there cannot be found in all the enlightened world an orphan asylum, a prison, a place for payners, nor a oriminal in the world.

God willing, these messengers that come to you to high—these who live in the light of immortal life and know there is no death—will not pause in their labors, will not cease in their works of love, will not forhear in their ministrations until every child of earth is reached; until every human being shall stand before God as valua

Conclusion.—This service closed the most harmoni

Conclusion.—This service closed the most harmonious and satisfactory series of Anniversary exercises which have been celebrated in San Francisco.

The general tendency of the speakers was conciliatory, manifesting a desire to point the way to higher developments, to more practical work for the advancement of humanity. There was no spirit of captious criticism; no hunting for vulnerable places in others' spiritual armor; but a fraternal, kindly spirit was manifested by all.

ILate advices from Australia speak of the good work being accomplished by William Denton. Gur home speaker, Mrs. E. L. Watson, is now en route for this city. She has been kindly received, and created a very favorable impression in Sidney and Melbourne, where she has anhieved a great amount of satisfactory work in a short time. She will meet with a very warm reception by her many friends in this city.]

Edsewater Park, N. J.

Edgewater Park, N. J.

W. L. Jack, M. D., of Haverbill, M ent on the occasion of the observance in Recewater Park, N. J., of the Thirty Fifth Anniversary, delivered,

ent on the occasion of the observance in Edgewater Park, N. J., of the Thirty Fifth Anniversary, delivered, under the control of Spirit Thomas Starr King, an address that, saye F. H. Gregory, who kindly furnishes us with the subjoined abstract report, "for scholarly presentation, aside from its transcendent wisdom, would gratify the keenest judge in manner and style. He drew some distinctions of vital importance in the knowledge of a future life, as well as unbelievers to heed it behooves Spiritualists as well as unbelievers to heed indeed, from his distinction, many with are styled Spiritualists, because they belong to the class who helieve in spirit-peturn, have yet to learn what the spiritual and hence what Spiritualism is."

"There are Turveydrops," said the speaker, "even in the ranks of so-called Spiritualists—models of deportment, to whose standard they intend that all others shall be brought for judgment. They have got only so far as to understand that spirit return is possible, when they, being good respectable people, immediately stretch their tenets a little, just a little, so as to take in the fact, conflicing the new flow still to their old rules of respectability; and receiving some respectable communications from spirits as complacent as themselves, they imagine that they have tapped the tide of life at its headwaters. They establish mutual admiration societies which they presumptuously slyle Spiritualistic, and endeavor to call up the ideal spirits of their old regims under test rules prescribed by themselves, not realizing that every advanced stage of life implies the unfoldment of now laws, and the further advanced the stage of spirit life we seek to communicate with, the greater the variance between its laws and our own. We cannot with reason expect spirits to retrace their steps. As we are the supplicance, it is our duty to submit to such rules as they alone know are requisite; which can only be done by putting aside all preconceptions and presenting a blank plate in our mind's camera to rec

foreible as they desire to communicate it.

As to the leness employed—the media—the spirits select the beat they can; and, to continue the photographic analogy, these lenses are not altogether achromatic, but time will enable the spirits to perfect them. Of course they are obliged to adapt themselves to our understanding, but it remains for us to use our utmost efforts, also to adapt ourselves to their means of intercourse, in other words; we must meet them half way; so it is only by willingness that we can raise ourselves. How absolutely impudent it is, then, to dictate conditions for spirits to communicate, and prescribe what we shall receive."

The speaker enlarged with due charity upon the spirit status of those who persistently dabble with Spiritualism. "Often wealthy, generally benevolent, they lobsen their purse-strings and do good, but it is a constrained measure. The harm they do, besides retarding their own progress, is to retard those who look to them as exemplary, not having sufficient independence to walk by the dictates of their own minds. And this harm may be immense—as in the thraildom of past theologies it has been, and as it will be, in the svent of the erection of a religious government in the future. There are plenty of needy, mischiavous and malicious, orafty, unscrupulous and designing boings, both embodied and disembodied, (so ready to pamper to the whims of these too timerous would be Spiritualists, and permit them to bask in the sunsbine of their own litusive self-satisfaction. When they have shuffled off the mortal coli, their last will and testament generally devises the burden of the distribution of their wealth for charitable purposes to the shoulders of these who life early confidence to the shoulders of the particularity devises the burden of the distribution.

Remarking upon the elequent and instructive discourse, of which the above is a mere fragment, Mr. Gregory says: "What an aid, then, this information may be to those who are aspiring to the uttermost, but who unfortunately a

heard it.

West Randolph, Yt. To the Editor of the Banner of Light: On the Slat of March and April 1st Anniversary exer-

cises were held in our hall. On Saturday afternoon services commenced at two o'clock in Liberal Hall. The choir sang an anthem en-

titled, "Let the Heavens Rejoice and the Rarthibe 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. S. N. Gonid, Messrs, A. B. Manchester, Oils Lamb, and Mrs. Hub-

bard. The evening session was called to order by the Chair-The evening session was called to order by the Chalg-man, Dr. B. N. Gould, at seven o'clock. Mrs. Lizzle S. Manchester, of West Randolph, was the speaker of the evening. She commenced by singing a very beau-tiful inspirational song; and then proceeded to give a truly eloquent discourse on "The Religion of Spirit-ualism." Remarks were also made by Dr. S. N. Gould and Geo. A. Fuller, and the session closed with anoth-er song by Mrs. Manchester, containing a fine personal Sunday, April 1st, was a beautiful day, and allarge

cest.

Sunday, April 1st, was a beautiful day, and allarge audience was in attendance—although the traveling, on account of very deep snew on the bills, was very bad indeed. Services commenced at 19:30. The choir, consisting of Mrs. Julia Gould, Miss. Lila Gould, Miss. Chandler, and Mr. Holden Haseltine, rendered in a very pleasing manner appropriate selections. The address was given by Geo. A. Fuller. He prefaced his discourse with a very fine selection from one of Rev. Mr. Savare's seymons, and proceeded at once to consider, "What has Spiritualism Accomplished?"

In the afternoon two addresses were given; the first by Mrs. Lizzle S. Manchester upon "The Demon of the Evening shall become the God of the Morning." This was one of her best efforts, and the large audience was highly pleased with so able a presentation of the truths of Spiritualism. Mr. Fuller followed with a lecture upon "The Outlook of Spiritualism from the Standpoint of the Frezent," which harmonized hidely with the thought of the speaker who preceded him.

The olosing session of the meeting, held in our half in the evening, proved the most interesting of all. Miss Chandler rendered in a very artistic manner a beautiful plece of vocal music entitled "Resting," and also the choir, at different times during the services, poured out the beautiful songs of our philosophy. This meeting took the nature of a Fact Meeting. The different speakers confined their remarks almost entirely to relating well-attested facts which had come under their own supervision. Remarks were made by Mrs. Munchester, Mr. A. B. Manchester, Dr. S. M. Gould, Mrs. Hubbard and Geo. A. Fuller.

Thus closed our Anulversary services. These two days will long be renembered by all who had the pleasure to participate in this "feast of reason and flow of soul."

Mrs. ALVARET FARR.

Socretary Spiritual Athencum Society.

# Progressibe Medicinc.

What the Allopaths Think of Magnetism and Homeopathy in Denmark. To the Editor of the Hanner of Light:

The prosecution instituted against me in 1881, for having practiced animal magnetism and dispensed Homeopathic medicines in the island of St. Thomas, Danish West Indies, by the Government at the instance of the King's physician on behalf of the sole apothecary of that island, having terminated, it now only remains for me to furnish you with the concluding particulars.

As you will doubtless remember, shortly after I had been sentenced to pay a fine of \$76,84 by the Town Court, I appealed to the Upper Court of St. Croix, and as that tribunal saw fit iecido tao caso agrinst mo, l'appo to the Supreme Court of Denmark. In the meanwhilean embargo had been iaid upon mystock of Homeopathic medicines, and they were taken in charge by the Judge. Soon after this a meet-ing of some gentlemen interested in the cause of free medicine was held, a series of resoluof free medicine was field, a series of resolu-tions were passed, and a committee was ap-pointed to draw up a petition to the Colonial Council concerning our grievances. How well they acquitted themselves will be seen in the following memorial, which was introduced to the Colonial Council by the Honorable mem-ber, Joseph Fidanque, Esquire, on the 11th Sep-tember 1882. tember, 1882:

The Honorable

Colonial Council of St. Thomas and St. John:

INHABITANTS OF ST. THOMAS
petition the Honorable Colonial Council of St. Thomas
and St. John, that Homeopathic and other
Physicians be allowed to practice.

Physicians be altowed to practice.

It is now an established and well-known fact among the residents of this Island, that the Homeopathio System of Medicine has been employed in the most successful manner by ministers of different religious denominations and pareots of families for many years. At the same time, others with an earnestness and devotion beyond all praise, have dedicated themselves to its study and interested themselves in its propagation among all classes of the Community, and notably among the suffering poor, who have derived great benefit therefrom on the score of economy.

Having no regular practitioner of their own, nor any proper Dispensary where they could obtain their medicines, these persons have labored under great disadvantages as compared to their more favored fellow-citizens, whose views differ from theirs, whose physicians have free right to practice, and who have a finely mounted establishment with special privileges, where they can supply themselves with drugs whenever the occasion serves them.

In soite of this, however, the evstem has continued

establishment with special privileges, where they can supply themselves with drugs whenever the occasion serves them.

In spite of this, however, the system has continued to gain in favor with the public, not only on account of the cheapuess of its prescriptions, but from the many remarkable cures which have been effected by its employment in cases pronounced incurable by the only faculty at present allowed to practice in this island. This condition of things has existed for twenty-five years, and probably might have continued so for as many more had not steps been taken to prevent the further spread of this science in \$t\$. Thomas by certain persons, who, fearful for their own interest, have sought by legal means, and raking up old haws, daling as far back as 1672, to put an end to what appears perhaps to them as an infringement upon their own particular rights. That is, if there can be said to be the shadow of right or justice in any one taking up such a position. Now, as this is manifestly unfair and far from being in accordance with the spirit of the age—monopoles of all kinds being considered detrimental, or in other words hindrances, to progress—your pottloners, having always before them that respect for the laws and ordinances of these countries that they in duty bound as good citizens should ever have, beg to submit the following:

Whereas, the existing laws prohibit by the or im-

following:
Whereas, the existing laws prohibit by tine or imprisonment any one who is not an Allopathic physician to presoribe a remedy for a suffering fellow creature;

and
Whereas, there are hundreds of people in this commulty who have been successfully treated with Ho-mental who have been successfully treated with Ho-meopathic medicines by others outside of the medical faculty, and after they had been given up by the regu-lar physicians, and who desire, in case of illness, to be treated with no other than the Homeopathic system;

treated with no other than the Homeopathic system; and
Whereas, Homeopathic doctors are prohibited from practicing their profession in the Davish West Indies; We therefore most humbly petition the Honorable Colonial Council 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 Homeopathic physicians, as well as those of other schools, on presentation of their diplomas, to practice in these islands, thereby doing away with the present anomalous condition of things, which, while it allows the Aliopathic physician the right of practice in every new method of cure, though he may not have studied in any other school but bis own, debars the thoroughly educated graduate of another school from occupying the position to which his ability to cure and scientific statements so justiy entitle him, and the public from availing themselves of his services.

And your memorialists will, as in duty bound, ever [Numerously signed.]

After some discussion, in which His Excel-

lency, the Governor, and most of the members took part, the third Crown member, Honorable E. de Leon, K. D., moved the following amend-

ment:

"Considering that Homeopathy is an accomplished fact, there being in many parts of Europe and the United States of America Homeopathic Universities, Colleges. Dispensaries and Hospitals; considering that the beneficial effect of Homeopathic treatment is acknowledged by many residents of this Island, although the medicines were administered only by amateurs or by the directions given in the published Homeopathic guides for family use, the Colonial Council resolves as follows: That the memorial be forwarded to higher authority, respectfully recommending it to their favorable consideration, and that a draft granting the object of the memorial be introduced to this Council."

This amendment, on being put to the vote, ment:

This amendment, on being put to the vote, was adopted with eight votes, and shortly afterward the memorial was forwarded to the Finance Minister in Copenhagen.

In the month of December, 1882, the decision of the Supreme Court of December, 1882, the decision

of the Supreme Court of Donmark, in reference to the suit instituted against me, came out, and of the days afterward I was cited to appear be-fore the Judge of the Town Court of St. Thomas.

The sentence of the Supreme Court was virtually the same as the first pronounced against tually the same as the first pronounced against me, and, beyond some additional expenses, decided that I was to pay the fine and have my Homeopathic medicines confiscated. On the Judge asking me when I thought I would be able to pay the fine, I replied that as I felt I had done no wrong I could not nor would not do any such thing, as that would be tantamount to an acknowledgment of guilt where none ever existed. The Judge thought differently, stating that others in Copenhagen had paid fines for just such an offence. I answered that there could be no parallel drawn between paid ines for just such an offence. I answered that there could be no parallel drawn between the two places. In Copenhagen there were Homeopathic physicians, who, if even Allopaths, as they were obliged to be, by law, before being allowed to practice Homeopathy, could obtain their Homeopathic medicines at a Homeopathic drug store, while in St. Thomas there were neither Allopaths who practiced Homeopathy, Homeopathic physicians, nor Homeopathic drug-stores, nor did the apothecary keep any before my trial and attention was drawn to it by my lawyer. As I had supplied this crying want gratuitously for years, I considered mysolf perfectly justified in refusing to comply with such a sentence. The Judge, as usual, referred to the law. I declared this to be antiquated and unsuited to the times in which we live. Even if it were law, it was not equity, live. Even if it were law, it was not equity, and I was sure that had His Majesty, the King of Donmark, ever seen the petition that had been addressed to him by the Chairman and Members of the Colonial Council, as well as all the leading merchants and inhabitants of St. Thomas, asking that I be allowed to practice, and had be read all the testimonials of cure which accompanied it he would have never which accompanied it, he would have never permitted such a punishment to be inilicted, or, at any rate, he would have pardoned me.

The Judge then said that if the line were not

paid, he would have to put me on bread and water. To which I responded that I would not pay the fine, and that, in such a cause, bread and water had no terrors for me. The Judge, who was very kind and considerate, said he would give me some time to reflect over it and

would give no some time to reflect over it and dismissed me.

It was not till February, 1883, that I was notified that the execution of the sentence could be no longer delayed. Having reiterated my determination not to pay the fine, I was called upon to receive my sentence. On Wednesday, the 7th of February, 1883, at 1 o'clock r. M., accompanied by a friend, I walked up to the Judge's office and took a seat in the Town Court. Previous to passing the sentence the Honorable Judge asked me if I did not think it better to petition His Majesty the King to re-Honorable Judge asked me if I did not think it better to petition His Majesty the King to remit the fine? that Government would, no doubt, recommend it, and he felt sure that it would be granted. I declined this as not compatible with my principles, and stated that His Majesty had been petitioned already by the people to recognize my services. Upon this the Judge informed me that though the sentence was a severe one, no disagree nor loss of civil rights informed me that though the sentence was a severe one, no disgrace nor loss of civil rights sovere one, no disgrace nor loss of civil rights was attached to it; that no stain would rest upon my character, and he had made it his business to see that so far as the prison rules would allow it, I would be made as comfortable as possible. He then, after a few logal preliminaries, condemned me to be imprisoned, on bread and water, for seven times forty-eight hours, to undergo fourteen days' common imprisonment, and to have my Homeopathic medicines confiscated. At a quarter to 2 that same day I was by ed. At a quarter to 2 that same day, I was in-carcerated in Fort Christian, and after shiking hands with my friend and the Honorable Judge, who accompanied me, the lock was turned upon me—a prisoner for the first time in my lite. Denning my dressing-gown and slippers, I looked around my cell, which was clean and comfortable enough under the circumstances. From a small grated window I could see the harbor with its busy life beyond. This, with the view from the jalousie door, looking on to the Fort courtyard, was quite enough to divert my attention. I had pen, ink and paper, my student's lamp was on a mahogany table to the right, a cot to sleep upon and me casy-chair, were ample for a man with such few wants were ample for a man with such few wants as mine. By and-by my American mail was brought to me. After getting through my business letters I opened a Banner of Light, and soon became absorbed in the contents of

that excellent paper.

At five o'clock P. M. I felt hungry, and ato a At five o'clock P. M. I felt hungry, and ate a piece of one of the two French loaves of bread that had been brought in to me. Drinking a glass of cool water, I turned again to my books. Soon after, the turnkey came in with an order for my release. Wondering how this could have been effected, I got up to ask the question, when my good friend, the Hon. E. de Leon, K. D., and Chairman of the Colonial Council, entered, and informed me that I was free; that I was to ask no questions; it had been done I was to ask no questions; it had been done without my consent, and that I must come home at once. The kind-hearted Judge came in at at once. The kind-hearted Judge came in at the same moment, and confirmed his own order by his presence, having left, as I was afterward informed, his game at chess at the Athenaum for the purpose. Between these gentlemen I was escorted to a cab in waiting, and driven home with the fion. E. de Leon, much to the joy of my wife and dear little children, who, with a host of other kind friends, were waiting to receive me. How it had been accomplished through the impromptu raising of sufficient to pay the fine by the good-hearted citizens of St. Thomas, and how they showed hy a congratulatory adand how they showed, by a congratulatory address, and the presentation of a goodly sum of money to me a few days afterward, their utter disapproval of the enforcement of such antiquated laws, has been so ably set forth in the columns of the St. Thomas *Heraid*, and in your editorial of March the 19th, entitled "1672 and 1883," that I think it superfluous to comment 1889," that I think it superfluous to comment on it here further than to express my deep grat-itude to every one for having supported me in the midst of such trials.

It is but fair to the Danish government, who were only prompted to prosecute me at the in-stance of the sole apothecary of St. Thomas, through the King's Physician, to state that they heard me patiently, gave me every opportunity to defend myself, sympathized with me, and were extremely kind to me, every one of its officials treating me with the greatest courtesy. They had to administer the law. They did it gently and mercifully—seven times forty-eight hours, bread and water, and fourteen days' com-

so, and I feel almost confident that the King's Physician would not attempt it, for it has been stated that he disclaimed any intention of doing me any injury by complaining of me, and might never have done so had it not have been for the apothecary. Of course I believe this, even though he stated, when my case was referred to him by the Upper Court of St. Croix, thus conhim by the Upper Court of St. Croix, thus constituting him complainant and judge, "my treatments, which seemed to be the same for all sicknesses, cannot be considered to have been based on rational principles, but were made entirely empirically, and that with regard to the methods of ours applied by me, Homeopathe and Animal, Magnetism, that they are not recognized by the medical scientific authorities in Denmark, and especially of the last; that positive scientific investigation has not vet extive scientific investigation has not yet ex-plained its nature and mode of action, nor given systematic nor rational rules for its applica-

As Habnemann, the illustrious founder of the Homeopathic School, has stated in his "Orga-non," page 226, fourth American edition, that none but a madman can entertain a doubt of the efficacy of Animal Magnetism, as it acts homeoefficacy of Animal Magnetism, as it acts homeo-pathically by exciting symptoms analogous to those of the malady, I leave it to those of his disciples in America who have joined the Allo-paths in the persecution of others to pass sen-tence on this sweeping verdict, of the King's Physician of the island of St. Thomas. And I place on record the People's Petition to His Most Gracious Majesty the King of Denmark:

SAINT THOMAS, DANISH WEST INDIA ISLAND, January, 1882.

INHABITANTS OF SAINT THOMAS petition most submissively that Mr. E. W. C. B. Taylor be granted permission to practice as a Magnetic Physician.

To Our Most Gracious Majesty, the King:
Having been informed that Mr. Edwin William Charles Bernardo Taylor, Doctor in Psychological Medicine and Magnetism, intends to pedition your Majesty to be granted permission to practice as a Magnetic Physician, we, the undersigned inhabitants of St. Thomas, do hereby most submissively pray that his pedition be granted.

Mr. Taylor has for some time devoted himself to the study of Vital Magnetism in connection with Psychology and Medical Electricity, and has cured a great many persons when they had abandoned all hope of recovery, and other methods had proved fathle to help them.

Although these cures were always performed grafts. To Our Most Gracious Majesty, the King:

them.

Although these cures were always performed gratu-tiously, and only on the earnest solicitution of the par-ties concerped, and although the services of Mr. Tay-lor have been of great benefit to persons of all classes in this community, he has been prosecuted and con-demned for thus charitally assisting his fellow crea-

demaed for thus charitally assisting his follow creatures.

Without entering into the justice of the sentence passed upon him, we, the undersigned, are all satisfied that Mr. Taylor possesses more than usual skill and knowledge of Magnetism, and are fully convinced that he is an honest, conscientious man; and also that he never would prevent any one from seeking medical advice from the other doctors, nor, take upon himself to cure those diseases he was not competent to treat. And as nobody has suffered any damage from histreatment, we sincerely hope and pray that his potition may be granted, and his skill and devotion to his follow-creatures be recognized, so that without further prosecution he may be able to do good.

