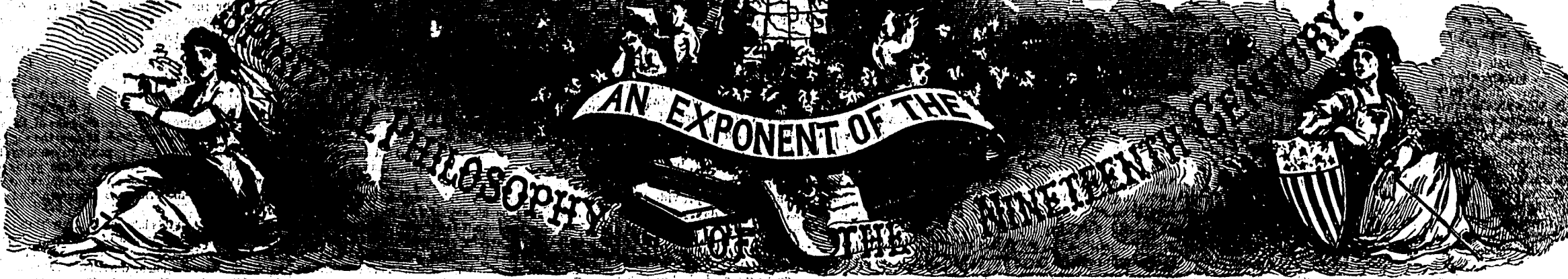


BANNER OF LIGHT.



VOL. LVII. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, MAY 23, 1885. \$3.00 Per Annum. Postage Free. NO. 10.

CONTENTS.

FIRST PAGE.—The Spiritual Rostrum; The Rock on which our Temples Must be Built; Address of Nelson Cross.

SECOND PAGE.—The Struggle for Medical Freedom. Free Thought; Spiritualists versus Mind-Cure; The Name "Church"; Again, Magazines for May; The Reviewer; Egypt; and the Wonders of the Land of the Pharaohs; Anniversary Services in Troy, etc.

THIRD PAGE.—Poetry: Bonaventure, Remonstrance Addressed to the Public Health Committee; Verifications of Spirit Messages. *Banner Correspondence:* Letters from Maine, Massachusetts, Vermont, Colorado, Rhode Island, and Iowa. First Semi-Annual Report of the Developing Medium of the National Developing Circle. Obituary and Convention Notices, etc.

FOURTH PAGE.—The End and Object of Life. "The Near-er World." "Something for 'Telepathists'" to Explain, Psychological Research, etc.

FIFTH PAGE.—Translations from Our Foreign Exchanges. All Sorts of Paragraphs. A Heretic Dead. Defense Fund. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from John Pickett, Mrs. Maria Boice, Mrs. L. Willey, Charles Abbott, David Edwards, Maria C. Smith, Rev. William Lamson, Fannie A. Noyan, Thomas W. Whitbridge, Nellie Johnson, Dennis O. Murphy, and Sule Nickerson White.

SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston. The Boston Spiritual Temple at Horticultural Hall, The Working Union of Progressive Spiritualists, Berkeley Hall Meetings. *Spiritualist Meetings in New York:* The Last Meeting in Republican Hall, New York; The New York Conference of Spiritualists. First Spiritual Temple, etc.

The Spiritual Rostrum.

The Rock on which our Temples Must be Built.

Delivered on Sunday Morning, May 10th, in Berkeley Hall, Boston, by
W. J. COLVILLE.

[Reported for the Banner of Light.]

On the day and date, and at the place specified, this gifted speaker delivered, under the influence of his guides, a remarkable and opportune discourse upon the above cited theme. The selection for preliminary reading was taken from the New Testament, and embraced the well-known allegory of the house built on the rock, which did not fall, and the house built on the sand, which fell immediately when "the rains descended, and the floods came, and the winds blew, and beat upon it."

As the subject is one now prominently before the public, and has a special bearing on the welfare of the spiritual movement, the following report, in abstract, is placed before the readers of the BANNER OF LIGHT, in order that the friends at a distance may be put in possession of the views entertained upon this interesting topic by the intelligences who from time to time address the Spiritualists of this city through Mr. Colville's media instrumentality.

There have recently been published pamphlets and essays on spiritual organization which are well worthy of the most diligent perusal, for should they be only straw, and we regard them as more than such, the old proverb is true with regard to them, that straw indicates the direction of the tidal flow. Mr. A. E. Newton, an elderly and experienced gentleman of ripe culture, and evidently great spirituality of mind and sincerity of purpose, has written out, by request of many Spiritualists, a series of twelve leading affirmations which he considers as good as any that can now be produced as a basis for the formation and conduct of ethical and spiritual societies: Societies for Ethical and Spiritual Culture is a title of which he approves.

Many of our friends will remember that before the close of our ministrations in Boston in the early summer of 1883, just before we removed our scene of labor for a time to England, we suggested the formation of a society for spiritual culture, as we consider that title a wholly unobjectionable one, and, moreover, one highly suggestive and expressive of the central aim and object of a society such as we should desire to see formed and flourishing. The present series of meetings in this (Berkeley) hall, is in a large measure the outgrowth of our efforts two years ago. You have done much to second them; your liberal support has enabled them to be continued since the first Sunday in October last, and many of you, we understand, are now devising means for sustaining them indefinitely in the future. We have hitherto got along without much red-tape or officialism; our officers have worked zealously, faithfully and unobtrusively; but then we have been a congregation, a compact body of friends, who have joined together for the accomplishment of definite work; we have had no written creed, no printed preamble or declaration of principles; we are not a chartered organization, and we own no hall or temple. Have we, however, been careless in the fullest sense of that expression? We venture to say not.

We have had a platform, and have never gone back upon our principles or shifted our position. The public by this time know pretty well what sort of teaching they will hear on Sundays in Berkeley Hall. At the same time our audiences have from time to time been made up largely, to our positive knowledge, of persons of the widest difference of opinion, even upon matters usually regarded as essential.

Notwithstanding the fact that we have a positive basis of principles tacitly acknowledged, we have never asked any who have joined with us to sign a confession of faith, recognizing as we do that a very large number of persons are in an agnostic position with regard even to the fundamental truths of the Spiritual Philosophy—not from choice, but by reason of defects in early training, and inability to accept any fact without an overwhelming amount of testimony, argument and demonstration in its favor.

We have before us at the present time a great many and widely differing suggestions as to the proper basis for a spiritual organization. No doubt all our advisers are sincere in their intentions, and honestly seek the advocacy of what they believe to be truth and for the benefit of the human family at large. All the Spiritualist periodicals have opened their columns, from time to time, for a free discussion of the pros and cons of organization, which is a subject admitting of most elaborate treatment, without any apparent exhaustion of the theme. Mr. Newton comes forward to advocate local organizations only; others have strongly advocated State and even National organizations. Mr. Newton proposes making business considerations subservient to the spiritual aims of the question, while Mr. Charles Dabney of New York, an excellent man and most earnest Spiritualist, a vigorous worker himself, advises organization for business purposes only. The functions of the spiritualist are clearly to all un-

prejudiced observers that Spiritualists as a body can never be confined within the narrow grooves of creed or church; every man must have his church adapted to his individual wants. What is truth to one mind is not truth to another. There can be no virtue in the repression of one's honest convictions because they are unlike those of another; and nothing but formalism and hypocrisy can ensue from a number of persons signing a set of articles of faith which they only partly understand, and very moderately appreciate. Creed is not an objectionable word as applied to the Apostles' and Nicene confessions of faith, for both those celebrated old creeds commence with the simple affirmation, "Credo; I believe." If I believe what is therein set forth it is surely my right to say so. The Athanasian creed, however, is strongly to be condemned, not because of its confounding verbiage and trinitarian subtleties, but because of its opening announcement that whosoever will be saved must of necessity believe as the men believed who compiled it. No man has a right to anathematize his brother, or refuse to hold fellowship with an honest seeker after truth, because he cannot see eye to eye with him on matters theological. My creed is, properly speaking, what I believe simply; your creed is what you believe, and our creeds are our own private affairs, and only become proper topics for public discussion when translated into action they begin to affect conduct, and therefore in their effects invade a domain occupied by public welfare.

It may be asked, How can people possibly be drawn together without a basis of principles or confession of faith? We believe it is quite possible for those who are simply seekers after truth to unite in the search for truth. The phrase Society of Truth-Seekers has been used by many minds because of its breadth and freedom for the display of all conscientious convictions; while such a simple creed as "we believe it to be our highest duty and greatest privilege to search for truth in all available directions, and to endeavor to so unfold ourselves morally, mentally and physically that we may be most helpful to our fellow-creatures," has by many earnest, spiritually-minded liberals or liberal religionists been regarded as all-sufficient to express the objects of their union. Such a creed, if it may be called, is simply the expression of an aspiration common to all really sincere and disinterested lovers of mankind, and cannot offend any reasonable prejudice either of a Christian, Progressive or any other type of Spiritualist. Neither does it give reasonable offence to any religious or sincere materialist. But the inquiry may well be made, is not so very elastic and open a confession liable to criticism on the charge of laxity and indefiniteness? It seems to some without vitality, by reason of its excessive liberality. It does well enough for us; we are satisfied with it, even though it proclaims no certain conviction of the immortality of the soul or spirit-communion; it does not mention God, and yet the very essence of divinity, the outcome of all religion, is in it. Without it there can be no true morality, charity or reform. It is the summum bonum of spiritual teaching, and in no way conflicts with Mr. A. E. Newton's twelve or Mrs. E. H. Britten's five articles of belief.

Mr. J. Burns, the well-known editor of the London *Medium and Daybreak*, has constantly published his Platform of Principles, defining it to be the discovery of truth, the diffusion of truth, and the application of truth to the needs of humanity. In his opinion these grand objects can best be secured by individual culture and communion with the spirit-world, independent of elaborate organizations; and we in the main agree with him. Experience has taught us the folly of attempting to organize all the Spiritualists in a country, a State, a county, a city, or even a village. "Many men, many minds," is peculiarly true of Spiritualists, and the reason for this is that Spiritualists are, for the most part, thinkers and come-outers. Not yet can Spiritualists be welded together in a compact mass; to crystallize Spiritualism is to sectarianize it, and whenever Spiritualists constitute a sect they bar out new light and submit themselves to the tyranny of self-constituted law-makers and office-seekers. England is a very small country compared with the United States, and if national organization has proved futile there, it must be far more ridiculous to attempt it here. The British National Association of Spiritualists utterly failed to meet the demands of English Spiritualists, and when its Secretary, Miss Kiellburg, visited America and endeavored to found a similar institution, she went back to England entirely dissatisfied with her endeavor. She wanted a colossal organization; she found one that suited her, and that was—the Church of Rome!

A Pope is indispensable to a national organization, if it is to be successfully maintained; an archbishop might be the next best substitute—but who shall be archbishop of the Spiritualists of America, and where will you establish the archiepiscopal see? Mr. Newton's eyes are wide open to the real condition of affairs when he advocates local organizations only. The free congregational system is far more in accord with liberty than either the Presbyterian or Methodist discipline; and the nearer we get to the involved methods of ecclesiasticism the further will our bark be steered from the deep, clear waters of the river of genuine inspiration.

Mr. Dawbarn's suggestion of organization for business purposes only sounds both well and ill; at the same time, he no doubt wishes to give all eclectics and all speakers the greatest liberty possible; but wherever his proposition is adopted it will need that the persons thus organizing shall be very near perfection, as the business element in Spiritualism is the worst and most demoralizing element the cause has ever had to withstand. Business need not be immoral, but unfortunately it is a thoroughly open secret in the business world that business is conducted in nine cases out of ten most unscrupulously; and even when conducted honestly, business is transacted with a view to making money. Now Spiritualism is not a marketable commodity to be bought and sold, to be bargained for in the markets. Wherever the business element preponderates, the spiritual is at a discount. Too many societies consider a full exchequer an infallible token of success, and a financially straitened position one of failure. The spirit-world looks at matters from a diametrically opposite standpoint, and considers success attained only when spiritual purposes are accomplished. True it is that expenses must be met, debts paid, and the material necessities of workers provided for; but in Spiritualism the material must be the secondary; never the primary consideration. It is quite possible to attract a sensation-loving crowd by putting out flaming posters, announcing sensational topics for lectures, and then delivering from the platform a strong discourse pandering to the popular prejudices of the times. Such a meeting would pay well, and if a society were organized for business purposes only, is there not a large chance that some such paying methods as those just alluded to might soon come into vogue?

The most advanced ideas, the ripest culture, the most edifying teachings, are not always marketable commodities. The class in which the highest truths are

taught does not usually contain the majority of students in a university; but there are always a few prepared to graduate, if only a few. For this reason the smallest congregations often listen to the deepest wisdom, while the mere husks of a philosophy are often dispensed to an immense assemblage.

