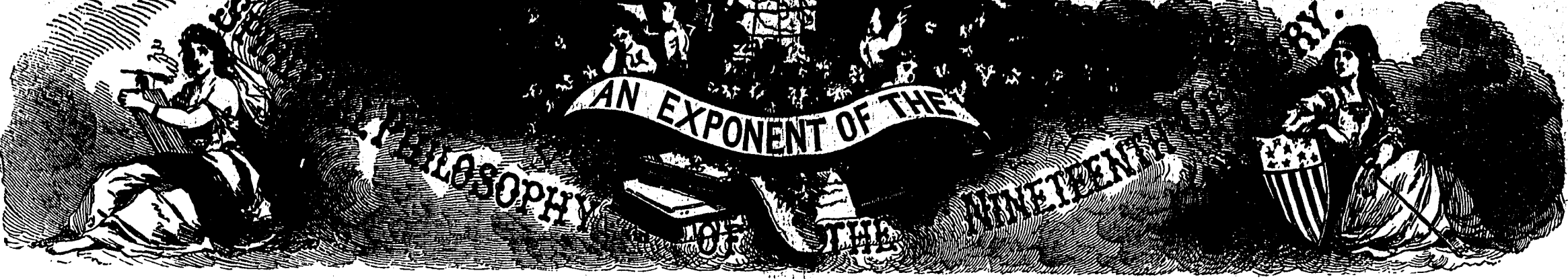


# BANNER LIGHT.



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## Spiritual Phenomena.

### MANIFESTATIONS IN CALIFORNIA.

BY DR. DEAN CLARKE.

To the Editor of the Banner of Light:

Knowing that you always welcome reports of genuine phenomena proving beyond doubt the reality of spirit-intercourse, I will give you a brief account of spirit work on the Santa Cruz mountains in the family of one of your subscribers, Mr. H. C. Hazen.

Last fall I wrote concerning some of the wonderful facts connected with this gifted family. Two of the daughters have become most remarkable artists under spirit tuition alone; and two more, one twelve and the other fifteen, give promise of equal if not greater gifts. They draw portraits from small daguerreotypes or photos with pencils that are finer than any I have ever seen except Anderson's, and they excel him in giving the life-like expression. Indeed, give them a good photograph of a person and they make portraits giving the expression exactly, as perfect as life.

I think they are destined to become famous as spirit-artists, for they occasionally draw portraits of spirits, or "ideal" pictures as they term them, which are perfect gems of beauty if not perfect likenesses of spirits. One of them is clairvoyant, and if a spirit can present itself clearly to her vision she can make a likeness of it; but few as yet have succeeded in doing so. Two of my kindred by my being with them have come sufficiently en rapport with each of the elder artists so that they have drawn their portraits as in spirit-life, and they are gems of artistic beauty which I have never seen excelled.

As the family are poor in worldly goods, most of the time of the artists is taken in making portraits of mortals, for which they charge a small compensation, which supports the family; so they have little time to practice upon spirit-pictures.

As they all are mediumistic, and have had positive proof that Vandyke, Vanderburg and other famous spirit-artists are their guides and inspirers, it is in all probability but a question of time and opportunity for them to make such success in taking spirits, as well as mortals, as will bring them prominently before the world.

Mrs. Hazen, the mother, has been one of the best trance, test and writing mediums in the country—indeed, is yet, but owing to poor health she has not been used much for two years past. As a writing medium she writes mechanically, in the exact chirography and style of the spirit, as Alexander H. Stephens, of Georgia, proved by writing through her hand, and ordering his messages sent to relatives near his old home, who responded, assuring her that their recognition was forced by the evidence presented.

One of the daughters, who is the clairvoyant artist above alluded to, seems to have inherited remarkable mediumistic power.

In dark circles hands and arms are materialized, which pat and caress the sitters, and by rapping on the table, or patting the hands of the sitters, answer questions very satisfactorily. When she is present, loud raps are often heard at meal-time when the family and friends are about the table—thus a double feast is often enjoyed.

When her husband, Mr. Will Cuttrel, is present with her, they obtain independent writing and drawing on paper, in the dark or between slates, that is unmistakable spirit-work. I have had letters thus written from my mother, Ed. S. Wheeler, and several other friends, whose chirography and personal peculiarity of expression render their genuineness absolutely certain.

The family have had more than a ream of paper thus written with messages from relatives of many generations, and from old friends—all in the handwriting of the spirits, as they have proven to me by producing documents and letters written when they were mortals.

As this medium has not been in good health for a few months past, they have obtained but few written messages, but the spirits have sent them, or rather brought them, tokens of remembrance in the shape of cards containing their names, and often some artistic ornament, such as a sprig or bouquet of flowers, etc. These cards will be taken from the table around which the family are seated in dark circles, and carried overhead, and concealed above the paper which forms the ceiling, where they are written by the spirits, and then dropped upon the table at subsequent circles, or, as has been the case frequently of late, the spirits will hide them in various rooms in the house, then, while

the family are at their meals, they (the spirits) will rap as a signal for them to hunt for the cards, answering by raps to questions which room to hunt in. Much amusement has thus been afforded the family, and some wonderful tests of spirit presence given.

I have five cards thus written, on two of which I had written my initials. We placed a dozen or so blank cards on the table before putting out the lights, which, as soon as the spirits materialized hands, would be taken by them and carried, with a distinct, fluttering sound, to the place of concealment, and there retained, sometimes several days; then, when there was power enough, they would bring them back with the same clicking or fluttering sound, as they slowly descended from the ceiling to the table.

Bro. Ed. Wheeler, who is one of the presiding spirits at these circles, wrote me that since the medium's illness they utilize the magnetism of herself and husband to write these cards while they are asleep.

On examination I find I have eight instead of five cards, and the last time Bro. Wheeler wrote me he said another had been written, which would be brought as soon as sufficient power could be gathered. Soon after this the mediums went away, and I impatiently await their return to get my card, and other tokens of love from my spirit-friends.