We are, most submissively.

We are, most submissively, Your Majesty's loyal subjects,

(Signed)
E Licox, Chairman of Colonfal Council,
Vice Chairman J. F. T. TITLEY.
JOHN P. C. HAVES, Member SEPH FIDANOUR. C. L. PETERNES., Prokürator, Medlem of Colontal madel.

11. B. PETERNEN, Prokürator, Medlem of Colontal radel.

S. I. Big (Chamberlain D. M.), G. A. STEVENS (H. H. M. Consul), S. LECCHETTI (French Consul), DE SELYS FANSON (Baron, and Consul General of

B-lgiumi,
T. MANNE (German Consul),
JACOB PREEIRA (Dominican Consul),
DAYID PREEITO (Consul for Salvador)
J. MADELIO (Consul for Costa Reca),
C. E. MONSANTO (Consul for Hoyti),

Followed by the signatures of over two hundred mer chants and leading inhabitants, and accompanied by two memorials of a similar character signed by the people of

To these, and the documents that went on with them, the following reply was vouchsafed St. Tuomas, Feb. 15th, 1883. Government of the Danish West India Islands.

Government of the Danish West India Islands.

No. 287.
In connection with government dispatch of the 12th of this month, No. 269. It is made known to you hereby that the Ministry of Finance on the 16th of fast month, after having corresponded with the Royal College of Health about the case, has written to the government that your most submissive petition of April, 1882, for perintssion to practice as Magnetic Physician cannot be granted, as Royal Resolution of 21st of December, 1816 (Board of Justice's Circular of the 14th of January, 1817), while defining the very limited conditionst under which Animal Magnetism can be brought into use by physicians, decide that every person not a physician who orders the use of it will have to be considered a quack, and consequently there seems to be no reason to make any exception therefrom.

To. Mr. C. E. Taylor, Bookseller, St. Thomas.

It is not my place to comment on this de-

It is not my place to comment on this de-cision. As things have turned out, I have been more than recompensed. To few has been accorded so much satisfaction. What if the Board corded so much satisfaction. What if the Board of Health has fallen back on an old law of 1816? They are only true to their ancient traditions. What if our apothecary has caused me to be prosecuted? He is only faithful to his. What if the King's Physician has pronounced my treatments not to have been based on rational principles? He has only done what he thinks is his duty as an official, and to the cause he represents. What if His Most Gracious Majesty King Christian IX. has not seen fit to grant my petition to be allowed to practice as a magnetic physician in a country where hundreds magnetic physician in a country where hundreds believe in Magnetism and Homeopathy, and believe in Magnetism and Homeopathy, and have testified to their efficacy when other means have failed? What if His Majesty has not seen fit to bearkon to the petition of his Danish West India subjects? Much as they might have felt gratified at such an act of kingly condescension, perhaps it is all for the best. At least it would seem so in my case, for His Majesty's subjects who inhabit these beautiful islands are not so deficient in intelligence as not to know who are the real quacks in the Danish West Indies. That these may soon come to a knowledge of the forces they presume to despise, is a consummation devoutly to be wished. Time, which levels all things, will do the rest. For my part, I am exceedingly grateful to every one; ay, even I am exceedingly grateful to every one; ay, even to those who instigated this prosecution against me; for had they not done so, we might never have known what the Allopathe think of Mag-

notism and Homeopathy in Denmark.
With a fervent wish for the success of your oxcellent paper, and for every one engaged in the cause of Free Medicine, I remain, Yours for the truth. CHARLES E. TAYLOR, M. D.

Defending lawyer in my case. † Prosecuting lawyer in my case.

‡ Italics mine.

#### W. J. Colville at the Soldiers' Home. To the Editor of the Banner of Light:

On Priday, April 20th, W. J. Colville and Madame Marie Pries-Bishop visited the Soldiers' Home, Chelsea. At about 3:30 P.M. the inmates assembled in the large ball, when Gen. Cunningham, the genial and efficlent Superintendent of this excellent institution, intro-They had to administer the law. They did it gently and mercifully—seven times forty-eight hours, bread and water, and fourteen days common imprisonment, as an equivalent for \$76.84 fine for practicing Animal Magnetism and Homeopathy without "fee or roward" and a recognized Allopathic diploma, the lowest sentence they could inflict as the law stands at present.

I quote this sentence with unction in case any of my Homeopathic brethren, who to my great sorrow are said to be joining the Old School in America in perseculing others, should visit St. Thomas, and dare to practice their profession without having graduated first as Allopaths. True, a lotter has been addressed by government to the Honorable Colonial Council in reply to the petition that Homeopathic and other physicians be allowed to practice here after the Homeopathic, or any other system, when they have given proofs; in the prescribed manner, of having the requisite knowledge, do, but is it does not say that a physician who has a risdinated at a Homeopathic, there yet remains a loop-hole from which the Old School physician can strangle his Homeopathic or to the Hold School or Not that I think they would do it in this worthy of all, and entertaining them, etc. Readers of the Month of the Old School or having the requisite knowledge, do, but is it does not say that a physician who has a risdinated at a Homeopathic or the Procession of the Homeopathic or the Procession of the Homeopathic or the Procession of the Homeopathic or the Homeopathic or the Procession of the Homeopathic or the Home duced the visitors to the ladies and soldiers present. Appendix of the profit of the control of the contro

# Banner Correspondence.

Massachusetts.

BOSION. - "A. S. H.," a magnetic physician, writes: "The Young Men's Christian Association held a convention in Tremont Temple during the entire day, May 1st. Desiring to know the object of this day, May 1st. Desiring to know the object of this convocation, I attended some of the sessions, soon discovering that the clurches, desirous of greater power, were using their best exertions to obtain, this end. One of the speakers elted soveral cases going to show that God answered prayer by the simple request of the pelitioners. Hev. Mr. Gordon spoke of the 'Holy Ghost' as a power that is imparted from one person to another, and that it came upon him, within a few years, to a much greater extent than it ever had before. I could not fully understand whether he considered that the 'Holy Ghost' was infolligence combined with power, or a power alone; but he gave me the impression that he considered the glift of healing was latent in many persons to-day, the same as it was in St. Paul and St. Peter; before the 'Holy Ghost' came upon them—and he also considered that many of the prominent men of the past ages were quickened in the glift of healing by the laying on of hands by a spiritually minded or unfolded individual. The great obstacle which stood in the way of my accepting the theories advanced was this: that they considered all the manifestations of the power claimed, to be supernatural instead of natural, and dependent, in some mysterious manner, for their presentation, upon the acceptance of the creeds and degmas of 'our Church'! I flud that there is a great difference in the opinions entertained in the Evangelical body—some of the prominent ministers taking the ground that all miraculous cures ended with Jesus and his spostles; and here is where the churches are to-day divided by the varying views entertained by their ministers.

If the ministry and laity could be made to see the law that underlies all life, and explain their philosophy on that basis, without regard to belief or unbelief in care, degme into harmony with the truth, and be in unison with the hand belief in any dogma of oreced—libey would come into harmony with the eternal laws pervading the universe, all the different denominations must in the convocation, I attended some of the sessions, soon dis-

sonant as it is with the elemal laws pervading the universe, all the different denominations must in the future adopt, whether they will or no.

I could not discover anything different in the tenchings set forth by various speakers at this Y. M. C. A. Convention, on this particular topic of 'the Holy Ghost' and its descent upon man in these modern days, than what is taught in spiritual scances by the spirits of the so-called 'departed,' except that the Evangelicals did not recognize any spirit-control save God, Jesus and the Holy Ghost—all three meaning one and the same—whereas, as I understand it, Spiritualists look upon all individualized spirits as having power peculiar to themselves: each spirit possessing a certain amount of power which he or she may or may not combine with that of other spirits for the assistance of suffering homonity: the matter of the affording or the withholding of this individual ald depending wholly upon the desire in the premises of each particular spirit entity."

SPRINGFIELD—James H. Miller writes concern.

SPRINGFIELD.—James H. Miller writes concern ing scances given by Roscoe, as follows: "His cabinet is arranged in a bay window, facing the street, at his rooms, 73 Vérnon street. I made a most thorough examination of it and of the medium, as also did oth-ers, and we were all firmly convinced that no attempt at deception was made, and that it could not be accomat deception was made, and that it could not be accom-plished, if made. After an invocation by the guide of the medium, he entered the cabinot. The lights being kept burning all the while, in a few moments flowers were brought in great profusion, the strangest feature being that those desiring, unknown to the medium, certain flowers brought to them, had their wishes granted. Roscoe has given scances in private houses, and has been fully as successful, if not more so than in his own rooms. in his own rooms.

SALEM .- Mrs. George W. Bruce writes : "Mr. Edgar W. Emerson, of Manchester, N. H., occupied the rostrum at Cate's Hall April 22d. As a test medium he rostrum at Cate's Hall April 22d. As a test medium he cannot be surpassed. For two hours he labored faithfully to satisfy all whom it was possible to convince that friends whom they call 'dead' slill live in a higher life, beyond our mortal sight. We were very much pleased in having secured the services of so gifted a gentleman, and with one accord those present at the afternoon session obeyed life request to invite each a friend for the evening. As the hall was crowded, it convinces us that the interest awakened will build up our Society, and Spiritualism in Salem is not dead."

#### New York.

AUBURN.-J. H. Harter writes: "The law recently passed in Ohio, demanding \$300 per year from mediums, clairvoyants and tranco speakers, reminds me of

ums, clairvoyants and irance speakers, reminds me of some of my experiences in that State, while filling lecture engagements at Cleytand:

A loving couple whose hearts had been wounded by the darts of Cupid, sought the aid of a real Hartor to repair the wounds, and to ite for them the 'knot matrimonial.' Not knowing whether I was legally authorized to officiate in that capacity in Ohlo, I called for information on that point at the office of the Probate, and after making known to a very gentlemanly clerk at the desk the object of my call, the following dia long took place:

Oune took place:
OLERK.—Are you a minister of the Gospel?
Hapten.—I am. C.—Are you an ordained minister?
H.—Yes, sir.
C.—Where were you creained?

—Where were you creained? —In the village of Herkimer, in the State of New York.
C.—Were you ever ordained in the State of Ohlo?

C.—Were you ever ordained in the black.
H.—No.
O.—Are you now preaching to any legally organized church, parish, congregation or society in Ohio?
H.—I am.
C.—What one?
H.—The First Society of Spiritualists in the city of

H.—The First Society of Spiritualists in the city of Cleveland.
C.—Are you permanently settled?
H.—Oh no. Spiritualist ministers in this respect, as well as in many others, are like Jesus: they 'go about doing good.'
C.—Well, it you were never ordained in Ohlo, and are not permanently settled in the State, I shall have to rule against you.
II.—Very well, I shall liave to submit to your ruling; but such ruling would exclude God Almighty, for I don't think he was ever ordained in Ohlo, and by the looks of things since I came here. I don't think he is permanently settled anywhere in the State.

sooks of things since i came here. I do it's think he is permanently settled any where in the State.

Suffice it to say I did not officiate at the wedding, but an Orthodox minister did, and also obtained the feet. I do not believe in tonque taxalion, but if tongues are to be taxed. I move it betried first on the tongues that preach the accepted Orthodoxy of the day."

Ohio.

CINCINNATI.-W. C. Bowman writes, April 12th The work licte is highly interesting, and the Spiritu-"The work life is highly interesting, and the Spiritualists full of life, intelligence, culture and zeal, and are among the best classes of society every way. The large hall is usually well filled, and Sunday evenlings crowded with earnest, attentive and enthusiastic andiences. A part of this earnest interest is doubtless due to the presence of our excellent Cincinnati mediums, two of whom have been favoring us with clairvoyant and measage tests at the close of the evenling tectures. Mrs. Dillingham first gave us her services in that manner, with very satisfactory results. She is a most pleasant little lady and an excellent medium. She left several weeks ago, with her invalid husband, for their home in the East, followed by many kind wishes. The public tests are now being given by Jesse Shepard, whose name only needs to be mentioned to be recognized as one of the world's rarest and most gifted mediums. In addition to his wonderful developing circles and musical seances during the week at his own rooms; he volunteers to come to the platform each Sanday evening after lecture, and give tests for a half-hour or more of the most interesting character. Mrs. Green, who is also doing a noble work as a medium of rare powers, has signified a willingness to give her services to the public in the same manner when needed. The fact is, we are having a good time generally; a sort of old fashloued Methodist revival, minus the ugly features of the angry God and the burning hell. The Spiritualists, mediums and all, seem to be in harmony, loving one aluther, and rejoicing to call it the Holy Ghoat, but have dispensed now with that awful and ghostly idea. But it would do you good to see the beautiful manifestations of the 'good angele' that are 'coming in' among us to do their heavenly work." alists full of life, intelligence, culture and zeal, and

## Tennessee.

NORTH KNOXVILLE.-Charles Christian writes Spiritualism is on the increase here. The Bociety will soon have a half in which to hold meetings. Mr will soon layer han in which to hold meetings. Ar.

A. F. Ackerley was with us a few weeks. He held a
number of scances in private houses, and gave good
satisfaction. Even skeptles, although they would not
admit the spiritual cause of what they witnessed, acknowledged their inability to account for it. W. O.
Bowman of Atlanta, Ga., the Ingersoil of the Bouth;
gave us five lectures in January last. They were very
interesting, and all who heard them are eager to have We shall try to secure his services at an

Georgia.

ATLANTA .- A correspondent writes: "The anni versary observances in this city were of an exceedingly interesting nature, and attracted much attention ingly interesting nature, and attracted much attention from many not accustomed to attend the meetings of Spiritualists; and this, too, notwithstanding the inclemency of the weather. One of the leading features of the exercises was the lecture delivered by the guides of Miss Zaida Brown; a young lady who, yet in her teens, gives utterance in a most elequent manner to thoughts and ideas far beyond what can possibly be looked for from one of her age. The trance address of Mrs. C. O. Van Durse was listened to with close at

tention. A.O. Ladd, the publisher, and d. W. Kates, one of the editors of Light for Thinkers, a paper which, by the way, is doing much for the cause, spoke with great acceptance to their auditors. Altogether, we feel to congratulate curselves over the success that attended the efforts of the Atlanta Society of Spiritualists to publicly commemorate the anniversary of the eventful sist of March, 1846."

California.

SACRAMENTO .- Mrs. F. A. Logan writes under date of April 16th : "Obedient to the impression of my angel-guides, four lectures have been given in Pioneer Hall, this city, where our brother, Bishop A. Beals, had just insisted a full course. I have endeavored to impress upon my audiences the importance of being developed themselves instead of looking always to some talented and renowned speaker to lead them. Mediums are being developed to speak, write and heal; little circles are formed in many private houses, and their angel-friends delight to administer to them. The leaven is working, and may we not hope that the world of mankind will sometime become spiritualized?

How true were Sister Browne's prophecies concerning the underground tunenels, and of dynamite being used in the old world. So many of the prophecies contained in Prophetic Visions, Sister Browne's last work—which is having a rapid sale—having come to pass, I believe every jot and little will yet be fulfilled. I go now on the line of the Southern Pacific Haliroad to Los Angeles, stopping in the intervening towns to fecture and heal, as the spirit impresses, and shall hope to send subscriptions for one of the best papers in the world—the Banner of Light." angel-guides, four lectures have been given in Pionee

Oregon.

PHENIX.-John Beeson writes: "I have read in a late Banner of Light your account of the formation in Boston, Mass., of a Ladies' Indian Ald Association.' From the experience which I have had in the formation of half a dozen similar societies, I am satisfied of the well-meant effort of the ladies, but for various reasons I fear it will fail in its object. I therefore appeal to Spiritualits and Liberals to use their growing power in this needed work. We have had enough of theory and dispute; now let us show superior wisdom in practical work. First in a call for a National Mass Meeting to adopt a platform which will embody the live questions of the day, such as the Equal Rights of Women, and of the Indians, Temperance, and Heredity; also a like adoption of real, earnest measures to embue all the people with high and noble motives that shall conduce to the elevation of themselves by helping to elevate the oppressed of all classes. The proposed Mass Meeting should be called early enough to be fatilied at all the camp-meetings the coming anner, and thus infuse a glowing fiame of moral life in these public assemblies, which will denote the approach of the good time coming." in Boston, Mass., of a 'Ladles' Indian Ald Associa-

Michigan.

TECUMSER.-Louisa Clark writes that though there are but few Spiritualists in this place, very many are interested in the subject. "We had a spiritual grove meeting, and a good one. We have a hired man, twen ty-seven years of age, who has become developed as a medium, and we hold circles twice a week. They have been very interesting. The controlling band consists of my husband, who passed to spirit-life eight years ago, two of our sisters, and seven other of our spirit friends. I highly prize the Banner of Light, and think the Message Department very beneficial to both spirits and mortals." interested in the subject. "We had a spiritual grove

> Written for the Banner of Light. MAN'S TRIUMPH.

BY H. A. SMITH

There are chords in the human heart unstrung, And spirit-notes that have not been sung: There is prescience there that will yet descry The soul's bright home with unclouded eye. When supernal light from supernal spheres Has dispelled the gloom of the primal years.

There are happier days for man in store Than he ever knew in the years of yore: There are strains of music yet to break On his ravished senses, that will wake His encaptured soul to a higher life Than has yet been his in this world of strife.

There are brighter skies for incoming man Than ancient prophet or secreould plan; Sages nor poets have understood The power in the human heart for good; But deep in the heart's mysterious cells A latent power of friumph dwells, That will rend the fetters of vice in twain And sunder oppression's iron reign.

A spiritual sun will soon arise,

A glorious orb in earth's moral skies, Chasing the soul's dark mists away, As Sol the mists at approaching day: Its genial light will litume all lands Till the angel-world and our own strike hands In a greeting sweet that will thrill the spheres. And cause the earth to forgot its tears.

On the mausoleum and gloomy pall; And the towering fane and aspiring spire Are tipped anon with celestial fire: The dark, dank dells of a world's despair . . . Bloom and blush in its reseate air, And its silvery rays ere long will limn The scalpel's edge, the alembic's rim. All Nature au inner life will unfuri, Fransparent grown as the purest pearl, And science proud from its lofty throne The newly-arisen orb will own.

Celestial orb! thy mission was planned By angels of love in the spirit-land; They saw the darkness that shrouded the world. They heard the edicts by bigots hurled-Bigots of science, of church and of state, With time-honored victory flush and elate; Edicte consigning the human race To the gloom of dreamless death's embrace. Or, ablaze with the floudish fires of hell, The loving and trusting heart to quell.

They see and pity: the blue vaults ring With new songs of hope the immortals sing ; In the councils of angels, high and grand, The mysterious "tiny rap" was planued; The "strange hand-writing on the wall," 'Materialization," "trance," and all The marvelous wonders of modern time. From inspired speech to the scance sublime, Where the "loved and the lost" of earth return From the "shining shores" of the" unknown hourned With a wealth of love this world never knew, Grown strong in the clear ethereal blue, That mortale may know the cradle and pall, And the funeral dirgo, are not quite all !

Blest orb ! from the bright empyrean hurled, Roll on, till the light of thy native world Dispels the last vestige of pagan gloom That mantles the cradle and shrouds the tomb, Till superstillon shall pass away Before the light of a purer day; Till the leering scaffold, gory and tall, Outgrown by man, shall to ruins fall; Till asylums grim and prison cells Shall pass away with earth's fabled hells, And triminal codes, with the fruit they bore, And vice and crime and sanguineous war. Shall be known to the nations are no more. Seattle, Washington Territory.

IF IT WAS N'T, WHAT WAS IT?-A few weeks ago we noticed in the message columns of the Banner of Light a message purporting to come from Oliver Kinsey to his brother, and as we knew the latter, we read it with some interest. In the last Banner is the following acknowledgment: To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I visited your Free Circle Room, Jan. 19th, whils in Boston, and to my great satisfaction and delight, listened to a spiritual message coming from my brother Oilver, who died more than forty years ago in Maryland, then shout nine years of age. The meadum, Miss Shellamer, knew nothing of my presence there then with a friend, yet while entranced gave this message, full of comfort to me, and stating facts no one but myself knew anything about. The message, which was printed in the Banner of Light of March Sist, will be recognized by many friends of.

Your truly,

JOSEPH KINSEY.

Cincinnati, Ohio.

# Spiritual Phenomena

Strong Testimony from a Ploneer.