We have always regarded it as a great hindrance to the progress of spiritual work that the business element should be so constantly obtruded as it is into spiritual meetings. Necessary means must be devised of course for the maintenance of enterprises requiring material support, and we have never found persons lacking in their assistance when they felt that they and others were receiving real benefit from the services of mediums, or from the services of any kind or number of persons serving in any capacity. Work must be done, and then compensated; wise people are very often chary of placing confidence in mere promises; we must show ourselves capable of doing something, and we must do something; we must offer some good, nutritious fare for the minds and spirits of the public, before we trumpet abroad the grandeur of our objects and the worthiness of our associative efforts; and above all things we must beware of becoming the mere lackeys of officials. No one, two, three, four, five or six individuals, as the case may be, have any right to appoint themselves officers, and, without displaying any qualifications for spiritual work, expect all who are interested in Spiritualism in a district to come to their hall and support their caprices under pretext of serving Spiritualism; who knows, in many such instances, what vagaries they may not be called upon to uphold?

If any of you are mediums, and have any gift to lay before the world, and what is given through you meets a demand, and persons come forward and support you because your inspirations feed their spirits, then your constituency is one to which you have the first and highest right, you have earned it, or rather your spirit-guides have earned it through and for you; and so long as you are faithful to them you have no reason to fear the displeasure of those who often do not have money to back them, and act as your rivals because they desire to gratify some personal whim or curiosity. Spiritual gifts cannot be purchased with money; you cannot buy spiritual development. Spiritual gifts have ever been showered most lavishly upon those who were poor in this world's goods, and it is not often that moneyed people are ready to accept the higher spiritual truths. In this day, as in the time of Jesus, there are many young men, and old ones too, who turn away from spiritual teachings—not only very sorrowful but very indignant—because they are very rich in gold and notes, though very poor in charity.

Another snare in which many people seem apt to fall is that organizations have a right to exist that shall be empowered in the persons of their officers to give licenses to mediums who have satisfied (that often means flattered) them. Then these testimonial instruments of an clique are to exhibit their credentials, pull out their diplomas, and carry everything before them, because they have been endorsed by a National Association of Spiritualists! Such a course would open the door to every kind of bigotry, favoritism and injustice; fraud would be encouraged and never repressed by any such means, while if such a point be carried, genuine mediums who have not flattered a community silly enough to allow itself to be represented by half-a-dozen officials, will be traduced, insulted and ignored, while the pets of the domineering leaders of the movement will be like the regular physicians in medicine, allowed to do what they please—to kill or cure under cover of a title and a diploma.

The spirit-world must run the spiritual machine; it has done so, and it will continue to do so; and instead of Spiritualism being swallowed up by the Church, it will build new temples on a totally different foundation to the sandy one on which the majority of churches rest at present!

The teachings of the Gospel have been shamelessly set aside to favor the worldly interests of millionaires and wealthy corporations. A fashionable church is run as a popular theatre is run, so as to pay a good dividend; and as all church property is exempt from taxation, building fashionable churches is quite a good way of investing capital. Truly the church edifices will rapidly become changed into spiritual temples and centres of education when the new tidal wave of spiritual influx has clearly manifested its tendency, and has succeeded in overthrowing the many obstacles which beset its progress; but this new tidal wave will sweep down every vestige of official tyranny, and leave every human soul free to worship God according to the dictates of its own conscience, no one daring any longer to put impediments in the way of perfect freedom for all to approach the truth and hold communion with the angels, by whatever course seems to them best, provided they always remember that liberty is not license, and freedom for the individual can never mean the right to impose upon the rights of others!

At the recent Episcopal anniversary in Boston, one of the speakers told a good story of a foreigner who, when he came to this country, was not satisfied with his freedom, because, while he was allowed to do as he pleased himself, he was not allowed, or at least unable to make everybody else do as he wished. If that man could have been free in his sense of the word he would have been a universal slaveholder; he would have been free, but every one else would have been in bondage; thus had he found a state of affairs that accorded with his notions of true democracy, he must have confronted a system of absolutism which put the reins of government in his hands as imperial master. Such a state of mind is not uncommon, and it is by no means confined to one class or any one country; all countries develop human beings who are dissatisfied with everything but rule or ruin; they must either control or destroy. These are the people who go about to gratify personal ambition under pretext of serving a cause. Let them alone; do not attack or persecute them, but when they ask your homage, and tell you you must be subject to them, excuse yourselves on the ground that you have a reason and conscience of your own; and that, should you desire to be subject to any in a matter involving the carrying forward of spiritual work, you prefer to consult spirits in whom you have every confidence, and from whom you have received numerous assurances of their competence to carry it forward to a successful issue far better than any parties yet in the material form.

Mr. Newton's declaration of principles we personally approve of in the main. We agree entirely with him that spiritual work must be carried on from motives of benevolence, and when he puts the brotherhood of man first in his list of articles we rejoice to see such an improvement upon old creeds as makes that confession possible. Mr. Jacob Edson has written an able essay on this "Newtonian Creed," as he styles it. With most of his essays we are fully in sympathy, but we think the term "Newtonian Creed" an unhappy one. Mr. Newton, from all we know of him, is a modest gentleman, of few pretensions, and does not wish to be the recognized leader of a new sect. The friends of great and good men are often unwittingly the very ones who put stumbling-blocks in their

path. The Wesleys and Swedenborg are notable instances of the involuntary infidelity of followers of the principles which actuated the work of the men who are now recognized as heads of denominations or leaders of parties. Every creed is somebody's natural, spontaneous conviction committed to paper, and, as such, is valuable as a landmark or guide-post; but no one's creed is a finally; as Mr. Newton says in reply to a critic: They must all be kept open at the top. At the same time, while we cannot reasonably expect all persons convinced of the fact of spirit-communion to embrace any one's definitions as their own, certain people will always be found who can and will unite within limited precincts to advance what they themselves feel to be truth and favorable to the interests of humanity. Whenever unselfishness is the basis of an organization, whenever a body of persons can come together seeking each other's welfare, when envy, rivalry and jealousy play no part in the conduct of a society's affairs, we can safely expect that good will be realized by organization.

We know we are radical, and our views are often stoutly opposed by those who have vested interests in monopoly. The love of power is dominant in many a human breast, and this love of power it is, not a desire to promote Spiritualism, that primarily moves certain individuals to crowd themselves into places of prominence and distinction. Our objections to the prevailing mode of society-making and governing is based on the following grounds: Officers, as a rule, are neither lecturers nor mediums; they do not minister to the spiritual wants of audiences and the public; do not attend public meetings expecting to receive much if anything from their services. Now the money which supports the meetings is contributed by the members of the society collectively; therefore it is the right of the congregation to vote as a body upon all matters pertaining to the public work. As it is, officers frequently force upon societies speakers whom the bulk of the people do not wish to hear; therefore the people who support the meetings must submit to the alternative of listening to teachings with which they cannot sympathize, or stay away from the meetings which are supported with their money. Such a state of things exists everywhere, to a greater or lesser degree, where a handful of officers do the work which ought to be done by the congregation. We do not blame the officers nearly as much as we blame the people who are weak enough to submit to them. Officerscraft is fully as bad as priestcraft or ministercraft; and as believers in liberty and democracy, we insist that the only true policy is to so arrange our society affairs that the people are governed, if governed they must be, on pure democratic principles. People must unfold their talents sufficiently to know how to govern themselves. Self-government is essential to progress, while the practice of trusting all things to the hands of representatives is a relic of a barbaric age, in which only a few were sufficiently educated to take leading positions. To-day priest and people are educated in the common schools together, thereby breaking down forever the one insuperable barrier which divided them. Officers are often necessary to voice the feelings and wishes of an assembly, but officers, as a rule, have far too much power, and their power cannot be maintained without leaving the people too little power.

Some few years ago Mrs. Clara Blisbee took part in one of our meetings in Parker Memorial Hall, and explained to us the Constitution of a Society to which she ministered. It struck us as she spoke that, though not a Spiritualist in the usual acceptance of the word, the construction of the organization over which she presided was such that when good angels wanted to come in and help her, they would find very little difficulty in opening the door. There was a freedom and openness about the whole affair that made it appear like a clean new bottle, formed to hold fresh new wine and give it room to ferment.

Look over this country where you will, and two seemingly opposing facts strike your vision on every hand: Spiritualism is rapidly gaining ground; Spiritualists are more numerous than ever; the interest in the subject is hourly increasing, and yet Spiritualist societies have died out in many places, and in others are languishing. They are the poor old bottles in which men were foolish enough to try and put the new wine. Jesus had told them eighteen hundred years before that the bottles would burst, and when they burst, people wondered at the reason.

Spiritualism refuses to be crystallized and sectarianized. We must have our organizations, as Mr. Newton says, open at the top; but as to going into the churches, as some suggest, because we can get all the Spiritualism we want there, we certainly shall never think of doing so ourselves, and cannot recommend anybody else to try so fatal an experiment. Every spirit medium who has changed into a *flex*, has lost much of his spiritual gift, and has in every way deteriorated. Churches are hot-beds of conservatism, and in them the best and most liberal preachers have hard work to be honest and yet retain their positions and draw their salaries. We must organize for spiritual purposes only; the ministry has long, far too long, been considered merely as a profession. We have not one iota of sympathy with an attempt now being made to license preachers and endow spiritual temples. Spiritualism is independent of all such time-serving policy. Blocks of stone are not spiritual temples, but loving fraternities of truth-seekers are. A building is not a church; a church is a company of men and women who are bound by spiritual ties. "Business is business," is a good old maxim; business is not Spiritualism, and Spiritualism is not business. The less business we intrude into Spiritualism the better. The kingdom of heaven (the spiritual good) must be sought first, and we can safely trust the higher powers, if we are faithful to them, to so regulate mundane affairs that material wants will not be unsupplied.

Theodore Parker is an example we may well follow. Remember how brave and loyal he was to every conviction. He had to struggle up a long, tollsome hillside ere he met with recognition in society and could be said to be in comfortable worldly circumstances. His society grew up around him naturally; he fed the multitude, and they came to him again and again to be fed. He could not consent to cloak conviction and be the hireling of a sect. After all we have heard from Spiritualists against everything opposed to church and creed, it seems strange to see Spiritualists coming forward with creeds and plans for new churches themselves. It will not work, no matter how good the creed may be. We have carefully perused the "Newtonian Creed," and we cannot take exception to a single word; it contains our sentiments and eloquently sets them forth. But having said this, we most strongly object to having it presented to the members of a society for which we minister as something for them to sign ere they join with us. So many of our best and noblest friends are yet somewhat in doubt and shadow; so many who prize the ministrations of the priests through this and other instruments cannot as yet avow themselves on one side of a doctrine or another; we must have room for the seeker after truth. Let us, in all our efforts to form societies, make room for the honest

inquirer—for the seeker after truth as well as those who have found it. Good spirits are not attracted by our creeds, nor repelled because we have no formulated articles of belief. We have but to come together with one accord in one place, and we may any day experience a pentecostal outpouring of the spirit of truth. As you prize all your spiritual advantages and liberties, we pray you to hold yourselves so open to the heavenly light that no partition wall of creed may ever divide you from the followers of the inner light everywhere.

ADDRESS
On the Occasion of the Thirty-Seventh Anniversary of Modern Spiritualism, delivered in the Bijou Opera House, New York City, by
NELSON CROSS, ESQ.
[Reported for the Banner of Light.]

Officers, Members and Friends of the American Spiritualist Alliance—We have assembled to-day for the purpose of commemorating in some fitting manner the Thirty-Seventh Anniversary of what is generally termed the Advent of Modern Spiritualism.

It is quite unnecessary, at this late day, to dwell upon the details of those remarkable occurrences which took place at the home of the Fox family, in the little village of Hydesville, near Rochester, in this State, now thirty-seven years ago.

At a quite early period they were given to the world in a volume published by a member of this society, who was used as an active instrument in otherwise bringing them to public attention.

In addition to this, a volume by the eldest of the so-called Fox girls has recently made its appearance, wherein the events of those early days have been reviewed and grouped together with a truthfulness and dramatic force which cannot fail to carry conviction to every unprejudiced mind.

Suffice it to say that the sagacity or intuition of the three little girls, who were wont to listen to the tiny raps which preceded their nightly slumbers, devised the means of rendering them intelligible to their youthful perceptions, and ever afterward they were permitted to hold nightly converse with their mysterious visitants, by means of intelligible responses to their "ever-ready" questionings. Later on those periodical interviews took a more comprehensive range, assisted by the introduction of an alphabet, and the patient spelling out of words. Thus, from this small beginning a true and holy light has been shed over the broad earth, in whose effulgence popular superstitions, born of ignorance and nursed by skepticism, are fast giving way, even as the night recedes before the golden chariot of day.

Had it not been for these almost accidental discoveries, the haunted house at Hydesville would have added only another to the stock of ghost stories with which all readers have been made familiar, and tales of the nightly visitations of the murdered pedlar might even now be told as a ghostly legend, or set to rhyme to enrich the store of nursery ballads.

