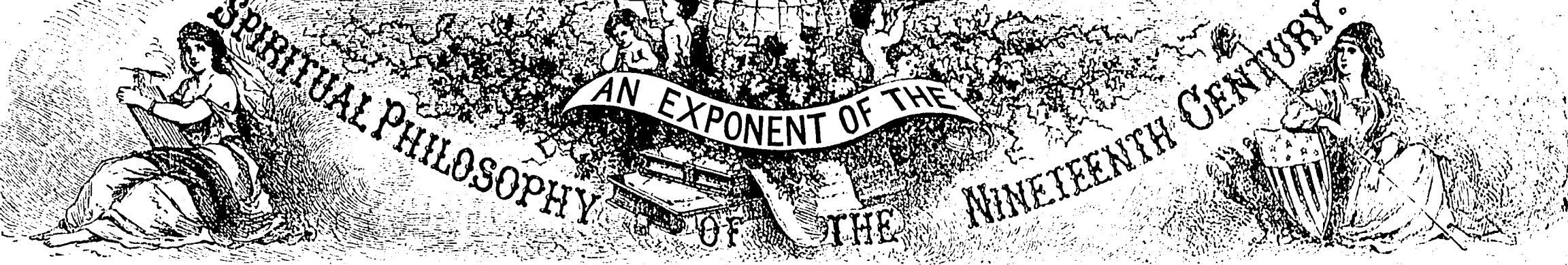


# BANNER OF LIGHT.



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## The Rostrum.

### THE MISSION OF SPIRITUALISM.

MRS. TAPPAN'S ORATION AT CLEVELAND HALL,  
LONDON, SUNDAY, MARCH 29TH, 1874.

#### INVOCATION.

Our Father and our Mother God! Thou Infinite Spirit of all life! Thou divine and perfect Soul! Thou light and glory of immortal life! Thou undying Flame set in the midst of time and space and eternity! Thy presence is in all forms of being; thou art within every soul. The light of thy spirit abides in every heart, and thou hast fashioned man in thine image, a little lower than the angels, and endowed him with highest aspirations, that are immortal because of thee. We would praise thee for that life which is fraught with thy breath: for life we praise thee; for every form of being that tokens thy presence and power; for those wonderful laws that control and govern the universe, the starry firmament above us, the earth beneath, the rolling orbs that fill all space, the light that shines even amid the darkness of space—the light of suns and worlds unquenchable. Oh thou most mighty, from eternity unto eternity does thy soul abide; thy life and love; thy laws and thy creation, performing everlasting cycles of eternal being! Oh, the soul of man worships, praises, loves thee, aspires to know thy truth, would be governed by thy divine goodness, would know thy surpassing knowledge! We praise thee for those revelations that thou hast given in all ages, whereby the minds of men know of thee, have that spiritual aspiration which is allied to thee, kindled with that immortal flame of knowledge that may not be quenched. We praise thee for those aspirations that come to us upon the waves pure and divine of imagination, whereby we are made one with the holy, pure and good. Oh thou Spirit, we praise thee for all living things, for the day and night, for the changes of the seasons, for the revolutions of the earth, for the productions of the harvest—the seed time and the glad garnering of the fruit. We praise thee for the mind with its storing treasures of knowledge, with its searching and striving for wisdom, with all that endows and enkindles. We praise thee for the spirit surpassing all material things—greater than suns, brighter in its light, stronger in its majesty than orbited spaces because filled with the light of thine immortality. Oh, the soul of man praises thee! We stretch our thoughts as arms of praise; we uplift our voices in thanksgiving. We would have life and all that is in accordance with thy laws. We would wish that the nature of thy spiritual life be established on earth, even as it is in heaven. We would glory in the presence of that charity, that loving-kindness, that forgiveness, that kindly love that beautifies and ennoble the spirit. May thy children hope for this! May they strive for this! May they see, behind the shadow and gloom of the material, the spiritual and immortal, enkindling their fervor even upon the very ruins of earthly existence! Let us no more fear death, since life itself is revealed to man, since eternal life is his destined and his immortal habitation. Let us strive only for that knowledge, that love, that truth that shall transcend error, and cause death and fear and darkness to cease to be. Our Father, we praise thee evermore!

We shall give you this evening a commemorative address on the Twenty-Sixth Anniversary of the Advent of Modern Spiritualism. Next Tuesday it will be twenty-six years since the first sounds were heard in an obscure town in America, whose vibrations have now reached the uttermost parts of the earth, whose gentle undulations, like a bell striking upon the atmosphere, have reverberated to every land beneath the sun. Spiritualism, as such, may perchance date its existence from that period, although a little preceding that time, clairvoyance had revealed an inner sight not connected with man's material nature; and almost simultaneously with this appearance, or with these sounds, there was in Poughkeepsie, on the banks of the Hudson River, a young man who has since become known as the "Poughkeepsie Seer." His name is Andrew Jackson Davis. He has given the world a system of Harmonical Philosophy, the revelations of his visions during periods of unconsciousness to external things. We say these two occurrences happened almost simultaneously; and while the seer revealed the spiritual essences of material things, and held conversation with angels and spirits in their abodes, these sounds were at the same time spelling out, by alphabetical signals, the names of departed friends, and the one message, "We are not dead, but are alive, and are permitted to hold intercourse with you." From that time unto the present,

ent, sounds, manifestations of various kinds, and, too numerous to be here recorded, all forms of physical vision and of spiritual vision, various sights—the seeing of spirits, the apparitions of those deceased, the visions of their celestial habitations—have been made manifest in many parts of the world.

We shall not tell you that this is true because of the frequency of its occurrence, nor because of the many who believe in it. Numbers is no evidence of the truth of any proposition: masses of men may be deceived; great numbers of human beings may be mistaken where it is a mere question of belief; but when any considerable number of persons agree, without previous concert, or without previous knowledge, upon the witnessing of individual forms or facts, their testimony is to be believed; and when any considerable number agree that these demonstrations invariably occur under such and such circumstances, and they invariably convey the same message, the probabilities are strongly in favor of receiving their testimony. The truths revealed by Modern Spiritualism are therefore to be considered, not in the light of the number of witnesses, nor in the light of the appeal that it makes to individual wishes or desires of humanity, nor in the light that if people desire to have it true it must be true, but simply and solely in the light of fact.