The name of the venerable Dr. Nathaniel Randall of

Woodstock, Vermont, has long been familiar, in his own State, as that of a man of decided convictions one honest and incorruptible, never airaid to express his scrilingate upon any subject of public internst, and always standing fearlessly for justice, humanity and the people's rights. Dr. Randall has in times past suffered and sacrificed much for his belief. He was the first individual who introduced a practical knowledge of spirit communion into the State of Vermont; and as a reward (after the manner in which each generation uniformly giones its prophets) his house was mobbed and pelted with granite arguments (?) by the bigoted opponints of the New Revelation; he persisted, however, in his advocacy of Spiritualism, often spending much valuable time (valuable in a double sense to him, in that he had just graduated as a medical practitioner at the time of his conversion to Spiritualism) in carrying to and fro on their errands for the enlightenment of humanity those early workers for the cause in the Green Mountain State, Mrs. M. B. Townsend-Wood, Mr. Austen B. Simmons and others, together with many of the later speakers, whom he introduced into Vermont. Dr. Randall has proved himself during life of the same reliable material regarding devotion to his convictions of truth as was the late Dr. S. B. Brittan, with whom he was well acquainted, and who, he informs us, told him (R.) some twenty four or twenty-five years ago that a relative had promised him (8.) that if he would "give up his Spiritualism." and return once more to the theological fold, he would secure for him a place in a popular church, where a fat salary might be expected: to which the unflinching ex-pastor replied that a similar offer was once made to Christ !

This veteran Spiritualist, Dr. Randall-brother-inlaw of Achea Sprague-whose word concerning spiritual phenomena always commands respect and confidence in places where he is best known-has recently had some interesting experiences with materializing mediums in Boston, which will prove of interest to inquirers.

As just mentioned, his wife is the sister of the late Achsa W. Sprague; and when, some eighteen years ago, he visited Boston, a perfect stranger to all. in the course of a sitting with Mrs. Rockwood (of East Springfield street) the risen spirit of this earnest worker for the cause of Spiritualism controlled the medium, and satisfied him thoroughly-through a correct account of family and personal matters of which it was in the ordinary course of human probability utterly beyond the power of Mrs. Rockwood to become cognizant-that it was indeed Achsa who was speaking to him. Confident of this, he naturally, in the course of a visit paid to Boston a few months since, again sought the presence of Mrs. Rockwood, through whose organism. Achea again spoke, promising that if he would attend a seance with Mrs. Fay, the celebrated materializing medium, she would manifest herself to his sight.

Unable, however, at once to obtain a sitting with Mrs. Fay, he visited Mrs. Bliss's, and while there it was asked if Dr. Randall was not present. He was a perfect stranger to all in attendance, yet his name was called out in full, and he was requested to go up to the cabinet; and take the hand of the spirit, which was at the time materialized, to afford him stronger evi. dence. This occurred in the atternoon. On the evening of the same day he attended Mrs. Fay's scance, and while there his beloved relative, Achea W. Sprague, materialized, and gave him, for purposes of recognition, the private signal which she had before given him through Mrs. Rockwood. He was the third person called up to the cabinet, and on his going-Achsa came out at the curtained doorway, motioning to him in a manner in which loving greeting and satisfled triumph were blended, and whispered to him: "I promised to meet you here, and I have fulfilled my promise." He recognized the materialization as that of Achsa W. Sprague, beyond question of doubt in his

Later on, when the sitting was about ended-indeed, some of those who had attended had already gone from the seance-room-he was again unexpectedly called to the door of the cabinet by Mr. Fay, who told him he was wanted there. What was his surprise to see before him the materialized form of his wife: she extended both hands to him, laid her head upon his shoulder, and said : "Sarah" (her own name) " is glad you are here." This was to him an entirely unexpected and thoroughly convincing test.

The following letter from Dr. Randall sets forth ades of a later date than those above recorded, which he has been privileged to have with the materializing mediums of this city:

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

During the two weeks I stopped in Boston, ending Feb. 28th; I attended four materializing scances (with Mrs. Bliss and Mrs. Pickering, and at Mrs. Fay's twice, and had marked and satisfactory evidence of the truthfulness of the mediums and the reality that our departed friends can take material forms so like themselves in the flesh that there can be no mistake in the recognition.

I called at the Banner office and related the marked manifestations I had witnessed at Mrs. Biss's, and also the first sitting at Mrs. Fay's. [These manifestations are described above,—Ed.] My object in writing this is to set before a dobbting public even more strong and striking swidence in this direction.

Miranda B. Randali, M. D., my first wife, was a lighly educated lady. She gave the first lectures upon Spiritualism in Vermont; was an excellent medium, as some living can testify. She was correspondent for many periodicals—the fivestigator for one; and lectured upon Anatomy and Physiology in Boston and Philadelphia. She passed "over the river," in Chicago, seven years ago. I visited Mrs. S. Rockwood, 14 East Springfield street, to inquire if she would materialize. She answered she would, and directed me to Mrs. Pickering, and said our son. Capt. Geo. Combe Randall, would, also—who was shot during the first day's fight at the Wilderness. Miranda came as promised, took both hands, kissed and careesed me. I saw her face to face. My son came, with his straight, tall and many form (six feet), took both my hands, looked me in the face, and showed all the affection that could be wished.

The scance was about closing; there was a call from

face to face. My son came, with his straight, tall and manly form (six feet), took both my hands, looked me in the face, and showed all the affection that could be wished.

The séance was about closing; there was a call from the cabinet: "Sarah wants you." A lady sitting near me said: "My Sarah?" The answer came—No." I asked if I was wanted. "Yes, we want you in the cabinet," was the reply. I went to the cabinet, Sarah materialized, took a chair into the cabinet and esated me; put my hand upon Mrs. Plokering, who, sat entranced; caressed and kissed me, and whispered in my ear: "I am glad you are here."

It would seem as though I could not have asked for anything more; but human like, never satisfied. Tidd.
The night before I was to leave for Woodstock, Xs. I learned Mrs. Fay was to have a seance. The right server where the lady held her seances. We attended without being recognized by any one. Mrs. Fay invited all to examine the cabinet. "Capit Gregory, of the navy in the Rebellion, did for Mrs. Fay, dressed in white tall to examine the cabinet. "Capit Gregory, of the navy in the Rebellion, did for Mrs. Fay, dressed in entire black, went, th, and in less, than half a himute, seemingly, females in beautiful white dresses, some with trains, appeared. The capitale liad many splittlends call on him, and sloy brought roses, ave or six in number; list cabin boy came, and the capital was very glad to see him—he came advoss the roum several times. There were in the room twenty four people or more; and I should judge forty spirits main their appearance.

Achsa W. Sprague came ten feet from the capital was very glad to see him—he came advoss the roum several had; Mrs. Chamberlain rose up, and the spirit isleed both of us. I then turned to the company and aid "Friends, this is Achsa; W. Sprague, and John see shipped from the cabinet to see with the first to mine and docted and in the eyes; she then took Mrs. Chamberlain governed from the cabinet to see with the first of mine and cocked received in the first of mine and ac

This journal is unot in the habit of landing proprietary articles, it has been found sufficiently remuneratives to place them with other olently remunifrative to place them with older four traily. JOSEPH KINSEY. Cincinnati, Ohio.

Mr. Kinsey is a very wealthy and active business man of Uncinnati, who is known to many of our readers—and who with his hoble wite are not anhamed to be known as Spiritualists, and whom any one might be proud to call friends.—Gordiner (Me.) Home Journal.

Gardiner (Me.) Home Journal.

BUCHI-PAISA. Cuick, cumplete cure all annoying kinney and Trinary Diseases. St. Could be publicated in the control of the "LIRE ANY OTHER LITTLE GIRL".

A little girl across the sea
Lives in a palace; one of three
Gay little princesses is she,
Light hearted as the greenwood merle,
And fond as any child of play;
Fond, too, of having her own way;
And she would keep her hollday
Like any other little girl.

She would not have the soldiers go
Before, behind her, in a row,
That all the gazing crowd might know
She was of Queen Victoria's blood;
And so the royal children spent
Their boliday in merriment
Without alloy, because they went
As any other children would.

Wise little Maude I to learn so soon
That, underneath the sun and moon,
God gives to none a richer boon
Theu his own breath, our common air;
To think our thought as others think;
Our life with other lives to link,
And out of one full oup to drink,
Free unto all men, everywhere.

Nothing that grandest, lovellest is.
In all this lovely world of his.
Was made alone for princesses:
The toller's child can see the sky.
And teel the sun, and plack the flower,
And catch the beauty of the hour.
And be at home with that Great Power
Who takes no note of low or high.

Wise little princess! always so In happy freedom come and go! And yet—this world is full of woe, And little people in the whirl
Of care and crime and pain are caught:
Give to their pitcons fate a thought!
Not all the blessings of your lot
Fall upon every little girl.

And be it ever your sweet will
To share their load of good and till
So glory that is queebler still
Than gleam of ruby or of pearl
Your sign of royalty will be;
By right of your humanity
Heliess of all things glad and free,
Like any other little girl

—Lucy Larcom, in Youth's Companion.

"The three daughters of the Prince of Wales having been comised a visit to the Tower of London, Maude, the connect, incited that she would not go unless she could not you this the point and the royal children had a good time according to their way ideas.

#### IMPRESSIONS REGARDING OAHSPE.

EDITORS CARSEE

In reply to your kind request for a public statement of my opinion of Ganapa, I must say that I am very much afraid that I shall not be able to do justice, in any degree, to your wonderful book, in a newspaper

This voluminous work, Oabspe, with the extensive acope it embraces, is now pretty well known to the reading public of this country, and I could not be expected to embody the results of a thorough analysis of it in the limited space allotted in a weekly journal, even if I felt myself called upon to perform such a work.

Professional critics generally direct their attention to the external form of diction, style, etc.; and when they enter into the inner fabric of a book they work in constant view of their acquired knowledge of science and literature, for the sole purpose of determining the claims of the author on the scientific and literary world. Buch critics, I say, may find it easy to submit Oalispe to their analytical process, and may also find in it ample space for the display of wittielsm and humor. For my part, I think that Oalispe ought to be approached in an entirely different spirit.

By its peculiar construction and startling enuncia-

tion Oahspe presents a most remarkable psychic phenomenon, and belongs properly to the category of those abnormal manifestations of human intelligence which form the basis of Modern Spiritualism. And this is the reason why I hesitated to state publicly the impression I got during my perusal of its wonderful contents. For, although I became of late convinced of the fact that phenomenal Spiritualism is the only true source of a scientific demonstration of our immortality, yet in spite of twenty years' close investigation and ample opportunities of observation, I do not feel prepared to endorse the various deductions made by even competent writers on that subject, nor have I. as yet, any theory of my own which will cover satisfactorily the whole ground of phenomenal Spiritualism. But Oalispe appears to me a phenomenon sut generis, that demands the most serious attention on the part of those who are aware of, and take an interest in, the extraordinary agitation which has become manifest of late, in our moral, social, and intellectual atmosphere. The point of view from which we should proceed to Investigate the claims of Oahape upon our attention is indicated by the statement made concerning its true origin. Dr. J. B. Newbrough, a successful practitioner of dentistry in this city, is now publicly noknowledged to be the person through whom Onhape came to light, and he has stated publicly and privately, on many occasions, that, after having fitted himself for the work by a kind of ascetic life, during a certain period of time, he was finally advised by some invisible intelligence to place a typewriter in his sanctum, and he prepared to sit at it for thirty minutes or so, every morning at sunrise, awaiting in silent passivity for what might happen. Thus at his post one morning, while being in a perfect state of health in mind and body, and fully conscious of what was taking place around him, he perceived a light in the form of a hand descending upon his own hands, and causing them to become immediately rigid and unable to yield to his own volition, but obeying apparently the dictates of that strange power of the descended light. His hands thus used by the strange, luminous hand began to work the type-writer, and sheet after sheet of foolscap paper was diled, the con-tents of which he was not allowed to inspect during the whole process. Plies of MSS, were thus accumulated in the lapse of fifty weeks. It was only at the end of said period of time that he was ordered by the same invisible fatelligence to gather the written materials together and publish them in the order in which they had been produced, without any change whatever; and thus Oahape came to light. Now, if we reject this statement, we are led to consider Oabspe as a natural product of Dr. Newbrough's own mental activity; but this supposition could not be entertained for a moment by these who are familiar with the edu-

cational and literary status of the doctor. One-sided observation may consider Calego as a simple compilation gotten up for some purpose, but the process of compilation has its inherent laws which are manifest in all its forms. The selection of material must be made in view of a well conceived plan, the exercise reshaped and ht well together, so that the whole has become aniform and bear the stamp of a single individuality out nothing of the kind is to be detected in the first of Canippe. We meet here with vestiges of legionary and traditional theories of antiquity but I sin certain that the well informed reader will miss the literitable characteristics of a compilation; while, on the other hand. Canppe bears on its face the marks of what of service putting together of reports or communications streaming in pell mex, regardless of any known data and the traditional dramatis persons; and this is just what corresponds wonderfully with the execution given by the medium himself. Br. Newbrough has probably read some in Max Miller, and more in Highing Maded typis; but whoever, the author of the "Communicary" at the end must be made in view of a well conceived plan, the whoever the author of the "Communitary" at the end of Oabspe may be every intelligent reader will find great difficulty in establishing a fillal relation between Oabaye and the annexed commentary. Other must of its editor. The proud scientist may reject the wadle as stupendous necessuse; but those who are at all familfar with what is termed in Modern Spiritualism inde pendent writing, will have no difficulty in accepting the statement of the editor as true. The Canape phenoin. enon is imigne, not only in the extensive scope it embraces, but especially in the peculiar character of the luminous hand working the type writer in broad day.

and importance, yet nevertheless a communication given by independent writing,

Second. That Dr. Newbrough could not be considered responsible for the contents of Oahspe, since his relation to it is scarcely more than that of any other reader of the book.

Third, That the regular standard of criticism for inspirational books cannot properly be applied to Oahape, since we want here the inspired author as the necessary starting point for a thorough analysis.

Fourth, That a spirit communication of such a wonderful complexity as that of Oahspe can be judged only by the principal effect it may be destined or calculated to produce on the emotional element of our terrestrial life. Approaching Oabspe from this point of view, we shall find, I think, that it has very just claims on our most serious attention; not only from the spirit which pervades all its parts, but also from its very peculiar construction, and its startling enunciations, inasmuch as it affords us a better insight into the work-ings of our departed fellow-beings who visit us from time to time from a plane of existence so different from ours. In order to ascertain the nature of the effect it alms to produce, we proceed by a comparison of it with analagous productions.

Now without wandering away among the poetle dreamers and visious of antiquity, I will refer only to such works of inspiration as are acknowledged to have exercised a well-marked influence upon the religious elements of our modern civilization. I will refer, then, in the first place, to Thomas Aquinas and Swedenborg, both distinguished by learning and social position but whose great influence upon their contemporaries and the following generations, is due to their inspired work. The first gave a powerful impetus to traditional Christianity, while the other breathed epicituality into rational Protestantism. Hence the endeavor of Pope Leo XIII. to conjure up Aquinas's spirit among his clergy on the one hand, and the efforts of the Sweden-borglans to expand the fabric of the New Church, on the other. But both Aquinas and Swedenborg were theologians, and the people seem nowadays to be overfed with theology, and demand some more whole ome nourishment for their hungry souls. When we turn to contemporary works and workers of inspiration we meet, on the one hand, with Allan Rardee in France, and A. Jackson Davis, Hudson Tuttle and Mrs. King and lesser lights in this country, all claiming to bring us new light direct from heaven. But the first named, starting with some prepossessions in favor of current theology, upon his travels among our mod ern Invisibles, succeeded wonderfully amonghis countrymen in incomating old metempsychosis, the doctrine of prefxistence and remearnation into the arbor vites of our immortality, as demonstrated by Modern Spiritualism; whilst the latter, although powerful auxiliaries in the work of progress, have produced nothing that can be compared with the works of solence and philosophy which are steady and permanently potent, whilst the first is spasmodic and of a sporadio character. Now, when we turn to Oahspe we are at once startled by a powerful voice which we have no beard for centuries...

"Ye wanderers on earth! Why are you gazing anxiously at those little dots on the firmament? Come back to me, my own erring children; put away your ittle toys, telescopes and mathematical instruments. It is I, your own Father and the Creator of the universe, who put the stars in their proper places, countiess millions of them of various dimensions—and sent them off into the immensity of space to bear testimony to my Fatherly love and the Omnipotence of my will, and the glory of my Supreme Wisdom. Come back to me, your loving Father, ye, my own begotten children! Stop your laborious digging and searching for a knowledge of the mechanism of my footstool! It is I, your own Father, who built it from atoms and molecules, and fashloned it, over and over again, till it became fit to be a cradie of your infant life. Come back, ye, my poor helpless children; and nut away for a while your picture books and engraved stones, and your pyramids! Why strive to unrayed the mystery of age, and to decipher the history of your ancestors. It is I, my sell, who cradled your infancy, and guided carefully, according to the laws of my Supreme Wisdom, the evolution of your beautiful manhood. As to the mystery of ages, they are my own secrets, but are open to your understanding when you reach those endless spheres of eternal life. Come back, ye, my own dearly beloved offspring of my own eternal love. Why call you for help on this or that god or goddess, as your Saviour? Am I not your eternal loving Father, the only true Source of light and life? Those gods and goddesses are but, like yourselves, offsprings of my will, sent off on messages of love and meroy; and, like vourselves. do at times misunderstand their own status and are misled and misleading."

"Come back to me your own Father, and tell me, have you ever asked for bread and received a stone? All I want from you is to arouse your consciousness of being my own offering. Come direct to me for all you want, and you shall be supplied with all your real wants for life, light and happiness."

That is the powerful Voice which speaks to us from the pages of Cahape. It is an echo, a feeble one in deed, but a genuine echo of the thundering voice of old Jehovihism on Mt. Sinai, which liumillated proud paganism, and made it finally fall on its knees, and go on a nilgrimage to Mt. Zion, and which will finally, in its own good time, crush it out of existence, for the final triumph of the unity of the human family, as the true expression of the unity of God. But if Canapa commands our most serious attention by its conjuring up the powerful Voice of old Jehovihism, which is the only real solvent of a deadly materialism and mephitic individual and national selfishness, it deserves our attention not less by its very peculiar constructions and startling enunciations, and in affording to us, as I think, a better insight into the phenomenon of apiritcommunion, which is now a well-established fact. Closeo said: "Facile credo pluyes esse naturas invisiblies in rerum universitate, sed harum omnium fa-miliam, guis nobis enarabit? Quid agunt? Quae loca habitant? Harum rerum notiliam semper, ambivit ingenium humanum nunquam attigit." I can easily believe that there are many invisible agents or intelligences in the universe, but what kind of beings or agents they are-who can tell me? What is their mode of life? Where do they dwell? What their reasoning, their perceptive faculties? How do they communicate their thoughts to each other? It is evident to my mind that even our modern phenomena Spiritualism does not offer a satisfactory answer to those pertinent questions; but Oahspe, concerning the celestial hierarchy, in its main features conveys to my mind the idea that our departed fellow beings, consti tuting, so to speak, the executive administration of the Providential government, among men, work by the usual plastic process as manifested in our planetary ystem. It is by aggregation and combination of atom

and molecules in organic bodies. I have learned from Dr. Newbrough that, in his fre-quent intercourse (real or imaginary) with his layisible visiters, he understood that spirits, as soon as they have grown out of their terrestrial relations and propensities, they join associations. Now, this concep tion of spirit-life, may be a simple reflex from our ex perionee in terrestrial life; but I find these views well supported by the theory of human solidarity as conceived by Fourier, and wonderfully descloped by his followers, especially by Mr. E. Nus, the philosophical Spiritist of France, a brilliant writer and a man of genlus. Applying the theory of solidarity to the mani festation of life, on various scales, in the whole uni-verse, it appears that according to the phalensterian onception of human smillation, a departed spirit on a higher plane of life will seldom act as an tadividual for personal purposes. It would thence be plausible to us of late very frequently, are indeed "familiar spirits," 4.6, spirits who have not yet outgrown terrestrial fles and attractions; and they come bere only on Dersonal chrands, while those who are raised to a higher plane of existence and have become integrals, of an organic bodr, having a common purpose, act, even when singly not as including, but as representatives. This grant

sphere for some purpose, the effects would necessarily appear to our observation to be of a two-fold nature. In the main purpose it would manifest a decided couvergency toward one focus, while at the same time it would present a confusion of individual memories, emerging in a prism of many colors, which may blind our sight at first glance, but which may easily, in time, find its proper corrective, and serve the purpose designed. Viewed from this standpoint, we shall find the complex spirit communications in Cahape of great help for the understanding of modern spirit intercourse in its various phases. At another time I may be permitted to give a few illustrations of some points in Oahspe according to the views set forth above.

B. L. CETLINSKE, M. D., 158 West 24th street, New York City.

[Those who, after perusing the above article, may feel a desire to become more closely ac quainted with this remarkable work. OABSPE. will find the volume on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.-ED. B. of L.]