It was not in the nature of things that occurrences which had occasioned so much neighborhood gossip should fail to attract a large share of public attention, and when in their endeavors to retire from the public gaze, and escape the notoriety which they had unwittingly drawn to themselves, the Fox girls forsook the little Hydesville cottage for other and more congenial abiding places, it was soon rumored abroad that the raps followed them.

Upon this information the public excitement, now centered in the city of Rochester, increased to fever heat, and test after test was demanded and received in corroboration of the innocence of the youthful instruments of spirit-control.

During these days of inquisitorial experiment several committees of investigation were appointed at public meetings, invariably composed of skeptics, and all that ingenuity could devise or science suggest was brought into requisition to discover and expose the tricks to which it was confidently believed the Fox girls had resort. It is needless to say that no semblance of fraud was ever brought to light, although the learned doctors of Buffalo, whose names figured as savants of medical science, after various experiments, gravely announced that these artful children were able, in some unexplained and unexplainable manner, to bring into sudden and violent contact the two bones of the leg, and thus produce at will the resonant sounds which had so long puzzled the common mind. Here, indeed, was a discovery! It was sufficient to bring to light one such prodigy in a decade which even the "living skeleton" at the Dime Museum would come short of imitating; but to find a whole family so endowed was reserved to the licensed dispensers of calomel and paragon. This is what was commonly known as the toe-and-knee theory. Now the seat of the disorder has taken an upward turn. It has left the lower extremities and gone to the head. The *Satanic theory* is the one most in vogue at this time. This is a very old invention of the priests. Let us take a hasty retrospection of it.

When Roger Bacon, a Franciscan friar and a profound scholar, at about the middle of the twelfth century, endeavored to explain to the brothers of his order something of the science of optics as illustrated by the use of telescopes, microscopes and burning glasses, his ecclesiastical superiors ascribed it to the effects of magic and a familiar intercourse with infernal spirits, on account of which "he underwent a series of most bitter persecutions."

About the same period *Peter of Apone*, an eminent philosopher and physicist, was brought to trial on a charge of being in league with the Devil; but, having escaped punishment by death, his inquisitors ordered his bones to be dug up and publicly burned. Falling in this, through the circumvention of friends, his defenders proceeded to burn him in effigy!

When Faust, the printer of Meatz, by means of his invention of carved letters in blocks, was able to multiply with unexampled rapidity complete copies of the holy scriptures, in imitation of the written copies then in use, and at a greatly reduced price, he was gravely accused of having entered into compact with his Satanic Majesty, and was only able to escape the infuriated populace and save his life by flight.

Jean d'Arc—no words can recount her fate that are not moistened with tears. Greatest of heroines! Inspired deliverer of your country from the wrongs and cruelties of its foes, could not the barbarism of your traducers find a more deserving recompense for delinquency and patriotism than accusations of demonic intercourse and the flames? Oh! ye forerunners of inextinguishable truth! martyrs of ignorance! victims of superstition! may your charity and forgiveness serve to open the eyes of the blind, make the deaf to hear, the dumb to speak, and incline the hearts of the people to the acceptance of heavenly gifts.

It is not that there was anything unprecedented in the spirit-manifestations at Hydesville that we meet to-day in commemoration of them. All history, sacred and secular, is alive with corresponding events. But

till then they had never found an interpreter, and from those days onward there has been no giving up, no yielding of the position which had been gained to the knowledge of mankind.

Great indeed has been the reward, for even now, in almost every home circle where prejudice and bigotry do not prevail, an altar has been set up, new mediums born into the light, and mediums, as a means of communication between the material and spiritual worlds, held in sacred estimation, thus establishing as an incontrovertible verity that loving intercourse may be had with the spirits of mortals who have undergone the first essential change in the order of infinite progression which is the birthright of every incarnated soul.

There is no death! Conscious, individual life, which has its beginning here in the form, goes on in one eternal round of moral and intellectual development.

With the sublime evidences which Spiritualism is hourly furnishing of this one great truth, which forms the groundwork of all religions, is it not singular that its bitterest opponents are to be found in the pulpit? The dull conservatism of those trained exponents of effects theory is quite incomprehensible. Indoctrinated from childhood in sectarian rules of faith, they seem determined to stick to the old time so long as there is anybody left to pay for the fiddling. They cannot, they will not give up their irrepressible devil and their convenient hell—for are not these the gentils who preside over the contribution box? Original sin, eternal punishment, the atonement and possible redemption through the shedding of innocent blood, are the four beasts which are made to uphold the whole bungling structure of fossilized ecclesiasticism. What the four beasts stand upon is one of the sacred mysteries. Between dogmatic systems, which exclude the light of science and deny the fact of medial revelation, there is little to choose.

From their velvet sanctuaries the unreasoning bigots cry out against all those who are bold enough to question their apostolic relations. They are indeed the Reverend Jaspers who back the vagaries of the Jewish law-giver against the world. It is quite the fashion with them to charge Spiritualists with dealing in the supernatural. Nothing could fall wider of the mark, for supernaturalism, under whatever guise, is the one thing in which, as a rule, Spiritualists do not believe. They of all others maintain that the whole universe of atoms and of worlds is governed by unvarying law; that there never has been and never is likely to be an instance of the suspension, much less the abrogation of the simplest of these laws. It is a fuller knowledge of the divine order of things which we are earnestly seeking, but with us there is no dictatorial head, no flat of belief or unbelief over the whole range of religious sentiment and opinion. Hence there is neither prescription nor proscription within our body. Nothing is taken for granted, nothing assumed to be true which is inconsistent with reason and sound common sense. If our advance be slow it is meant to be sure. But the great danger to Spiritualism is not to be met in the combined opposition of the church, but, rather, in its fratricidalism. There is danger of its absorption and incorporation into old and worn-out systems as a means of vivification. This will never do. With any form of error Spiritualism pure and simple can never be made to affiliate, much less amalgamate. It will not grow, like the mistletoe, upon incongruous trunks, nor like the lichen rehabilitate the dead branches with the semblance of life.

Let us, then, beware of all entangling alliances with those seductive forms which come to us out of the dead past, seeking recognition. Let them stick to their charnel-houses and wait patiently the hour of their deliverance. Truth, simple and undefiled, is priceless; adulterated with error, it is as a base coin which the needful were wise to reject.

Now and here, my friends, let us resolve to go forward with the good work we have taken in hand. Leave no opportunity to proclaim the newly-revealed gospel, which is at once a philosophy and a religion, suited to the requirements of the age and the individual wants of every human being.

The Struggle for Medical Freedom.

To the Editor of the Banner of Light:
The battle for religious freedom has been, to a considerable extent, fought and won. The battle for medical freedom, however, seems to be just commencing, for the high priests of druggopathy are striving to bind us hand and foot, and cast us into the barbarism of the middle ages. Already in a majority of the States the medical despots have got things so fixed that any one attempting to heal the bodies and minds of the suffering people by methods outside of the orthodox plan, is liable to be brought before the inquisition and cast into the fiery furnace of fine and imprisonment. The BANNER OF LIGHT deserves all praise for its fearless and spirited battle against both medical and religious tyranny. I will also award Dr. J. R. Buchanan the championship in the cause of human rights as connected with the healing art, and long may he continue to stand on the Mount of Privilege, waving his torch so that the cohorts of freedom may see the danger and ward it off.

Dr. Buchanan goes on to show that many methods of cure, such as magnetic massage, clairvoyance, mental cure, hydropathy, the movement cure, etc., will be shut down upon. There is also another great department of cure now rising like a new sun upon the horizon, which Dr. Buchanan forgot to mention, and that is Chromopathy. So high-handed have the Regulars become that it would seem as if they would undertake, if possible, to put the very sun in the heavens under lock and key rather than have its beams minister to the sick and suffering without their permission. There is a party of us who are thinking seriously of applying to the Legislatures of our States for the enactment of a law compelling every medical college to inculcate upon their students a knowledge of the great forces of nature, including the chemistry and therapeutics of light and color, the scientific application of electricity, water, massage, psychic force and other subtle remedies which are so much more potent, safe and enduring in their effect than the coarser drug elements. As long as the medical colleges are ignorant of these mighty departments of science they do a stupid thing in trying to lord it over others who have transcended them in real knowledge. It is an absolute fact that an exact science of force, including chemical action, has been developed by the law of color, and this law applies to both material and spiritual things. By aid of colors as revealed in the spectroscopic we analyze material things; by aid of colors as revealed by clairvoyance we analyze psychic and spiritual forces; by the aid of chromo-chemistry we determine, by means of color, the very substance that will form a chemical affinity with another or that will form a repulsion. In this way we are now arriving at an exact science of cure, built on physiological and chemical principles. Until our old school men attain to this science they are but scoundrels, and should be more modest in their treatment of other people. Their blunders are so numerous it would not be a very difficult thing to show that they are engaged in malpractice, and then the shoe would be put on the other foot. I will make one prophecy, and that is that medical despots will, ere many years, be numbered among the things of the past, and all who have been engaged in their enactment will find their heads in shame.

E. D. BABBITT, M. D.
85 Stuyvesant street, New York.

The Reflex call a steamer "Late Links," or "Sails of Fire."

Free Thought.

SPIRITUALISTS VERSUS MIND-CURE.

To the Editor of the Banner of Light:

A correspondent in a late issue says of the mind-cure, that he is forced to the conclusion that Spiritualists have the key to its philosophy, but that this philosophy sinks into insignificance when compared with that known and recognized by Spiritualists in their exercise of the gift of healing by the use of subtle magnetic forces, and proceeds to warn Spiritualists against adopting any new name "to cover the idea of the same force that belongs to them," which name is not included in what has been taught by mediums the past thirty-six years.

Granting that Spiritualists have the key, and that this key is mediumship, shall we chain the wheels of progress and proclaim there are to be no new phases of mediumship? Or if so, no new names are to be given, thus interfering with our monopoly of spiritual gifts? Or because we do not know this thought-power, which has become a healing-power in our midst, shall we pronounce it false or insignificant, simply from a lack of realization in our own experience, having, perhaps, been blest with other gifts of the spirit, of which we are told there are a diversity? Mortals should cease to prescribe laws for the guidance of spirit, or to limit its possibilities, or to disbelieve because they do not know. A Hindu philosopher wisely writes: "Never utter these words—I do not know this, therefore it is false. One must study to know, know to understand, understand to judge." If the key to mental healing be mediumship, then that mediumship can be taught or awakened by a certain rectitude of thinking, has been fully demonstrated. If mediumship be the key that unlocks this gift to our use, it does it so silently and cautiously that hundreds are using it unconsciously and successfully, attributing the power and giving the glory therefore to the universal spirit of which they believe themselves to be each an incarnation or externalization.

Recently a lady from a neighboring State wrote me her desire to learn the mental method of cure, and her willingness to come to Boston if I would give her instructions. In reply to her letters two were written by myself, and she came. On a dall preliminary to the lessons she brought a relative whom I afterward learned entertained very strong prejudices against this "last artifice of the devil to gain a foothold among the children of God, deceiving the very elect." One inquiry made was this: Did you ever think your letters were medicinal or endowed with a healing power? In reply I instance one cure made by treatments at a distance with occasionally a strong metaphysical letter, or a letter of strong metaphysical thought; but, I added, I had no knowledge of your illness, and my letters to you were purely of a business nature, short and to the point, with no intent of healing. She did not care, she knew that they had healed her, that she had constantly improved since reading them. Another question, and one very important: Has this anything to do with Spiritualism, or is it in any way dependent upon mediumship? I had scented Orthodoxy in the atmosphere, having breathed it more or less all my natural life, and not wishing to compromise either the "science" or myself, my answer was guarded, and I believe honest.

The oldest and most successful teachers and practitioners of this method of healing assert that it is not allied to Spiritualism, neither dependent upon what is known as mediumship; and many to-day doing the best work as healers are totally ignorant of even the A B C of the spiritualistic philosophy. There are minds, however, who place it upon the same basis. Every student having come into a realization of the truth, by assimilating and appropriating it as a part of themselves, can demonstrate and bring out practical results, even as did Jesus the Christ, by a faithful application of it; then let them place it with either this or that philosophy, according to judgment and reason. But, I added, since you learned of me through the columns of the BANNER OF LIGHT, perhaps you are a Spiritualist? "Oh!" she said, "we do not take the BANNER, but a neighbor lent us a copy, and upon reading your card I immediately felt that there was something I must have." In a few days our study of metaphysics began. During the giving of the third lesson, when we came to the pages of our text-book where the authoress declares the science of mental healing not only adverse, but antagonistic to Spiritualism, mediumship, magnetism and mesmerism, I remarked that it were better those pages were forever sealed, and that we would so consider them; that if these utterances were prompted by a spirit of ignorance or cowardice, in consideration of the great truth she had formulated and given us, we could afford to forgive her; if untrue to herself, and therefore dishonest, she was already reaping the reward of her sowing.