On the upper half of one of my cards is a drawing of two clasped hands, and beneath are the names of Robert Burns and Edgar A. Poe. The name of Burns is a *fac simile* of his writing; but as I have none of Poe's signatures I cannot vouch for his, but it is peculiar, as the bottom of the two E's—the first and last letters—are united by a line extending under the entire name. If this was characteristic, it will prove as good a test as others received. Another has about half of the upper portion covered with a beautiful spangle of flowers, and beneath is the name T. Starr King, the T blending so as to form a stem, and the line crossing the t in the middle name forming another. Another has in the upper left-hand corner two doves, and beneath is the name, Mrs. Prudence Kendall, an old friend, formerly living at Eureka, Cal. Another is the card of Bro. Wheeler, written in his usual back-handed style, in gilt letters; as there is a bottle of gilding material in the house, I suppose it was obtained by the spirits from that.

The rest of my cards are plain, containing the names of Wm. Denton, Theodore Parker, and Thos. Gales Forster, all unmistakably in their chirography.

These tokens, together with several letters from Bro. Wheeler, perfectly characteristic, I prize as among the best evidences I have ever had of the living presence of those whose names they bear. They corroborate what several clairvoyants and test mediums have from time to time told me of the band inspiring my lectures.

Bro. Ed. Wheeler, who was an old school-mate of Mr. Hazen, has written scores of messages to the family, which prove, as he said in one of them, that he is "the same old Ed." he was on earth. When he has anything very comical to say he frequently draws cartoons to illustrate it, which are laughable. One represents him hurrying to come to their circle. He has drawn a caricature of himself running, his coat-tails floating, and his hat falling behind, while a little way before him he pictures several around a table, over whose heads he wrote, "The circle"; while above his own head is written, "Me." Another message contains a rude representation of a man on stilts, with his face upturned and his mouth wide open, under which he wrote, "Me, using tall language!"

On one occasion Mr. Hazen had complained of the spirits, and the next time Ed. wrote them he alluded to what Mr. H. said, and then added: "Never mind, Hiram; when you come over here we'll lock arms and sing 'Old Father Wetherbee,' and make it all right." This was an allusion to a circumstance occurring when they were boys together.

All of Bro. Wheeler's old friends will realize how characteristic these facts are of his mirthful moods; and as assurance of his deep sympathy for his old co-workers and of his continued love of truth and justice, I subjoin a brief extract from his last communication to me. Among many kind and sympathetic things he wrote he says:

"Now, my friend, you are doing a noble work, and although you are sometimes heart-sick and tired, and your frail body fails to grant you the service your mind demands and fires, you can look to this life for hope, comfort and cheer; there are dear ones here that you have loved who watch over you. My friend, we will stay by you, and in all trouble or sorrow we will make the burden lighter. You have done worlds of good in your past life, and have still more to do in the future. Defend and protect our mediums, the beautiful angels that open the gateway between the two worlds, that bridge the river of death and send a golden ray of hope into many a heavy, aching heart, that relieve the spirits as well as mortals. Never question their lives as mortals; it is the duty of you all to deal with generous, loving and forgiving hearts with our mediums; sensitive and often weak, they need all the strength and help you can give them."

These, and many similar noble words I have thus received from Bro. Wheeler, have, with me, at least, very great weight, for, as he wrote in another communication, "I know how these things are, for I have been there, and through it all myself."

To-day, May 19th, 1890, is the twenty-fifth anniversary of my *début* as a spiritual lecturer, and is a day of reminiscence and of mingled emotions; and as I am led to question whether a quarter of a century has been well or ill-spent in my unreserved devotion to an almost thankless work, so far as mortals are concerned, Bro.

Wheeler's assurances of appreciation of my earnest endeavors are indeed a boon of "hope, comfort and cheer," that in my present debility are a solace and an inspiration promising further usefulness, to which my spirit is pledged to the limits of physical endurance.

I am rusticated at the Hazen Mountain Home, trying to get strength for future good, which I hope ere long to accomplish.  
Bonny Doon, Santa Cruz Co., Cal.

### MATERIALIZATIONS IN A CAVE.

The *Daily Courier*, published in Hannibal, Mo., gives place in its issue of May 13th to a report, contributed by C. A. Treat, of séances for materialization held in that place a short time previous by Mrs. Jennie Moore, of Chicago, Ill. The company in attendance numbered fifteen; the medium was subjected to a close examination by a committee of ladies, and the cabinet, its approaches and surroundings underwent a similar rigid scrutiny, all being pronounced satisfactory to those who made the investigation. The light was superior to that sometimes supplied at séances for this phenomenon.

The first to appear was recognized as the mother of Mrs. E. F. Porter, in whose house the séance was being held; the next was known at once by Mr. Treat, and members of his family who were present, as a former acquaintance, and she further identified herself in a most positive manner by the conversation that she held with him.

Each of those present received one or more demonstrations from friends who have passed over, most of whom were recognized. In several instances the most positive tests were given by the conversation of the spirits with their friends. J. H. Mott, the materializing medium, who passed from earth-life last April, manifested himself so very positively that those acquainted with him knew him at first sight. He requested that a séance be held in what is known as the Hannibal Cave, and it was arranged to comply with his wish on Wednesday, May 7th. On that day the writer of this account, the medium, Mrs. Gothard, Mrs. E. F. Porter, and two others entered the cave about 3 o'clock p. m.

Immediately upon entering, the medium was controlled by her familiar control, "Dew-Drop," who led the way through the various passages to the spot which she said the spirits had selected for the séance. She remarked that they, the spirits, had been there previously and chosen the point. The party could but agree that the place had been well selected; there was a stone seat for the medium, with a convenient head-rest. At a suitable height from which to suspend a curtain, two ledges projected, across which a board was placed and the curtains hung. This board was lying some distance from the chosen spot when they entered the cave, and in passing it, "Dew-Drop" directed those following to bring it, saying why she wanted it. After placing the lights in position the medium entered the improvised cabinet. The company joined hands, and after singing the spirits began to manifest themselves. The first to appear were Indians, known from previous interviews by the circle as "Sunset" and "Silver Cloud," whose appearance and conversation identified them perfectly as belonging to the Indian race.

Another form was that of a little boy three years old, with light hair and blue eyes, giving his name as "Curly Head," a very convincing proof to the company of the truth of the phenomenon.

After continuing about an hour and a half, and listening to remarks from Mrs. Moore's cabinet control, the séance closed.

"In the evening," continues Mr. Treat, "Mrs. Moore held a séance at my own house, during which a large number of spirits appeared, among them a sister of mine who had told me, in a distant city, several months previous, that she would manifest her presence in this manner in my own home. She now remarked that she had fulfilled her promise."

The writer, in closing, recommends Mrs. Moore to the public as a medium in whom implicit reliance may be placed.