#### Magazines of the Month.

THE MAGAZINE OF AMERICAN HISTORY for this month contains a portrait of John Jay, and its opening paper is Part I, of what promises to be a very interesting history of Wall street, New York, by Mrs. Martha J. Lamb. It is illustrated with engravings, one of them being of the wall built in 1053 as a protection against an expected invasion by the Puritan colouies of New England, and from which the name of the street was derived. A sketch of "John Howard Payne, the Actor," by Lawrence Hutton, "Landed Gontlemen in the United States," by Rev. Geo. E. Ellis, "President Buchanan Vindicated," by Horatio King, an "Unpublished Letter by Gibbon, the Historlan, concerning the Fight at Concord," and "The Petition to the King by the Confidental Congress. 1774," with fac-simile of autograph signatures, are comprised in the remaining contents of this valuable monthly. Notes, Queries, Replies and other departments contain numerous minor articles of interest. Historical Publication Society, 30 Lafayette Place,

New York. THE BLECTRICIAN.-A full page engraving shows the mode of construction and the utility of the Partz System of Street Lighting, "Recent Telephonic and Microphonic Researches" are described. "Sketches of Electrical History" trace the development of the use of the subtle power from the first conception of its existence to the present stage on its way to greater triumphs. Forther consideration is given of "The Gold and Stock Telegraph Company, continued from the previous number. "Historic-Notes of the Telephone," reprinted from the London Electrician, set aside the claim of the Chinese to Its invention, and place the discovery of the law governing it and the principle upon which it is constructed with Prof. Page of Salem, Mass., in 1837. Much else of interest to students of electrical science is given in this number. Williams & Co., 115 Nassan street, New York.

THE PHRENOLOGICAL JOURNAL gives its usual variety of personal sketches, lessons in physiology, physiognomy and phrenology, notes in health, science and agriculture, with several portraits and other illustrations. Fowler & Wells, 753 Broadway, New York.

OUR LITTLE ONES introduces the season with some musical verses, " In the Merry Month of May," and a frontispiece in keeping. These are followed by "The Working Tools of Insects," "Bright Little Dande-"Jerry's New Pantaloons," and many other llon." fine stories and sketches, with their accompanying pictures. Russell Publishing Company, 36 Bromfield street, Boston.

THE MANUATTAN has an illustrated article by Leon Castaing, "The Land of the Incas," that is both enter-taining and instructive. It also gives a lengthy critical analysis of the writings of Charles Dickons from the pen of Mowbray Morris. The literary contents are excellent, while the attention it gives to the interests of various orders of secret societies, makes it very desirable to their members. J. W. Orr, 100 Nassau street. New York.

THE HERALD OF HEALTH,- The Treatment of a Criminal," by the Editor, "Character and Habits of Isaac Pitman," "North Dakbta's Health," and "The Nutritive Value of Foods," are the general articles. "Topics of the Month," and "Studies in Hygiene for Women," are replete with instruction. M. L. Holbrook, M. D., 15 Lnight street, New York. VIOR'S ILLUSTRATED MONTHLY gives much sea-

sonable advice and valuable instruction to all lovers of that most delightful and healthful occupation-gardening. A colored lithograph of "Clematis Jackmanni" faces the opening page, and a fine entritual poem, "In Memoriam James Vick," by Eben E. Rexford, is contained in this number. James Vick, Roch ester, N.Y. NOTES, QUERIES AND ANSWERS .- The present is

the closing number, and contains title-page and index of Vol. I. The work is to be continued, and many improvements in its general make-up adopted. S. C. & L. M. Gould, Manchester, N. H.

THE PRIMARY TEACHER sustains its reputation as an indispensable aid to teachers. New England Publishing Company, 16 Hawley street, Boston.

## New Publication.

Songs of Toll and Thiumph. By J. L. Mc-Creery. 16mo, cloth, pp. 143. New York: G. P. Putnam's Sons, 27 and 29 West 23d street. The opening poem of this volume, the first verse of

"There is no death! the stars go down . To rise upon some other shore, And bright in heaven's jewelled crown They shine forevermore, "

is familiar to most of our readers, it having appeared in the hymn and song books of all religious sects, in school books and collections of poetry, been frequently quoted in sermons and speeches; and generally ad mired by every one for the beautiful truth it embodies, and the consolatory influence it imparts to the be reaved. It has in nearly every instance had its authorship credited to Bulwer; but its true authorship is here made known. Mr. McCreery having written it in 1862, and the year following scut it to Arthur's Home Magazine, in the July number of which it was first published. Shortly after its appearance in print one 'R. Bulmer," of Illinois, copied and sent it to the Farmer's Advocate, Chicago, with his name appended as author. It was from that copied late a Wisconsin paper, the editor of which, supposing the reputed au-thor's name to be misprinted, changed the "m" to a w," and credited it to the English novelist Bulwer Though the intrinsic marit of the poem was rapidly winning for it, a wide-spread popularity, the name of Bulwer gave it an impetus that carried it around the world in a remarkably short time; it was published in Rooland, Scotland and Treland, copies of papers of those countries containing it being sent to the author by persons acquainted with its paternity, in every in-stance attributed to Bulwer. Mr. McCreery even had the satisfaction, if that were possible in such a case, to hear a portion of it quoted in the United States House of Representatives in January, 1880, by one of its members in an oration upon the death of Hon. Rush Clark, of Iowa, and to see it subsequently embalmed in the Congressional Record, credited to Bulwer, as manal. ...

It is needless for us to say that a collection of poems written by the anthor of the one whose migrations and transmigrations we have noted caunot be otherwise than acceptable to all spiritually-minded readers. A recognition of the fundamental teachings of Modern Spiritualism is manifest through the volume. The hone and faith those teachings impart: the console tions they give; the advanced views of human life and desting they present, and the ever-onward and upward course they proclaim to be not only our duty but our privilege to pursue, are portrayed and inculcated with the fervor, eloquence and poetle beauty capable of luminous hand working the type writer in broad day light, and at the same time exhorting the medium not to inspect, the writing; but it is, after all, no more nor less than a phenomenor, of independent writing. It is described galling in virtue by the aggregate, force the editor's statement as explained above he accepted go their capacity to act only their individual character; as true, it would be considered an inspirational book, sinks it him so they first in the medium not the passage of the capacity to act only their individual character; as true, it would be considered an inspiration of the medium not the supervision of the same in the capacity to act only their individual character; as true, it would be considered an inspiration of the same interest and posted of a second of the capacity to act only their individual character; as true, it would be considered an inspiration of the same interest and post of the capacity to act only their individual character; and the capacity is an interest as a company to discuss the capacity of the first of the phalmiterial theory, and appear in our atmosphere and post to go they capacity to appear and post to defend by a mind that, looking beyond the limitations of the initiations of the initiations of the capacity in the capacity is all metals and character; and the first of quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the long quiet humor and keen akrossm running among the limitations of turns and the first and the

restlessly in their places of deposit. In a word, these Bougs of Toll and Triumph" will greatly please, encourage and strengthen all who are in sympathy with spiritual aspirations, liberal thoughts and progressive novementa.

27 Of the 1,433,887,500 inhabitants on the arth about 850,000,000 are idolaters, 170,000,000 carth about 850,000,000 are idelaters, 170,000,000 Mohammedans and Jews, making two thirds of the population of the earth who either know nothing of Jesus or are opposed to him. Of those who are called Christians only 100,000,000 are nominally Protestants and only 20,000,000 are members of Protestant Churches. There are over 100 Protestant missionary societies, and over 2,600 ordained European and American missionaries ongaged in foreign mission work, assisted by over 600 lay missionaries and 1,600 juvenile missionaries, with over 24,000 na-1,600 juvenile missionaries, with over 24,000 na-tive preachers, teachers and helpers, and about 575,000 native communicants.

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#### Passed to Spirit-Life:

From Jamaica, Vt., April 24th, Orrison Benson, aged 85

years.

His youth was innocent, his ripor ago marked with much goodness, and he was held in high esteem by his townsmen, it is declining years were faithfully watched by a loving daughter, who made his home penceful and pleasant. Offer chidren and grandchildren often met at the old homestead to visit and cheer him in the evening of his earthly life. The funeral services were held in the Methodist church. A large andlance was in attendance, to whom, in harmony with his request, a spicitual address was given by Mrs. S. H. Roundy, of Springdeid, Vt.—Com.

From her home in Great Barrington, Mass., March 31st, Mrs. Elizabeth E. Fellows, aged 60 years and 10 months.

She was one to whom the truth of Spiritualism was not a mero intellectual conviction, but a part of her daily life. She had borne the burden of delicate health for years, yet without murunuring, and so perfect was the patience and sweetness of her spirit that weary ones came to her for read and through her the weak were strengthened, and the sad comforted.

N. T. B.

From East Cambridge, Mass., April 19th, A. Alden,

after a long and lingering liness.

Mr. Alden was hern in Yarmouth in 1812. He was inspector at the Custom House, Beaton, for several years. He has resided in Harnstable and Barre, this State, in the rast; was elected State Senator in 1831. His father was Rev. Mintin Alden—this grandfuther, Rev. Thuchly Alden.

The deceased was a genial sout, respected by all who knew him; a man of atrict moral integrity in all his dealings with humanity. He was a veteran in spiritualism; looking upon it as his religion, as well as being the true philosophy and actioned of life. Some iwenty years ago hawas a constant attendant of the spiritual meetings in New York City. There is one good man less in the physical, on earth, but a fundance of the spirit, glorified through suffering, has gone on to its reward. after a long and lingering liness.

From Byron, N. Y., April 2d, after a brief but painful illness, Mr. John Scaver, only brother of J. W. Seaver,

His affectionate companion precoded him only ten weeks His affectionate companion precoded him only ten weeks, it was among the first to welcome the advent of Modern Spiritualian. Early in 180, soon after the manifestations commoneed in Rochester, he clearly eas and gially embraced the truths of this new dispensation, and from that time forth he has been cheered by its incontestable evidences. His funeral was attended from his late residence, and an excellent and appropriate discourse was delivered by the Geo. W. Taylor. But he is not dead, for we were chosered by receiving a message from him before his cold body was deposited in the tomb. Thus "death is swallowed up in victory."

J. W. S.

From the home of her parents, in Pentwater, Mich. April 20th, Lona Tinklepaugh, aged 35 years.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty earts for each additional line, payable in advance, is required. Ten toords make a line. No postry admitted under this heading.]

#### Queen City Park Attachation.

A meeting of the directors and shockholders of this Association is called at Queen City Park, South Burlington, Vt., Saturday, May 12th, at 10 o'clock A. M. and 10 'clock P. M., to transact the following business: let, To vote assessments on lots; 2d, To scott the stockholders will vote to set the road forward and move the lank lets in front of the Pavilion up to the original line; 3d, To see it the Association will vote to call for a part or all of the money due on shares; 4th, To makearrangements for plantes, excursions, etc., and do any other proper business. It is important that every director and stockholder should be present it possible. All who wish to purchase lots or arrange for building cottages should avail themselves of this opportunity.

nity.

It is proposed to make a basket picnic of the occasion; all are therefore requested to bring their finch-baskets, etc.

Parties will be conveyed to the grounds by rail. Return checks over the different railreads. It will be necessary for all not in the vicinity of Buringson to come the night before, or take night trains. Accommodations at the Quincy House at reduced raies.

O. G. Bugner, Clerk. O. G. BUGBEE, Clerk.

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#### "NEARER, MY GOD, TO THEE."

NEARER, MY GUD, TU THEE.

DESCRIPTION OF THE PICTURE.—A woman holding inspired larges sits in a room around which Night has trailed hards any robes. The clasped hands, upturned counternance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, extrest prayer. The sun has gone down. Neither the expiring caudie nor the moon, "cold and pale," shining through the ritted clouds and the partially cartained window, produces the soft light that falls over the woman's face and illuminates the room; "it is typical of that light which flows from above and floods he soul in its sacred moments of true devotion. Planted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 luches; ongraved surface, 16x21 inches.

#### "LIFE'S MORNING AND EVENING."

Arivor, symbolizing the life of man, winds through a landscape of hill and plath, bearing on its current the time-warn hark of an aged l'ligrim. An Angel accompanies the boat, one hand resting on the ficin, while with the other she points toward the open sen—an emblum of eternity—reminding "Life's Bierning" to live good and pure lives, so "That when their barks shall float at eventile," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John, Engraved on sleel by J. A. J. Wilcox. Size of shoct, 22123 inches; engraved surface, 15120 inches.

#### "THE ORPHANS' RESCUE."

THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the avoiden stream, two orphains were playing. It was late in the day, before the storm cassed, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from store, Quickly the current carried it beyond all earthly help. Through the fearing rapids, and by precipitous rokes, dashed the bark with its precious charge. As it meared the brink of the fearful catanact the children wore stricken with, terror, and thought that death was inevitable. Suddenly there cano a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistinss impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quite cidy in the stream—a little lawen among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despat feli lower dish horoes isher, his little form nearly persayed with fear. Engraved on steel by J. A. J. Wilcox, from the original pointing by Joseph John. Size of sheet 22x28 inches; engraved surface, 15x20 inches.

#### "HOMEWARD."

An illustration of the first line in Gray's Elegy: The curfew tolls the knell of parting day, "" from the church tower lattled in samest's lading light, "The lowing berd winds slowly o'er the lea," toward the humble cotage in the distance. "The plowman homeward plods his weary way," and the treet horses look eagerly funding in the mellow earth. The fittle girl imparts life and beauty to the picture. In one hand its read white a tree in the churchgray for "my colt," Scated under a tree in the churchgray form which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glunnering jandscape at the sign." Stein, copied in black and two this. Designed and painted by Joseph John. Size of sheet, 22x28 inches.

# "FARM-YARD AT SUNSET."

The scene is in barvest time on the banks of a river. The farm-house, trees, water, bill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," or "The Curfew"!. Copied from the woll-known and justly celebrated painting cosigned by Joseph John. Bieln, copied in black and two tints. Bize of sheet, 22x28 inches.

# "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspiritions Artist, visited Bydesville, in Artadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritus Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of fove" and enthushasm to him, as his hand was guided in designing and perfecting this master production of art? Frum the original painting by Joseph John. Engraved on steel by J. W. Watts. Sizey, shoet, 2024 inches.

#### "WOODLAND HOURS." OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is scated in the forest shade. Her little girl "Bo-Peeps" around a tree through the follinge, her face radiant with a loving, gleeful, regulsh expression. Both faces are full of sweetness and joy. Painted by Meyer Von livemen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 2228 inches.

## "THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

OFFERED AS A PRESSUM FOR THE FIRST TIME.

The investors gather on the lank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her check." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for the lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A fusite youth, proud of the team, leans against his favorite horse. A little bay and girl are passing a lunch to brother and sisterfrolleking on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Sizeofsheet.

## BOOKS.

GHOST LAND: OR. RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Illustrated in a series of autobiographical papers, with extracts from the records of Magical Scances, etc., etc., Translated and edited by Emma Hardings Britten. Paper, pp. 484.

THE PSALMS OF LIFE. A Compilation of Psalms, Hymns, Chantz, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the presentage. By John S, Adams. Paper. SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS. Cloth. Printed on tinted paper.

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

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Bun-Rays. Dedicated to the Dear Child Bands, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adeima, Baroness You Vay, of Gonobits (in Styria), Austria, and translated by Dr. O. Bloeds, of Brooklyn, N.Y. Paper

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

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston, By A. E. Newton. Paper. CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR, By a Medi-cal Mad. Paper.

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#### SPECIAL NOTICES.

In quoting from the HANNER OF LIGHT care should betaken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our golumns are open for the expression of impersonal free thought, but we cannot undertake to enderse the varied abades of ophilan to which correspondents give utterance.

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

perusal.
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 Bight.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spinores of angels life to the lowest conditions of tunnan ignorance. It is as broad as Window, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

#### Religious Liberty in Ohio!

Read what the Bellefontaine Examiner has to say (eighth page) in condemnation of the truly iniquitous "Russell Bill"-passed against the Spiritualist mediums of the Buckeye State, by legislators whom its editor truly declares have allowed their religious blyotry to get the better alike 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 unqualified 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 spiritcommunion 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 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 unquestionwho 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 sad 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 boings that have cast off the bodies of flesh, who carry their idiosyncrasies, their murderous propensities with them to the spiritrealm, 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

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 no apparent reason for such a course on the usually been stated; but that the alleged expart of his companion. Time passed on, and travagant conduct of the Quakers has been the husband was more attentive than ever; he 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 extreme improprieties occurred, which, magnihis wife was obsessed by a spirit who when in the form was an inebriate. This was strange puritante severity. news to the husband, who was tenderly devoted to his wife. "It is no fault of hers," said the spîrit 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 accibecame engaged to the lady, and married her, ornel laws of the Porltans. The two Quaker as we have before stated.

have been influenced for evil rather than good.

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. U 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 Dootor 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 ascerthined that his wife's sad 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; "this 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 sweetheart, 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 willed 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 willed 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 Quaker Persecution.

sickness brought trouble and sorrow.

the good, who had likewise passed on, could not

also manifest their presence on earth for the

benefit of the race. It is well known that Dr.

Walker was conspicuous for his kindness of

beart and deep sympathy. He was a kind

friend, an unwearied worker, and a judicious

advisor in hundreds of families where mental

The witchcraft and the Quaker persecutions written, they scarcely know anything, hence have admitted to be dark spots indeed on the the unsatisfactory results almost always at page of the early history of Massachusetts. tendant upon criminal cases in the courts They will not "out" at the bidding of any sect or society. There they remain, indelible proofs of the existence of that persecuting Puritanio temper which manifests itself here to-day in the persistent effort to drive all but one kind of ably obsessed by a class of undeveloped spirits physicians and healers out of the State, or into iail. 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 ninetcenth, 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 shooking, it is generally believed that there was never theless 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 Puritansonly fought fire with fire. A new investigator into the history of that period, Mr. Richard P. Hallowell, has just come forward to the kind had ever before occurred. There was assert that the facts are not at all as they have enormonely exaggerated, and that they folallowed no spirituous liquors in his house; but lowed the persecution as its consequence instead of preceding it as its cause. As he states, six years of finings, imprisonments, banish ments, floggings, mutilations and hangings, and the terrible list of laws against Quakers, were complete before any one of these two or three fied in number, are put forward as the cause of

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 1656 and spent itself by 1659, or nearly twenty years earlier. So that Mr. Hallowell, seeing what has been done, proceeds to recite 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 dent we cannot say. Subsequently our friend the Quaker sect were gooded by the sternly women who wrote a letter of rebuke and warn The Mext cliapter in this strange story is that ing to the colonial governor did not preceed to our friend was advised, in order to keep his this until after a confinement of eight and ten wile sober, and perhaps wear her from the love | months in prison, into which they had been

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

It is shown by Mr. Hallowell that the Quakers were pursued 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 unbonding 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 blasphemere 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 be has tried to deal with the tople with historio fidelity and strict impartiality, not to excuse or to justify, but to account for and explain a tragle 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 Purltan 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 They were intruded upon by "vagrant fauatics, men and women, of rude and defiant speech and manners, persistent, and refusing to go off unbarmed 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 unresisting 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 ble pet Puritans, he feels compelled to speak of "the assumption and intolerance which characterize all religious partisanship, 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—if amounts to an accusation which is none the less true for being tardy. Dr. Ellis instinctively detests 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 séances. A correspondent of Light, Henry Burton, writing from Newcastle on-Tyne, reports a series of very satisfactory seances 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 greyness 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 sitter from the medium's chair being within alx feet.

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

what then took place, Mr. Button says:

"A large white ball protruded itself from the left aperture of the cabinet; about four feet from the Boor 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 floer toward the chair whereon Miss Wood was seated. Presently a thick volume of white matter proceeded from inst 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 ceed. 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 some time, the head of the form was withdrawn from view and was quickly followed by the remaining portions. 'Pocha 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 garments made, but could not further succeed on that occasion. At the conclusion of the seance 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 ohair, on examination, had not been removed in the slightest from ion, had not been removed in the slightest from where we placed it at the commencement."

The twelfth seance was held on the 23d of

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

#### Boston Spiritual Temple.

On Sunday last, Mr. Colville's morning discourse in Horticultural Hallon "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 is, 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. 19:30 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. Peckersgill, the English missionary, member of the Malagassy deputationwhose visit to Boston, and reception at Park-Street Church recently created much interest in this city regarding the affairs of that faroff 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." 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 spiritreturn and communion, and show how nearly in harmony with reason and nature regarding 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 Proressive Lyceum was held the 23d of February. The exercises consisted of recitations, calisthenics and singing, a moral drama, "The Secret of Happiness," a Spanish dance by two sisters, an operetta entitled. "The Home of the 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

Mr. W. H. Terry, who, since the establishment of the Lyceum, twelve years, has been its conductor, resigned his office Feb. 25th, 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 ses sion 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 clergy-men 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, the pamphlets almost entirely flinding 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 pamphlel, and to go to the trouble of writing for it in order to satisfy their curiosity."

At the time Dr. Slade was holding scances in Wisconsin, the Albany (Wis.) Journal reported that several parties visited him and received communications from friends who had passed to apirit-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 wloked."