Out of the abundance of my heart my mouth had spoken in defense of a truth very precious to me, and instantly an Indian spirit, "Red-bird," took possession of my pupil, and "held the floor" at least twenty minutes, much to my surprise, and to the anxiety, confusion and embarrassment of the medium, who, although perfectly conscious, could not herself get the control of her own tongue. "Murder will out," and the light that each of us would have hidden one from the other was no longer under a bushel, but illuminating the pages of our understanding, making us free indeed. The spirit, in crude Indian fashion, which I am powerless to imitate, wished me to understand that he was an advanced spirit; that he cared not that I taught him medium to go to the Great Spirit; he too could go to the same unfailing source, and each drawing from the same inexhaustible fountain, could be both inlet and outlet to the universal mind, from which neither spirit nor mortal can be sundered. "Many Indian medicine-men, who control mortals, to heal the sick," he said, "desire their mediums to give them the credit, the thanks, but me no care, and so with the class of spirits having in charge this special work, else they would not have brought it about outside the ranks of acknowledged believers." He "brought the BANNER OF LIGHT to the notice of his medium." He "impressed her daily to write, and daily she would neglect to do as he bade her." He "knew thought to be the most potent active principle in the universe," that the mental rather than the physical of his medium was to be used—without manipulation—in healing the sick. In no wise, however, would he have either of us abandon the laying on of hands, but aside from this the mental method he was delighted to have understood and practiced.

Now if mental healing depends upon mediumship, and mediumship can be aroused, awakened, or stimulated by a system of thought, and

this method can be imparted, let us have the pearl of great price, even though we part with jewels and treasure to obtain it. It is a pity that any spiritual gift should be thrown into the market to be bought and sold; but remember the pure fragrant water-lily, which if we have at all must be by its reaching up to us through mud. If this be spirit-power, why should it not have its conditions as has every other manifestation? and if one of these conditions, which of course must be mental, be the acceptance and realization of the truth (or theory, if you prefer), that matter never in any degree rules mind (spirit), or that matter and mind are not two equal powers in eternal conflict, but that mind rules all and is all, that it is the sole author of itself and its body, let us provide the conditions required, as we allow darkness and other unwelcome conditions to produce the manifestation of materialization. It is worse than folly for us to imagine that the laws of spirit are already known to us, and that everything which appears to reach beyond our present attainments is impossible, but rather let us keep the windows of our souls open, our mental vision undimmed, our minds unbiassed by preconceived opinions.

It is healthful occasionally to remember that it takes every man, woman and child that lives, ever has or ever will live, to know all of God's truth; then shall we place ourselves each, as only a ray distinct, but never separate from the great central sun or the universal life-spirit. Of necessity there is a blending together of the rays, or of spirits, or emanations, however far removed from one another. And what is this blending? It is the eternal, incessant inflowing of the universal spirit, and the eternal, incessant outpouring of each ray toward another.

In Maxwell's *Medicina Magnetica* we read the following: "He who knows how to operate on men by this universal spirit can heal; and this at any distance that he pleases." "He who can invigorate the particular spirit through the universal one, may continue his life to eternity." "This spirit is the common bond of all men, and lives through and in all."

Spiritualists, this is your inheritance; the key lies at your feet, but you must stoop if you would pick it up.

ABDIE M. H. TYLER.

THE NAME "CHURCH" AGAIN.

To the Editor of the Banner of Light:

Permit me through your columns to thank my venerable and highly esteemed spirit-friend, John Pierpont (who was my personal friend while in this life), for his courteous reply to my suggestions about the use of the word Church by Spiritualists. So long as he fully endorsed the view stated by me of what Spiritualist societies should be, in character and purpose, I care not to contend about the name they adopt.

I will say, however, that personally I should not choose the designation of Church, mainly on account of the associations commonly connected with the word; neither have I recommended its general adoption by Spiritualists, for the same reason. I have only urged that the word is not etymologically inappropriate, whatever Christians may have claimed for it; and that if any spiritualistic societies see fit for worthy reasons to adopt it, they are not justly censurable therefor, provided they do not copy what is objectionable in Christian Churches. To me this tolerance of individual or local preferences seems more in accord with the liberalism and charity generally inculcated by enlightened spirits than is the opposite course. I will add that in one instance within my personal knowledge, the designation of "Church" was adopted by an influential body of Spiritualists (against my individual preference), on the suggestion and advice of a spirit purporting to be THEODORE PARKER, who was the predecessor of Father Pierpont in the important position which the latter now holds—that of conductor of the BANNER MESSAGE DEPARTMENT. This fact inclines me to think that the word Church is not equally objectionable to all spirits.

I think my friend Pierpont will not take it amiss if I respectfully suggest that the word College, proposed by him in lieu of Church, is liable to objections quite similar to those urged against the latter. Whatever its derivation, the term college has been and is applied in this country chiefly to institutions for the pursuit of literary and scientific studies; and from these institutions, without known exception, all recognition of Spiritualism is most carefully and contemptuously excluded. In fact, among their prominent officials have long been and are still to be found some of the most virulent persecutors of our faith and its mediums. Yet there may be colleges and colleges, as there are churches and churches. The name does not always determine the quality of the thing; and it is for Spiritualists to give character to their organizations by the useful work they propose and perform, rather than by any name they may adopt.

Magazines for May.

THE UNITED SERVICE opens its table of contents for May with an interesting article entitled: "Some-thing About Five Forks," by Horatio C. King, that remarkable military paper by which Lieut.-Gen. Chas. P. Stone (Stone Rhea) has for three months (inclusive) been excoriating the British operations in the Egyptian Sudan; this month brought to a close—having shown throughout its course a knowledge of detail and a thorough comprehension of the situation which entitles its talented author to a place in the very first rank of experts in Egyptian affairs; among other articles of merit which crowd the pages of this well-digested magazine may be noted sketches of Commodore John Barry, senior officer of the United States Navy from 1783-1803, by the late Rear-Admiral Freble; "The French Army," translated by Maj. Wm. H. Powell, U. S. A.; "The Thirty Years' War," by J. Watts de Frey, Brev. Maj.-Gen. S. N. Y., etc. The month's news, editorial notes, book reviews, poetry, etc., give added value to this number. New York: T. H. Hamersley, 333 Broadway.

THE INDEPENDENT PULPIT, Waco, Texas, for this month contains articles upon "Our Foreign Missionaries," "The Distinctive Features of Christianity," "The Origin and Nature of Religion," etc., and copies the closing paragraph of our leading editorial of April 26th, wherein those who assert that the report of the Seybert Commission will decide the fate of Spiritualism, and that an adverse one, are advised not to be sanguine in their expectations.

THE LADIES' FLORAL CABINET gives an engraving of a new Begonia, the Lubberst, a list of "Choice Hardy Annuals," "A Few Notes About Window-Plants," "Rose Gossip," and hints upon home decoration and housekeeping generally. Published at 22 Vesey street, New York.

THE ELECTRICIAN contains able reviews of theoretical and applied science, and the latest information in its specialty. Electrical Pub. Co., New York.

I'm not denying that women are foolish; God Almighty made them to match the men.—Adam Bede, by George Eliot.

Male's Honey the great cough cure, 25c. box, and 50c. dozen. Male's Sore Throat lozenges, 25c. box, and 50c. dozen. Male's Sore Throat lozenges, 25c. box, and 50c. dozen. Male's Sore Throat lozenges, 25c. box, and 50c. dozen.

The Reviewer.

EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOHS. By William Oxley, author of "The Philosophy of Spirit," illustrated by a New Version of the Bhagavat-Gita, as Episode of the Mahabharat; one of the Epic Poems of Ancient India. 16mo, cloth, pp. 293, with Addendum, pp. 32. London: Trubner & Co., Ludgate Hill.

We have here a report of the researches, and the conclusions derived therefrom, of one who entered Egypt with the only key that can unlock the doors of its chambers of mystery, and reveal what has for many tens of centuries lain hidden therein—that of Psychology, or spiritual insight. The author assumed the task of gathering material for and of publishing this volume, because, as he says, being more or less acquainted with the occult laws and phenomena pertaining to this science, he saw that without a recognition of this element in ancient Egyptian society, the more than half remained unknown. This recognition was to him a light that illuminated many dark places, and enabled him, as he inspected its monuments and localities, to obtain a better knowledge of the relation existing between the history of ancient Egypt, its people and their modes of worship, manners, customs and social life, and the social and religious status of Christian nations of our own time; that had been reached by those who had preceded him on a similar errand, but without this solvent of the mysteries they encountered.

Without making any special mention of Mr. Oxley's interesting descriptions of localities, and other matters, we will note, so far as our limited space will allow, those portions of the book that relate more particularly to the Spiritualism of the remote periods treated upon. Among the tombs he found, sculptured on their walls, ample proof of a belief in a continued consciousness beyond the grave. One of these represents the deceased standing on a boat watching the removal of his own mummified body, an anticipation, says our author, "of what is now given by such numbers of spiritual beings, who declare (through mediumistic sensitivities) that they have actually witnessed their own physical body, and its removal after their real selves had abandoned it."

In the tomb of Ptah-Hotep, who occupied a high social position in the fifth dynasty, three thousand five hundred and sixty years before Christ, is a scene that left no doubt in the mind of Mr. Oxley that the Egyptians from the earliest times not only believed in spirit return, but actually practiced the means used to bring about communion with their departed friends. "It were idle," he says, "and foolish to dismiss this subject as a mere superstition, and void of any tangible base, for everything connected with Temple worship, and life and death scenes portrayed on the walls of the tombs, from one end of Egypt to the other, one and all point to the Spiritualistic solution as the only one which will meet the facts of the case."

At Bent Hassan, 180 miles from Cairo, the tombs are cut out of the scarp of the rock, and date from 3000 B. C. In each is a large chamber where the friends of the deceased met at stated seasons, bringing their offerings, laying them on a table—"the prototype of the Christian's Lord's table or altar"—and, as Mr. O. found reason for believing, to hold communion with the "spirits of the dead." The city for which these tombs were the necropolis was on the opposite side of the river, on the banks of which the funeral cortege was formed, and it was here the first glimpse of the funeral conventionally, with its procession boat and the ferrying across the river was had. From this it is inferred the prevailing idea of a river of death as the dividing line between the present and future worlds was first derived. "How few know," remarks the author, "that when the religious fervor is exalted by the singing of hymns, such as 'Shall we Gather at the River?' they are perpetuating chants that were used while literally 'gathered at the river' to escort the remains of the loved ones across, thousands of years ago."

An interpretation by Dr. Bruch from a papyrus in the British Museum is referred to as throwing light upon the Egyptian belief in spiritual phenomena. It is entitled, "The Tale of Setnaui," supposed to have been one of the sons of King Rameses II. (19th dyn.: B. C. 1300), and recounts scenes and conversations in the world of spirits. In it the Spirit Ahura relates the manner of her death and that of her son, by drowning in the Nile. Her husband's brother soon joined her, and assisted her in returning to earth, upon doing which she appeared to the King at Memphis, and followed a commission appointed to search for mummies in the Coptic necropolis, among them her own. Setnaui, a spiritual being resident in the interior realm immediately contiguous to the physical plane, is one of the principles engaged in this undertaking. "The story is delineated," says Mr. Oxley, "by one who evidently was a clairvoyant, and is interesting from the fact that it throws light upon the Egyptian beliefs of that day in spiritual phenomena, and no doubt the transmission into the world of spirits reveals the real condition of many who were endeavoring to regulate the consciousness of their past earth-life."

The descriptions immediately following the above passage, of the great temples, the spacious, columned halls and other apartments set apart for a worship that was preeminently spiritual, impress the reader with the high state of development the human mind had then attained in the knowledge of a future life and the interblending of the two worlds. More especially is this seen in the paintings and inscriptions on the tombs. The most interesting are those in the tomb of Seti I., the father of Rameses II., the beautiful paintings of which treat of the soul's experiences after leaving the body. These instructive adornments are thus described by Mariette Bey: "The soul has no sooner left the body than we are called upon, from room to room, to witness its progress as it appears before the Gods and becomes gradually purified; until at last, in the Grand Hall at the end of the tomb, we are present at its final admission into that life which a second death shall never reach." This tomb or mausoleum excavated in solid rock on a mountain side, has been explored four hundred and seventy feet. Its depth is one hundred and eighty feet. It contains thirteen chambers reached by flights of steps and passages, the Grand Hall and two others being supported by pillars.

The Great Sphinx is thought by Mr. Oxley to have a dual meaning, one representing an astronomical fact, the other a symbolic representation with an esoteric application, that permeates the Egyptian religion, and which he treats upon at considerable length. Of the Great Pyramid, he is convinced that while, without question, it embodies in its construction the principles of geography, mathematics, meteorology, and astronomy, it also embodies another and interior science, of which the others are the external representations; namely, "the Science of Symbols, implying a knowledge of the intellectual evolution and prophetic history of humanity, from the time of its construction to our own day and times." "Whether," says the writer, "this was actually known to the designer of the Great Pyramid, is a question that is not easily answered; but one thing is certain, all this is plain to those who have eyes to see."