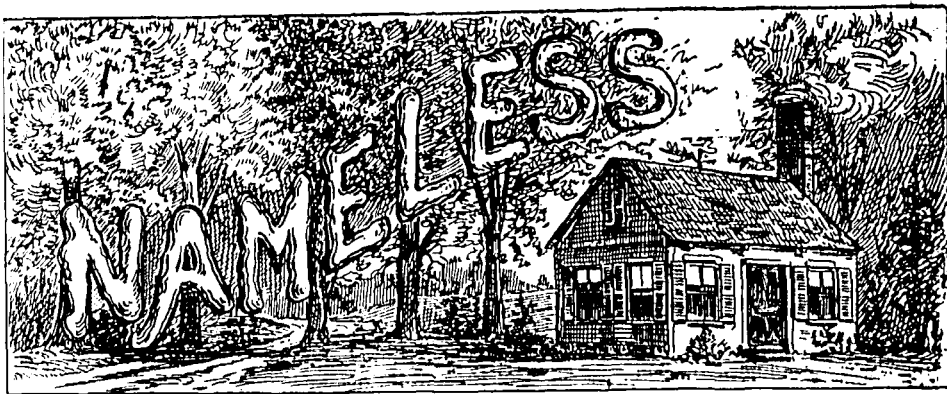
### Seeing Beyond.

An impressive incident occurred years ago in Hartford, Ct. The man who related it, and who is still living in a Western State, was so profoundly impressed with the reality of a supra-mortal meeting and recognition that he has never forgotten it. On the occasion referred to, he was a watcher at the bedside of a dying man—a printer. He was a very "practical" hard-headed man, and one of the last to be given to fancies. For half an hour, he said, the dying man had been sinking. The breathing, growing more labored, became slower and fainter. The watcher thought the man was dead, when suddenly his eyes opened with a glad look of wonder and joyful recognition; he threw up his arms as in an embrace, and his whole face was illuminated as he rapturously exclaimed: "Why, mother!" The same instant he fell back dead. "Nothing will ever convince me," said the watcher, relating the occurrence years afterward, "that that man didn't actually see his mother then and there."

Imperialism is thoroughly dead in Mexico. Imperialist colonels and generals are now serving the republic loyally. Only a few women—ardent partisans of lost causes, as women always are—wear, furtively, miniatures of the Emperor, and in their gossip talk over the days that are gone, never to return. When one, in the calm light of history, reads the pages of those eventful years, it is clear that Mexico was never imperialist in sentiment.

The statue in honor of Gen. Robert E. Lee was unveiled in Richmond, Va., May 29th, in presence of more than thirty thousand spectators. The total cost of the monument is \$25,000, while the Washington monument, with its equestrian group and twelve other pieces of statuary, cost \$250,000.

## Literary Department.



Written Especially for the Banner of Light.

BY MRS. M. T. LONGLEY.

### CHAPTER XXIV.

Righted at Last.

Thomas Preston stared in amazement at the old man, but quickly recovering himself said: "You think the committee who took hold of the affair at the time was too hasty. Then you must believe they were mistaken, and that they had the wrong man?"

"That's just what I do believe," replied Basford. "It seemed to me then, and I've allers thort that Miner wur an innocent creetur. He wur a quiet chap, who didn't have much to say to us; he just minded his own bizness as far as I know; but some of the boys thort him stuck up and kind o'sly, and they got down on him. Yer see, he wouldn't drink with 'em, and he didn't have much to say about his affairs, though I dunno as I blame him. That Miner—Walt, I believe they called him—hed as purty a little wife as yer'd want to see. I can see her now, with her shining hair and big blue eyes. Wall, when the trouble came—it wur all just as yer read it in them papers—she cried and cried, and said 'wur all false, her husband never did such a thing; but after they found the knife and the ring that belonged to him down by the burnt cabin, why then she just wilted. It's my opinion she wur crazy then. She didn't stay in these parts, but went off suddin, and I don't know what became of her."

"Ah, then, Mrs. Miner did not seem to be in her right mind when you saw her last, Mr. Basford?"

"Not a bit of it; she wur as wild as a hawk; but just before she left she quieted down and would sit for hours doing nothing. The poor thing wur in a delicate way, and needed a mother herself to look after her. I would like to know what became of her."

"I think I can tell you," said Tom quietly. "The lady went back to her own people in the East, and died in her sister's arms. I think it was very true that she was not quite right in her mind, and that she never entirely recovered her reason, though whether her relatives ever suspected her aberration I cannot tell. Now, my good man, I am here in the interest of Walter Miner's family; the shadow of that crime of which he was suspected now hovers over one who is in every way a noble and beautiful life. If you can give me any information that will assist me to prove Miner to have been innocent, you shall be amply repaid."

"I don't want nothing, and I don't know nothing myself, but I've allers thort Abe Gleeson knew more about it than any one else. Yer see, he and Jan Fitch were cronies at one time, and Gleeson, he knew all about Jan's affairs, how he wur fixed, and where he kept his little pile. Wall, they two had a fallin' out about Jan's wife, and didn't speak for a good while; but in time they kinder got over the miff and seemed to be like friends again. I've allers thort that Abe had a hand in that job—that he got inter the cabin ter rob the old man, but he wur caught, and so he just knifed Jan and then set fire to the cabin and skipped. Jan's wife wur away that night with a sick woman in town, and the first she knowed of it some one told her in the morning that her old man had been robbed and then burnt in his bed."

"But what became of this Gleeson, and why didn't others as well as you suspect him?"

"Because he wur a lively sort of chap that made a good many friends, and nobody thought he'd do anything like that. Then Abe took such a foremost start in hunting the murderer, and in calling on the boys to see justice done, that every one thort him anxious to revenge his friend. But I never liked him, and I allers thought he stole that there ring of Miner's, and dropped it in the suspicious place. Anyhow, it wur found, and the knife too, just after Abe and two or three of the fellers had been round the old cabin hunting for a clue. What's become of him? that's what I do n't know; he stayed round here a few years, then gave out that he wur tired of the place, and wur going back where he cum from, sumwhere in York State, I think; I dunno, 'pears to me the name of the town was suthin like Cornwall. Anyhow, he went; said he had a sister that'd be glad to see him. I dunno whether he's dead or alive, but if yer could find him I reckon yer could git suthin out of him 'bout that affair."