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 countryfor 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 March, at which some very powerful physical the San Francisco, Usl., delebration (with two phenomena occurred, at the close of which one others will be found on the first page of the geneleman, skeptical upon all matters of this 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 Boolety of Spiritualists in the northern section of the city, to be known as the Spiritual Temple Association. Its meetings are beld in a hall at the northwest corner of Broad street and Columbla 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 to 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 aurgical 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 satisfactofly with the profounder questions of spiritual truth, of life and duty, and of practical reform. He is elequent and impassioned in delivery, using excellent English, and touches not only the intellects but the hearts of his bearers.

Whence 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 bim 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 crose this continent within a few months, spend some time in Australia, and then proceed to India, where the master-minds who guide him 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 Godspeed 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. CUTTER'S LABORS.

Mrs. Dr. Cutter, formerly of your city, now of Wick-ett'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 manikin 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 pariors a few evenings since, when we were unexpectedly entertained and instructed by a conversational lecture given by Dr. Paine, 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. Cutter is laboriously engaged in earning, by her lectures and practice, the means of fitting up her spirit-projected Banitarium for invalids and Retrent 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 philanthropic. I understand the buildings at Wickeit's Island (East Wareham, Mass.,) are so far completed that they will be open for a large number of guests during the coming season.

AN UNDELIEVING CLERGYMAN. Philadelphia lawyers have long been proverblat for their acuteness. But what shall we say of Philadelphia elergymen? 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 incontinently stigmatized as "infidels." This Presbyterian divine is quoted as saying :

"Men have believed that the infirm 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 belter. And for an institution or a number of men to assert that they have the power to affect physical oures by means of their prayers is just as erroneous as the other belief and just as much an impossibility." It blade of St. I would stand solute and abstract for Shade of St. James I stand rebuked and abashed for presuming to affirm such an "impossibility" as that the prayer of faith shall save the slok"!

"A mirnole is a performance or effect for which there is apparently no agency or no cause." II Once more:

Again, this divice favors us with this astute declara-

"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 repreents 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 forther reported as saying: "He that believeth on me, the works that I do shall be do also; and greater than these shall be do, because I go unto my Father "(Jn, xiv: 12); and as he was about to ascend, he is said to have declared; "And these signs shall follow them that helleve: . . . they shall lay hands on the stok and they; shall recover" (Mark zvi: 17, 18). Which shall we be-lieve, this skeptical Presbyterian divine, on the New

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" Ingersoll has scarcely done much to bring "the stored record" into contempt

bring "the sacred record" into contempt. [[]

THE STREAT INVESTIGATION, ETC.

I learn that arrangements are in progress for an investigation of the ciaims of Modern Spiritualism, under the auspices of the University of Penhayivania, as provided for in the will of the late Mr. Spicer of this city. A prominent Spiritualist, well, known, to the readers of the Banner of Light, it is understood will have charge of the matter on behalf of Spiritualism, in accordance with a request made by Mr. Spiert before his decease, but the committee to late to far as in the University has not yet been announced, so far as in the University has not yet been announced, so far as in the University has not yet been announced, so far as in the learned. It is stated, in waver, that the Chalf of the University farmey, has already does provided for by Mr. Spierty farmey, has already does nited by the University annualism, and that their choice has fallen upon if Presciptorian according to this city!

If this be true—and I have my information from an unquestionable source—it would be investigation, shall therefore the design of the fall of the first of Spiritualism, even if proven his part visition by the investigation shall have any renumble to the true of the first shall s

#### 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 phrase-ology 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 here 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:

people of this country:

"It is encouraging to read of the good impression produced upon Secretary Téller 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?"

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 Spiritualism presents, or the philosophy it reveals, will fail in their mission to earth. Being true, they are eternal, omnipotent, invincible. Opposition will strengthen their hold on human belief, and obstacles thrown in their path serve as steppingstones to loftler positions in the estimation of all mankind.

The Spiritualists and Liberals of Indianola, 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. Ditson's Review of our Foreign Exchanges will be published in these columns.

Prof. Cadwell's exhibitions at Horicultural 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. Huntoon 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 PRO-PESSION," (No. 2) by Prof. Joseph Rodes Bu-chanan, will appear next week.

Dr. B.L. Cetlinski's article on OAHSPE 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. Meacham, and since his decease published by T. A. and M. C. Bland, in Washington, D. C. Every subscription for it helps the hand that metes out justice to the oppressed and outraged Indian, and the coming 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 21 00 a year. Specimen copies will be sent free to applicants. Address T. A. and M. C. Bland, Washing-

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, would n't you? What would you say if you saw a fiddle and bow, unaided 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 wellremembered performance was lacking. The delightful merits and marring mannerisms alike 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 she did 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 5th 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 orime, then why not have arrested him under the general laws covering malpractice, etc.? tf, 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 unfledged 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 rarens; but the Bible revisers have discovered that the word "ravens" should have been. during all past centuries, "Gypsiks," 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. Evarts 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. Willia-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.

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Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the sameweek.] Mrs. Nellie L. Davis spoke in Louisville at a meeting commemorative of the Anniversary of March 31st.

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 especial purpose of giving materializing seances-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

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 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 occupled, 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. Still, M. D., lectured and gave tests, afternoon and evening, at Braintree, Mass., Sunday, April 29th. Dr. Still 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. Lillie 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; Neshaminy Camp-Meeting, Aug. 17th, 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, Bartonsville, Vt., next Sunday, May 13th, at the usual hours.

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

J. W. Van Namee, 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,

Dr. Fannie C. Dexter would inform her friends and patrops 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

Mrs. Ellen M. Bolles has become located at the City Hotel, Taunton, Mass., where she will give sittings for spirit-communion and treat diseases magnetically, em ploying her clairvoyant power for diagnosing them. She will answer calls to lecture and attend funerals. 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 29th Miss L. Barnicoat of Chelses, 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 n 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 Hie, 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. Fales and Mrs. Mayo-Steers, have consented to exercise their gitts; Mr. Colville will speak on Tuesday had Friday, and have a table throughout the week. On Wednesday, May 16th, a Grand Concert will be given for the beneft of the Fair in Wells. Memorial Hall. Washington street, to commence at 8 P. M. Miss Eloise Faller, (soprano of Temple Adath Israel, Pleasant street,) Mmc. Fries Bishop, Mrs. Lorania. Wilder, W. J. Colville, and Mons. Emil Duvai will be the vocalists. Miss Emma Greenleaf and Mr. Howard Fortesoue 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. tirely to charitable objects. Per Order Com.

# The Boston Spiritual Temple.

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 52 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.

early autumn.

Boston, May 7th, 1888.

TO ALL OUR READERS .- It is with great pleas-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 hereafter be seen at our office.—Theorem friend Accus. for your kindle world.

Thanks, friend Argus, for your kindly words,

Mrs. S. Dick officiated here last Sunday, May 8th, for the first time, quite to the satisfaction of her audiences; 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, Stratham, 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. Allen Bernardston, Mass., for boxes of rare flowers for our Free Circle-Room table.

Twenty-three years ago May 10th, THE ODORE 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 ploneers in our cause, called at this, office last week.

Mrs. Lovell, who was in charge of the Boston Light from 1812 to 1815, and withessed from that point the fight between the Chesapeake and Shannon, died in Hull on Friday, May 4th, aged @ 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 seris, it is the most radical measure any modern government has undertaken.

Myriads of pimples, markings of tetter or freekles 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 the label however county the please of the society. ty. I shall, however, occupy the platform of Horticultural (upper) Hall Sundays, June 3d and 10th, at 10:30 A. M. This information sufficient-Horticultural (upper, manufacture) 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 lecture.

W. J. COLVILLE.

#### Funds Received,

In aid of the medium, Charles H. Foster, since our last

#### Donations.

In aid of Horace M. Richards, received at this office: T. B. Winn, Windsor, Vt......1,00

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE

AMERICAN SPIRITUALIST ALLIANCE, No. 206 Brondway, New York. HENRY KIDDLE, Pros. Nelson Cross, Sec. C. P. McCarrry, Cor. Sec. T. E. Allen, Ass't Sec. Henry J. Newton, Treas.

HENRY J. NEWTON, Treas.

The Secular Press Bureau has been reörganized for efficient work during the present year, and all persons who approve of 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, Seretary, 200 Broadway, New York City.

#### For Sale at this Office: ..

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2,50 per year, VOICE OF ANGELS. A Semi-Monthly, Published in Boston, Control of Angels. ton, Mass. \$1,65 per annum. Single copies 7 cents.
FACTS. Published quarterly in Boston. Single copies

50 cents.
MILLER'S PSYCHOMETRIC CIRCULAR. Published by C.
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,
Bingle copies 5 cents. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 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 LIGHT FOR THINKERS. Published weekly at Atlanta,

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.

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 in sertion on the seventh page.

Special Notices forty cents per line, Minion, special rollies forty cents per line, minion, each insertion.

Husiness Cards thirty cents per line, Agate, each insertion.

Notices 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 before 12 M. on Saturday, a week in advance of the date where on they are to appear.

## SPECIAL NOTICES.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 8-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 coöperation 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. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO POREIGN SUBSCRIBERS.
The subscription price of the Hanner of Light is \$0.50 per year, or \$1.70-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. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hamner of Lights at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Olreus, E. O., London, England, where single copies of the Hamner can be obtained at 4d. each; if sont per post, 3d. extra. Mr. Morse also keeps for sale the Spiritani and Enformatory Workspublished by us. Coley & Bioh.

ADVERTISEMENTS,

## FACTS.

NO. 1, VOL. 2, NOW OUT.

HAVE you subscribed? \$2 per year. Single copies 50 cents. PACT PUB. CO., Box 8639, Boston, Mass.

C. H. HARDING, Inspirational Speaker, and May 12.—1w\*. Address 186 Essex street, Salem, Mass.

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# Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood SCROFULA diseases. If there is a urking taint of Scrofdisodge it and expel it from your system.

For constitutional or scrofulous Catarrib, AYEN'S BARSA-CATARRH numberless cases. It will stop the nauseous catarribal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

ULCEROUS "At the age of two years one of my chilSORES dren was terribly afflicted with ulcerous running
seves were swellen, much inflamed, and very sore. PhysiSORE EYES medicine must be employed. They united
in recommending AYER'S SARSAFAHILLA. A few doses
produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and
permanent cure. No evidence has since appeared of the exlationac of any scrofulous tendencies; and no treatment of
any disorder was ever attended by more prompt or effectual
results.

Yours truly, B. F. JOHNSON."

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Dr. J. C. Ayer & Co., Lowell, Mass.

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

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## FACTS.

NO. 1, VOL. 2, NOW OUT. HAVE you subscribed? \$2 per year. Single copies 50 cents. FACT PUB. CO., Box 3339, Boston, Mass.

First Boston Ethical Society. THE following lectures will close the present season of the First Boston Ethical Society:
Sunday morning, May 18th, COURTLANDT PALMER.
Subject: "THE REIGN OF THE COMMON PEOPLE,"
Sunday morning, May 20th, MRS. CLARA NEYMANN, Subject: "THE MURAL FACTOR IN GOVERNMENT."

# MENT." Sunday morning, May 27th, T. R. WAKEMAN. Subject: "THE RELIGION OF THE HIGHER INTE-GRATION." The public are cordially invited to all these lectures. They are all to be delivered in HORTICULTURAL UPPER HALL. No charge for admission. April 28.

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Or, The Divorce Question.

SHOULD LEGISLATION ADMIT NONE, ONE, OR MORE GROUNDS OF DIVORCE? WHICH SHALL CONTROL? THE MARRIED PARTNERS, OR STATESMANSHIP, OR GRUNCH-REGULATIONS? BY ALFRED E. GILES,

Author of ."The Sabhain Question Considered by a Lay-man;" 'Civil and Medical Literty in the Healing Art, ' "A Letter to Massachusetts liembers of Congress on Plural Marriage and the Mormon Problem, "etc.

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# Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, No. 9

Montgomery Place, every TUREDAT and FRIDAT AFTERFOOR. The Hall (which is used only for these séances)
will be open at 2 o'clock, and services commence at 8

o'clock precisely, at which time the doors will be closed,
allowing ne egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially invoited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil; that
those who pass from the earthly sphere in an undeveloped
state, eventually progress to higher conditions. We ask
the reader to receive no doctrine put forth by spirits in
these columns that does not comport with his or her reason. All express as much of truth as they perceive—no
more.

To it is our earnest desire that those who may recognise

son. All express as much of truth as they perceive—no more.

To it is our earnest desire that those who may recognize the messaces of their spirite/riends will verify them by informing us of the fact for publication.

To atural sowers open our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-Rice who may feet that it is a pleasare to place upon the altar of Spirituality their floral offerings.

To we invite sultable written questions for answer at these scances from all parts of the country.

[Miss Buelbaner desires it distinctly understood that she gives no private eittings at any time; neither does aboreceive visitors on Tuesdays, Wednesdays or Fridays.]

To Letters of Inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

Lewis B. Wilson, Chairman.

#### SPIRIT MESSAGES, CIVEN THROUGH THE MEDIUMSHIP OF

Report of Public Séance held Feb. 13th, 1883. (Continued from last issue.) Allee Cheever.

Miss M. T. Shelhamer.

My friends are all in California. I have traveled a long distance, looking from the external side, to try to come into communication with them, but I am satisfied to do so, if I can only succeed in making them realize that I have come back to them. My name is Alice Cheever. succeed in making them realize that I have come back to them. My name is Alice Cheever. Those friends who are nearest to me, in whom I am most deeply interested in spirit, at this time, because they are passing through changes, through experiences which have brought sorrow and pain to their lives, from which they have not emerged, are in Los Angeles. I do hope I will be able to more fully enter into their lives than I have been able to since I massed from the body. Quite a while has clapsed since I was with them here, and they have felt that the old life has gone, that the experiences through which they have passed since my death have been, almost all of them, sorrowful; but I can point to many little bright moments, to many gleams of sunshine that have flitted across their paths, to many blest occasions which have come to their lives since I went out from the mortal, only the shadows have appeared so large to them they could not take in and appreciate the sunbeams and the blessings. I wish to say to my friends: do not dwell upon the sad experiences; do not brood over them; the sad experiences; do not brood over them; fling them aside, and you will see more of the sunlight of happiness than you ever dream of now. You must not feel and say that all pleasure has gone away, that you can never more be happy because changes have come to you, be-cause loved ones have been taken to the higher cause loved ones have been taken to the higher life, to a higher experience, and outward materialities have not been so beautiful and grand as those you have aspired to; but rather desire to take up these things which come to you, the little blessings of every-day life, to enfold them in your hearts, to take courage, and learn lessons from them. You have dear ones left with you whose love is sweet and precious: feel to appreciate and to return it in full measure: you have whose love is sweet and precious: leef to apple-ciate and to return it in full measure; you have material things floating in upon you. which are more beautiful and grander than those which many others possess, and although you do not receive the grandest advantages of outer life, yet if you turn your attention to the inner part, and strive for the mastery of the spirit over exand contented than you ever could be did you possess all those things for which you long.

My friends may feel that I come to censure, but I do not. I do not blame them for one thought which they have had, for one moment of sorrow or over discontent, because I know

of sorrow or even discontent, because I know they do not understand the truest lessons of life, which have not, as yet, appealed to them. I know that my friends will be glad to learn, when they understand what are the best lessons when they understand what are the best lessons for them to take up, so I come in the spirit of deepest love, and send my affectionate regards to them. I assure them I am not dead. I am happy in my spiritual life. I have a work to do that is sweet and glorious. I have also one upon the mortal side to complete, one that I began when here. My friends know what my mission was. I have heard them speak of it as one which has done me great and lasting good. I am trying to unfold and perfect that work. I took it up where I laid it down. As a steppingstone. I come here to day to send out this partene. stone, I come here to day to send out this par-ticular message as one link in the chain of labor. I send the words of warning and counsel which I have spoken, to my friends. I know that an individual who reads your paper, who know me, and knows my friends and their conditions, will see that they receive my message, therefore I will not trouble you further. I thank you for your kindness.

# Sarah Higgins.

[To the Chairman;] I am also anxious to send greetings to my friends, to tell them that though years have passed since I left the mortal home for the spiritual world, yet I am with them. I bring them my love, and desire them to feel that I am happy, that all is well with me. I lived in Boston. I have friends in this city; I have those who are related to me. Some of them have heard of Spiritualism, and while a few are interested in its teachings others scorn them and will not consider them for a mothem and will not consider them for a moment; but I have been laboring for years to bring a comprehension of this truth to my friends, and I seel gratified that the eyes of a few are open to the true light. I feel to work on and on, until all who are dear to me realize that there is no death but only life eternal; that the dear spirits who pass out, struggling under adverse conditions on this material side, have the power and opportunity given to them to grow in knowledge, in strength and wisdom, so that they will not desire to live unholy lives; they will have power to lead the purest and truest life that any soul can lead. I believe the time is coming when every one of my friends will realize the fact that spirits can return and manifest infelligently to mortals. I wish my friends would form a circle in their own homes. I know they have mediums in own homes. I know they have mediams in their familles who can be unfolded, through

whose ministrations evidences of immortal life may be given to those who hunger and thirst for knowledge concerning the future of man.

I come to this place; hoping to attract the attention of those of my friends who are pleased to know that spirits can return, also hoping they will seek to laduce other joved ones of ours to attend to my recenses the to the to the comments. ours to attend to my request, that is, form circles and sit for the development of the medial powers which they possess. Jennie sends her love, as also does Marin, and all feel to do their part in the great work, and have a grand and glowing hope that, by-and-by, these things which we desire to see accomplished will be performed. So I wait for the coming time. Barah Higgins.

## Lilla Ventriss.

My friends have watched and watched for a message from me, they have hoped and hoped until longing has turned to despair, to receive something from this place from a loved spiritifiend, and they request me to come and manifest my presence, if only to send them one little word of love. They have watched your columns to see if my name should be announced, but have not perceived that for which they sought. To-day, I am privileged to have the power of coming, and I feel very happy in consequence. Not that I expect to give many personal tests that will identify myself to my mortal friends, for when we do anticipate these things, we usually find ourselves unable to fulfill them, but because my entire spirit and soul is overflowing with affection toward those who are in the mortal life. I want them to reciprocate it, for when I can draw from their fountain of sympathy and love, I am strengthened in my My friends have watched and watched for a thy and love, I am strengthened in my

of symbathy and love, I am strengthened in my apiritual work.

My friends knew I had a work here to perform. They felt saddened when I passed to the higher life, because my life was ended outward-

ly. They know spirits have the power to continue on with any good labor, and that I have the power of influencing mortals for their good, yet they have longed for my return, just to get one little word to assure them I was still with them in their homes, bringing affectionate regards and influences, that I was still interested in their welfare.

I would say to them: Yes; I have been with you daily; I have sometimes, taken up my life with you, remaining day after day in your home, because I could there draw all the love-elements which my spirit required for its unfoldment, because I could also bring influences and magnetism from the spiritual world which would be of benefit to you. I came because I felt that my place, my mission was right there and nowhere else. I was contented to give up the spiritual home which I had found, and return to those in mortal life who needed my presence. My friends will bear me out in the statement that they have received consolation, strength, and peace from the knowledge that I was with them, although invisible, because they felt that there had been no separation, no death, no parting.

I will say that after I became reconciled to

death, no parting.

I will say that after I became reconciled to my condition in the spiritual world I found myself in a beautiful home; one which appeared to be a perfect bower of fragrance and beauty. The flowers climbed around the posts of my dwalling the green syard outside preof my dwelling, the green sward outside pre-sented a velvety appearance—like a beautiful carpet of emerald hue; the birds sang with sweetness, the sun shone with mellow light, and with a mild temperature that was exhilaand with a mind temperature that was exhibited, the atmosphere bore up my spirit instead of depressing it. It was not summerheat; there was no winter-cold; all was mild and genial. The dwelling-place, which was truly a habitation of love, was adorned with those artistic works which, when I inhabited was a love to form. I desired to prosee but of which those artistic works which, when I inhabited a mortal form, I desired to possess, but of which I had very few. These were presented to me, and I revelled in thom. I felt indeed happy, because I was surrounded by all things beautiful, and because the spirits who were with me were loved and loving friends, who were beautiful in appearance, tender in manner; and they trutch the works of wisdom lessons of knowless. taught me words of wisdom, lessons of knowledge, which I desired to attain, the advantages of which were denied me here. Bo I was en-abled to take up my spiritual life and to go on with it. In a little while the thought occurred to with it. In a little while the thought occurred to me that I must not desert my mortal friends; although I had gained the higher life and the beautiful surroundings of the spirit-world, I must not remain away from those loved ones who were struggling still with the perplexities of material life; so I left my bower of light and beauty to return to the material world, bringing what influence I could to those who linger here. They feel my presence, and they have thought if they could only get one little word, one expression that would bring them knowledge of my continued and abiding interest and of my presence, they would feel more than amply repaid for all their suffering and care. So I am here. I would tell them I saw the beautiful flowers they had arranged; I beheld the form in which they also prepared the lock of hair; I also knew the disposition they made of those little effects which I pointed out to them, and which I placed under lock and key. I was satisfied and pleased with all the arrangements. isfied and pleased with all the arrangements. I know I impressed my dear friends with a knowledge of my satisfaction; they felt that everything was just as I would have it placed. Call me Lilla Ventriss. My friends will understand my masses. stand my message.