No religion in the world aside from this—if we may call it a religion, it is such—no other religion is predicated upon fact. All religions are predicated upon belief, upon faith, upon superstition, upon hope, upon that which has been supposed will be true by the private tenure of individual belief and fervor. In this respect Spiritualism is not a religion, but a science; since it builds up no faith, it asks no belief, it requires no obedience but that which is born of knowledge. In this respect Spiritualism differs from the religion of the churches, inasmuch as they require a moral conviction of something that has taken place thousands of years ago, and which must have been, to say the least of it, in some degree misinterpreted.

Spiritualism does not claim, therefore, to be a religion in that sense; and if religion, that has appeared in the world in various forms of theology—if true religion consist in the belief in that which is not seen, and in faith in something you have no knowledge of, then Spiritualism is not a religion; for it is a belief in that which is seen; it is a faith concerning that of which people have knowledge and testimony. It is predicated upon facts as palpable as those that form the basis of any material science, as demonstrable as problems of mathematics; and, if true, forms the basis of a new system of philosophy which, if it do not usurp religious belief, will at least take the place of material skepticism and infidelity in the world.

We shall, therefore, relate to you to-night some facts concerning what Spiritualism has really done toward removing the doubts of men concerning a future state of existence. Despite the revelations of Christianity, and notwithstanding the existence of large ecclesiastical bodies in every civilized country, you are all aware that the cry and tendency of the nineteenth century has been toward skepticism and unbelief; that the Christian Church has not been left by many people, but that the belief in it has gradually left the people; and that the masses have been, as it were, left upon the shoals and quicksands and rocks of unbelief by the receding tide of the religion that has its foundation in past ages, and that no additional wave of inspiration has been kept alive.

You are aware that the influence of such men as John Stuart Mill, Professor Tyndall, Professor Huxley, Herbert Spencer, have become the ruling influence of the intellectual powers of the present age. You are aware that this wave of materialism and infidelity has not been accompanied by any demoralization of society, by any retrogression of the morals of those who believe, so that a simple state of unbelief has taken the place of the old blind faith concerning a future state, and many men have made up their minds to do without this future state and without this belief, considering it is better to know the truth, however unfavorable, than to believe or have faith in a future that is impossible.

The growing skepticism of the youthful mind of to-day in the very theological colleges and schools, in the very places where evangelical religion is taught in one direction and science in the other, this growing tendency has been such as to preclude many learned, intellectual and studious men from taking orders for the ministry; even after they have obtained their theological degrees, they will not permit them to defend theological belief. You are aware of many young men who grow up in the midst of this thought of the nineteenth century, who refuse to minister in the church, because they cannot believe on faith that which a knowledge of science seems to overthrow; and you are aware that this growing skepticism in the world has been so strong, and of such a nature, that it holds open the very doors of belief. Even the masses who go every Sunday to their worship, do so for the sounds of pleasant music and the meeting of familiar faces. The intonations of the choir, the presence of a congenial atmosphere, and the high-toned aesthetic nature of the surroundings of the church, have much to do with the presence of each congregation; while the individual worshiper is not questioned too closely concerning his or her particular faith and belief—is not particularly enjoined to repeat and believe every portion of that religious creed that in times gone by was made the actual condition of admission to Christian fellowship. We say you have observed all these

things; it cannot have escaped the intelligent scrutiny of any living mind. Science, on the other hand, taking her strong foundation in human reason, has declared that there shall be no belief in the world other than that which Nature through her laws discloses, and that if Nature through her laws has not revealed to the human understanding any consciousness of immortal life, then humanity believe something that to the man of science becomes a contradiction—to the learned student becomes a puzzle when he reads the many contradictions and interpretations of past ages.

This was the condition in which the world was twenty-six years ago. This is the condition of the majority of mankind in Christendom to-day. There came, however, this one sound, these particular vibrations, and through the alphabet they spelled out, "We are not dead; we can return and hold converse with you; we are the spirits of your departed friends." Theology at once took alarm, and says, "This is sacrilege; it cannot be true! Revelation has been closed; there is no intercourse between the two worlds. Only once the spiritual God spoke his words, revealed his utterances. It is not true!" From that day to this, with rare exceptions, the Christian Evangelical Church has pronounced it false. When the facts can no longer be denied, it is not of heaven, but of hell. The great cry of the Church in this country to-day is not that Spiritualism is untrue; that it is not the work of spirits; but that it is the work of demoniacal influences. The great cry of science was, "It is false; it is impossible!" After twenty-six years, and after the few men of science that have investigated Spiritualism have gradually become its advocates, the masses of men of science who have not investigated it stand still to see what will come of it. The few that have, with the view of enlightening the world, and with a determination of exposing it if it were really a delusion, pursued, carefully and systematically, and in a scientific manner, their investigations, avow, first, that the manifestations do occur; secondly, that they are not the result of any known laws in science; thirdly, that intelligence is manifested, and that the intelligence manifested is not that of any living person in the body. The only step that they have not taken is that the intelligence emanates from departed spirits. But this sequence is so clear, that if an intelligence manifests its presence, and it is not the intelligence of any person in the embodied human form, it must be a disembodied intelligence. Even the man of science cannot escape from the deductions of his own logic; and he rests there merely because he does not choose to commit himself to that which may tend to lessen his influence in the scientific world.

Prof. Crookes has prepared his statement concerning the phenomena, and is still investigating them. Prof. Hare, carefully and studiously, even to the last day of his life, pursued the investigation; at first with the view of exposing the imposture, at last as a full and earnest advocate, because he found it to be true. The testimony of these men is of value; they do not seek to overthrow, they do not seek to believe it; they pursue it as they would any science, they study it as any other proposition; they ask simply the question and the exercise of their reason and judgment to determine in what manner and in what way these manifestations take place.

We have said that the voice of twenty or thirty millions of people who may believe is of no value; but the voice of one enlightened man on a matter of positive knowledge is of infinite importance to the world; and the voice of one hundred people agreeing simultaneously to any matter taking place within the range of their observation, is of infinite value in the world of fact; while the voice of many men of facts who testify, not as to their belief, but as to their knowledge, is of so vast an importance that it cannot be computed in these days of blind doubt and incredulity. Were there testimony to be adduced on any other subject in the world, concerning modern faith in phases and manifestations in science or nature, there would be no question, no one would doubt. Even if a man says to you, "I saw a singular apparition in the heavens last night," concerning such a planet, and he were known to be trustworthy, you would not think of doubting his testimony; but if he were to say, "I saw a spirit last night," you would straightway say, "He is a lunatic." Why? Simply because science has declared that the realm of a spirit is a region unknowable; that it is not given for man to see apparitions, while it is given for man to see stars; and that therefore because it is uncommon, and because its province is another region than that of science enters, it is not to be presumed that the mind will see a spirit. But if a dozen men start up from this room and declare they have seen a spirit, their testimony demands attention; because a dozen men cannot at once go mad, at precisely the same hour, and in precisely the same direction. That would be a greater stretch of credulity than for them to believe they saw an apparition; for it is not customary for a dozen or twenty men to go mad at the same time and all in one direction: it is beyond reason to suppose it. Then when it comes to the testimony of things that cannot go mad—tables, chairs and various articles of furniture have never been sent to the mad asylum as subject to monomania and exhibiting religious zeal and fanaticism—and when, upon calling the letters of the alphabet, there occur sounds conveying an intelligent message, it is preposterous to suppose that the table is suddenly endowed with intelligence, and that that intelligence has gone mad enough to say it is a spirit when it is not. We ask of you, as intelligent witnesses upon any other subject in life, if