This was all that Tom could learn of Mr. Basford, and as nothing more could be got from others, he turned his face homeward once more. But he had not given up his quest; he was determined more than ever to follow the affair until something more definite was learned.

His object now was to resign his position in the bank, and to devote his life, if necessary, to the work which he had in view. Reaching home, Preston found that no one in his vicinity had learned aught of "Helper's" whereabouts; "but," he thought to himself, "when I have something good to tell her I will find her out, even if I go to the ends of the earth to accomplish it."

Tom was a man of energy and decision, and he did not allow the regrets and persuasion of his friends to deter him from pursuing his plans. It was but a little while before he had settled his affairs, and taken leave of those who came to see him off: "Do not worry about me," he said to his sister at parting; "I am on no foolish errand. If I accomplish my work you may sometime know what it is. Do not expect or look for me soon; it may be a month or it may be a year before I return; but I will write you, and I will be glad to hear all the news of home."

On to New York State—until he found the town of Cornwall. Diligent search in this place at length rewarded him with the information that a family of Gleasons once lived there. The only son had gone West many years before; a daughter had married a man by the name of Ward, and had moved with him to Cincinnati, and the rest of the family were dead. The prospect was not encouraging, but our friend was determined to follow the slightest clue, and so he journeyed to Cincinnati, resolved on seeing all the Wards of that city, and to learn if any one of them was connected by marriage with the Gleasons of Cornwall.

It was a long and depressing search, but at length he found one Jasper Ward, whose mother had been a Gleeson; the old lady was dead now, but her son knew that she had had a brother Abe, who in early life had gone West. Yes, he believed his uncle was still living, for up to the time of her death his mother occasionally heard from her brother, and the last time that news had come from him he was in Arizona, working a mine on shares with some friends. Following the thread thus held out to him, Tom went to Arizona, and after some weeks of searching found the person for whom he sought. He was a gray-headed man of about sixty years, careless in dress, and reckless in manner; there was that in his appearance that impressed Tom he was one ill at ease with himself, and our friend thought: "It is the goading of a guilty conscience that gives such an air of abandonment to the man."

But how to reach that conscience was the question. He could not go to this stranger and say: "I suspect you of having committed a great crime, and I demand that you make your confession to me." And so Tom took lodgings in a town near by, representing himself as prospecting some land in the vicinity, and as anxious to speculate if he saw any promise of receiving good returns for his outlay. He became acquainted with Gleeson, and came to pass an evening now and then with the man at cards, hoping in some way to entrap his companion into a confession.

Winter had come, and while "Helper" was plodding to and fro, working at Madam Rankin's upon the mantles and gowns of that lady's patrons, Tom was spending his time in the far-off mountain town, waiting and hoping for that which would prove his mission a successful one, and all the while watching his prey with the eagerness of a soul that could know no failure.

The snows had early settled about that region, and the miners abandoned their work and flocked to the town. Many of them were wild, careless fellows, but a new mood seemed to have seized Gleeson since he had left the district where he had plunged in work. He was quiet, almost to surliness, and would sit for hours in the bar-room of his hotel, speaking no word, and paying but little attention to those about him. Only to Tom Preston would he give any particular notice; for, strange to say, the man had taken a violent fancy to the one of all the world who was bent on hunting him down. Gleeson showed no curiosity concerning the business projects of his new friend, but once or twice he offered some advice in certain speculations in prospect, that revealed him as a man of shrewd forethought and experience.

"I wouldn't like to see yer shaken up in these things, young sir," he said. "Better go slow, and be sure of your ground afore yer make a hit. It won't do yer no harm to wait a bit."

And Tom, professing gratitude for the dislin-



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Is the title of an Inspirational Discourse by Mrs. R. S. Lillie, delivered in Berkeley Hall, Boston, May 25th—a verbatim report of which, taken specially for THE BANNER, will appear in our columns next week.

## Bigotry in Politics.

Politics, as Edmund Burke declared, is in no right sense a science, nor indeed can it be; at best it constitutes only a doctrine of expediences, revealing what it is nearest the right thing to do under the circumstances and in the light of acquired experience.

We need hardly disclaim the charge of being a politician in the accepted party sense; yet it falls within the scope of our vision, from time to time, to see the outcome of party action in directions where we feel to express our decided disapproval.

The Republican party, so-called, has all along been, and still is, industriously catering to religious bigotry in the hopes of thus increasing its numerical strength. It goes almost without saying, that religious bigotry, by which we mean the "I am holier than thou" spirit, has dominated the world for ages. With what result? War, pestilence and famine—the latter incident to the former.

The closing decade of the nineteenth century would appear to mark a going back instead of forward on the dial of progress, at least temporarily. Why does it so appear? Because, with the aid of corruption and fraud in the popular elections, and the intolerant theologians of the Andover stamp, of whom Harvard College is a very weak auxiliary, the Republican party succeeded in capturing the control of the general Government. Ever since the majority in Congress began to cater to this self-righteous but hypocritical class of the American people, up to this very day and hour, the screws have been so tightened that there is now a popular waking up to the fact that these hitherto free United States are really in danger of being finally ruled by a quasi religious oligarchy!

What are our reasons for thinking so? Because all the signs of the times proclaim the unwelcome fact. The tariff issue, still pending before Congress, is evidently a party question, whereas it should be treated as a question that purely concerns our business industries and interests. It is in itself a national question only. The majority party in Congress is bidding its highest figures for the retention of power in 1892. And all the religious bigots are eagerly hanging on to the tail of the kite, as they have been, with the single and sole view to the accomplishment of their own ends. This condition of affairs is self-evident.

Look at the present census matter, in which the authorities at Washington say that every person in the country shall answer categorically certain questions which they have arbitrarily chosen to frame, under the threat of punishment for declining an answer. Among these questions are a number that the enumerators notoriously have no constitutional right

to ask. No wonder that the New York Sun, and other leading journals, repudiate in such indignantly earnest terms this last scheme for instituting an inquisition into the privacies of individual life and character, a scheme obviously in the interest of ecclesiastical authority.