#### Report of Public Séance held Feb. 16th, 1883. Invocation.

Invocation.

To thee, oh! our Father, would we offer the praises of the soul. With songs of rejoicing within our hearts' we turn to thee, for we recognize thy power and thy supreme wisdom, ever reaching all things in life. Oh! may our souls become receptive to the teachings of the higher life, so that we may enfold them within our own lives, and outwork them in our daily contact with our fellow beings. May we be given atrength to follow the golden rule of life, which docth unto every one as we would be done by ourselves. May we be ready to come into sympathy and brotherly love with all our fellow-creatures, that the bonds of fraternity may be extended everywhere, that we may learn this grand and important lesson, that all thy children, bond or free, of whatever race, sex or color, belong to one great family; are all brothers and sisters in thy sight; and that thou couldst not feel more tenderly to one than to another. Oh! may we realize indeed our relationship to thee and to each other, and be ready ever to work with the angels to 'inaugurate upon this planet the dawn of peace and eternal justice, when Love Supreme will rule all mankind and sway the nations.

## Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. QUES.—[By J. V. Dunbar.] Has a spirit the ability to recall to mind every act and incident 111 BI

or his file on earth?

ANS.—As an individual standing at the base of a mountain and looking around him can only perceive bits of scenery here and there, can only gaze upon the landscape closely adjacent to him, but as he ascends the mountain side and finelly arrives that the mountain side and the professional statements. nim, out as no ascends the mountain side and inally arrives at its summit, he can perceive the entire landscape, take in all its parts, appreciate and understand its various points, so the spirit who is tethered to physical life, either because of the conditions surrounding him, or in consequence of his own folbles and mistakes are because of the conditions are because of the conditions. in consequence of his own foibles and mistakes during his earthly experience, or because of some interest in others or in mundane affairs which holds him to the material plane, only perceives a small portion of the experience through which he has passed. In endeavoring to recall any incident or scene that has occurred to him in times gone by, he must make an effort of his will, and even then he is only enabled to recall a certain portion of the incidents or the experiences which he desires to remember; but, as the spirit continues to ascend above the physical plane of life, to detach himself and his condition from the material, or from mundane things, he will find himself able to take a larger view of the past, to recall more and more of view of the past, to recall more and more of the experiences which he has encountered, to remember the various incidents and scenes through which he has passed, and finally, when he arrives at that condition of spiritual exalta-tion where he is in no degree bound by material life, from its height he can look backward over the mundane sphere and understand the experiences of others, can send down an influence of spirituality which will elevate and benefit the interior lives of mortals. Then he will be able to perceive the past in its full bearings, will understand and appreciate many things which at the time were inversible bear to him and will at the time were inexplicable to him, and will be able to recall various experiences which had

apparently sunk into oblivion.
Q.—[By E. B. Rose, Warren, R. I.] I have been a resident of this place twelve years, and a worker in the cause of Spiritualism over thirty years, and have never, until recently, failed to be responded to by my spirit-friends when I called for them. Can you inform me upon the cause of this suspension?

A.—Possibly your correspondent is passing through a new phase of medial development, and possibly the mediumistic powers which he and possibly the mediumistic powers which he has exercised in times past have exhausted, to an extent, their magnetism, and his spiritual guides are at work, unfolding other powers than those which have been brought into exercise during the past. Again, it is possible that something may be working unfavorably upon his mind or upon his outward life, that those individuals with whom he comes into association are not magnetically in sympathy with him. so that he cannot assimilate with them: him, so that he cannot assimilate with them; consequently the spiritual guides may not be able to announce their presence at the moment desired. It may be that some new element has come into his life not hitherto desired or known; or that some element which has been of benefit to him during the past has departed, in consequence of which he cannot receive the same measure of benefit from the spiritual world which he has hitherto. It would be necessary for us to have an understanding of the entire merits or demerits of this particular case in order to ascertain the reason why having a decrease in the reason why having a decrease in the reason why having a decrease in the reason who have the reason der to ascertain the reason why spirits do not respond to his call as they have been wont to do. If this individual has never falled to re-ceive a response from his personal friends during the last thirty years whenever he called turing the last thirty years whenever he called upon them, he has passed through a wonderfully fortunate, an almost unexceptional expedence; and we cannot woulder that even now he experience comes to him that he cannot recire a knowledge of the presence of spiritual oved ones when he desires to do so, for the imple reason that it is not possible for spirits

always to be favored with those conditions whereby they may manifest to mortal life.

#### Edson N. Leonard.

Edson N. Leonard.

[To the Chairman:] I have friends in the body whom I would like very much to meet. I do not know as they will learn that I have returned to your meeting, but I think they will do so. I send them my love, with the assurance that now I am satisfied with the change that death brought to me. Eight years nearly have passed since I dwelt in the body. I went out upon the day made memorable in Massachusetts, because it was the one hundredth anniversary of the battle of Bunker Hill. I remember, I found myself drifting away from my home, out into the atmosphere, and I perceived great numbers of Individuals whom I took to be mortals. I thought I myself was still a mortal. The men were clothed in soldiers' garments; but instead of wearing the blue, they wore the regimentals of the old continentals. I did not understand how it was, only I thought because of my weakness and weariness I had not heard of the great parade that was to take place, and of the arrangements made for it, and I thought these were mortals of the present generation, who had clothed themselves in the I thought these were mortals of the present generation, who had clothed themselves in the old regimental garb, in order to commemorate the great battle that was fought on that day. I the great pattle that was fought on that day. I very soon learned, however, that these were spirits who were attracted back to Boston and vicinity because of the occasion. I could not understand it at all. When I was told I was a spirit, and had left the mortal form, I was amazed, because I appeared to be so natural, so like myself, in form and feature, as I was before death came to me.

I wish my friends to know that since that time I have been studying. I have been attend-

I wish my friends to know that since that time I have been studying, I have been attending school. I was twenty-six years old when I died—passed away, I am ready to call it now, from the mortal to the immortal shores. I am gratified that death came to me thus early in life, for it has brought information, even education to me, in spirit, which I did not possess while in the bodily form. Next May I will, counting my earthly years with those of the spiritual, be thirty-four years old. I feel that it is time for me to return. I am quite old enough to come back from the spirit world and bring a message to my friends. I am seeking an opportunity of coming more privately, because I have information to convey which I feel will be of interest. I send my greetings to all, and assure them I am satisfied, and even happy, for I have taken up a new work in the other and assure them I am satisfied, and even happy, for I have taken up a new work in the other life, one that I am adapted to, one that I can outwork to useful results, therefore I cannot but be satisfied. I come from Sharon, Mass. I median N Language. am Edson N. Leonard.

#### Solomon Rankin.

"In honor preferring one another." I would prefer to remain until the last before I announce myself, because I feel it only to be right for me to give way to others who are anxious to reach their mortal friends; but the con-ductor of this meeting desires me to enter at this time. I accede to his wishes. Not long this time. I. accede to his wishes. Not long have I been a denizen of the spiritual world, although at times it seemed as though I had dwelt apart from the body; as though I was in association and communion with angelic beings; as though I could feel their sphere of spirituality surrounding me; and it brought me strength and consolation; it brought me enduring power, which never falled through all the years of my earthly life. As I come back here I am my earthly life. As I come back here I am looked upon by some of these beings jaurrounding spirits] as a strange person; they do not understand why I desire to return in the peculiar garb which was mine when in the body; they garb which was mine when in the body; they do not understand why I desire to manifest to mundane life; but I return clothed in this plain manner, because I feel it to be a symbol and signet of my particular and peculiar ideas; and I desire to return, because I feel that I can extend a little consolation and comfort to those who are yet in the mortal form. I come because I feel it to be my duty to exhort my friends, my brothers and slaters, and all within the sound of my voice, to lives of purity and self-subjection. Keeping themselves unspotted before the world, I would have them obey "the golden rule" which thrist, the great teacher, the great man, the advine, yet human, outwrought in his life, the principles of abiding peace, of universal love. I would have them come into that fraternal fellowship and affection which will bind all hearts in one. I come to speak a few feeble words, trusting they will to speak a few feeble words, trusting they will be heard and received.

be neard and received.

I find in the higher life the same laws operating everywhere that are in operation upon the earth; the same human beings doing their work in their own peculiar way and manner, living in association together, in brotherly love and friendship, as they do in certain places on the

I lived many years in the body. I had a strange though quiet experience. I knew what it was to battle with contending emotions. I knew what it was to subject the exterior man to the internal. I understood what it was to renounce the world and its allurements, and take up the quiet life which I found was most conducive to my spiritual health.

I return to day to announce my triumph. I am glad, I am more than gratified to feel that I did thus take up the life which was beneficial to me. When I entered the spiritual world I was surrounded by those beings who were in sympathy with my brothers and sisters and kin, in times past, who brought strength and en

in times past, who brought strength and en-couragement from the apiritual life. I feit I had indeed been allowed to enter a land of

light and beauty, where there is no death, where all is peace and abiding love.

I think that my brothers and sisters, at least some of them, will learn that I have returned. Tell them I come to give them knowledge of immortal life, to assure them that the spiritual immortal life, to assure them that the spiritual light that at times falls upon them is indeed brought from a supernal source, that it is bestowed by angello beings who delight to do the will of our Father in Heaven, who are working for the end of accomplishing good for humanity, in spreading principles of purity and unselfashness, of love and charity abroad, that they may incorporate them into their lives, and although each one may not be able to conform to the ideas and rules of the other, yet all may live in assimilation, may come into fraternal fellowship one with the other. By-and-by, I hope, with the aid of the good angels, the earth will blossom like the Garden of Eden in days of old. days of old.

I direct my words to my brothers and sisters

in South Union, Ky. I was a member of the Shaker Community for many years, and well known throughout that body. But a few weeks have elapsed, comparatively, since I departed from the body, but I return because I feel it to be my duty to do so. "Allow me to add: I have seen and communed with:" Mother Ann"; she is still a wise south hardcome and it interested. seen and communed with "Mother Ann"; she is still a wise and beneficent spirit, interested in the welfare of her followers, seeking to inculcate the teachings of purity, of holiness, in their lives, endeavoring at all times to minister to their spiritual wants. She blesses each one, and gives them great power from her home in the spiritual world. I was known as Solomon

[A-gentleman in the audience said : "I can respond to that message. Solomon Rankin, of South Union, Ky., was a member and prominent leader of the Shaker Community."

## Mrs. Annie E. Metcalf.

I have entered upon my fifth year of experience in the spiritual world, and I am still prepared to say, as I would have done if called upon immediately after passing from the body, that I am delighted with the change. I find so much of beauty, of glory and of opportunity in the spiritual world, that I have no time to cast back with regret a thought toward the past. I believed in Spiritualism before I passed on to believed in Spiritualism before I passed on to the higher life; I understood something of its the higher life; I understood something of its teachings. They appealed to my heart; I took them into my life; I felt them to be the most rational and consoling of all the philosophies or theories or religious that had ever been given to mankind. I knew that my loved ones could return to me, that those whom death had taken up and borne away from mortal life were cared fer in the summer-land, where the powers and faculties of their being were allowed to expand and develop, and where the sweetest, richest attributes of the soul blossom out into a beautiful ful fruition; so, when death tame to me, as it did after a very brief illness—less than one week did I suffer from mortal disease ere. I

passed to the spirit-world—I was prepared; for I knew that I should find my dear ones. I knew that heaven would open out to me, with all the beauty and grandeur of the life on earth, a fuller, richer opportunity for unfolding and perfecting my nature. I knew that a home would be provided me, as it will be for every one of God's children. So it was with no fear and trembling that I passed through the open portal; nor is it with fear and trembling that I return through the same gateway to announce turn through the same gateway to announce my presence to my friends, to send them my love, to assure them of my affection and sym-pathy, and communion with them. Frequently l come to their homes, bearing my influence, impressing them with a knowledge of my presence. They feel that I can return, that I can comfort and console them in hours of quiet, and when all things are favorable I may influence them for the benefit of their spiritual and their physical life. So I come to day bearing blos-soms of much beauty plucked from spiritual realms beyond; they are filled with magnetism, strength and power, and as I weave them in garlands, to place upon the brows of my friends I send out the love and sympathy of my sou with them, that they may bear an uplifting in fluence that will strengthen the hearts of those for whom they are designed to bear the trials

for whom they are designed to bear the trials and perplexities of mortal life.

When I met in the spirit-world those beautiful little blossoms—blighted upon the earth—that had been transplanted to the Summer-Land, there to grow and perfect their powers, unfold in beauty and rlohness of spirit, and knew that I could protect and care for them, my heart expanded with great joy; I felt to praise God and bless the angel-world for all they had done for humanity.

they had done for humanity.

I am working for the benefit of mortals, seeking to develop the powers of those with whom I come in contact, that they may sense the presence of the spirit loved ones, and respond to the tones from just beyond "the gates ajar," then give them to others, that, the weary heart may become unlifted and observed that those then give them to others, that the weary heart may become uplifted and cheered, that those who sorrow or who are in doubt may rejoice in spirit, because of the glad tidings they receive from the land of eternal life. I bring my love, and assure my dear ones that I never forget them. I was the wife of Mr. Daniel Metcalf, of Holliston, Mass. Mrs. Annie E. Metcaif. I have many relatives and friends. I feel they will not become said because I have returned to give them a greating of love. turned to give them a greeting of love.

#### Mrs. Hannah Van Winkle.

Sixty four years I dwelt in the mortal habita-tion before I was called to the spirit world. I knew what it was to undergo suffering and phys-ical prostration; but as these conditions were preparatory to ushering me into the beau-of the spirit world I could not repine, and I do not now regret one moment of suffering which came to me while in the mortal form. I had experiences—many which were painful and many which were beautiful; they all had an effect upon my spirit, and I can perceive that an enect upon my spirit, and I can perceive that effect now, and understand it more than I could when here. I also believed that spirits could return and communicate to their friends. This belief, this knowledge that came to me concerning the immortal welfare of those who had passed from earth, was of great consolation in hours of pain as well as in moments of peace, for my spirit seemed to soar above the petty cares of mortal life and enterinto communion with loved ones goon before. So spirit-life came cares of mortal life and enterinto communion with loved ones gone before. So spirit-life came to me naturally: it opened its door ways through which I entered and met with loving greeting from friends gone before. Together we return to send our love to those here, to assure our loved ones that whenever conditions are favorable their spirit-friends bring influences, and seek to beuefit and bless their lives.

When I heard that Dr. Brittan had returned to manifest at your circle so soon after passing away, it seemed to me that I must come and make my presence known, because. I thought

away, it seemed to me that I must come and make my presence known, because, I thought to myself, if that grand and good man, that teacher of philosophy and spiritual truth, has returned so speedily to manifest to mortals, to speak his word for the truth as he understands it, surely it is my duty, and it is time for me to return and manifest, to bear my testimony to the reality of the spiritual life, of the eternal future, and assure mankind and mortals generally that there is a grand opportunity for them over yonder; that after passing through the death experience they may, if they will, go to work and unfold their own powers; that there is probation beyond the grave, and that opportunity is given to become pure and good and tunity is given to become pure and good and elevated if they only desire to do so.

I will not linger, for I feel the old sensations of physical discomfort returning. I come to announce my continued interest in spiritual truth and in the cause of right, and assure my friends that my affection and love are ever that:

theirs. I am from Newark, N. J. I re gress street. Mrs. Hannah Van Winkle.

# John Haxleton. #

My name is John Harleton. I resided in St.
Louis. I have been out of the body afew years,
but I cannot say I have been apart from mortal life. Although my own old form was coneigned to Mother Earth, and has dissolved most
of its parts, which have entered into the elements of the atmosphere, yet my interest is
here, my friends are here, and most of that
which concerns me is here upon the earth; so I
am here, also. I want my friends to know that
I have been with them: a great deal, trying to
outwork my life experience in connection with
them. I have not desired or planned to accomplish this work by depriving them of any part
of their individuality, or by taking from them
any experience which belonged to their own
lives; but through their experiences I have
been able to learn lessons, to gain information been able to learn lessons, to gain information and instruction which I have desired. I had plans which were almost unfolded; I had prospects ahead, in a social and also in a business point of view, which were very encouraging; and when I was called upon to lay down the mortal life and take up the immortal, I did so mortal life and take up the immortal, I did so with reluctance. I cannot say, I was prepared to enter the spirit-world; I cannot with truth say that I desired to leave the mortal, for I did not; all the attractions seemed to be on this side of life; and when I found myself a spirit, passing out of the mortal form, it was with rebellious thought. I could not understand the law or justice of thus severing a man from his machine when he feels he has a use for it which can be outwrought in no other way.

Yet, after all, I have found myself able to

work in other ways without the old body. It seems to me now it was a cumbersome thing, at best. I do not care to take up with anything of the kind again, and when my particular work which I have in mind is accomplished, I shall not break away from earthly associations. not break away from earthly associations.
Several friends of mine are interested in a plan, a venture, upon which they are in doubt as to its ultimate success, and I am also in doubt. I would like to have them free thems selves from it before they get submerged any further. I find that plan will not work. That is my idea. The time is not ready for easting lines in that direction; the resources of that particular part of the country are not verting. particular part of the country are not yet in readiness to be opened up, and my friends are not the ones to do the work when the time does come. If they will confine their attention to that particular business or labor which they have been interested in during the last ten years, they will be successful; not otherwise. I

years, they will be successful; not otherwise. I do not want them to be impatient, to be in too much of a hurry to make a fortune and to become popular, because if they are they will do themselves harm.

You may think I am a pretty material kind of a spirit. I admit that I am; that I care more for material things than I do for the spiritual, because there seems to be a solidity to them in which other things are repetited. which other things are wanting, to my compre-hension. I have seen spirits, and talked with hension. I have seen spirits, and taked with them, who declare the spiritaal work to be of the utmost importance; that those things which belong to the spirit are, the most substantial, while those of the mortal are only shadows. It may be all as they say, but for inyself I cannot comprehend these things, and I suppose I shall have to grow up to them. Lam'quite willing to learn, but not yet ready; by and by, I feel that I will have the time, but not 'at present, for I feel oramped and limited. I want to call the names of my friends, but I date not, not be cause of my personal constructed in the property of the prop

though they have investigated a little, have seen something of what you call physical demonstration of spirit power, yet they would not have their business associates or social friends think they were tampering with these things, for any consideration, so I have to speak subject to try and give me an opportunity of coming to him. I understand there is a medium soon to visit his city, who is a very fine instrument for the spirit world. He will learn, through his friend who is a Spiritualist, when that medium has arrived, and if he will visit, her in private, we do not care how quietly he goes, I think I will be able to communicate through her organism those points which I wish to give him, which will be to his utmost advantage. advantage.

#### E. A. Stevens.

For the last two years I have been trying to send a few words to my friends, and I have been disappointed in doing the work which I desired to do. I was enabled to come to my friends, especially to him who settled my atfriends, especially to him who settled my affairs and arranged those matters which belonged to me, and overlook things, but I could not influence and impress him and others concerning matters which appeared before me after I had left the body, the importance of which I did not comprehend while here. I am not here to make any complaint, only to speak of those things, and to send my regards to my friends and tell them I am not dead. By andby I think I will be able to do them some good. I am anxious to.

I like this spirit-life very well; it is very pleasant. I see some things about it that are not as fine as one might wish; I see many other things that are very beautiful; take it all together, it seems to me to be very similar to the

things that are very beautiful; take it all together, it seems to me to be very similar to the life in the body. There are also things to encounter on earth that are unpleasant; work to be performed which is not agreeable; and there are other things that are very beautiful, other work that is congenial, that we like to perform. And so I find it in the spirit world. It seems to me as if it were only a continuation of this world. There is not much more grandeur and power there, for the individual spirit, than there is here, unless he works for it and comes under the conditions whereby he may receive it. I know there are many there who are very well situated, who seem to be perfactly happy, who are performing their labor with zeal; I also know there are a good many others who are anything but happy, who, if they do any work at all, do it under protest, grumbling all the time.

the time.
This is not to say I am dissatisfied with the spirit-world, because I am not. I have a good home. I find myself clearer in mind and in power than I was when here. I have been learning things which I did not understand while in the body, which have brought me this power of comprehension, this clearness of mind, which lays in a different direction from those thing I represent while here.

which lays in a different direction from those things I possessed while here.

I tried to manifest, as I said, to one who had the settlement of my affairs—A. W. Stevens—but I could not do as I deelred, and so I have been working round and round, going here and there, trying to make my presence known, with different success. I was told if I came here, and got possession of this instrument, I should learn how to control such persons, and thus be able to come into communication with my able to come into communication with my friends who are in the body. I send them my love; I wish them to feel that the affairs of which I have feebly spoken are, after all, almost at isfactory. There are one or two points I would like to have different.

like to have different.