A chapter is given upon "Egyptian Magic and Spiritism," followed by one more exclusively upon "Egyptian Spiritism," under which term are included phenomena, such as apparitions, and more or less objective appearances of supernumeral origin; as well as spirit-obsessions, exorcisms, magnetic healing, and all that may be legitimately attributed to the action of psychological and theurgic practical art. "These narratives given will," says Mr. Oxley, "be regarded by many as mental vagaries and idle tales. But, making due allowance for over-credulity, and a readiness to ascribe to a supernumeral origin what a more scientific observation would account for on other grounds, a substratum of actual fact remains, which is of great interest to the modern psychologist, who will be able to separate the chaff from the grain."

Our author sees that the Christian system rests not on wisdom but upon certain acts termed miraculous; but as precisely the same things were done by men in no way associated with Christianity, Pythagoras, Apollonius of Tyana, and others, a much more enduring foundation would be, in his estimation, spiritual principles; for, though the power to work miracles may be, and is questioned, the spiritual principles they illus-

trate will never die; they are coeval with and the fundamental force and power of life.

As regards a future life it is overwhelmingly proved in this volume that, notwithstanding the claim of Christians of immortality having been first brought to light by the gospel, through the resurrection of Christ, the Egyptians, thousands of years prior to the birth of Christ, entertained not the slightest doubt of the great fact. "With them," says Mr. Oxley, "it does not appear to have been a matter of speculative belief. The future, with them, was as real as the present, and the history of that future was mapped out as distinctly as the sun's path through the heavens, which phenomenon formed the base of the super-structural idealism that, made at once the social and religious life of ancient Egypt.... Psychology, in all its branches and ramifications, was the grand portal through which their initiates entered into the regions which, to most moderns, are unknown and unexplored."

To those who, in this late era of the world's history, remain in willful ignorance of the great truths the Egyptians so clearly apprehended thousand of years before the introduction of Christianity, it is suggested that, if they choose, they can in these days obtain, by the same methods, evidence that adults of no law, that those who have entered the Great Beyond can and do "return with a certitude of a hereafter, which neither ignorant ridicule nor egotistical superficiality and incredulity can shake or disturb." "The ranks of modern so-called Spiritualists," he remarks, "have been filled, for the most part, by those who were before contact—scorners, deniers and the like; and it is only now a question of time for the minority to be turned into a majority; for that the world must afford to wait.... I assert that spirit-communion is a real and tangible fact which will be patent to all who use the right means to obtain the knowledge; so that it may be as true to those of the present as to those of long-past Egyptian generations."

Our space will not enable us to present a tithe of the interesting features of this volume—not even simple allusion to them. The increasing interest in the history of the Land of the Pharaohs, shown by new researches, books and lectures, would seem to indicate that from its temples and tombs, its sculptures, paintings and hieroglyphic records a new revelation of truth is to be made; that it results from the presence in our midst of hosts of spirits who once dwelt in that ancient land, is far more than probable. The past is to clasp hands with the present, and the future of mankind on earth is to be made better by the union.

Mr. Oxley was accompanied on his travels by Mr. James Menzies, a gentleman who has made Egyptology a study for many years, and hence was a great aid to him in making his researches. Mr. Menzies' course of investigation was in a different direction, that of Egyptian architecture, a very interesting treatise upon which is given as a supplementary chapter. A number of engravings illustrate the entire work, among which are nine sketches taken by Mr. Oxley from sculptured slabs in the chapel of Osiris, representing the burial, resurrection and ascension of Osiris, and a Star Chart of the Astro-Theological Planisphere. The volume is dedicated by the author "To Those who can Recognize Osiris, the Mighty; Isis, the Glorious; Horus, the Living, as Various Manifestations of the One Life Principle Embodied in Universal Humanity; the Same Yesterday, To-day and Forever."

LETTERS TO A YOUNG LADY VIOLINIST.

BY CAPT. H. H. BROWN.

The magic viol in thy hands
More power than royal sceptre wields,
For n'er a soul at King's commands
Is richer treasure yields.
But gladly coming thee to greet
Are hearts obedient to thy call;
All gifts are thine, musician sweet,
For winning Love, thou winnest all!
Amherst, N. H., April 15th, 1885.

Anniversary Services in Troy.

To the Editor of the Banner of Light:

The Spiritualists of Troy, N. Y., celebrated the Thirty-Seventh Anniversary of the advent of Modern Spiritualism on Sunday, March 29th. Their hall had been fitted up and decorated with special reference to the occasion, and there was a profusion of flowers. The morning session was devoted to history and reminiscences. Mr. Whipple, the Vice-President of the Society, opened the exercises by the reading of a brief account of the earliest manifestations of Spiritualism at Hydesville. He was followed by Mr. Eliza Waters, the veteran Spiritualist, who gave a deeply interesting narrative of his conversion to Spiritualism, and his early experience with the Fox girls.

Mr. John Proper of Waterville was the next speaker. He referred in a highly entertaining manner to the early developments of his mediumship, and narrated a visit he had at that period paid Judge Edmonds in New York, on which occasion he received most remarkable and conclusive tests of spirit-return. The interest of his remarks was greatly augmented by the control of one or more spirits, who corroborated the facts already given and added still others. At the conclusion of the morning session Mr. Carpenter made a few brief and well-chosen remarks.

In the afternoon, after recitations by the children, Mrs. Newton Reynolds made an address on the "Philosophy of Spiritualism," the exceeding excellence of which was the subject of comment on the part of those who were so fortunate as to hear it. Mrs. Nelke gave a very fine reading. This was followed by a brief paper from the Vice President, referring to the wonderful and rapid spread of Spiritualism throughout the world. A desire was also expressed that, in view of the time when the little house at Hydesville, the home of the Fox children, and the locality where first the light from the spirit-world was recognized, would become a sacred spot and a sort of Mecca for Spiritualists from all quarters of the world, it might become the property of Spiritualists, and be preserved from vandalism or demolition.

Dr. Voughs, one of the earliest Spiritualists of Troy, having been invited to speak, responded by narrating one or more very dramatic incidents connected with spirit-return, which had come to his knowledge. He was followed by Mr. Cooper, who referred to an interesting experience in spiritual manifestation which had come to his family.

In the evening Mr. J. H. Carpenter gave the opening address on "The Esoteric Mission of Spiritualism," in which he attacked the more objectionable tenets of theology, and showed how they were overturned and destroyed by the truths of Spiritualism.

The concluding address of the evening was by Mrs. E. B. Duffey, on "Spiritualism as a Conservator," in which she traced out the truths which have permeated all religions thought from earliest times, and which Spiritualism not only accepts but renders still more clear.

The sessions were all well attended, and were pronounced most satisfactory by those present, as serving as a high-water mark of the society's progress during the past year.

Mrs. H. V. Ross's Seances.

To the Editor of the Banner of Light:

After reading your notices of the above-named medium (located at 44 Dover street) I was induced to attend one of her seances, and, although I found the medium suffering from a severe sick-headache, she insisted on entering the cabinet, and for nearly two hours a succession of spirit-forms came to visit their friends; among the spirits were men, women, children and infant babies closely hugged to the breasts of their mothers. The whole seance was very satisfactory, and was of a nature to convince the most unreasoning skeptic, and I hope all honest investigators will make it a point to witness her seances. I shall soon attend again, and from what I saw and know to be real, shall endeavor to prepare a statement to lay before your readers which I hope will be interesting to all believers in and investigators of spirit-materialization. I found Mrs. Ross a courteous lady, one who could appreciate the occasional lapses of her seances, and who, in all her power, was a true and a sincere seer of the truth of her manifestations. To H. V. Ross.

TO BOOK PURCHASERS.
Colby & Rich, Publishers and Bookellers, Bowditch street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, and Miscellaneous Literature. Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) for correspondence. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The names and addresses of the writers are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article desired especially to recommend for personal notice.

Banner of Light.

BOSTON, SATURDAY, MAY 23, 1885.

PUBLICATION OFFICE AND BOOKSTORE.
Bowditch Street (formerly Montgomery Place), corner Province Street (Lower Floor).

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

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

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

The End and Object of Life.

A contemporary on the banks of the Merrimac said the other day that one half of the world and more complain to the rest of mankind that they have not a fair chance in life; but he thinks this is only apparently true, and so we should see it if we could perceive and fully understand the end and object of life. We cannot agree with the writer in his view of the case. If we did we should be compelled to believe fate was the over-ruling power of the universe, which we do not, although we are aware many very intelligent people do. If, as he asserts, there is such a thing as destiny, fixed by unchangeable laws, that apply to man as well as to all other orders of creation, then it follows that all the wrongs in society should not be meddled with or redressed.

He says it is not a matter of choice whether the fish shall swim in salt water or fresh; the bird love the darkness of night, or soar in the morning light; the animal live in the torrid or the arctic zone—as each one is where nature fixes him or it, and his mission is what he can perform, and no one else can, as there is no such thing as accident—that it is not by chance that the world is governed. Then it follows, *per se*, if this be the case, that the selfish millionaire who has accumulated his vast wealth by grinding the face of the poor, and making their whole lives miserable, is not at all culpable for the wrongs he has committed, because he could not help doing what he did. According to this reasoning a man might as well be dishonest as honest. But in our view the moral law teaches no such thing, and the spiritual law exacts of us justice one toward another. It also teaches that, when we do not fully carry out this divine law, we are to suffer the penalty in the same manner that we suffer when we disobey the physical law.

We know some will say that a designing, evil-minded man, in nine times out of ten, prospers better in the earthly life than a truly good one, who his whole life long has suffered in poverty because he was too conscientious to wrong his fellow-man. But did those who use this argument know, as Spiritualists do, the after condition in spirit-life of the man who has enjoyed all the blessings of life here through his deep-laid schemes to overreach his human brother, they would not desire to share that condition: Such an epitome of human selfishness will on reaching the thither shore of being find himself filled with the deepest possible regrets, and hide his head in shame whenever he meets the poor destitute ones he has wronged on earth.

We agree with our contemporary wherein he says, "good is to him who doeth well; that is, acts from a sense of duty and love to his neighbor"; but he seems inconsistent when he asserts, at the same moment, that the man who possesses what his neighbor cannot reach, is justified in doing just as he pleases. In order to make his argument more clearly understood by his readers he adds: "The owl might as well complain that his lot is not the eagle's; or the eyeless fish of the Mammoth Cave that he has not the sight of the fierce inhabitant of the ocean, which eaples his prey from afar; but we see in all such cases that nature adapts everything to its own life and its own uses, and why not come to the same conclusion with men?" The worldly-minded people of this planet are endeavoring and have been for a long time to carry out this very idea, hence we have had devastating wars, pestilence and famine, and will continue to have these mammoth evils, until mankind are willing to heed the teachings of the angel-world which are being vouchsafed them at this very time by and through its medial instruments.

"The Nature and Practical Bearing of Spiritualism."

We shall print next week a report of J. Frank Baxter's discourse upon the above topic, which was delivered by him before the Boston Spiritual Temple Society, in Horticultural Hall, Sunday morning, May 3d.

We learn from undoubted authority that the materialization séances of Mrs. Williams in New York are convincing to investigators as well as Spiritualists, and that some of the most respectable citizens of that city attend them.

We shall print next week an interesting essay by Mrs. E. R. Stiles, of Worcester, entitled "Materialization as a Religion."

"The Nearer World."

An ingenious discourse was not long since preached by Rev. Edward Everett Hale from his pulpit in this city, the effect of which was to illustrate the necessity of expanding ourselves, including our beliefs as well as our actual experiences, by bringing the distant near, and establishing personal acquaintance, by sympathy at least, with the less known and unfamiliar. He began with showing what a cut-off, shut-up people the Israelites were, and in consequence how much more intense it makes their belief in their own God, and how it leads them to despise all other Gods and to think other nations about them common and unclean. As Israel advances, however, prophets of a higher type take loftier ground, speaking of course for the people. They regard Israel as the centre of the world. The second Isaiah refuses to be satisfied with a Japanese seclusion from the world. The Babylonian captivity did much to enlarge Israel's view. For two generations Hebrew society and the old condition of things in Jerusalem and its surrounding regions were broken up.

Though the lesson was for the Jews a cruel one, it was nevertheless a profitable one. They learned it well. While they are even returning to their homes, Isaiah shows them in his noble strains that they are not simply to hold the milk and honey of Israel, but are to exercise a moral rule over the world. Taking this as an illustration, Mr. Hale proceeds to trace a similar advance and expansion in the history of New England. He insists that we should not be content to be provincial, but, as people seeking for the largest life, should see what future is before us; that we must not be bounded or hemmed in; that we must find out what the Gentile world has for us; that we must welcome their wise men when they come to us with their counsels. The contrast, is drawn between a snug country town, where the interests are limited to a little circle of ten miles diameter, and a railroad village or seaboard place, with wide relations. The moral and spiritual effect wrought on a local population, of every class, by their constant connection with all the world, is wonderfully interesting. They learn to look outward instead of inward, and they are all the better for the expansion.