after seeing these things and consecutively following them, there would not be adduced one of two things—either that mankind are incapable under all circumstances of judging of phenomena that are beyond the usual province of natural phenomena, or that the things do occur and are what they claim to be. One of these two positions must be true. If the first be adduced, that mankind are incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of any value that is built on mere faith alone. If human knowledge instead, why there is not a shadow of value to be attached to human faith. If human testimony of living, intelligent and active beings is of no consequence, what possible importance can be attached to the traditions and revelations that have been recorded and passed through generations of human beings?

If Spiritualism with its living witnesses, those who are supposed to be possessed of its powers, do not present a proof of man's immortality, then there is no proof whatsoever in all history or in all nature. The materialist, then, is right, and man must release his hold from even a shred of the hope of that immortal life. Since if those facts that are palpable, and those sounds that recur daily and hourly are not to be credited, the testimony of man is naught, and tradition becomes superstition, and the world is left without a proof of immortality.

The conflict in this can be between science and religion. To answer this question that science has proudly and triumphantly asked: Man, is he immortal? To solve that universal problem: If a man shall he live again? To reveal to the world the intimate and close relation between the spiritual and the material, and to point out the laws and intermediate conditions whereby spirits can converse with mortals, showing a system of philosophy and of ethics that is comprehensible to the mind as appropriate to man's present belief in Spiritualism or knowledge of Spiritualism. It is not in itself a work that started with man. It has no organized functions as yet upon earth. It is not a movement that originated with any class of persons, with any scientific or religious body. It has not even any leaders as they may be so-called in the world. It has not any of the usual methods of human organization whereby people—a class—defend a theory because they believe in it. It is simply now a manifestation, unneeded for by mortals, unwillingly received by most of them, fought against by most of them until conviction becomes an absolute necessity, forced upon their attention by its frequent occurrence and the thoughts it awakens—a presence they did not know of, did not invite, did not expect, and scarcely questioned when it first made its appearance.

Such a movement within twenty-six years—involuntarily as far as mortals are concerned—exercised a sway over minds, has controlled them, has brought them out, in many instances, of doubt and unbelief, has proven to them by palpable evidence that there is another state of being, has given them intelligent answers to the questions of doubt that have arisen in their minds.

When persons who are Spiritualists talk of the spiritual movement, they would do well to define what they mean; since the movement itself has not been taken up by any particular organized body, has not been carried forward by them, and it is not the intention of the spirit-world that it shall be so, if to organize is to make a creed.

If to carry forward the movement is to bind man down to any particular shackles—if it means to bind a particular form of spiritual presence to any established temple or any established building, and thereby make it narrow, it will not be seconded by the spirit-world. It is a movement that has been started from an invisible source, that has been carried forward by instruments chosen by their own volition, by their own aspiration. It has not selected especially from the high, nor especially from the low, but from all classes those who were adapted to be its instruments. It has taken its place by the fireside. It enters there oftentimes unbidden—enters and makes its presence manifest in the voice or in the knowledge and intelligence of dearly loved friends who have passed away. It has not only done this: it has gradually crept into the places of learning and theology, taken its place at the side of the minister in the pulpit, and, with a voice fraught with the spirit of the nineteenth century, has made the man of God declare that he believes in the presence and influence of departed spirits; has moved upon him so that the astonished congregation has said, "Why, this is Spiritualism!" But, all unknown to himself, he has said to the mourner, "Your friend is not dead." There is a presence and power that makes him speak, and he is almost astonished at his own words. It has entered the crucible of science, and the man of mind, of learning and letters, declares that, with all his art and with his experiments and his chemical analysis, he has not heretofore been able to find out mind nor spirit; but here comes a silent power, a palpable vibration that says to him, and challenges him to prove to the contrary, "I am a spirit; I am not dead but living; turn your gaze wherever you will materially, you will not find me; turn your gaze spiritually, and you will always find me." A power that has seized the pen of the poet, and made him indite words, memorable and beautiful, of the presence and manifestation of the loved ones that are gone; a power that has seized the hand of the painter, and made him depict the presence of guardian angels of a spirit

beating away the deep bates of your firesides to the realms of higher light and knowledge; a power that has whispered unconsciously to the blind materialism of to-day, and made mankind believe, whether they will or no, that this life is not final, not the concluding, not the destiny of man.

This, we say, has been done. We now call upon you and ask you to consider whether in all history, outside of man's invention, and independently of organized bodies, a work could have been thus carried on, and thus potent, without an intelligent guiding power. Howbeit, if that intelligence is invisible and that active power is not known to you, it makes itself visible and it is known by all the various signs and all the various manifestations that are occurring to-day. "Unconsciously," said a distinguished teacher in America, "the influence of Spiritualism has spread its broad shadow on the land." The most distinguished Roman Catholic Bishop in America has declared, in order to prove that Spiritualism is most dangerous—that it is exercising its sway and control among all classes of society; that it is not confined to the lowly nor the unlearned; but they that are learned and skillful, and even those that have an avowed belief in the Christian religion, are strengthened by it. He says, of course, it is not of God; but had it occurred within the pale of the Roman Catholic Church, had any obscure maiden within the precincts of a Roman Catholic province been made this instrument of supernatural revelation, would the church ignore it? And because it did not happen so to occur, does it make it less a distinct manifestation? It has been the custom of the Roman Catholic Church, whenever a singular manifestation occurred to any one of its members, to investigate the matter, and if it were found credible, to enroll it upon the records of the church as one of the evidences of that church. Because these evidences have penetrated beyond the pale of the church, because it is outside the church a maiden has been visited, does it illustrate a fact, and especially when it may not be true in heaven, that the Catholic Church includes all persons who are to be saved; especially when it may be true in the spiritual world that goodness can exist beyond the influence of the Pope and the Vatican?