I was not a Spiritualist. I do not know as my friends care anything about Spiritualism, but I will say to them that while I was sick they remember that I wrote a letter and sealed it up, with the request that, should I die, it be forwarded to a certain friend. I intended, if I recovered from my illness, to destroy that document. I want to say that letter was not received by the friend for whom it was designed; and if Ellen will look carefully over my papers, I think she will find it in the little tix box, among some miscellaneous packages.

It will be of no use now to send that, and so

It will be of no use now to send that, and so I desire her to destroy it without reading, and perhaps it is just as well; for I now know the conditions were not favorable for my friend, and he could not have accomplished that which I desired in the letter; therefore it is better that he should not see my request.

I know I have not given my ideas very well;
I have done the best I could. If my friends
wish to hear from me they have only to seek
tidings, to visit some medium, or mediums, and
I will try to gratify them. I am E, A. Stevens,
and I come from New York City.

## MESSAGES TO BE PUBLISHED.

MESBAGES TO BE PUBLISHED.

Feb. 20.—Bernard Thornton; Nancy Sumner; Rollin.
Banford; Mary Eliza Pitman; Nancy A., W. Priest;
Alice Peatiody.
Feb. 22.—William E. Dodge; Dr. H. O. Wright; Rhoda.
Winchester: Mrs. A. Jones; Pardon Thompson; Julia E.
Terry; Annie; John H. Cuerler.
Feb. 27.—D. P. White; Will Jackson; Julius Pratt;
Hills Chosley; Lotela, for Andrew Blacy; Anno C. Carlyle, William Stone, Annie C. Thornton.
Raroh 2—Oritaren & Day.—Bortha Washington Palmer;
Willie Witt, Maud Lilian Herritt; Elite Mointyre; Fred
McKenny; David Massfield; Olive Belle Sandham; Julia,
Muti; Willie Kennedy; Johnnie McArithur; Lotela, for
Rammie Lewis, Lizzie Erans, Frankle Bartley, Georgie
White, Millie Walker.
James Wilson; William Jenkins Faugn; Mrs. Elizabeth
Park

James Wilson; William Jenkins Paugn; Mrs. Elizabeth
Parki
March 9.—John M., Brown; Mrs. Carrie A. Pike; George
Reynolds; Maria M., Shopand; Samuel Hatch; Anlia, for
Ed. Wilkins, Annie Lawronce, John P. Ordway, Mary
White, Samuel Walters.
March 18.—Richard Glazier; Robert Burr; Mrs. Mary
Hate; Mrs. E. A., Petty; John Dentley; Washeutn:
March 29.—Roubon Godfroy; Mary Elizabeth Parker;
Joseph Cross; Miss B. L. Skinner; Rutus Cass:
March 23.—Mrs. Rebecca S. Cowdroy; Judge, Edward
Woodruff; Stillman Brooks; Mrs. Sarah A. Toboy; Rebecca H. Thorner: Themas M. Ryley; William Fisnagan.
March 27.—Mrs. Elizabeth Smith; George L. Poliard; Mary
Godby.

Godby, April 2.—Oyrus W. Jeffries; William Blake; Mailida Jones; Eudora Draper; Horaco P. Milton; Lillah A. Camp-bell:

bell:

Aprilic.—Lotels: for Andrew Hall, Honrietts Walker,
Callerine Driscell, Caroline Parker, Algernon Palge, Maria, Bhoogah, Jennie West, Starlight, Henry Miller, John.
Gorman, Blue Bell.

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

April 13.—James H. Pinckney; Addison F. Wright; Juliotte T. Burton; Rosla Matthews; Lowis H., Redneld;

Sally Prico.

liotic T. Burion: Rosig antinews; Lewis H., Rednerd; Sally Price.

April 17.—Mary Jane Carpentor; C. C. Klett; Nollie Dactor; W. H. Butler: Georgia Irving.

April 20:—John Tyerman; J. N. Smith; Margaret Dacyless; John S. Lings, John M. J. Lander, Hander C. Lawton; Mrs. Employer, Carlon State M. Comb.

May 1.—Latela, for Charles Bennett Jones, Lillian Carter, Pannie Eaton, Joseph Carr, Mrs. Monica J. Burks, Bannel Allen, Mrs. Carrie White, Martin Hayes, Morning.

Har, Henry C. Walker, Emme E. Dodge.

#### Verifications of Spirit-Messages. DR. JOHL SHAW.

To the Editor of the Banner of Light:

In the Banner of April 7th Tread the message of DRJOEL SHAW, and I am proud to say I knew Bro. Shaw.

In 1840-3 I was a member of a church where he was superintendent of the Sunday-ebbool, and had a good opportunity of studying his truly Christike character?

He was a whole-souled humanitarian, and loved all God's children. The message is characteristic of the good and noble man. Oh! how long before I shall join. Bro. Shaw? I am now in my eighty first year.

OHARLEY A. BRED.

To the Editor of the Banner of Light;
I noticed in the Banner of March 10th a communication from Character A. REED, which I can verify in every respect.

Mass. J. G. Mebrz.

Hastings, Minn.

# Do n't Die in the House, "Rough on Hale!" Clears out rata, mice, flee, rouches, bed bugg! 150. To the Liberal-Minded, 1021 10

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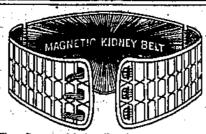
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Thousands of the best people in the United States are becoming believers in Modern Spiritualism, notwithstanding the opposition to it by the clergy. The truth is mighty and will prevail.

A Prench surgeon mitigates pain by administering a series of wave sounds to the affected part by means of a tuning-fork and a sounding-board. Neuralgia is cured speedily. The vibration is kept up by an electromagnet. There are quite a number of human electro. magnets in this city, who cure neuralgia simply by the application of their hands.

The American Navy is to be increased.

"The Tewksbury Almshouse investigation at the Btate-House grows tougher with age.

Chrar makers and dealers are to be benefited by the new tariff, but consumers will have to pay just as much as ever for the trashy article on the market. Cigare now-a days are manufactured from all sorts of vegeta ble stuff with very little of the genuine weed. This appears to be the general complaint among smokers.

The Howard Athenaum is the funniest place of amusement in this city. No wonder it is so well patronfzed. "Laugh and grow fat" is its motto.

The British Queen, it is reported, is not so physically as has been stated by the press.

The coming Art and Industry Exhibition in Boston will be unquestionably a grand affair, and induce thousands of people to visit it from all sections of the

The Bs at the State-House are very busy; but they gather everything except honey.

The Freethinkers' Annual Convention has been appointed to be held in Corinthian Academy, in the city of Rochester, N. Y., on the 20th day of August next.

Those people who do not honor the debt of gratitude are moral knaves.

By a special executive order President Arthur has done a just and praiseworthy act in saving to the Zuhi Indians their valued water-supply, of which "enterprising" white men were about to despoil them.

B. A. H. Freshney is writing a series of articles upon topics of interest to liberal thinkers for City and Country, an illustrated literary and agricultural journal of Columbus, O.

Governor Butler don't want British paupers landed In this State.

The steamer "Grappler" (formerly a British gunboat) was burned on Puget Sound, on Sunday night April 29th, and upward of fifty persons (including her commander, Capt. J. Jaggers) perished.

There is a small daily paper in Washington, D. C., called The National Republican. It is a low, yulgar, mean sheet. No wonder decent republicans repudlate it, as they do. No wonder that the dominant party is losing its hold upon the affections of the people when it has such a contemptible paper for its "organ" at the national capital. A paper that is ashamed to place the name of its editor and publisher upon its pages must be a poor concern indeed.

The Plegan Indians are reported (7th inst.) as being obliged to leave their reservation through sheer hum-ger; and now, we suppose, we shall hear of the army being set in motion to drive them back again.

The 23d annual meeting of the Indiana Woman Suffrage Association will be held at Logansport, Wednesday and Thursday, May 23d and 24th.

A Chicago paper says: "In dim mysterious folds I

In "Fashion Notes" it is stated that "Irish point collars appear in the standing military form." After reading the quotation an Irishman quietly observed, "Yis, at the point of the English bayonet !"

The London Times, in speaking of the defeat of the American Bill in Parliament, says the British Government has received a shock. So it has. The Church and State combination will be severed ere many years,

A miserly compositor has just died in New York, leaving forty thousand dollars.

ECONOMY.-Black silk stockings are much worn with white dresses, thus avoiding the laundry. Unclean people do not fancy wash fabric.

Recently Pope Lee XIII. sent to his "beloved son." Cardinal McCloskey, of New York, an antograph letter conveying "apostolic henediction." Now he telegraphs to know why the Cardinal has been closeted with the newly-elected President of the Irish Ameri can National League. What next?

The New York Sun informs its readers that in Boston the Methodist Episcopal Bishop Bowman believes that he holds spiritual communication with his deceased daughter.

## Spring weather this week.

The original of the "Uncle Tom," who in Mrs. Stowe's famous novel moved the world to tears by the pathos of his fate, died on Baturday last at his home in Dresden, Ontario, in his ninety-fourth year. His name was Joseph Henson. He visited England some years ago, and was received by the Queen.

The Obio Woman Suffrage Association will hold convention in Columbus, June 12th and 13th.

BREVITIES. - Two members of the Irish party in Parliament, Messrs. Barry and E. Dwyer Gray, have effered to Parnell to tender their resignations. One of them does so on the ground that he may prove an obstruction to his party because of his alleged complicin the assassination conspiracy. Judge Morton has refused to release Freeman, who killed his child at Pocasset. The detectives think the Roger Amero. was arrested recently at Digby, N. S., on susplcion of coordering Mrs. Carlton, is the assassin. Serious trouble between France and China is brewing over the Tonquis question. Mr. Thomas Nickerson arrived at the City of Mexico on Saturday, May 5th In company with Gen. Diaz and party.

A Woman's National Suffrage Society has just been formed in France, with headquarters at Paris.

The Douglas family, to which Lady Piorence Dixle , belongs, are people of a very sensitive organization. Her mother, Lady Queensberry, when, some years ago her son fell down a crevasse among the Alps, where he perished miserably, had a vision while walking in her garden at Ventnor, in which she saw him in a deep place, with an injured foot, taking off his spring side boot and throwing it upward with all his strength, in order that he might attract some one to the hole at the bottom of which he lay. It afterward appeared that the day and hour coincided with the time at which he was lost, and it was the finding of such a boot that ultimately led to the discovery of his remains.

Two enfeebled churches in Jersey City are about to be made into one, with the hope that the consolidated enterprise thus formed will be strong enough to go alone. The Second Congregational and the Waverly Methodist are the moribund churches. The new one which is to be vitalized by their expiring breath is to , be called the Waverly Congregational Church.

- Frantic journals in search of attention are like grows hovering over a comfield. It is caw, caw, caw, about all the time.

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Spiritualist Meetings in Boston: Banner of Light Circle-Rossa, No. 9 Mentgemery Place - Every Tuesday and Friday afternoon at 8 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Morticultural Hall.—The Boston Spiritual Temple, Sundays, at log A.M., and 7% c. k. W. J. Oolville, Speakers, B. Holmes, Fresident; W. A. Duncklee, Treasurer, The public cordially invited.

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Paine Memorial Hall.—Children's Progressive Ly-coum No. 1, Appleton street, Sundaya, at 10% o'clock, Ben-lamin Weaver, Conductor. Eagle Hall, 616 Washington street, corner of Essex.—Sundays, at 10% a. M., 2% and 7% r. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at a o'clock.

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Spiritual Lecture-Boom, 26 Managus Street.—W.

Colvilie's guides conduct the following meetings: Sun-lays, 3½ P.M., for Bible Interpretations; Tuesdays, 2P.M., Conversation on Health and Healing; Fridays, 8 P.M., Pub-lic Reception for Auswering Important Questions.

Indies' Aid Mociety, 1021 Washington Street.— Fridays, at 2½ r. M. Business Meeting at 4 o'clock. Bun-day attenoons, at 2½ o'clock, Tests, etc.; Conference in the evening. Mrs. A. M. H. Tyler, President. Engle Mall.—Spiritual meetings every Saturday even ng, at 714 o'ctock.

Wells Remorial Hall, 997 Washington Street. Spiritistic Phenomens Association. Every Sunday at 21/2 Spiritistic Phenomena Association. Every Sunday at 236.

Charlestown District.—Mechanics' Hall, 21 Main
struct.—Sunday afternoons, at a o'clock; Sunday evenings,
at 736. J. W. Robinson, Conductor. [Keeps the Banner
of Light for sale.] Main Street.—Sunday afternoons,
at a o'clock. C. B. March, Conductor.

Chelse's Spiritual Association, Odd Fellews' Building, opposite Bellingham-street Horse Car Station, Sundays, at 7% and 3 r. w. Next Bunday afternoon, conference; in the evening Thomas Dowling will speak and give evidence of spirit control.

THE LADIES' HABMONIAL AID BOOIRTY, Friday afternoons, at 20 clock, in same ball. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, President.

NEW BRA HALL.—Although the attendance at our school was not quite as large on Sunday last as usual, on account of the weather, yet what it lacked in numbers was made up in excellence. Our opening exercises were of the usual order; followed by recitations of Bessie Brown, Ernest Fleet, Gracie Burroughs, Emma Ware; whistling solo by Little Blanche; song by Gertie Pratt. Remarks were made by the Conductor, and Mrs. Cushman, the musical medium. The session then closed with the Target March.

Assistant Conductor Shawmut Lyccum.

BiVebster street, Charlestown District. New Pra Hall .- Although the attendance at on

PAINE HALL.—May oith the groups in our school were well filled, and the session was a most harmonious one. A beautiful bouquet of flowers ornamented Conductor Weaver's table, and the inspiring strains Conductor Weaver's table, and the inspiring strains of Barrows's Orchestra filled our hall with melody. The exercises were as follows: Reading of Sliver Chain Recitations; "The Sout's Deflance," by the Guardian, Mrs. Halden, and the school; readings and recitations by Mary Wilson, Lillie Wood, Maria Fails, Carrle Huff, Flora Frazier, Mrs. Francis, Annie Setcheller, Annie Setcheller, Mrs. Bagley of East Boston, one of our visitors, who was enthusiastically applauded; plano solo by May Waters; duet by Mrs. Halden and Miss Jones, closing with calisthenics and Target March.

A choir will soon be added to our list of attractions. Mrs. Durrell, formerly a leader in this school, has recently presented as with twenty-five volumes for our library.

our library.
Several Parlor Entertainments are being arranged for the amusement of the children and the benefit of the Lyceum.

the Lyceum.

A number of our members attended the funeral of Mrs. Anna Butman of East Boston Sunday afternoon. Although in feeble health for some time, she never lost her interest in our Lyceum, and doubtless retains it now that she has joined the grand army of progress in the Murrath Caul. the Summer-Land.
Our Lyceum visits the Soldiers' Home in Chelsea,
May 17th. FRANCIS B. WOODDURY, Cor. Sec.
210 Columbus Avenue, corner Berkeley street.

LADIES' AID PARLOR.—The Progressive School was visited last Sunday by several of our friends from No. I Lyceum, and after our exercises we listened with much interest to a few remarks from Mr. Alouzo Danmuch interest to a few remarks from Mr. Alonzo Danforth as to the proper teachings of children in schools of this kind. We have to thank all friends who aided us in our May-day Festival, and made it a success. The Banner of Light kindly printed our notice gratuliously, and many personal friends exerted themselves to sell our tickets, the result of which was that after paying our expenses, quite a sum is placed in our treasury. All expressed themselves pleased with our efforts, from which we take fresh courage to go on with our work, and trust we shall be able to accomplish much good in the future.

BENEFIT MEETING.—Charles W. Sullivan's to have a benefit at the Ladles' Aid Parlor, Tuesday evening, May 15th.

MECHANICS' HALL, 212 MAIN STREET, CHARLES-TOWN.—The exercises in the afternoon consisted of re-marks, tests and songs by the controls of Mrs. Board-man, and remarks and songs by Father Locke. In the evening the hall was well filled, and the audi-ence was entertained by singing by Mr. Swift; improvence was entertained by singing by Mr. Swift; improvisations of poems by Dr. Donnelly; remarks by Messra. Rand and Hatch, of the Shawmut Lyceum, followed by recitations by Bessie Brown, Bessie Pratt, Emma Ware, Albert Rand, Gracie Burroughs and Knest Fleet, of the Shawmut Lyceum. The Shawmut quartette sang a song and the exercises were closed by tests by the controls of Mrs. Folsom and Mrs. Boardman.

Man.
Next Sunday Mr. Cate, the spiritual artist, Dr. Don-nelly, Mrs. Boardman, Mrs. Altison and other mediums will be present.
J. W. ROBINSON, Conductor.

CHARLESTOWN, MYSTIO HALL.—Sunday afternoon, May 6th. the platform was occupied by Mr. David Brown, Mrs. Davis, and Mrs. Crowley, whose remarks and tests, all recognized, were listened to with great interest by a large and intelligent audience. Meetings will be continued in this hall overy Sunday afternoon until further notice. Next Sunday, May 13th, David Brown, Mrs. Davis and Mrs. Crowley will speak and give tests at 3 r. M.

C. B. M.

## Boston Ludies' Aid Society.

Friday, April 77th, was an unusual occasion at this society. It was a double beaded gathering, and in a double sense, also. The Stoneham Ladles' Aid Hoclety was present in force, its delegation numbering about sixty persons, which, with the attractions, made almost an overflow of the occasion. Pleasant and appropriate speeches of welcome were made by the President, Mrs. Tyler, the Vice President, also expresident Mrs. Lincoln and Mrs. Rowell. Three tables were set at supper time and they were tastful and tempting; in fact they were a feature in the programme; it was remembered how sumptuously the Boston Society was treated on its visit to Stoneham a year ago, and there probably was an attempt to equal that occasion—and, I think, quite or almost successfully.

fully.

This happened to be the evening that Mrs. Lucette Webster was to give, with her scholars, an elecutionary entertainment for the society's benefit, and it was thought best not to postpone it, for the Bioneham delegation would be in no hurry to leave, as the train to take the visitors home would be a late one. Mrs. Webster's entertainment occupied an hour and a half, including, beside the recitations, slaging by the silver-voiced Miss Bailey and Mrs. Alden, and Charles Sullivan.

It was nine o'clock when this part of the doings was over, and perhaps rather a late hour to begin a religious or spiritual talk, but it was wanted and in order, under the circumstances, nevertheless. The President called upon Dr. Richardson to act as Chairman, who made a short address and was followed by Mrs. Tyler, Mr. and Mrs. Lincotn, Dr. Lyon, Mr. Wetberbee, Dr. Btorer, Mrs. Waterhouse and Mrs. Drew, President of the Stoneham Boolety. The interest of the meeting continued unabated until it drew near the hour for the visiting friends to be homeward bound, and thus after a pleasant seven hours' intercourse leave taking and parting words were in order.

This visit happened accidentally on the anniversary of the funeral of the late President, Mrs. Perkins, and Aunt Mary Stearns, who had disappeared (as Victor-Hugo would say) but not departed, a year ago, and the circumstance added to the interest on this occasion, suggesting the thought so beautifully expressed in Longfellow's lines:

"There are more guests at table, than the hosts It was nine o'clock when this part of the doings was

"There are more guests at table, than the hosis Invited; the illuminated hall Is througed with quiet, inoficusive ghosts, As silent as the pictures on the wall."

The Sunday that followed the gathering was a very interesting one for this society. Mr. Harding, assisted by the well-known medium, Arthur Hodges, occupied the platform, the latter giving some very remarkable

the platform, the latter giving some very remarkable tests.

On Friday, May 4th, another highly enjoyable meeting took place at the hall under the auspices of this society; George W. Smith had just returned from the Pacific coast, after an absence of some weeks, and speeches of welcome were made, compilmentary to him, proving his great popularity, and so touching and tender (blended as they were with the sweet voice of song) that they warmed him into loquacity, and with a little urging, and much modesty, he made his brief speech. There was so much frank, open honesty in it that, though short, it was the speech of the evening, and though Dowling, and Storer, and Clayton, and Waterhouse, and others of eloquent celebrity followed, they paled by the side of the touching words of Bro. Smith. It must be mentioned, also, as an unusual gem, that on this occasion Wyzeman Marshall, the pollished elocutionist, happened in a the hall during the evening, and was persuaded to make a speech; it was but a short one, but by request he supplemented it by a very effective recitation of." The Engineer's Biory," and he was worthly and warmly applicated. At a later hour, hy request, elocating meeting, assisted by Mrs. Lucette Webster, with a se-The Spiritualists of Augusta, Ga., have, fitted up an elegant hall and are now holding meetings. Mrs. C. O. Van Duzee is occupying the rostrum. We hope to chronicle the same of other Georgis cities at an early date.—Light for Thinkers, Atlanta, Ga.

lection from the play of "Hamlet," the scene where the Prince interviews his mother, murders accident-ally Polonius, and sees again the ghost of his father: Mrs. Webster taking the part of the queen. The ren-dition was a most artistic and cloquent performance, and was listened to with rapt attention. J. W. Boston, Mass.