Mr. Hale expresses the opinion that the evangelical churches of New England were saved from death by the foreign mission movement into which they plunged some seventy years ago. It gave them, besides a distinct objective for attack, an outlook into larger life, and they began to hear about bungalows and Brahmins, and Juggernauts and Suttees. A map of Hindostan hung up behind a pulpit is an enlarging influence. Few of us know or realize how complete is the change of our social order within thirty years, in bringing the near and remote together. No one, of course, can see the whole. "The world grows smaller as its population and its interests grow larger." To Paris and Rio Janeiro is not so far to-day as it once was to Cincinnati or Savannah. It is easy to see the physical advantages of this nearness; the thing to do is to find the moral and spiritual uses of the change of life which makes the world so small for each of us; while it is larger than ever. We are thus made ready to dispense with the vanity of thinking ourselves the only important persons in the world. We shall be less apt to think that weather and laws, shipwrecks and battles, are to be adjusted to suit our individual plans.

We shall be the better prepared to acquiesce in the great movement to which we give the name of Providence. The most stupid of us, as he sees better and better what is the common life of the world, and how infinite it is, will be less and less tempted to advise the Almighty concerning its oversight. And if we thus come to see that the management of the universe is a great business, and may include considerations never before presented to our thoughts, it will be an invaluable lesson to us. What we need is to fairly and rightly consider the largeness and the nearness of the world in which we live from day to day. When a man can say to himself that if he does not understand some things, or all things, the God in heaven does, he has progressed far in making this human life a divine life. And we realize the grandeur of duty, too, in seeing that it is done by us for all places and all time. What seems finite thus becomes infinite. "It is a very great help," says Mr. Hale, "to see that duty is not a twopenny thing of this minute or even of half-an-hour, to see that the stars of God sing together, that each duty is part of each other duty and makes its performance easier."

We are better patriots because we know men whose lives have exalted the sentiment of patriotism. We cannot eat a piece of bread without having the lesson presented to us. And who are we that we do nothing in return? We can each of us do something. The great controller of this marvelous machine expects something of us. It will all help, whether we see it or not. There is one and the same law for all, and it is better that we should see it. Right is right, and wrong is wrong, everywhere, just as sunshine is sunshine in all places. There are no Gentiles for us. We have far more respect for the "Heathen" than we used to have. "Right is the exhibit of the will of God. I am to do right because I am of his nature. He and I are in one business." Henceforth, there is a being to whom there is no distance and no time. It seemed more mysterious to say this a century ago than it does now. The telegraph and telephone illustrate how a being of our nature, higher than we, may be at once in two places, and may hold both oceans in the hollow of his hand. To the Eternal Love there is no here nor there. The universe is at once and everywhere, so large yet so small, so far yet so near.

Simon De Main.

The gifted trance-speaker from England, who is now in America, deserves the attention of camp and grove-meeting managers who are now making up their lists of speakers for the coming summer: Also local societies will do well to correspond with him. His present address is at Sherrodsville, Carroll Co., O.

The preachers representing the various religious denominations of St. Louis have, it is announced, called a meeting to protest against the alleged desecration of the Sabbath by base ball nines and theatrical companies. The movement was set on foot by the discovery that while the aggregate attendance at the churches on Sunday was not more than 10,000, 40,000 people witnessed a cowboy exhibition at the Fair grounds, 20,000 spent the day in beer gardens, and 5000 heard two lectures by "Bob" Ingersoll.

Read the card of Mrs. L. H. Frost on our seventh page.

Something for "Telepathists" to Explain.

The Hornellsville, N. Y., Weekly Tribune, edited by W. H. Greenbow, comes to us for May 8th with a strong personal endorsement of a communication received through the agency of the Banner of Light Spirit Message Department. We respectfully call the attention of those who at this late date are endeavoring to "explain away" the spiritual phenomena—whether of the intellectual or the physical order—on "scientific" and "philosophic" grounds, to this straight-forward statement. How much "telepathy," think you, reader, was involved in the giving through the medium, the transcribing by the reporter, the printing by himself, and the endorsement by the Tribune's editor, of REUBEN WOODRUFF'S message?

"We direct the attention of our readers to the advertisement of the BANNER OF LIGHT, on the second page. The BANNER is the best paper published in the advocacy of Spiritualism, and as a literary publication has no superior. Everybody is now more or less interested in this subject; in thirty-seven years it [Spiritualism] has spread over the entire civilized globe. The BANNER has three or four columns every week of communications purporting to be from spirits, and some time ago there was one signed by a very intimate friend of the writer of this notice—Elder Woodruff. Mr. Woodruff engaged this writer, some forty-five years ago, to go out far West to print a newspaper and a magazine, advocating the doctrines of the church of which he was one of the leading elders. We had entirely forgotten him and all the circumstances mentioned in the communication till reading them in the BANNER, and then they were as fresh in our mind as if they had only taken place yesterday. He even mentioned his being sent to England on church business. We cannot think it possible for any one but Reuben Woodruff to have dictated that letter, and yet he died forty years ago."

New England Woman Suffrage Association.

The seventeenth annual meeting of this organization will be held in Boston, beginning on Monday evening, May 25th, in Tremont Temple. It will continue in the Melancon the next day, Tuesday, at 10 A. M., at 2:30 and 7:30 P. M.

Among the speakers expected at the annual meeting are: Hon. Geo. F. Hoar, Rev. C. W. Wendte of Rhode Island, Mrs. Carrie F. B. Thwing, Rev. W. H. Ryder, Mrs. Mary A. Livermore, H. B. Blackwell, Lucy Stone, Mrs. C. A. Quinby of Maine, Mrs. A. D. Chandler of Vermont, Miss Ellen F. Burr of Connecticut, Rev. J. O. Jones, Rev. J. H. Brown, Rev. J. M. Mary F. Eastman, Rev. Annie H. Shaw, Miss Cora Scott Pond, Mrs. A. A. Olafin, Mrs. Elizabeth B. Chase and Rev. Frederick A. Hinckley.

THE SPIRIT MESSAGE DEPARTMENT has as an introduction the usual Invocation; Questions are then cited concerning final righteousness in this world; the relation of wrongdoing to the "will of God"; human ignorance in view of the continuous progress of the race; the future of this planet; the process of reëmbodiment; the power of musical comprehension and expression in this and in the spirit-world; and "eternal progression": to the elucidation of which the attention of the Controlling Intelligence is profitably directed; JOHN PROBERT, of Franklin, Mass., wishes to meet in private Paul B. Clark; MRS. MARIA BOLCE, of Newport, Ky., speaks comforting words to her friends; MRS. L. WILLEY, of Rochester, N. H., brings her love to those among her kindred who care to receive it, and joyfully tells the story of a lovely home which awaited her on her accession to spirit-life; CHARLES ABBOTT, of Boston, expresses his desire to reach parties, especially in Lawrence, Mass.—counseling his "old friend John" to endeavor to develop the mediumistic powers of his daughter, that he may practically encounter within the limits of his own family the sublime truths of angelic communion; DAVID EDWARDS, of Bridgeport, Ala., speaks in quaint terms of the sensations experienced by him at the moment of his entering into spirit-life; MARIA C. SMITH assures her friends in Boston and elsewhere that she is pleased with the state of existence where she now finds herself; REV. WILLIAM LAMSON, of Brookline, Mass., gives a message which no reader of the present issue of the BANNER should fail to carefully peruse; FANNIE A. NYMAN presents an appeal for recognition to her friends in Chelsea, Mass.; THOMAS WHITTREDGE, of Baltimore, Md., expresses his determination to devote all the powers now at his disposition for the benefit of humanity; NELLIE JOHNSON, of Boston, seeks to encourage her mother; DENNIS O. MURPHY desires to meet some of his friends in private; and SUSIE NICKERSON WHITE voices a characteristic message to friends everywhere.

The leap into a knowledge of Spiritualism which some would-be scientists attempt to make, regardless of the necessarily successive steps leading thereto, is beginning to be recognized by mediums as of no utility to the hasty investigator, and greatly injurious to the spiritual development and reputation of themselves. To one who applied to Mr. Eglington to favor a party with a séance for materialization, since his decision to devote himself entirely to psychography, he wrote:

"I regret that I cannot accede to your request to give you the desired séance for materialization. Let me should be misunderstood. I will state my reason for this refusal. I hold that a medium is placed in a very responsible position, and that he has a right to satisfy, as far as he possibly can, those who come to him. Now, my experience, which is a varied one, leads me to the conclusion that no skeptic, however well-intentioned or honest, can be convinced by the conditions prevailing at a materialization séance, and the result is further skepticism on his part, and condemnation of the medium. It is different when there is a harmonious circle of Spiritualists, who are advanced enough to witness such phenomena, and with whom I shall always be delighted to sit; but a skeptic must be prepared by other methods."

The great danger to Spiritualism is not to be met in the combined opposition of the Church, but rather, in its fraternization: Danger of its absorption and incorporation into old and worn-out systems as a means of vivification. This will never do. With any form of error Spiritualism pure and simple can never be made to affiliate, much less amalgamate. It will not grow, like the mistletoe, upon incongruous trunks, nor like the lichen rehabilitate the dead branches of the semblance of life.—*Judge Nelson Cross.*

J. J. Morse expects to reach Boston from Liverpool, Eng., about the first week in August. Society, and camp and grove meeting managers, will do well to keep him in mind in making their arrangements for summer and autumn work.

Read what F. T. Morton says (fourth page) regarding "Psychical Research," as copied by us from the Boston Herald of the 4th ult. The italics are, of course, our own.

The Case of Charles H. Foster.

To the Editor of the Banner of Light:

A few days since I called upon my old townsman, Charles H. Foster, and found him in a feeble condition of body and mind. He is nearly eighty. The subscriptions of his friends ceased, with one exception, some time ago. Money raised in this way is uncertain. I therefore propose to contribute for his benefit the sum of three dollars monthly, and hope that a number of others may feel willing to do the same. The money should be sent monthly to his guardian, Caleb Buffum, 13 Buffum street, Salem, Mass.

ABBOT WALKER.
We feel it to be a duty we owe to one of the most reliable mediums of the nineteenth century, Mr. CHARLES H. FOSTER, who through his wonderful mediumship has convinced thousands of people of the grand truth of spirit-communion in both the Old and New World, to at this time call for pecuniary aid in his behalf. Spiritualists who sympathize with the unfortunate—and many we know do—we earnestly ask you to remit, as Bro. Walker suggests, funds to Mr. Buffum: All those who so remit Mr. Buffum will report from time to time in these columns. Immediate assistance is needed.

Lookout Mountain.

A Reunion and Volunteer Meeting is to be held on the grounds of the Camp-Meeting Association at the above-named place during the month of August, to continue eight days. This was decided upon at a meeting of the Association directors at Chattanooga, May 10th to 13th, by whom it was deemed best not to hold a Camp-Meeting for one month—but to call on the Southern and Lookout Associations to join in a reunion and social meeting for one week. "This," says *Light for Thinkers*, "will give all a good time to see the mountain scenery and have an eight days' picnic. Of course considerable time will be given to lectures and séances. Mediums and speakers are urged to attend, for a large gathering is sure."

Persecuting and prosecuting our genuine mediums will prove a losing game in the long run, as Divine Justice is far superior to human justice. In the case of Mr. and Mrs. Miller, who were recently on trial for alleged fraud in St. Louis, Judge Noonan proposed to have the matter tested in the court-room, to ascertain the fact of whether she was a bona fide medium or not, but the lawyers for the defense objected. At the conclusion of the trial Mrs. Miller professed herself ready to give a test séance, on condition that the audience should consist of not more than twelve persons, half of whom should be ladies, and none of whom should be hostile to her or unwilling to view in a calm and unprejudiced manner the phenomena, if any phenomena were presented. Nothing was done at the time, but last week a party was made up, which was to sit with Mrs. Miller on some evening the present week. Those composing it are well-known business and professional men, and include only one believer in Spiritualism. We hope there will be no hitch in this matter, as we fully believe, if an impartial séance is held, it will prove to the world that the manifestations in the presence of Mrs. Miller are what they purport to be—of spiritual origin.

LA LUMIERE.—A notice of this worthy French contemporary, issued in Paris by Lucie Grange, will be found on our seventh page. In the early part of March last this lively publication commenced its fourth year. During the year that has just passed it has dealt with many vital questions of Spiritualism, and the most important of these is paid mediumship, concerning which its editor holds correctly that the payment of mediums (the workman being surely worthy of his hire) is a necessity and a duty. *La Lumière* is at present well pleased with the condition in which it finds itself and thanks all who have sustained it. We are glad to note that a hint is also given that possibly *La Lumière* may soon appear every week.