It is a belief of Ecclesiastical Christians that God used all his messages in ancient times; yet Protestantism as well as distinct a revelation as ever came in time past, and if God used his revelations with the early Christian church, Luther, Calvin, Melancthon and Knox should not be followed. It has been customary in the Protestant Church to teach the presence of guardian angels, and their power to influence and ward off evil. Directly Spiritualism came, you heard no more of it except under the circumstances we have named, when the presence of some palpable power has made the man of God proclaim it. Why is this? Why is the church more anxious for itself than the truth? Is it necessary to deny a fact which is in the world in order to keep up ecclesiastical power? and if it be so, then it is proof that the letter is of more value than the spirit. We ask this question simply—you must answer it for yourselves. For if in the world there be a great positive fact that concerns man's spiritual nature, and the very body that should accept it and should set it down as one of the additional evidences in favor of religion and immortality, rejects it and refuses it because it does not come within the pale of the church, does it not prove that every age is alike; and that all men and all ecclesiastical bodies and all teachers alike persecute a new truth while they cling to the old and shadowy forms?

If it be true that Spiritualism is in the world, and that these many manifestations and facts occur as we have stated, then it forms the most substantial bulwark that the existing Church possesses to-day. The things that occur to-day are expressly synonymous with those that have occurred in former days. Materialism denies their occurrence in former days. Prove to the materialist that they occur now, and he cannot say they have not occurred in times past. If there be revelations, visions, the presence of departed spirits, the presence of ministering angels, speaking with tongues, the interpretation of tongues, the power of healing, and the power of prophecy in all classes of people, to what is it so important as to that Church that feels its strength falling away from it, feels its power lessening because of the unbelief of the present day? Yet they are always blind, and close their eyes to the living truth, while they feast upon dead men's bones. They are always most willfully blind who build up thus the letter of the law and allow the living spirit to sleep. The whole world is made aware of the presence of the living power in the atmosphere, while those within ecclesiastical precincts are asleep, altogether unmindful of the great voice and the great power that is in your midst.

It is often asked what Spiritualism has done, what it will do for humanity? The chief question of to-day is, is it true? Chief because most important to the materialist; most important if it solves that problem and opens that unknown region which he says has no existence. To the materialist it is most important, even though he has made up his mind to die as the flower, the tree, and, as he says, the bird dies. Still, if it be true that he shall not die, it becomes of some importance that he shall gather the thoughts of home and the rights of his immortal life, that he may know what kind of existence is for him in the future world. To the believer it is important, for we all believe there is something of doubt. The exceeding number of creeds in the world proves this, the diversity of opinions in the Church itself, the dissensions that rend it asunder



Springfield, Mass.

"Oh, thou wondrous life of all that lives, ever being revealed yet evermore hidden, ever advancing to view yet ever receding from our sight, mystery of mysteries yet reality of realities. May our daily lives be so ordered by the love of truth, and by service of right, that whatsoever is spiritual in us may be more and more developed and that whatever is spiritual in the outward universe may be more and more apparent to us all."—Rev. A. W. Stevens.







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## Banner of Light.

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## Secret Believers.

There is much to be said for this very large class of believers in Spiritualism which has never yet been said, for the reason that their exact position and influence in the progress of the cause has not hitherto been understood and appreciated. Let it be said to begin with, then, that it does not follow, because a person chooses not to avow his changing or developing faith in Spiritualism, he therefore has none. Consider that he finds himself walked in on all sides with creeds, whose advocates and subscribers are ready with their loud recitals and arguments, to deafen him with the din of their announcement. They have been rigidly trained to repeat certain points, and to combat and deny certain others, and within these high and narrow walls to get into as broad a patch of spiritual sunshine as they can. What they do not know how to state in terms, either with their own lips or by their minister, is caviare to them; they will have naught to do with it; they do not accept it, and only on compulsion will they profess charity, so to call it, for those who do. Now, in the churches of which such persons are the mouthpieces there are known to be hundreds upon hundreds of believers in the profound significance of the phenomena of Spiritualism. Some of them are even mediums; and they keep that as religiously secret as they do the fact of their emancipation from creeds. One reason for it is that they are not prepared to make set and formal profession, in the cut-and-dried phrases of ecclesiastical catechisms. They joyfully experience the blessings of their new freedom, and their think of nothing more.

In escaping from their former spiritual prison-house, they do not think of nailing the doors of their disbelief and difference on the church door, after the fashion of Luther. Besides, the church has cunningly run its rotlets through all the departments of society, and purposely made it a difficult, certainly an unpleasant, thing for a former subscriber to its creed to openly walk out of the congregation and state the reason for it as he goes. The public persecution of the few who have courageously and defiantly done this is still in the memory of the thousands who remain behind. They believe, but they are not able to cast their belief into the hand and fixed form of a creed and defend it. It is not an essential part of their spiritual progress, as they feel, to attempt to do it. That would be in the very spirit of the hammer-and-tongs proselytism which they have escaped from, therefore they naturally prefer to remain quiet as they are, while the light from Heaven steals gently and silently over their receptive souls, and make such progress as they can without having the young and tender buds of their belief snapped off suddenly by rude contradiction. What they still hear in the preaching and praying they are happy able to inform with a new and larger meaning; and they discover that the act of spiritualizing worship everywhere lies with the invisible alone, acting through human agencies that are silently receptive like their own. It cannot be long in the course of events, before this healthy growth of the new and larger faith will embrace everything within the churches, and all the sooner for not having to make its way in the sour winds of controversy. At that time the churches will have become spiritualized themselves.

There are many suggestions in this circumstance which bear directly on the question of organization by Spiritualists. As soon as Spiritualism attempts the paths of the creeds, and seeks to formulate itself for the confinement of souls that aspire only to emancipation, and announces limitations, as all statements and definitions inevitably do, for the faith of the one inclined to become a believer, it commits itself irrevocably to the stereotyped errors of the churches in which it is now silently working, to their certain overthrow. The divine intelligences will permit no system of religion to linger among the hearts of men after it has ceased to do the work for which it was fitted. They remove the wreck of its decay only to supplant it by another. And none certainly can hope or expect that other and new religion is to begin any sense a copy or repetition of the old. The Universal Church will undoubtedly be some time in forming, but it will, on that account, be a larger and broader church than any of the organizations at present existing. Organization for Spiritualism is, therefore, premature at this day. From out all the churches come audible voices which may be accounted prophecies of this grand church on earth. All of them yearn and pray for it, even while many of them hope and believe it is their own. That sufficiently implies that there is not that which now satisfies the soul in any one of them. And the more they become thus silently infused with the doctrines and faith of Spiritualism, the earlier will occur the grand accomplishment which is the common desire. Distasteful as the suggestion may be to Protestants, it is by no means improbable that the Catholics themselves will precede them, through the porch of faith—be the first to enter the beautiful temple the spirit-world is preparing for the peoples of earth.