Now from the independent platform which we occupy we call a halt in this business. It has gone as far as it is prudent to suffer it to go. It is our profound conviction, in the present outlook of the country, and in view of its prospects and hopes for the future, that every real patriot in the land should come to the front without further delay, and utter his effective protest against the great and growing wrong that party politics, reinforced by the over-ready help of priestcraft, is preparing to impose upon our common liberties. For years we have been diligently watchful of these symptoms of danger. Several years ago, when Marshall Jewell was a candidate for Governor of Connecticut for a second term, the BANNER OF LIGHT earnestly objected to his success at the polls on the sufficient ground that he was a bigot, and it was averse to the practice of making bigots governors. His brother, Harvey Jewell, at the time was officially engaged at the Massachusetts State House, and had been Speaker. As the day approached for the election in Connecticut, we editorially gave expression to the hope that all Spiritualists in Connecticut who were Republicans would vote against Gov. Jewell's reelection, as we had learned that that gentleman had signed a secret circular, in which all the signers pledged themselves to use their utmost influence to have inserted in the Constitution of the United States a clause acknowledging Jesus Christ, the humble Nazarene, to be God! The edict emanated from a band of "ministers" stationed in Philadelphia, where the present Postmaster-General hails from, and was sent out only to those who would be likely or willing to endorse it in order to gain political favor, or for other reasons.

This article, appearing at so critical a time in THE BANNER for the prospects of the election in Connecticut, was copied bodily into the columns of the Hartford Times, the leading Democratic paper of that State, and subsequently distributed as a campaign document. The two opposing political parties in the State were very evenly balanced at the time, and consequently a slight influence was all that was needed to turn the result this way or that. The Spiritualist Republicans at once began to question the propriety of voting for Governor Jewell, under the circumstances, and finally came to the conclusion that, if our statements were correct, they would much rather see the Democratic candidate elected than the Republican. As they practically held the balance of power, a great stir was made about it in the party of the Governor, and he was obliged to submit to an interview. At first he declined to make any explanation at all, but he sent to his brother here in Boston to learn why it was that THE BANNER had in this way interfered in the course of Connecticut politics.

As our business partner at that time, Mr. William White, had previously been the Massachusetts State Printer, Gov. Jewell's brother knew him well, and appealed to him for an explanation. Mr. Jewell was accordingly introduced to us by Bro. White, and proceeded to demand of us our authority, if we had any, for making the public statement that his brother favored placing the name of Jesus Christ as God in the national constitution. We at once produced a copy of the secret circular, with Gov. Jewell's name affixed, in company with the names of Judges, Governors of various States, and other and lesser lights in bigotry's firmament.

"Well," was his reply, after duly examining the circular, "your statement is evidently correct, as my brother's name, I see, does appear in the list. But I will at once communicate with him for further information." He did so, and subsequently took pains to inform us that his brother had inadvertently signed the document, and was anxious to repudiate the whole thing, and would do so at once, which he did by publishing a card in THE BANNER over his own signature. The result was his reelection, but the vote was a close-fitting one. Had he been defeated then, as he was afterward, he would never have been thought of as Minister to Russia, nor would he have been appointed Postmaster-General by President Grant.

So much for the influence exerted by THE BANNER in politics at that time.

A number of years ago, too, at the State election in Ohio, when the Democratic candidate for Governor was chosen, although the Republicans were in an acknowledged majority, THE BANNER advised the Spiritualists to vote against the Republican bigots because of their having passed a law in the legislature which placed all Spiritualist mediums in that State on a level with prestidigitators and fortune-tellers, from whom a regular license was required. Our condemnatory editorial comments in this case—the election being a close one—were made all possible use of by the Democrats, and scattered broadcast over the State, with the result that the Democratic candidate was elected, and the majority in the next legislature lost no time in repealing the obnoxious law. We chanced to be in Washington when the Ohio election transpired, and felt most satisfactorily surprised, on reading a morning Republican paper, published at the capital, to find a card from one of the Ohio Senators, who stated that he rejoiced at the defeat of the Republicans in his State, as they had no business to carry their bigotry into politics. He said it served them right, and would doubtless teach them a salutary lesson for the future, which it did.

But here is bigotry again erecting its hydra head; and we give timely warning to Spiritualists, who are strong enough in this country in point of numbers to hold the balance of power at the ballot-box, to be ever on the alert to defeat this enemy of all progress, that craftily endeavors to crush out free-thought by law. We admonish you in all seriousness everywhere, Spiritualists, to protest as one man against class-legislation of any description, coming from what source it may. Let it be continually kept in mind that eternal vigilance is the price of liberty, and that religious liberty is above all other liberty for value.

## Onset Bay "Opening Day."

There is to be a four days' excursion trip to Onset, under the management of the Onset Bay Association. See notice in another column for dates, etc. The purpose of the enterprise is threefold: 1. *i. e.*, that persons owning or leasing cottages may be able to visit the famous seaside resort to look after the same; that those desiring rooms and board may be able to engage them; and last, but not least, that all may enjoy the seaside breezes. Good speaking is anticipated on Sunday.

## The Work of Spiritualism.

It has been most justly said by one of the popular speakers for the cause of Spiritualism, that while it demonstrates immortality, and unveils the conditions, occupations and surroundings of the future life, it also reveals human duty in a light new and peculiar to itself. It points out the value of practicality, and announces its teachings to be of no use in themselves unless they are applied to the standards of life by those who accept them. If one's Spiritualism does not make one better in life's every walk, if it fails to render one more wise, more liberal, more generous, more forgiving, then it is, for that one, at least, a something truly useless and without worth.

Spiritualism is something more and better than a creed or a tenet, to be merely assented to intellectually; it is in truth a permeating element, a real presence, a living power which pulses in all the associations of life, uniting earth and heaven, and drawing from the eternal wellspring of all beatitude the gifts best fitted to the needs of the soul. There has been till now an excessive worship of the ancient inspirations, and too little attention has been given to the varied and rich inspirations of the present day. It is not necessary to deny the inspirations of the past, but we do need to supplement them with the inspirations of today. We need to be continually fed in order to prolong either physical or spiritual existence. Hence continued revelations are furnished from the spirit-world, and each one adapted to the conditions of the age and the receiver. So that if Modern Spiritualism appears to us in a different form from that in which it appeared to the sages of antiquity, it comes in its new dress because that dress is the best fitted for the uses of the present day and age.

The work which Spiritualism is to do is to demonstrate immortal life for humanity in a manner that will commend itself to all classes of minds. It must present not only appeals to the emotional, but demonstrations to the scientific, side of human nature. Some people are just as deficient in the organs whose exercise make faith possible as blind men are deficient in sight, though furnished by nature with orbs that are nevertheless sightless. It is essential that those deficient organs should be excited to development; for unless an educational process be induced in the spiritual sense, the organs themselves would remain useless, and all the evidence which might be presented to the mind of the individual in favor of faith would be in vain.