It is a great pity, if there be any truth in Spiritualism, that so many impostors should be allowed or encouraged to use it as a cloak under which to practice deception.—*Boston Investigator.*
It is a great pity. But what can we do, when these impostors, such as you have mentioned, with their "flaming handbills," are patronized by people such as patronized Elder Waite in Tremont Temple? These impostors who go about the country deceiving people, posing sometimes as mediums, and sometimes as exponents of Spiritualism, are simply knaves. We have exposed such many times, as the *Investigator* of course is aware. But so long as there are people who will run after these frauds, they must expect to be humbugged.

"SPIRIT VOICES" gives in its issue for the present month the conclusion of W. J. Colville's interesting and instructive series of lectures on Egypt. The editor, Geo. A. Fuller, continues his "Annals of the Taskans," which, treating of a people whose existence antedates all recorded history, is attracting a great degree of attention, one, however, that will be likely to largely increase as the narrative progresses. An entertaining variety of miscellaneous articles fills the remaining pages, reports of what has been and is to be done in connection with the Rindge Camp-Meeting and the National Developing Circle being given in full. Published at 121 Concord street, Boston.

THE CAPE COD MEETING.—Dr. H. B. Storer, President of the Association, states that this meeting at Harwich, Mass., will commence July 12th and close July 19th. The speakers will be Dr. Storer, J. Frank Baxter, Mrs. Kate R. Stiles, George A. Fuller, Joseph D. Stiles and Mrs. Amelia H. Colby. This is an old campground, where the radical truths of Spiritualism have been proclaimed for nearly twenty years.

John B. Wolf, of Washington, D. C., has, under the heading "Defense Fund," and near the close of that article (fifth page), some remarks on "exposers" which readers in the latitude of Boston may peruse with profit at the present time.

We shall print next week a sketch from the popular pen of "Shadows," dealing with matter suggested by the title of Mr. Hovey's volume on "Mind-Reading and Beyond."

The Berry Sisters (as will be seen by their card elsewhere) will continue their séances in this city till June 3d, after which date they will leave Boston for Onset Bay.

We learn that Bro. Whitlock of *Facts Magazine* is to hold a two days' convention in the new Temple Building at Onset on the 29th and 30th of July next.

Mrs. Beste has given highly successful séances in Washington of late, so we are informed. She expects to go to Onset Bay in June.

Psychical Research.

THE PROPOSED INVESTIGATION OF MODERN SPIRITUALISM.

To the Editor of the Herald: In January last an article appeared in the *Daily Evening Transcript*, informing its readers that "the definite organization of the American Society for Psychical Research was completed. That in view of the dangers to which the new Society is exposed in the systematic investigation of the little known psychical phenomena, great care had been taken to exclude from active control all elements which might turn the energy of the Society into a helpmate of any of the vague, unsettled and sometimes fraudulent enterprises of the Spiritualists. That a scientific research must be free from all crankiness," and then goes on to treat of transference of thought, mind-reading, etc. The *Advertiser* of the 9th inst. contains a copy of a circular issued by a committee of the above-named Society, wherein the Society says: "It will be grateful for the assistance of any mediums who shall be willing to demonstrate experimentally the possession of psychic powers." The writer of an article in the same paper containing the copy of the circular then goes on to say that "the Chairman of the Committee, and indeed all its members, are gentlemen of such character and attainments that confidence will be given to their conclusions," that they are men not easily imposed upon, and will not deal unfairly with any who, like themselves, are in search of truth; and, further, that it is with no hostile spirit that they are endeavoring to believe in their own "mediumistic powers that this Committee invites evidence." This, then, is to be a systematic, scientific investigation of mediumistic phenomena; not "thought transference," "metaphysics," "mind cure," or "psychics," but "Modern Spiritualism," and by men who are not easily deceived, though we are not informed that they have any special qualifications for making such investigations, or indeed any knowledge of the laws governing spiritual communications, in which event they are placed in the position of investigating a subject of which they know little or nothing, and ask for information.

In view of the fact that there are many people whose attention would be called to a knowledge of the immortality of the soul through a favorable report by this committee, it is to be hoped they may find "mediums" who will assist them in their endeavor to enlighten the public, and it is also to be hoped that the committee will lay aside their scientific glasses at the start, and treat "mediums" not only as honest men and women, but look upon them, as public instructors and benefactors, gifted with rare powers by the All-Wise Intelligence to teach mortals something of the laws governing this world, as well as the next, to prove the immortality of the soul, and that our friends are not dead, they may be dead, but are not dead in heaven, but with us here. There are well-known mediums in this city whose spiritual senses are so fully developed that they not only see but converse with spirits out of the body daily, and there are merchants in Boston who for years have had séances with such mediums, and talked with their friends who have gone before, but who not only have not the moral courage to admit it, but steal in and out of a séance-room as quickly as possible, for fear of being seen by some acquaintance, and so on, and so on, in mercantile or social position by being seen in such alleged bad company. The day is not far distant when, as at present arranged, the minister's avocation is gone, and it is barely possible that some one of this honorable committee may already have had séances, and whose vision has been broadened thereby. Let us hope this may prove to be the case, as the knowledge and wisdom he may bring to the committee will prove of service. It may not be amiss to here recur to the fact that Prof. George S. Fuller, a member of "The Seybert Commission" in the University of Pennsylvania, who is also a member of the American Society for Psychical Research, delivered a lecture on the evening of March 3d, under the auspices of the Harvard Philosophical Club, at Cambridge, and, according to the report of the *Evening Record*, he said: "In regard to the sounds, rapping and talking, they may be due to disease, or when a man has a cold he hears a buzzing noise in his ears, and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind or ear, or some strong emotion, may be the cause of a large number of spiritual phenomena."

So much for Prof. Fuller; and the above statement is here introduced only to show the public what subtleties are sometimes resorted to by learned men in order to evade a recognition of the truth. It may also be of interest to remember that the investigation of spiritual phenomena some years ago, by Agassiz, Howard Crosby, Pierce, proved a total failure, inasmuch as they knew so much of the matter before they began, that they could not be taught anything. And the same may be said of Bro. Cook at the Tremont Temple. Any one whose spiritual sense of sight is developed can see in the hall ten spirits out of the body to one in the body, and they believe just the same religious doctrine as when in the body, and are still waiting for Christ to come. Bro. Cook says he has seen and is chanting psalms, walking the golden streets and playing on harps, and that the balance are somewhere else; but this is not so. Take him to the grave, and when the body is laid away, ask him, "What next?" He can't tell you. He will tell you what he thinks, the same as all good ministers can and do. The Spiritualist can tell you what he knows; and because he tells you what he knows, you call him a fool, a knave, and liar, but not a liar and a cheat. The ministers are not paid for their knowledge to hand down to us spiritual truths. To-day they stand a solid phalanx against the investigation of this new science: first, because it is not popular, and second, because they have never had the energy to strive for anything outside the sphere of the divinity school which gave them a diploma, and inquires as to the causes of a marked decrease of number in their congregations, and a consequent lack of funds in treasury to pay them the salaries; it is but a forerunner of "what is to come," and nothing will remain but to "run to cover," as quickly as the dignity of the position will admit.

Now the Psychical Society has an opportunity to do some work; and, in asking and receiving the assistance of mediums, it should proceed intelligently, patiently and prayerfully. There are more spirits out of the body who are opposed to the new science, than those in the body, and unless they get in the circle, will not attract spirits of a like nature and bring only corresponding results. Let the mediums see and insist that the committee state "facts," and not opinions; that a report of their communications be read and accepted by them before they leave the circle, and that they shall call and recognize Spiritualism by its right name, without any equivocation or reservation. Wishing the committee God-speed, very truly,
F. T. MORTON.

"THE AMERICAN AKADEME" is an Association formed in 1883, to promote a "Knowledge of Philosophic Truth." Last October the first number of a monthly of twenty-four octavo pages, designed to aid the object of the organization and to record its proceedings, was issued in Newark, N. J., with Prof. Alexander Wilder as its editor. Among the articles in the first two numbers are "Man; Spirit, Soul and Body," by Dr. H. K. Jones, "The Antediluvian Babylonian Kings," by Robt. Brown, Jr., "The Righteousness of the Nemesis," by Angus Dallas, and "The Hypothesis of Evolution," by Dr. J. D. Buck.

Read the call for the OASADAGA LAKE (N. Y.) Picnic and Sunday Grove Meeting, to be held at this popular resort on Saturday and Sunday, June 6th and 7th.—Also the Camp-Meeting to take place at NEW ERA, ORA, June 18th-23d.—Also the Convention to be held at BEXTON HARBOR, MICH., June 6th and 7th.

Do you ever have sharp pains in the region of your heart, or any symptoms of Heart Disease? If so, you can find relief in DR. GRAVES' HEART REGULATOR, \$1.00 per bottle. Free pamphlet of F. E. Ingersoll, Cambridge, Mass.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, Bowditch street (formerly Montgomery Place), every TUESDAY and FRIDAY, at 8 o'clock. The Hall (which is used only for these meetings) will be open at 7 o'clock, and services commence at 8 o'clock precisely, at which time the doors will be closed, although the public are cordially invited to attend, except in case of absolute necessity. The public are cordially invited.

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

It is our earnest desire that those who may recognize the messages of their spirit-friends, will inform them by informing us of the fact of publication.

Natural flowers upon our Circle-Room table are gratefully appreciated by our angelic assistants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

We invite suitable written questions for answer at these meetings from all parts of the country.

[Miss Shelhamer desires to distinguish and understand that she give the public a true and correct picture of the BANNER OF LIGHT, Tuesday, Wednesday or Friday.]

Letters of inquiry in regard to this department of the BANNER should not be sent to the editor, but to any of the following:

LAWRENCE WILSON, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

Report of Public Stance held Feb. 24th, 1885.

Invocation.

We thank thee, O God, for the privileges that are ours. We bless thee for the knowledge that in these days imbues the human mind. We praise thee for the comprehension of truth which streams into the soul of man to-day, and enables him to rise above the errors of past ignorance and attain a plane of understanding such as he had not hitherto known. O God, our Father, as we look upon the human family and realize how it has struggled on above darkness and strife and contention, with all sorts of difficulties, ever rising above that which has been adverse, and pressing forward to higher attainments and grander achievements, we can truly rejoice that in this day and generation, man has been given man that he can indeed realize that he is but little lower than the angels. We ask thy blessing to rest upon all assembled here; we would that thy spirit-children gain power and opportunity to announce themselves to all, that by their experience, and bestow upon mortals something which may be needed by them.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques.—[By E. Randall.] Will righteousness ever prevail throughout the world?

Ans.—Righteousness we understand to be sanctified living. Those who are sanctified by the Holy Spirit, will radiate that conduct by the "Golden Rule," which shines through all the ages, and seek to do unto others as they would have others do to them, live righteous lives. Certainly, we believe the time is coming when that most beautiful and desirable line of conduct will be adopted throughout the world.

Q.—[By T. T. Stowe.] Is God's will done on this earth as much as it ever was or ever will be in any world?

A.—We would like to ask your correspondent if he can for a moment believe that anything can be done on this earth, now or at any other time, which is contrary to God's will; or, in other words, is it possible for anything to be done by finite creatures that the great Infinite Spirit is unwilling to have performed? We believe that the Great Spirit of all Being is omnipotent, that he can and does govern his children by his own will, and although we see sorrow, strife and inharmonious conditions, we believe it to be possible that God, the Supreme Being, has decided that it is best that humanity should reach its highest degree of unfoldment through such struggle, such bitter experience and discipline, and that it must be, of necessity, his will that these things should be.

Q.—If man always existed and is a progressive being, how is it that he is so ignorant at the present time?

A.—Man, individually, is born into the world as a helpless infant; he grows in stature, gains strength of body and acquires mental attainments, the spiritual is quickened, and as he gains in stature he also gains in intelligence, and passes through the periods of youth, maturity, and so on, until he reaches old age. It is possible that this man may not be strong, physically robust and powerful, yet you will not deny that he has advanced or progressed from the stage of infancy, and that he has gained much of power, strength, and ability. Why he is not in the height of physical power and vigor, may be because he has not had the conditions for arriving at such perfection. Humanity, we are taught, has been brought into the field of action, comparatively speaking, helpless; it has had to gain experience, knowledge and power, through a long and severe discipline; it has been obliged to struggle against all manner of difficulties, but it is time when weakened in consequence, rather than it been strengthened, its intelligence has been quickened, its powers invigorated, and so, in looking back from the present to the long ages of the past, and comparing mankind of to-day with the human race of many centuries ago, we cannot but admit that man has advanced, step by step, steadily, surely, until the race as a whole stands upon a high eminence of learning, power, and of achievement. We grant that man is ignorant of many of the laws of his being, that he is not informed concerning the powers and the uses of many things in nature, that he does not understand the powers of the universe, but we will also claim that he has learned much, and that he is in a condition to acquire much more useful knowledge.

Q.—If the growth and unfolding of man's immortality takes place of this earth, as it passes into spirit-life, may not the time come when the earth will all pass into spirit-life?