The communication from Judge Edmonds

a recent issue of the Banner tends to the corroborated many times with thoughtfulfulness. What he says will certainly command attention from all sides. We do not presume to say what are or are not to be the conditions of the great revolution which is to be wrought. We only feel an unshaken confidence in the steady spread of our faith, until it has covered the whole earth with the power of its beauty and its truth. Whatever church has the wisdom to adopt its cardinal principles will survive; the rest will be swallowed up by the New. It is assuredly to dislodge the Old. On this subject an intelligent correspondent observes in a most timely manner that "Boston people have had the pleasure of hearing from almost all the different religious denominations, this winter, on what the *Universal Church* is to be in the future. The Rev. James Freeman Clarke invited ministers to his church representing the various shades of religious belief, and gave them full liberty to express their views upon the subject. Can any one inform the public why Spiritualism was not represented by some of its able exponents? Rev. W. H. H. Murray, Congregationalist, covered the Spiritualists' doctrines of the future, and did not represent the belief of that sect any more than does 'Infidelity,' as I see it. The representative of Swedenborg's doctrine seemed to claim all the revelations of the present from the spirit-world, and was, the only speaker for any denomination who took up argument against Spiritualism. He wanted them to know that they were not *Spiritualists*. Do their teachings require any explanation of that kind unless they really border upon it, or are identical? Rev. Mr. Frothingham, 'Free Religionist,' spoke in high terms of Spiritualism, and although not a believer, he thought it was something beyond all that had superseded it. Spiritualists must feel pleased with the stand taken at his lecture, and respect his views, even if not convinced of their truth. If Spiritualism is a *fact*, and man has nothing to do with it but to accept it in all its diversified developments, why should it not have the true doctrine of the Universal Church in the future, that all peoples must admit sooner or later?"

## The Suffering in Louisiana.

It is almost impossible to comprehend the extent and reality of the suffering in Louisiana; even with the picture so faithfully sketched in detail for us by eye-witnesses. One is fairly appalled at contemplating the magnitude of this great disaster. Figures may convey a vague idea of it, but that is the most they can do. Of thirty-two millions of acres of alluvial lands, capable of being planted to cotton and sugar, not more than one hundred and fifty thousand are at present above water. The Great River has burst its barriers and submerged all the country below. The existing means of subsistence are all swept away in a common desolation. The population, necessarily scattered by reason of their occupation, cannot come to one another's aid as in the case of people living in compact settlements, but they have been compelled to flee whither they could find safety and temporary shelter. Thirty thousand people, thus suddenly driven from home, cannot procure food as fast as they want it. There is no reservoir of supplies to which they can go. The Government has been forwarding rations down the river from the military stations as far up as Louisville, and these have, of course, reached the sufferers before private benevolence could accomplish its end. The whole North is at last aroused to the pitiable condition of this large population of sufferers, who are thus plunged into a condition of poverty, with the certain prospect of being cut off from the chance of cultivating their crops of cotton and sugar for the whole of the present year. A more sad and desolate picture it would be difficult to conceive.

But Boston, true to her instincts of a generous sympathy, has been actively engaged in alleviating the condition of these unhappy people. As we write, nearly forty thousand dollars have been collected and forwarded to them, all classes of our citizens eagerly joining in the act which proves that we are all of one race and kindred. It is for just this that disasters by flood, fire, and collision are visited upon us all in turn, and we are sagacious to answer the silent summons for help at the earliest possible moment. Although Boston gladly leads off in this generous competition of kindness and sympathy, the other cities and towns of the country are not far behind; the sympathy for these brethren in their dire distress is spreading from locality to locality, and from State to State, and millions of hands, each holding its share of the offering, are stretched forth to the distant ones who are suddenly made homeless and stripped of every vestige of property in the world. If they recover their lands, it will not probably be until after impoverishment and delay have made it impossible for them to ever attempt to cultivate them again. This is especially the time for the Spiritualists of the country, East and West, North and South, to come forward with their offerings of sympathy for their suffering brethren in Louisiana. This is the time for them to show that their hearts yearn for those who are thus robbed of all that makes physical life endurable. A whole people driven from their homes by the invasion of the floods is such a spectacle as never before appealed to the hearts of the nation, which hears the recital with absolute horror.

## The Twenty-Sixth Anniversary in England.

The London Medium and Daybreak of April 3d contains the report of a meeting held at the Spiritual Institution, on Tuesday evening, March 31st, in commemoration of the advent of Modern Spiritualism, the proceedings of which, it says, were extremely interesting, and were prolonged to ten o'clock.

It was stated by some of the speakers that, as far as their knowledge went, no such meeting—having for its object the commemoration of the advent of Spiritualism—had been as yet held in that country, and that it was a beginning which it was hoped would lead to greater results in the future. A letter from Mrs. Kate Fox-Jencken was read, expressive of her sympathy with the movement, after which this pioneer medium was alluded to by various speakers in very cordial terms, and it was ultimately determined "that a complimentary letter or address be presented to her on the occasion of this anniversary, seeing that she is at present amongst us."

Holders of season tickets to the Music Hall Sunday afternoon course will be admitted to Gerald Massey's lectures, May 3d and 10th, on showing said tickets at the door, as will be seen by the advertisement in another column.

## Gerald Massey.

From England, will commence a two weeks' engagement at the Music Hall, Boston, on the afternoon of Sunday, May 3d, taking for his subject, "THE SPIRITUALIST'S SYMBOL: ITS SPIRITUAL AND PHYSICAL SIGNIFICANCE."

On the following Sabbath (10th), Mr. M. will give his closing address in Boston by a delineation of "THE COMING RELIGION."

Societies in reasonable distances of Boston can make arrangements for week evening lectures from him during the time between the 3d and 10th—not after.

We are confident that those who have listened to Mr. Massey's masterly expositions during his January course, will hasten to secure tickets for the present one; and an opportunity is now offered for others, who did not at that time attend, to undo their error of neglect rather than intention, and listen to some of the soundest discourses which it has been given to mortal lips to pronounce concerning the New Dispensation. Let Music Hall be filled to overflowing.