The church has labored to affect but a single side of human nature. It appeals to the hope of a future life, to the revelations made by God through the human soul, to the recorded revelations of the past; but it declares that everything must be given and received by and through the spiritual side of the individual; whereas Spiritualism declares that it is not necessary for any to believe in order to be saved; because there are possibilities of study for each individual in this direction, and because knowledge is better than faith merely; it is of the highest importance that all these accessories should be put to service. The intellect is to be brought into active sympathy with the intuitional promptings.

As to the return of spirits to communicate with the denizens of earth, it is not for us mortals a question of dignity so much as one of availability. The exalted intelligences are fain to employ such means and methods as are at their command. Spiritualism is chiefly useful to us in proportion to the depth and strength of its impressions, or in other words according as we feel it. It will be found chiefly useful when we earnestly supplicate truth to make itself manifest. It is when we are searching for truth in such a spirit that we are most certain of finding it. The revelations of the spiritual philosophy and phenomena demonstrate that not only are the words, deeds, and even secret thoughts of mortals known to the angels, but that from every individual is projected into the spirit-world a subtle essence for either good or ill which furnishes the material out of which are to be fashioned the habitation, the raiment, and the surroundings of the person from whom that influence proceeds. So that happiness and unhappiness are bought with a price, which consists of faithful lives or voluntarily performed evil deeds. Spiritualism in this way teaches that each man makes for himself his own heaven or his own hell. We can enter into no heaven which is not of our own form and fashioning.

## Spiritualism in its Legal Aspects.

In the Correspondence Department of this issue of THE BANNER will be found a letter from Atlanta, Ga., giving a clear and concise statement of the facts that led to the prosecution of Mrs. Maud Jones, a medium of that city, for alleged fraudulent practices, and the results of the case on being submitted to legal decision.

Referring to this, and the recent prosecution of Dr. Reid in Michigan, the outcome of which was altogether different, the New York Sun says:

"A comparison of these two cases indicates that it is safer to be a Spiritualist under the State jurisdiction in Georgia than under the Federal jurisdiction in Michigan. Perhaps somebody will now come forward and insist upon a uniform law concerning spiritualistic mediums, just as many people want a uniform national divorce law because it is easier to get a divorce in Rhode Island than it is in New York. The difficulty in these matters is to determine whether the national law should be strict or lax in its provisions. In divorce, should the nation adopt the New York statute or the statute of Rhode Island? In dealing with Spiritualists, should it imitate the leniency of the State courts of Georgia, or the severity of the Federal courts in Michigan?"

The daily press is discussing the future of Africa, pro and con. Some writers are of the opinion that the Anglo-Saxon race could not thrive in the equatorial regions; that the native races are the only people who can be depended upon to permanently build up that continent; while others are of the opinion that modern civilization can accomplish the desired result; but this must be done by violent methods—by conquest—the same as it was when our distant progenitors lived in caves and skintents, who made their weapons of stone, tin and copper, and drank their liquor from the skulls of their enemies. The cupidity of the civilized man will impel him to take great risks in many ways; but he will persevere, and finally accomplish his purpose.

In another column will be found the report of a Reception recently tendered to Mrs. R. S. Lillie in Boston. THE BANNER fully endorses it—as this amiable and industrious lady is one of the very best of the platform speakers in our ranks today.

## Liberal Sentiments.

Last week was Anniversary Week in Boston, when the churches and all other organizations of a professedly religious or moral character assembled in as full strength as they can muster, listen to annual reports, discuss topics of direct interest, exchange friendly salutations and congratulations, and plan the work of the future. Some of these meetings are very numerous attended, and in many of them one is liable to listen to superior speaking from the delegates, if not to the expression of the most welcome views and sentiments.

At the banquet of the Universalist Club, called ladies' night, the keynote struck for the evening's address was the growing liberality among religious denominations. Rev. Brooke Herford, having been introduced as "our nearest neighbor in sect"—the Unitarian—he said he could readily believe he was among his own people. There never was a time, said he, when the different religious bodies of Protestant Christendom were in closer and more friendly communion. Dr. Alexander McKenzie, of Cambridge, observed that, after all, we come down to that common thing, the human heart. It is the same, whatever the denomination. Upon the simple truth of a man's relation to God surely we can meet. He found himself continually working over the problem of reducing a fraction to its lowest term. He found that the smallest term in the fraction of life is a man. There is nothing that will divide him. The hardest preaching that is ever done is when the preacher has one hearer. Just so it is in judging men. We can divide classes of men, but when it comes to condemning the man whom you know, and who enters into your life, it is different.

In all relations of life, we never amount to very much as a member of the community until we have individual influence. Up to this time our country has gone steadily forward. It has not made a single backward step. We have shown that a republic can stand. Now we come face to face with the question, when the people of all classes and all creeds are flocking to our shores from all lands, whether we can stand against the outside influences and be filled with the spirit of Plymouth Rock. Dr. McKenzie referred to Gen. Armstrong as a Christ-like man for the work he is doing for the Indians at the Hampton school.

Rev. Dr. Canfield, of Brooklyn, N. Y., said: "There will always be differences of opinion among men as long as men differ. It is impossible for any denomination to monopolize the spirit of liberality that is in the air. Liberal thoughts assume many different names. There are two great parties. One loves all those terms that express advanced ideas, and the other cordially hates them. Even doctrines change. Calvinism has been dying for fifty years. The spirit of liberal Christianity is to get at the living truth. The fundamental basis of human society is faith in God, and there is no probability that this will ever be altered. The point we stand for in this controversy is religion in the present tense, a present tense religion that has not its tenets bound in a book, that is as good to-day as yesterday. It is our contribution to make it felt that heaven and hell are in this world, and that God and Christ are real. We may have controversies about some things, but we are ready to shake hands with any denomination that believes in God and man. We believe that man is too good to be damned forever, and that God is too good to damn him forever."

Mr. JOHN D. ANDREWS passed from the painful trials of this mortal state Dec. 30th, 1889, at the age of seventy-four years ten months and ten days.

He was born February 20th, 1815, in Danvers, Mass. In his early days he was so unfortunate as to receive an injury, either to the spine or the hip, by which he was rendered permanently lame; and during the past fifteen years he was an invalid, enduring frequent periods of extreme anguish, which caused him to often wish that his spirit might soon find release from the stricken mortal form by which it was encompassed.