#### The Fact Meeting

At Horticultural Hall, on Saturday, May 5th, was well attended. The ten-minute rule established the week before was strictly followed, giving a larger number an opportunity to speak. Mr. Whitlook stated very decidedly, at the opening of the meeting, that while he enjoyed discussions on these subjects, yet the object of these meetings was for the statement or testithese meetings was for the statement or testi-mony of what people had seen, and not their theories, superstitions or religious views; that if Materialists or Christians had any phenome-na which would prove their positions to be correct, this platform was as much for them as for Spiritualists.

The first speaker, Prof. J. W. Cadwell, gave

The litt speaker, Frot. J. W. Calwell, gave several very interesting accounts of his experiments. Mr. Spetigue, the Chairman of the People's Meeting, related several cases of phenomena proving the truth of Spiritualism. Rev. Miles Grant occupied his ten minutes with assertions, as usual, prominent among which was this, "Dead men know nothing." With him in this the Spiritualists all graces as they claim no this the Spiritualists all agree, as they claim no one ever dies. Mr. J. William Fletcher followed with interesting facts and remarks in an-

ed with interesting facts and remarks in answer to the last speaker.

Dr. H. B. Storer, President of Ouset Bay Camp-Meeting, by request of the Chairman, announced the names of the principal mediums, also other attractions, which would furnish instruction, amusement and health at that charming summer resort. Dr. Beals, President of the New England Camp-Meeting Association, was also called upon and made a faw ident of the New England Camp-Meeting Association, was also called upon, and made a few remarks in reference to their meeting at Lake Pleasant. He also gave some of his experiences with mediums. Dr. Lyon, Mrs. Drew, Mr. Lincoln and others, entertained the audience with statements of phenomena, which were listened to with attention.

Mr. Whitlock invited all who did not wish to their experiences in these resistances.

give their experiences in these meetings to furnish them in writing for the Fact Magazine, the first number of the second volume of which just issued, is one of the best that has appeared Among other accounts it contains an interesting history of the Harvard student. Dr. Willis, and his mediumship, also spiritual phenomena in the Wesley family. The Fact Magazins is for sale at the Banner of Light office.

#### Parker Memorial Hall.

Parker Memorial Hall.

Last Sunday afternoon the regular service in this hall was very well attended. W. J. Colville delivered an inspirational lecture of more than usual ability, on "The Power of Faith to Remove Mountains, through the Agency of Natural Spiritual Law."

At the close the speaker announced to his friends that arrangements were now perfecting for the establishment of a new spiritual society, which would hold regular meetings twice on Sunday and frequently during the week, in some commodious hall, in one of the best locations in the city. The society will be known as tions in the city. The society will be known as "Society for Spiritual Culture." It will be under the direction of Mr. Colville's inspirers, and in its form of government strictly democratic. Many prominent Spiritualists have already taken active interest in this much needed anterprise which we have may be instrumented. ready taken active interest in this much needed enterprise, which we hope may be instrumental in accomplishing much good work. A report of progress will be made to the public in Parker Memorial Hall next Sunday afternoon, when persons wishing to become members will be invited to enroll their names.

Mr. Colville's subject in this hall, May 13th, at 3 P. M., will be, "Who or What is the Holy Spirit?"

[From the New York Scientific Times and Morcantile Itogister.)

STOCK RAISING. IMPORTANT TO CAPITALISTS - THE BOS-

COMPANY!

Six Ranches, Seventeen Miles of River Front and 3,000 Mend of Cattle. So much is said nowadays concerning the

mines in the Western States that people are in danger of forgetting that this country is abun-dantly blessed with other enterprises for mak-ing ventures, which will result in handsome dantly blessed with other enterprises for making ventures, which will result in handsome returns much sconer. It is natural that capitalists should be reluctant to make investments in mining property; it is as yet entirely undeveloped, and upon which large sums must be expended in preliminary operations, the purchase of machinery, etc., before any returns can possibly be expected. There is no necessity for doing so, as will be seen from what we have to say of an enterprise now three years in existence. We refer to the Boston and Gila River Cattle Co., an organization for the purpose of raising cattle. The future of the company is bright with promise, and it offers the strongest inducements to those who seek a safe and profitable investment. Their lands comprise six ranches on the Gila River, located in Graham County, Arizona, and Grant County, New Mexico, controlling seventeen miles of river front and unlimited mountain range. Undoubtedly cattle-growing on the vast ranges of the Far West is to-day the most successful, certain and profitable business known to American enterprise and capital. There are two different ways of conducting the stock business. The one is to buy young steers, keep a couple of years, and then send them to market: the The one is to buy young steers, keep a couple of years, and then send them to market; the other, and better way, is to raise stock, as it costs nothing to do so but time. For the purpose of increasing the number of breeding cattle, the above named company offer a limited amount of stock to capitalists, at par, \$1.00 per share. They have a capital of \$200,000, and the company has been a success for over three company has been a success for over three years. They guarantee not less than ten per cent on the stock taken per annum. The gentlemen interested are as follows: President. tlemen interested are as follows: President, W. H. Newcomb, Boston: Treasnrer, Samuel W. Sargent, Boston; and Directors, Samuel W. Sargent, Charles D. Jenkins, W. H. Newcomb, S. C. Perry, all of Boston, and George F. Wilson, of Providence, R. I. There is no investment now before the public except Government bonds half as safe, and no other investment in the world that Presents so sure and large returns upon capital. Quarterly statements are made to all stockholders. They have now over 3,000 head of cattle, horses, etc., and only for the purchase of breeding cattle are additional funds needed. The climatic advantages where their ranches are located is the most desirable their ranches are located is the most desirable country West of the Missouri River. With its salubrious climate and mild winters, cattle without extra care thrive upon the self-cured without extra care thrive upon the self-oured grasses as in summer, remaining upon the range the year round. The company has also access to the great cattle markets of the West, through the railroads now in operation in close proximity. These and other considerations not only establish the value of the bare grant itself as an investment for future profit, but render it a most desirable location upon which to plant the most desirable and certain of all industries—stock-raising. There is not a single element of risk connected with this enterprise. The land is there—a tangible property, a demand land is there—a tangible property, a demand exists for cattle, practically greater than the means of supply, with the demand constantly increasing. At the office of the Company, No. 40 Water street, Room 23, the officers interested will cheerfully give further information, and circulars full of interest may be had on appliation.

The manifestations of the marvelous powers of magnetism, in the prevention, care or relief of disease, have been so clearly defined as to prove, beyond question, its natural and perfect adaptation to that end, if applied according to the directions of the Magnetic Shield. See advertisement on page 7.

new philosophy of Spiritualism is accepted and believed in by the people of Ohio, a bill was passed by the late Republican Legislature of the State which will add at least 10,000 votes to the Democratic majority in October. It is known as "the Russell law," and provides that in cities "of the first grade of the first class" throughout the State, a license of \$300 must be

"The Russell Bill."

In utter ignorance of the extent to which the

known as "the Russell law," and provides that in cities "of the first grade of the first class" throughout the State, a license of \$300 must be paid by "astrologists, fortune-tellers, mediums, seers, etc.," (?) who propose to continue their vocations. This is to degrade Spiritualism to the level of fraud, and to insult the enlightened millions throughout the country who would not exchange the consolations they derive from it, or the hopes with which it blesses them, for all the world beside. Spiritualism is not a superstition based upon a fable or a myth, but a philosophy of fact, born of knowledge and excenses. The Rev. J. D. Shaw, of the Waco (Texas) Independent Pulpit, says truly of Spiritualism, that it "inculcates a very pure and exalted system of morals," and that it "inspires men with noble aspirations in regard to the future, and not with degrading fears." Nevertheless, by an act of the said ignorant and bigoted Legislature, the ministers of Spiritualism are required to pay a yearly tax each of \$300.

But what will the twenty thousand Republican Spiritualists of the Western Reserve say to this sort of legislation? This is an aspect of the subject which the ignorant law-makers did not consider. Blinded by bigotry, they have perpetrated a folly that will react upon their party with telling effect at the polls. They have, by this enactment, revealed themselves to the publics as the enemies of religious liberty, and of the free investigation of a subject more intimately associated with human happiness than any other. Ignored by press and pulpit, for reasons well understood, the numerical strength of the Spiritualists of the country was an unknown quantity to the framers and supporters of this infamous law. Neither was their intelligence, respectability, and political influence, even so much as dreamed of. As to the merits of the phenomena placed under ban, the authors of the law were, of course, as ignorant as a drove of mules. The law is not only designed to degrade all Spiritualists to the level either of and his right to investigate manifestations which have challenged the attention of the whole civilized world, and which to day are accepted by millions of enlightened men and women as furnishing proof positive of the immortality of the soul.

The Banner of Light newspaper, the leading organ of Spiritualism in the United States, appeals to the Spiritualists of Ohio, asking them to "come out in their full strength at the polls, and make such a numerical demonstration

and make such a numerical demonstration against the offending party as it will be compelled to respect.'

Our object in this article is not to yindicate Spiritualism—that is not our business—but as a Spiritualism—that is not our business—but as a Democrat to protest against an alarming legislative invasion of the rights of citizens as guaranteed by the Constitution of the United lative invasion of the rights of citizens as guaranteed by the Constitution of the United States. The Russell law in question is a direct blow in the face to religious liberty, and to freedom of conscience, opinion and investigation. Bigotry, as it is encountered in social life, should be borne with as patiently as possible; but when it is attempted to give it the form and force of law, the alarm should be sounded, and the wrong stamped out with scorn and indignation.—The Examiner (Bellefontaine, Ohio).

Another Defeat for "The Regulars"! To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Senate of New York on the 4th instrassed the Assembly bill to legalize The United States Medical College of New York City, which is a liberal institution, and among the trustees of which are our friends, Andrew Jackson Davis, George H. Jones, Henry J. Newton, and many other prominent Spiritualists.

Dr. Alexauder Wilder, who frequently contributes to the Banner of Light columns his valuable essays, holds a Chair covering the influence of the spirit—or magnetism—on disease. The "Regulars" have been very bitter against this institution. Having succeeded in picking a flaw in its charter before the courts, they marshaled all their forces to defeat, in the Senate, a bill which had passed the Assembly, and the purpose of which was to legalize the charter. To this end the New York State Medical Society appropriated five hundred dollars, and sent a committee to the Legislature. The and sent a committee to the Legislature. The New York County Society assessed each member two dollars, and hired a New York lawyer, who spent his whole time for weeks at Albany, working with Senators. The two Societies thus joined forces and sent circulars also to each country Society in the State, each of whom in response urged all their members to write the Senators that the institution was a vile one, and that the bill must be defeated. One of the Senators declared on the floor of the Senate that he had received a week of letters to that effect ber two dollars, and hired a New York lawyer

Senators declared on the floor of the Senate that he had received a bushel of letters to that effect, beside a roll of remonstrant petitions.

But all was of no avail. The Honorable Senator, Mr. Edwin B. Thomas of Norwich, N. Y., manfully defended the College and its liberal policy in teaching not only allopathy and homeopathy, but every accepted treatment of discase. His name might well be written in letters of gold for his courage and determination in resisting oppression and defending the right in equity and the liberal in therapeutics.

Hon. Charles L. MoArthur, Senator from

Hon. Charles L. Moarthur, Senator from Troy, N. Y., defended the character and reputation of Samuel R. Filiey, the President of the College, declaring that he was in every respect the peer of the Senator from Poughkeepsle, (Homer A. Nelson), who had been sent up by the "Regulars" to denounce the philanthropic supporters of an advanced liberal College. The bill was then passed, seventeen to nine, and goes to the Governor for approval.

BRONSON MURRAY.

Lectures in Providence, R. I.

On Sunday the announcement that J. W. Fletcher would lecture and give tests called together two large and intelligent audiences. During the long series of lectures the ablest speakers on the spiritual platform have instructed the people in the truths of our phllosophy, among whom were J. Frank Baxter, Edward S. Wheeler, Abbie N. Burniam and Cephas B. Lynn. Mr. Fletcher differs in style and matter from them all; but his originality of thought and rare test powers have always made him a favorite here. Mr. L. L. Whitlock, President of the Society, presided, and music was rendered by Mr. and Mrs. Spinney. The lecturer held the attention of the audience to lecturer held the attention of the audience to the close, being repeatedly applanded, and then proceeded to exercise his mediumship, every test and description given being recognized. Mr. Fletcher will lecture in Providence, May 13th; in Haverhill, Mass., the last two Sundays of May, and in Horticultural Hall, Boston, during the month of June.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now parmanently located at Consurvatory Hall, corner of Bedford Argenue and Fulton street, holdsservices every Bunday at 11 a. w. and 7:45 P. M. Speakers under engagement: C. B. Lynn for May, and Mrs. F. O. Hyzer for June, All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Arenues (entrange on Clinton and Waverly Arenues). Services every Sunday at 3 and 7½ P.M. Educational Fraternity, or Sunday School, meets every Sundayat 19½ A.M.; Ladles' Ald Society every Wednesday, at 3½ P.M. Eoolal Fraternity meets every Wednesday, at 3½ P.M. Eoolal Fraternity meets every Wednesday evening for social intercourse at 7½ o'clock, Psychio Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dailey, President.

Brooklyn Spiritual Fraincrity.—Friday evening Conference meetings will be held in the fecture-room of the Church of the New Spiritual Dispensation, Olinton Avenue, between Park and Myrtle Avenues, at 7% P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street; at 7%; Oharles B: Miller, President; W. H. Comn, Secretary.

Spiritualist Meetings in New York The First Seciety of Spiritualists holds meeting every Sunday in Republican Hall, 65 West St. Street is 10% 1. X. and 1% 1. X. Henry J. Mewton, President is 77 Am Oldor. Secretary J. Secr

#### A VOICE FROM THE PROPLE.

## The Greatest Curative Success of the Age.

No medicine introduced to the public has evermet with the success accorded to Hop Bitters. It stands to-day the best known curative artiole in the world. Its marvelous renown is not due to the advertising it has received. It is famous by reason of its inherent virtues. It. does all that is claimed for it. It is the most powerful, speedy and effective agent known for the building up of debilitated systems, and conacquently an excellent family medicine.

Winston, Forsythe Co., N. C., March 15, 1880. Gents-I desire to express to you my thanks for your wenderful Hop Bitters. I was troubled with Dyspepsia for five years previous to commencing the use of your Hop Bitters. some six months ago. My cure has been wonderful; I am paster of the First Methodist Church of this place, and my whole congregation can testify to the great virtue of your Bitters. Very respectfully, REV. H. FREEDER. Rochester, N. Y., March 11, 1890.

Hop Bitters (io. — Pleaso accept our gratoful, acknowledg-ment for the Hop Bitters you were so kind to donate, and, which were such a benefit to us. We are so built up with it: e feel young arain.

OLD LADIES OF THE HOME OF THE PRIENDLESS. Delevan, Wils., Sept. 24, 1980a. Gents-I have taken not quite one bottle of the Hop Bitters. I was a feeble old man of 78 when I got it. To-day it am as active and feel as well as I did at 30. I see a great.

many that need such a medicine.

Monroe, Mich., Sept. 23, 1875. Birs—I have been taking Hop Bitters for inflammation of the kidneys and bladder; it has done for me what four doc-tors failed to do-cured me. The effect of the Bittersseemed. W. L. CARTER.

If you have a sick friend, whose life is a burden, one bottle of Hop Bitters will restore that friend to perfect health and happiness.

nd happiness.

Dradford, Pa., May 8, 1881.

11 has cured me of several diseases, such as nervous-

ness, sickness at the stomach, monthly troubles, &c. I have not seen a sick day since I took Hop Bitters.

D. ROYCE.

MES. FANRIE GREEN. Evansville, Wis., June 24, 1882. Gentlemen—No medicine has had one half the sale here and given such universal satisfaction as your Rop Bitters have. We take pleasure in speaking for their welfare, as every end who tries them is well satisfied with their results. Several such remarkable cures have been made with them

Bitters cause. One person gained eleven pounds from taking only a few buttles. SMITH & IDE. Bay City, Mich., Feb. 8, 1880. Hop Bitters Company—I think it my duty to send you a recommend for the benefit of any person wishing to know whether Hop Ditters are good or not. I know they are good for general debility and indigestion; strengthen the nervous system and make new life. I recommend my patients to

here that there are a number of carnest workers in the Hop-

DR. A. PLATT, Treater of Chronic Diseases.

I heard in my neighborhood that your Hop Bitters was doing such a great deal of good among the sick and afflicted with most every kind of disease, and as I had been troubled for fifteen years with neuralgia and all kinds of rhaumatio complaints and kidney trouble, I took one bottle according to directions. It at once did me a great deal of good, and I used four bottles more. I am an old man, but am new as well as I can wish. There are seven or eight families in our place using Hop Bitters for their family medicine, and are so well satisfied with it they will use no other. One lady here has been bedridden for years, is well and doing her work from the use of three bottles.

LEONARD WHITEECK.

Superior, Wis., Jan., 1680.

#### What it Did for an Old Lady.

Coshocton Station, N. Y., Dec. 28, 1878. Gents-A number of people had been using your Bitters. ere, and with marked effect. A lady of over seventy years. had been alck for the mast ten years; she had not been able to be around. Bix months ago she was helpless. Her old remedies, or shysicians being of no avail, I sent forty-five miles and got a bottle of Hop Bitters. It had such an effect on her that she was able to dress herself and walk about the house. After taking two bottles more she was able to take care of her own room and walk out to her neighbor's, and has improved all the time since. My wile and children also have derived great benefit from their pse.
W. B. HATHAWAY, Agt. U. S. Ex. Co.

## Honest Old Tim.

Gorham, N. H., July 14, 1879. Gente-Whoever you are. I don't know; but I feel grateful to you to know that in this world of adulterated mediclues there is one compound that proves and does all it admore. Four years ago I shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Lust May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever wors It used to take both hands to write, but now my good right. hand writes this. Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your follow-mon that was ever conferred on mankind.

TIM BURCH.

#### Anna Maria Krider, wife of Tobias K. Chambersburg, July 25, 1875.

This is to let the people know that I, Anna Maria Krider, wife of Tobias Krider, am now past seventy-four years of age. My health has been very bad for many years past. I was troubled with weakness, bad cough, dyspepsia, great debility and constituation of the bowels. I was so misera-ble I could eat nothing. I heard of Hop Bitters, and was resolved to try them. I have only used three bottles, and I feel wonderful good, well and strong again. My bowels are regular, my appetite good, and cough gone. I think it my duty to let the people know how had I was and what the medicine has done for me, so they can cure themselves with it.

My wife was troubled for years with blotches, moth patches, freekles and pimples on her face, which nearly annoyed the life out of her. She spent many dollars on the thousand infallible(?) cures, with nothing but injurious effects. A lady friend, of Syracuse, N. Y., who had had similar experience and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth, fair and oft as a child's, and given her such health that it seems almost a miracie. A MEMBER OF CANADIAN PARLIAMENT.

## A Rich Lady's Experience.

A Rich Lady's Experience.

I traveled all over Europe and other foreign countries, at a cost of thousands of dollars, in search of heatth, and found it not. I returned discouraged and discastenced, and was restored to real youthful health and spirits with less than two bottles of Hop Bitters. 'I dope others may profit by my experience and stay at home. A LADY, Augusta, Mc.

I had been aick and miserable so long causing my husband so much trouble and expense, no one knowing what alled me. I was so completely disheartened and discouraged that I got a bottle of. Hop Bitters and used them unknown to my family. I soon began to improve, and gained so fast that my husband and family thought it Birange and annuatural; but when I told them what had helped me, they asid, "Hurrah for Hop Bitters! hom may, they, prosper; for they have made mother well and us happy.'

My mother says Hop Bitters is the only thing that will keep her from her old and severe attacks of paralyris and headsche,—ED. Osteoro Sun.

Luddington, Mich., Feb. 2, 1880.

I have sold Hop Bitters for Your years; and there is no medicine that surpasses them for billious attacks, kidney complaints, and many diseases incident to this miserial dismate.

H. TAALEXANDER.

COLD MEDAL, PARIS, 1878. BAKERS CHOCOLATES

Baker's Premium Chocolais, the best prep Baker's Premium Chocolais, the best preparation of plate Chocolate for family new.—Biker's Breakfast Coded, from which the excess of oil has been familyed, Rishly algosted and admirably adapted for invalid:—Buker's Familia Chocolate; as a dishle of eaten as confectionary is a delicious article; highly recommended by pour late.—Baker's Bromb, invaluable as a dish for children.—Germin Successive Chocolate, a most broaken; article for familiaria.—Committee Chocolate, a most broaken; article for familiaria.—Committee Chocolate, a most broaken; article for familiaria.

Sold by Grooders everywhere. W. HAKNE & CO.

Torchester Mass.