The San Francisco, Cal., papers speak well of his late discourses in that city; and from their accounts we select the following paragraphs. "The Daily Evening Bulletin of April 16th stated in the commencement of its report:

"Gerald Massey, the renowned poet and agitator, appeared in his special field last evening, as an exponent of the views of advanced skepticism of the English school, the subject of his lecture being the startling query, 'Why Don't God Kill the Devil?' The discussion of a question of such direct interest to the generality of the people attracted a large attendance, and Platt's Hall [seating capacity three thousand persons,] was completely filled on the occasion by a very earnest and attentive audience."

The San Francisco Chronicle of the 16th thus referred, in introduction to a close column report, to the same lecture:

"The second lecture of Gerald Massey was even more largely attended than the first. Platt's Hall was filled, and hardly a seat could be had. The novel and somewhat sensational title of his lecture last evening, together with the pronounced 'ultra' views which he is known to entertain upon all questions affecting the future life of man, had the effect of drawing out some of the best intellect in the city to hear what he had to say."

Concerning his lecture on "The Coming Religion," the Daily Morning Call of April 18th, said:

"Gerald Massey had a splendid house in Platt's Hall last evening, to listen to his lecture on 'The Coming Religion.' It was his last public appearance on his present visit to the Pacific Coast, and there were thousands and a few in the hall who wanted to see him, whatever their desire might be as to the lecture. On what the coming religion is of which he was to speak, hardly any one could have been in perplexity. Mr. Massey fearlessly espoused Spiritualism, was vituperative and scathing on the modern creeds, and lugged in the devil and brimstone terrors very frequently for the purpose of railing at them and whacking them with ridicule. Some of his strongest passages—for the utterance of which a couple of centuries ago he would recently have been burned—were warmly applauded, though not many persons, and of no time was there the slightest indication of disapproval."

## SONNETS FOR THE PEOPLE.

God spake across the hazy atmosphere,  
To the bright angels beaming to behold  
The velvet earth, hung in the purple air,  
Thronging with beauty as the sun blooms gold;  
Cry aloud, "I slumped this glowing hand  
And set it in the sunlight in the sea,  
And wore it, like a jewel, on my hand,  
And sealed it with the seal of Deity.  
And then to bless my servant, Man, I took  
It sparkling from my finger, to his care  
Delivered it, when straightway he forsook  
All love and praying, giving pride for prayer;  
And 'neath the sun magnificently stood  
Flaunting in heaven's face the gift of God."

And then God cried again, "I've given man  
My best, and he repays me with his worst;  
I've blessed him with great blessings from the first."

And loved through scorn, as I only can,  
When he put on this jewel, I was glad  
To see with light his body and his soul;  
I loved the flame growing beautiful  
Through using ornaments that he should be  
And I looked down and see instead the stains  
Upon his soul, and where my love should be  
The golden seal that stamps all villainy  
Burdens and shines, till no God-light remains.  
My white-robed angels, well ye know God's plan  
Is love, but love itself doth curse this man!"  
—Cora Aitken.

## "Charity Covereth a Multitude of Sins."

It is a sad task, at least for us, to sometimes be compelled for the general good to publicly condemn the acts of our fellow-creatures. We have in view the paragraph we published in our last issue in regard to Mr. J. H. Bartley, numerous complaints having reached us derogatory to him as a man. Now, in justice to the "stranger in a strange land," and at his own request, we extract the following from a private letter just received from him:

"I regret very much that it seemed right to you, Mr. Editor, to publish a paragraph concerning me. With regard to the first part of it, which is perfectly correct, I have never stated that I was known in England as a Spiritualist, and I do not see that it is a matter of any moment whatever. For the last part of the paragraph, I sadly thank you. It has been my fault and misfortune to get into debt, and I am doing all I can to release myself. I thank you, because your paragraph will perhaps deter my friends from lending me any money, and that will really be doing me a service. I would like to add that I am so much of a Spiritualist that seeing and knowing where I have done amiss, I am striving to make amends. \* \* \* I would like those friends whom it may concern to know that letters addressed me to 711 Tremont street, Boston, will be forwarded to me wherever I am; there I have made my home in Boston."

New Bedford, Mass., 26th April, 1874.

There is yet another church quarrel on the tapis. This time in Worcester. Some of the Spiritualists in Illinois are imitating their Christian brethren in this respect, and are sending their "harmonial" philosophy on each other for publication in this paper. Sorry we can't accommodate our friends in this respect. We do not wish to offend; but we can occupy our columns with much more agreeable matter. These friends, no doubt, will coincide with us—when they "cool off." Such things, we know, will occur in the "best regulated families," in consequence of the frailty of poor human nature. Spiritualism came, we had hoped, to inaugurate a better state of things.

We are pleased to learn that Mr. James M. Evans, of Middleport, Ohio, has returned home, after a year's sojourn in California, in much improved health, the boon he went in search of. His influence for good will again be felt in his community.

## The National Grange.

"The platform of principles laid down by the 'National Grange' Organization is worthy of notice, viz: to develop higher manhood; to enhance the comforts and attractions of home; to maintain inviolate the laws; to reduce expenses, individual and cooperative; to buy less and produce more, in order to make farms self-sustaining; to diversify our crops, and sow no more than we can cultivate; to condense the weight of our exports, selling less in the bushel and no more on the hoof, and in the fleece; to discountenance the credit and mortgage systems; to buy and sell and act together for mutual protection; to avoid litigation as much as possible by arbitration in the Grange; to suppress prejudices, unhealthy rivalry and selfish ambition; to dispense with middle-men; to increase, in every practicable way, all facilities for transporting cheaply to the seaboard, or between home producers and consumers, all the productions of our country. They are not enemies of railroads, navigable and irrigating canals; are not enemies of capital, but oppose the tyranny of monopolies, and long to see the antagonism between capital and labor removed; are opposed to excessive salaries, high rates of interest, and exorbitant percentage of profits in trade. All which is commendable, provided honest men are head-managers. But who can the people trust? That is the question."

## The Mission of Spiritualism.

On our first page will be found a full report of an eloquent and instructive discourse delivered through the organism of Mrs. Cora L. V. Tappan, at Cleveland Hall, London, on the above topic; for which article we are indebted to the enterprise of Mr. Burns, editor Medium and Daybreak. We think no one can read the address without being struck with its depth and research and the wide range of mental vision which is displayed in it, and it is an appropriate utterance, on English soil, through the lips of an American medium, of the purposes and intended results of a great movement inaugurated by "the next," the "spirit station," for the relief of creed-bound humanity, a movement which knows no country but the world, no nationality save the universal brotherhood of the race.