Most of his life was passed in Danvers, but for several years he located in the State of New Hampshire, where he was engaged in farming; he also lived for a while in the town of Middleton, Mass. He was never married. He was much esteemed by all who knew him; and though of a naturally retiring disposition, was chosen on several occasions to fill prominent positions of public trust in Middleton and other places where he resided, in the discharge of all which duties—as in the most minute details of private dealing with his neighbors and associates—he was scrupulously faithful.

He was at all times a "cheerful giver" where pecuniary assistance was needed in the localities where his long life was passed; and this feeling of beneficent generosity followed him to the closing hours of life, prompting him to donate, by a provision of his will, the sum of six hundred dollars to the publishers of THE BANNER OF LIGHT to aid them in the work of promulgating the doctrine of the immortality of the soul, and its eternal progression; the receipt of which sum from the executor of his estate Messrs. Colby & Rich hereby acknowledge with the deepest gratitude.

Mr. Andrews was known on every hand, in the communities where his earthly pilgrimage was passed, as a man of sterling integrity; of great perseverance; prudent in his dealings, and of irreproachable character. Shams and hypocrisy in whatever quarter encountered he despised; and it was this natural leaning to free-handed justice which led him to become—through personal investigation, much and close reading, and hours of thoughtful reflection—thoroughly convinced of the truth of the claims of the Modern Revelation of Spiritualism. Having embraced this belief in a proven immortality for man (through spirit-communication), and a conviction that progressive unfoldment is the destiny of humanity "through all the Eternal Year," no one ever heard him thereafter express a doubt in these directions, even in the severest moments of his many years of physical suffering.

His days on earth were filled—according to presented opportunity—with kind offices to his fellowmen, and he has at last entered the supreme felicities of the heavenly world, where sure rewards wait on good actions done.

Read the announcements concerning the books "Mental Cure," "Nature's Laws in Human Life," and "Vital Magnetic Cure," on our third page.

No Circle.—Boston readers will please remember that no Circle will be held at the Banner building on the afternoon of Tuesday, June 10th.

## TO INVESTIGATORS.

## Works of Spiritualistic Reference and Study for Investigators and Students.

It has been suggested to us by one of a party of investigators that we publish a list of such books on MODERN SPIRITUALISM—beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works—as will prove instructive to the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents.

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents.

Real Life in Spirit-Land. Being life-experiences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15 cents.

Attending Facts from the Spirit-World, witnessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10 cents.

Clock Struck One, and Christian Spiritualism. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00.

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents.

Is Spiritualism True? Lecture by William Denton. 10 cents.

Out of Spiritualism. Being a course of five lectures delivered in Washington, D. C. By Warren Chase. 50 cents.

Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00, postage 10 cents.

Spiritualism Defined and Defended. By J. M. Peebles. 15 cents.

Eight Liberal Lectures. By A. R. French. This work contains one hundred and forty pages, with portrait of the author. 50 cents.

Is Materialization True? and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents.

Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit-Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth, \$1.00, postage 10 cents.

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00.

Mediumship: Its Laws and Conditions. Powell. 25 cents.

Mediumship: A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00.

Mediumistic Experiences of John Brown. \$1.00.

Mind-Reading and Beyond. By Wm. A. Hovey. \$1.25.

Materialized Apparitions: If Not Belongs from Another Life, What Are They? By E. A. Brackett. \$1.00.

Immortality Demonstrated Through the Mediumship of Mrs. J. H. Conant. \$1.25, postage 12 cents.

Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Pinck. \$2.00, postage 12 cents.

Seers of the Ages. By J. M. Peebles. Ancient, Medieval and Modern Spiritualism. \$2.00, postage 12 cents.

Addendum to a Review in 1887 of the Seybert Commissioners' Report: Or, What I Saw at Cassadaga Lake. 1888. By A. B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents.

After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth, 75 cents; paper, 50 cents.

Studies of the Outlying Basis of Psychic Science. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of immortality. \$1.25.

Days of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. \$1.25.

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. \$1.50.

Transcendental Physics. An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipzig, etc. 75 cents.

Spirit-Workers in the Home Circle. By Morell Theobald, F. C. A. \$1.50.

Outside the Gates; and Other Tales and Sketches of the Two Worlds. By a Band of Spirit Intelligences, through the Mediumship of Mrs. M. T. Shelhamer-Longley, Banner of Light medium. \$1.25.

Missing Link in Modern Spiritualism. By A. Leah Underhill, of the Fox family. \$2.00.

Use of Spiritualism. By S. C. Hall, F. S. A. Being a letter addressed to Clergymen, and others, containing a reply to the oft-repeated question, "What is the Use of Spiritualism?" From England. Cloth, 75 cents.

And many other Spiritualistic Works of deep interest. Catalogues sent free.

To show fully the selfish and deceptive practice by many "regular" physicians which has been successfully going on for many years, in combination with apothecaries, to make money illegitimately out of people who are ill and need medicine, we will give a single instance known to us: A man lately, who understood Latin, visited an apothecary in this city and called for "lettuce," not using the Latin term. The apothecary looked at him with surprise for a moment and then said: "Usually the Latin term is given." But the prescription was honored and fifty cents charged.

"You're charging me an exorbitant price," said the purchaser.

"Are you a physician?" asked the apothecary.

"Yes, sir," was the reply.

"Oh, that makes a difference. Ten cents!"

The article was furnished for ten cents, at a profit. Had the prescription been sent in by a "regular" M. D. for one of his patients, written in Latin, the "joint stock company" would have divided the forty cents extra between them, and no questions asked.

Number 2 of the resuscitated "Oliver Branch," under the management of Mr. W. E. Reid, "Bigotry's criminal," has just made its appearance, telling the whole story of his trial and conviction.

Seances will continue to be held at 55 Rutland street, Boston, under the management of Mr. George T. Albro, until notice of their suspension is given through the columns of this paper.

A French war-ship, on its way to Newfoundland, has arrived at Halifax.