## Woman.

At present, by a recent enactment of the British Parliament, women are not only permitted to vote at the election of members of the School Boards, but to be themselves so elected. In England there has not been any noisy or vehement agitation of the women's-rights question, yet it has made its way, perhaps on account of this very absence of violent demonstration, and is now so far advanced in the public mind as a matter which might be safely as well as rightfully conceded, that its final success is now spoken of in all circles as merely a matter of time. If, as is anticipated, their efforts succeed speedily and thoroughly, it will partly be because, though firm, they have been quiet and unpresuming in their mode of impressing the public mind. They have not tried, like the sisterhood elsewhere, to take it by storm.

## The Louisiana Flood Sufferers.

We last week called on those so disposed to send their mite to us in aid of the people in Louisiana who have been reduced to absolute want—many of them—in consequence of the terribly disastrous flood, which we have more fully alluded to in another column. Our call, thus far, has resulted as follows:

A Spiritualist, Boston.....\$5.00  
Mrs. S. J. Davis, Worcester.....1.00  
R. L. Lane, "......50  
Miss M. Ellis Lane, "......50  
Total.....\$7.00

We shall place all moneys so received in the hands of the Mayor of Boston.

## The Question of Immortality.

We copy on another page from The California Golden Era of April 5th, a very strong article, in which the writer, reviewing a book of Mr. Owen's, makes one of the most cogent arguments we have ever seen in favor of the evidences furnished by Spiritualism for a life to come. The Era is an old established paper, now in its twenty-second volume, and has not been an advocate of the spiritual theory. It notices the article editorially thus:

"Several fine eulogies were delivered in Congress this week on the life and character of the late Charles Sumner, of Massachusetts; on the heels of which, sharp criticisms on his opposition to the President in regard to the St. Domingo middle were indulged in, that, at this particular time, were wholly out of taste to say the least, if not positively meretricious. Is it not about time that another and a better class of men were selected to represent the nation in Congress? Who can answer? In the language of Wendell Phillips: 'After Grant, what?'"

The city of Boston held memorial services in honor of the ascended Senator at Music Hall, on the afternoon of Wednesday, April 29th. The exercises, which consisted of music, (organ by Bach), prayers, hymns (one original by Oliver Wendell Holmes), introductory remarks by Wendell Phillips, and a eulogy by Carl Schurz, were attentively listened to by an assembly which tested the accommodating powers of the great hall to its utmost capacity, while several other audiences of like size would have gladly obtained admittance if space could have been found for them.

Read the Banner Message Department—always. It is spoken of from all quarters in terms of the most unqualified praise, and oftentimes with grateful emotions even deeper than pleasure. The present week offers spirit answers to questions touching the "dark circles" held in presence of Mrs. Maud E. Lord and other mediums; the propriety of eating flesh for food; the manner by which one may know "whether he can become a medium" or not, etc., etc.; Samuel Jarvis, of Michigan, sends an advisory message to his children; Elizabeth Gage, of Nashua, N. H., desires to communicate with her husband; Jack Spencer, "a sport" here on earth, speaks to his friends; Ellen Crossgrove, of Boston, appeals to her family to seek the new light; and Alexander Frederick Henry, of the House of Schleswig, comes "to soothe two sorrowing hearts."

The friends of William Denton, the geologist, in this city, will regret to learn that he intends making California his permanent home.

## Daniel H. Whitney.

One of the permanent Board of Assessors of the city of Boston, and a gentleman of fine feelings and general urbanity, passed from the physical, at his residence, 28 Somerset street, on the evening of Sunday, April 26th, at about eleven o'clock. The deceased was born at Harvard, Mass., Sept. 5th, 1825; was, during his life, at different seasons, an officer of United States Customs, a Trustee of the Boston Public Library, a member of the Massachusetts Legislature, and also one of the Common Council, in all of which positions he bore a high reputation. His decease was occasioned by paralysis of the lungs, and barely fifteen minutes passed between the appearance of the first symptom and the final result. Funeral services were held at the house, and also at the Cambridge-street Church, by Rev. Dr. Bartol, on the afternoon of Wednesday, April 29th, after which the remains were removed to Harvard for interment.

Mr. Whitney was possessed of an active business talent, and had also an inner nature which became readily aroused at the call of sympathy—his best characteristics appearing in times of sickness or trial. Although he was a strong Unitarian, as to belief, it has often been our privilege to converse with him concerning the future state, and we were pleased to find that the above revelation of the new Philosophy had made strong claims on his attention. Ere this, we firmly believe, the mother, to a meeting with whom in the higher land he so earnestly looked forward, has greeted her son in a life that knows no permanent parting.

May the rich consolation which Spiritualism—a belief that she has long and sincerely cherished—affords in hours of bereavement be and abide with her to whom he was about to be united in marriage, assuring her of his continued presence and love, and that the changeful April day of mortal existence shall at last usher in, through the twilight door of death, the glorious morning of a soul-union for eternity.

## The Colchester-Day Restitution Fund.

Enclosed is a report of what has received on the Colchester fund to date, just three months from the first receipt:

From Banner of Light.....\$20.00  
Religious Philosophy Journal.....2.50  
Friends direct.....125.75  
Total.....\$148.25

I remain fraternally yours,  
J. DAY.

San Francisco, Cal., Buffalo, N. Y., April 21st, 1874.

It is to be hoped the friends will hold their Spiritualism above dollars and cents, and come forward manfully in aid of Mr. Day, who stood at the front when one of the very best mediums in this country was arrested by the authority of bigots. Spiritualists do not know how soon singular ruffianism may subject mediums to just such false arrest and fine. Bigotry's thunder, even now, is muttering all along the horizon.

The Spiritualists of Massachusetts are enjoying a wide and growing revival under the lecturing of the great British poet, Gerald Massey. He came to Boston to be lionized by the poets and scholars of the "Hub," but was at once found in that department of the religious field, where—as he announced at a typographical festival—he was so cordially greeted by the secular press and the Spiritualist Associations in the city and vicinity that he has since devoted his labors to the mediumistic field. He takes the extreme advance-ground of the demopinion, by whom he is credited with great eloquence and spiritual power with his audiences. His lectures in other of the larger cities are greeted with similar manifestations, and the "believers" are predicting a great revival in their line of faith, that is to be felt throughout the civilized world.—Waterville Mail.

Charles L. Fenton, of Chelsea, has just completed a "spiritual painting," which causes considerable comment among those who have seen it. Mr. Fenton says he commenced the picture sixteen years ago, and that he has worked out the details as he has been moved by "heavenly artists."—Boston Globe, April 27th.

This narrative-life is true in every particular. The picture is a wonderful affair, and we hope to have it temporarily at some future date for free exhibition at our Office.

Won't some of the clerical opponents of the opening of the Public Library on Sunday look into the workings of that measure and tell us how much crime has resulted?—Boston Herald.

Read the Constitution of the American Free Dress League, on our third page.

## Movements of Lecturers and Mediums.

Anthony Higgins, Jr., of New Jersey—a fearless, eloquent and forcible exponent of an extremely able and attractive course of an exceedingly able course, from the pen of G. W. Kendall, in another column.

Dr. J. K. Bailey, having accomplished a good work in the pioneer missionary field in Kansas, is again turning his steps Eastward. He will soon travel over the M. K. & T. Railroad from Emporia, Kansas, to Moberly, Mo.; thence, on the line of the N. & W. Missouri route, to Ottumwa, Iowa. This will afford an excellent opportunity for the friends of Spiritualism along this route to secure a rational and efficient exposition of our claims, through lectures, at moderate rates. Address him, until further notice, Clinton, Mo.

Lyman C. Howe's lectures in New York are giving general satisfaction, says a correspondent.

J. Wm. Fletcher lectured in Lawrence, Mass., during the months of February and March with flattering success. Last month he spoke in the city of Nashua, N. H., where we hope he aroused an interest in Spiritualism. He will speak in Lawrence again during the month of May, and endeavor to carry on the work so favorably commenced.

Mrs. J. W. Fletcher has been lecturing in Manchester, N. H. She will speak there again last Sunday in May, and in June.

Dr. Adella Hall, inspirational speaker and test medium, is still at Ypsilanti, Mich., expecting to remain, however, but a few days longer, "so writes Marion Todd, who speaks in high terms of the interest created in the cause by the efforts of this lady at the Hawkins House in that place. Our correspondent says, in conclusion: "I would recommend her to the people of Michigan. Her address is 229 First street, Detroit, Mich."

Mr. Venier Voldo, who comes highly recommended as an "able and eloquent speaker," will lecture in Lurline Hall, No. 3 Winter street, on Sunday, May 3d, at 7½ o'clock, under the auspices of the Boston Spiritualists' Union. Subject—"The Gospel of Joyousness." Admission free.

Isaac Cook, of St. Louis, Mo., offers his services as a public lecturer, for the Western States, on the philosophy and chemistry of human life and its possibilities. Address 116 Morgan street, St. Louis.

Dr. G. A. Pierce, inspirational and trance speaker, is engaged to lecture for the Spiritualist Society in Bangor, a few Sabbaths the last of April and first of May. He will answer calls to speak in the vicinity of Sabbath day engagements, week days or evenings. He will answer correspondence with reference to future Sabbath day lecturing. Address P. O. box 87, Auburn, Me., or No. 17 Line street, Bangor, Me.

Mr. C. A. and Mrs. Carrie B. Wright will leave Milwaukee, Wis., on the 2d of May for San Francisco. He has sold out his business, and will devote his whole time to his wife's interests as a medium, and the cause of Spiritualism in general.

A bill has been introduced in the New York Assembly to incorporate the Cremation Society. It incorporates Edward A. Caswell, George Lorillard, John W. Smith, Francis M. Wood and others, with a capital stock of \$20,000, empowered to reduce to ashes bodies of the dead. What a shaking up of dry bones there will be!







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## New York Advertisements.

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Positive and Negative  
**POWDERS.**

[illegible]

The **NEGATIVES** cure Paralysis, or Palsy, whether of the muscles of senses, as in **Blindness, Deafness**, loss of taste, smell, feeling or motion; All Low Fevers, such as the **Typhoid** and the **Typhus**.

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**138 East 16th street, New York City.**  
 For sale also at the Banner of Light Office,  
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**SPLENDID AND UNPARALLELED**

# TRIUMPHS OF THE Wheeler & Wilson

**Sewing Machine Co.,**  
**New York,**  
**OVER EIGHTY-ONE COMPETITORS**

AT THE  
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1. The Knight's Cross of the Imperial Order of  
"Francis Joseph," conferred by His Apostolic  
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2. **The Grand Diploma of Honor**, recommended by the International Jury for this Sewing Machine Company off, for their important contributions to the material and social welfare of mankind.
3. **The Grand Medal for Progress**, awarded for the New No. 6 Sewing Machine, being for progress in machine

since the Paris Exposition of 1904, at which the *Gold Medal* for Sewing Machines was awarded to the Company. Hence the Vienna award marks progress not from a low level or inferior model, but from the *Gold Medal*, the highest award made at Paris.

**1. The Grand Medal for Merit,** for the development of Needle Industry and excellence and superiority manufactured samples exhibited.

5. **A Grand Medal for Merit**, for excellence and superiority of Cabinet work, the only award of the kind in this Section.
6. **Medals for several Co-operators**, of the Watsco & Wilson Company for superior ability.
7. **The Official Report**, published by the *General Direction* of the Vienna Exposition, signifies the appreciation of the Wheeler & Wilson company for many

**OFFICIAL REPORT, VIENNA EXPOSITION,  
SEWING MACHINES, &c.**  
GROUPE 13, SEC. 2, B.1

is that of Wheeler & Wilson, New York, which alone is brought already over a score of their Sewing Machines in practical use. The complete production of the parts & machinery is so regulated that each complete machine may be used as a sample for exhibiting. This firm produces a well-adjusted machine daily.

\*The latest production of this firm, and which is the wonder of the Vienna Exposition, is their new No. 6 Sewing Machine. This universal machine sews the heaviest

leather harness and the finest gauges with a truly pe-  
tiffish.

" Wheeler & Wilson have received the highest prizes at all World's Expositions, and at the Vienna Exposition were extraordinarily distinguished."

**FURTHER DISTINGUISHED HONORS.**

NEW YORK, Sept. 15, 1873.

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OF THE  
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a being a decided improvement over all other machines  
it being not only the most perfect in construction but

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 "The MARYLAND STATE FAIR has awarded a **WHEEL**  
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Agencies in all the Principal Cities of the World  
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**Waters' Concerto and Organ**  
Organs are the most beautiful in style and

TO and ORCHESTRAL STOPS are the best placed in any Organ. They are produced by an air set of reeds, peculiarly voiced, the EFFECT which is MOST CHARMING and SOUL-STIRRING, while the IMITATION of the HUMAN VOICE, is PERF. These Organs are the best made in the United States.

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