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# ONSET

## Camp-Meeting Association

maintained them for eleven years, costing over \$20,000, without asking for donations or collections. Any liberal Socialist should willingly cooperate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

June 7. tf

**Jennie R. Warren,**  
THE noted Test Medium, can be consulted at 37 Worcester Square, Boston. 9 to 12, 2 till 4. Terms \$1.  
June 7. 1w

---

**Miss Etta Palmer.**

**M**MAGNETIC Physician. Dr. Conant's Vapor Baths, and Medicated and Tub Baths. 15 Ash st., off Bennet st. June 7. 4w\*

\_\_\_\_\_







and mother are here, and Uncle James, and a few words for him, for Mary will be eager to know if we have met in the spirit-world. Yes; I was with them when the change came over him so suddenly, and bore him away, without being permitted to give him any word to you. You have often asked why it was so, and I have often answered you, for a short sickness came over me, and then, as they beckoned me on, loving friends drew near. Dear Mrs. Shackleton was glad to clasp my hand, and to thank me for all I had done for her at the time when her form was borne away. These words are for loving friends in Lowell, in this city, and some, as I said, in Florida. I passed away in Lowell, this State. Elizabeth Ashworth.

#### Edward A. Bodge.

I have made three attempts to control, and the feeling came over me. "No, I will not speak," but as I looked into the audience I was spellbound; it held me here. I felt it was not only a duty but a privilege to speak. On that day early in the morning I knew they sensed me at home; and I would state right here, before I go further, materialization is true. Then I would add, be careful, use your own reason and the senses that you possess, for wherever there is the genuine you are pretty sure to find some counterfeiter sooner or later. If you pass through the wheat field and you do not find the heads all filled out, not going to throw it all by say there is nothing good there. Then I say, sift this matter, to find out what is right and what is wrong, or what is wheat and what is chaff. These would be my words, not only to my family but to the world.

I know I am not forgotten in the short space of time since I was called to try the realities of the beyond. I find it beautiful. While dwelling in the form, I must be honest and say to you, I did not care to listen much to what is termed Spiritualism. Then, I do not blame any mortal, but say with all the kindness of my soul, try to learn, to learn honestly. Most assuredly, reason would not have been given us if it had not been for a good purpose. I find also we have to learn that there is progression, as they term it, in the spirit-world, and I am grateful for it. I feel thankful to-day that there is a great deal of medial power in my own family. God speed the time when I may be permitted to speak to the loved ones there.

A dear, beautiful spirit-child comes here, the one that was alluded to by the spirit before, and places her hand upon the flowers. That little child has grown in the spirit life. How glad I am to speak of her to-day.

Dear wife, these words are for you, particularly. Now seek to know all you can, and be careful; do not take another's word, but what looks reasonable to you accept. I would make this statement to the whole world, that I have found what is termed Spiritualism to be a truth. Not all that takes the name, by any means; I do feel that it consists in works, not in name. A good and true Spiritualist will stand by a throughout a never-ending eternity. I would speak to you with all the power that is given me, and I feel pretty strong, for one that I look upon to-day gives me a great deal of strength to persevere, and not only to come to you here, but enables me to go to the home. The little but be careful of it, for it is a tender one.

Oh! we realize more than you give us credit for. When I first began to speak, I thought I had but a few words to say, but it seems as if I could not leave you; yet I must, for others wait. There are some in Lynn who will be glad to hear from me, to know that I have found this a truth, and am man enough to acknowledge it. Edward A. Bodge.

#### William Latham.

As I have stood listening to one and another, I have been gratified to see how happy each spirit is for having had the privilege of speaking. How little you know of the life beyond, although many may make the attempt to tell you of it; but think not, Mr. Chairman, we can draw the picture plain—we can only give you outlines.

Margaret is here, and so afraid I'll not speak of her I must speak right here before I go any further. I was not a native of this country, sir, but they tell me all are privileged to speak; so I made my way along, and the first thing I knew Margaret touched me and said, "Don't forget me." I shouldn't be very apt to.

I am very happy to look upon the countenances of you people here, and I know there are some that would like to hear a word from me in Kent, Eng. I told your paper goes into that section; they think me that before I began to talk to you, I knew there are Lathams there who would be glad to hear. I never went as far enough and strong enough, and have been permitted to get back and to speak here. I want to tell them that I've found it grand, beautiful in this spirit-world, and I didn't find that dark place; I haven't seen it; I haven't been hunting after it. I don't know why they want to talk so much about that dark place what they call hell. You know; you understand. I hope to God you never will find it. You must bear with me; I was a somewhat out-spoken man.

A little while since I came across four reverend gentlemen, who seemed to have met in a sort of a bower, and what do you think they were talking about? It was the creeds of different denominations. I didn't have my ear to the keyhole, but I stood close enough to hear what was said and to see who was master. I found that the Universalist minister had the best of the argument. He said he always believed in universal salvation. The Presbyterian said he always believed in children not baptized here they must be baptized. I never went to one of these meetings in our country. I do not know, sir, how long since I went over—it must be near to twenty years. It makes no matter, does it? I feel pretty happy to-day. I would like these few words to reach friends in England. You won't forget to say that Sister Margaret is here, and is pretty particular they should know she were here. Say that William Latham has reported from this place, and if I do not make a great mistake I shall get round here again.

Much obliged to you for the privilege.

#### INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 7.—Jonathan Emerson; Miranda E. Meade; Dudley Clifford; Emerson Priest; Sarah Jane McJerrison; Ethel Whitney; Nathan Simmons; Rubie Winslow; Ella Hart; Thomas Wood.

THE MESSAGES GIVEN (THROUGH MRS. D. P. SMITH) As per dates will appear in due course.

May 23.—Charlotte Boyington; W. S. Williams; James Leighton; Hans; Stearns; Dr. A. B. Smith; Jennie B. Smith; Martha Martin; Charles Elms; Martha Ann Morrisson; Emily Balcom; Calvin Needham; Henry Soule.

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Questions sent by correspondents for answer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print.

#### Advertisements.

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As much For INTERNAL as EXTERNAL use.

Many people do not know this.

The Most Wonderful Family Remedy Ever Known.

For Cures Rheumatism, Gout, Sprains, Bruises, Cuts, Burns, Scalds, Chills, Coughs, Whooping Cough, Catarrh, Cholera, Malaria, Diarrhea, Sore Throat, Sore Gums, Sore Eyes, Sore Ears, Sore Nose, Sore Mouth, Sore Throat, Sore Gums, Sore Eyes, Sore Ears, Sore Nose, Sore Mouth.

It is a sure cure for all the above, and for all other ailments of the body and mind.

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