A.—We have no doubt that the earth is constantly throwing off emanations which may properly be called of a spiritual character; that those emanations have magnetic qualities, aggregate together, and form what may be called a belt, which, in time, be a spiritual world, peopled by spiritual beings. We have also no doubt that as the earth continues to advance in age, it will, in time, be a spiritual world, as a human-bearing planet, and that, in the process of time, this earth will pass away and be known no more as it is to-day, and that a spiritual world, a counterpart of this, will take its place in the universe.

John Pickett.

I am glad to come to this office to say a few words, for I have a desire to enter into communication with old friends. I have wished to say a few words in private to a gentleman whose name is Paul B. Clark. He has had some labor in attending to affairs belonging to me, and I have felt that I could give him some advice, or perhaps if not advice, at least that I could give something which might be of use. I do not get along very well in my efforts to come in this way, but I thought if I could, only say a few words, and make my wishes known, I might accomplish something. There are affairs connected with my past life which you would be pleased to call material matters, I suppose, that I am desirous of speaking concerning, and if my friends will try and give me an opportunity of coming I will do the best I can to speak to them in private. I am quite well satisfied with my spirit-life; some things concerning it are very strange to me, I can hardly get used to them, but others are so natural that it seems as though I was fitted right into the spot I have found. I send them all my regards. I want them to know I am doing well. John Pickett, of Franklin, Mass.

Mrs. Maria Boice.

I have come, a long way from my friends, hoping to speak a few words, that they may know I am not really dead. I know I have passed out from their sight; they cannot see me, nor know when I am with them, and sometimes I feel sad that they cannot realize I am still able to be in their midst. Although they are few months ago passed, since I went away, they are beginning to think of me as one really gone, who cannot be with them, or know anything of their affairs, and I wish to convince them to the contrary, but I do not know how to go to

work to make them realize that I am with them. I have never tried to come in this way, but I was told of this place, and they said: "If you go there, perhaps it will give you power to go nearer to your home in the same way. I was, in mortal life, not worn out with age, but I could not stay here. Sometimes it has seemed as though I must come back to my friends, but I could not. I know that I am free from the body, and there will be no more pain, so I think it is all for the best. I lived on Tyler street, Newport, Ky. I am Mrs. Maria Boice.

Mrs. L. Willey.

I am Mrs. L. Willey. I was an old lady when I was summoned from the body to my immortal home; nearly seventy-nine years had passed over me. When I found that I could be active in a new world, and that I was strong and straight and not wasted, I felt to rejoice and to thank my God for the blessed existence which was mine. I tried immediately to tell my story to the dear ones I had left behind me, that they might rejoice with me, but it is hard to convince the earthly dear ones of the continued life of those who go on, and it is difficult to get so near to them that they will hear the whispered word, and respond to the spirit-touch, for the external conditions of life wrap them around.

I am happy to come here and to speak my truths, bringing my testimony to the great truth that a man, though he dies, lives again, and that those who pass on from the earth have the power to tell old friends, to watch over and minister to them, and give them strength. I am happy to speak so that my friends may know I live, and that they will meet me by-and-by in the heavenly land. Oh, I there is no sorrow or parting or pain over there, for all understand each other so well that whatever distance may divide them those who are loving and true are as near in thought and sympathy, in spirit, as though there was no space between.

I bring my love to those who care to receive it. I would like to tell them of the lovely home I have found, of the sweet and beautiful associations, of the dear friends who gave me welcome and who are with me now in that home. I hope sometime to be able to tell them of these things, but if I am not I know they will come to me over there; they have been dear to my heart. I was the wife of Mr. Samuel Willey, of Rochester, N. H.

Charles Abbott.

[To the Chairman:] My name, sir, is Charles Abbott. I have been a medium for the spirit world nearly ten years. I left my body in Boston, many of them are here now: some have been scattered, and a few have come over to the great majority. I was a middle-aged man, on the shady side of fifty, but I did not feel my powers waning until just a few weeks before I went out of the body; and then, when I thought I was losing my powers, that I was to be weak and debilitated, I chafed me, for I thought I could spend my time in idleness, and I did not long to leave my dear friends, and that account, had no cause for fear, for my time was about out here on earth, and I had to pass to the other side.

I come here to-day because I wish to reach some friends in Lawrence, Mass. I take an interest in them; they are very dear to me, and I understand that they are investigating Spirituality. Perhaps I should say that they began the investigation five years ago, and of course have picked up much of the truth since that time. I have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: 'Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me.' I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one demonstration of my presence! Such has been my predicament many times. And then I have gone to different places where mediums were to be found, and have attempted to speak a few words or to give some written word that might be sent to my friends, but all of them have said: "We have heard my old friend John say: "Now, if Charlie Abbott would only come back and give me something, I would feel safe to rest upon his testimony, because I believe he would not try to deceive me, and none of the mediums know anything about him or his connection with me." I have heard my friend make that remark, or something very like it, many times to his family during the last three years, and you may imagine how pleasant it was for me to stand by that friend's side, perhaps with my hand upon his shoulder, listening to his words, yet not having the power to make one

Advertisement.

LYDIA E. PINKHAM'S
VEGETABLE COMPOUND
IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses as common to our best FEMALE POPULATION.

IT WILL CURE THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES PAINTURES, FLATULENCE, DESTROYS ALL CHASTITY FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHES, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF DRAINING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES NOT AT ALL INJURE THE THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNPARALLELED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

Dr. F. L. H. Willis

May be Addressed until further notice,
Care Banner of Light, Boston, Mass.

Dr. Willis may be addressed as above: From this he can attend to the diagnosis of disease psychometrically. He claims that his power in this line is unrivaled, and that he can detect the exact nature of the disease by the use of his special knowledge with keen and searching psychometric power.

Dr. Willis claims special skill in treating all diseases of the blood, including Catarrh, Scrofula, Eczema, Erysipelas, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his treatment, and who are now well and happy. All letters must contain a return postage stamp.

Dr. J. R. Newton

Still heals the sick! Mrs. Newton, controlled by Dr. Newton, cures disease by Magnetized Letters. Write for full particulars. Address: Mrs. J. R. Newton, 34 North Avenue, New York City.

EPPS'S COCOA.

BREAKFAST.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Epps has provided our breakfast tables with a delicate and healthful beverage, which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal attack by keeping ourselves well fortified with pure and a properly nourished frame. — *Civil Service Gazette*.

Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus:

JAMES EPPS & CO., Homoeopathic Chemists,

Jan. 17, 1895. London, England.

Dr. Jos. Rodes Buchanan,

29 FORT AVENUE, BOSTON, receives patients. A special dispensary for the treatment of all diseases. Personal interviews, 22 written opinions, \$3. Moral Education, for sale at \$1.50. "Therapeutic Saccharine" \$2.50 by mail, 25c.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of the character, disposition, and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the harmoniously married. Full delineation, \$2.50, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address: Mrs. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Boston.

Spirit Voices,

A NEW Monthly Spiritual Magazine, published under the auspices of the National Developing Circle.

GEORGE A. FULLER, Editor.

MRS. G. DAVENPORT STEVENS, Associate Editor.

DR. JAMES A. BLISS, Business Manager.

Terms, invariably in advance, \$1.50 per annum. Single copies 15 cents.

Address: JAMES A. BLISS, 121 West Concord Street, Boston.

WILLIAM F. NYE'S

Watch, Clock, and Sewing Machine OILS.

THESE OILS are now universally used, and stand acknowledged the best.

Order direct from his FACTORY, NEW BEDFORD, MASS.

TOKOLOGY

A Book for Every Woman.

20,000 sold in Little over a Year. AGENTS

"The very best book to put into the hands of a girl or woman." — *Dr. J. A. Bliss*, Boston.

Dr. J. A. Bliss, 121 West Concord Street, Boston.

Mrs. Abbie M. H. Tyler,

67 DORCHESTER STREET, BOSTON. Metaphysical healing. This method dispensed with all material aid or will-power, and is known as the "Mind-Cure." Those who are unwilling to give up drugs are not in a condition to be benefited. Office hours from 10 A.M. to 3 P.M., except Saturdays.

Consult Prof. A. B. Severance,

If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or hand-writing and one dollar. Address 29 Grand Avenue, Milwaukee, Wis.

Wicket's Island Home,

OPENING June 1st. Personal attention of securing rooms at this healthy, rural retreat. Rooms should be paid at once. For terms, etc., enclosed stamp and address DR. ABIE E. CUTLER, Orono, Mass.

JOHN B. WOLFE & CO.,

ATTORNEYS for all Government Business. Patents a specialty. Specialties in patenting and in all matters connected with the law. Address 29 Grand Avenue, Milwaukee, Wis.

ASTONISHING OFFER.

SEND three-cent stamps, lock of hair, age, sex, one-sided leg symptom, and you will receive a diagnosis of your condition by independent plate-writing. Address DR. A. B. DOBSON, Magnolia, Iowa.

MRS. L. A. COFFIN

Will give Psychometrical Readings by letter. Character and Business. \$1.00 and stamp. Ores and Minerals. \$2.00. Corner Cross and Bedford streets, Somerville, Mass.

Blackfoot's Magnetized Paper,

To Heal the Sick. Price, 10c. per sheet, or 15 sheets for \$1.00. Address: JAMES A. BLISS, 121 West Concord street, Boston, Mass.

SITUATION WANTED by a widow lady,

domestic, near city, among spiritualists, as a housekeeper, companion or nurse to a lady. Can do housework, and is a good and fair seer. Terms easy. Please address ADIE PALMER, Box 41, Breedsfield, Mass.

DIAGNOSIS FREE.

SEND two-cent stamps, lock of hair, name of full age, sex, and one-sided leg symptom, and you will receive a diagnosis of your condition by independent plate-writing. Address: DR. J. A. BLISS, 121 West Concord street, Boston, Mass.

Mediums in Boston.

HOW TO BECOME
A MEDIUM
IN YOUR OWN HOME.

A 16-PAGE Pamphlet, containing full instructions, and a Sealed Letter designating all your phases of mediumship, and a copy of the "Banner of Light" with receipt of three-cent stamps to cover expenses of mailing, 8c. Sample copy of "Spirit Voices," 15c. Address JAMES A. BLISS, 121 West Concord street, Boston, Mass.

N. B.—The National Developing Circle meets every Sunday at 8 P.M. at 121 Washington street. Members free. Open to all. Address: James A. Bliss, Medium.

JAMES R. COCKE,

6 Worcester Square, Boston,

Developing, Test and Business Medium.

SITTINGS from 9 A.M. until 5 P.M. Single Sittings, \$1.00. For Development, six sittings for \$6.00. Developing Circle Sunday morning, 11 o'clock. Sunday evening, 8 o'clock, a circle for Psychometry, Tests and Spiritual Music. Admission, 25 cents.

J. W. FLETCHER,

Medical and Trance Medium,

2 Hamilton Place, BOSTON.

A GOOD CHANCE.

JAMES R. COCKE

Will give Six Private Sittings for \$4.50. He has successfully developed a number of Mediums for Mental and Physical Phenomena. Pleasant location, 6 Worcester Square, Boston.

MRS. DR. A. L. ROOT

Will give accurate Delineations of Character, Tests, and Diagnosis of Disease to those who will visit her in person or send their photograph or lock of hair. Full delineations, \$2.00 and four 2-cent stamps. Brief delineation, \$1.00 and four 2-cent stamps. Address: MRS. DR. A. L. ROOT, 420 Tremont street, Boston, Mass.

MRS. J. A. BLISS,

Materializing Seances

EVERY Sunday, Wednesday and Friday evening, at 8 o'clock; also Thursday afternoon, at 2:30 o'clock, at 121 West Concord street, Boston.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Letters answered. Send \$2.00 with handwriting, age and sex. Medium powers described, with counsel for mental and soul development. Vision on Business, with advice. Sittings daily at 2 P.M. on 121 West Concord street, Boston. Circle Thursdays, at 8 P.M.

MRS. FAIRCHILD,

MATERIALIZING SEANCES Sunday, Tuesday, Thursday and Saturday afternoon, at 2 o'clock. Ladies admitted Wednesday and Saturday afternoon for 50c. Private sittings for development; also private seances. 314 Shawmut Avenue, Boston.

Light and Color Cure.

DR. RABBITT'S Theory put in practice at No. 729 Tremont street, where all diseases are successfully treated by magnetized medicine. Also a magnetic treatment by MRS. RANDOLPH. Pleasant, sunny rooms, with or without bandages. O. K. SMITH, L. L. RANDOLPH.

Massage Treatments.

MISS A. M. LEDYARD has opened parlors at 54 Temple Place, Boston, Room 2, where she will be pleased to receive her former patrons and all others needing her services. Rheumatism, Neuralgia and Nervous Diseases, especially treated. Sunday, 10 to 3.

DR. H. G. PETERSEN,

Vital Magnetic and Mental Cure, 54 Bowdoin Street, Boston.

MISS HELEN SLOAN,

MAGNETIC PHYSICIAN, combined with the celebrated "Auld Cure." Office, No. 77 Washington street, Boston. Patients received from 9 to 5.

DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 688 Tremont street, Boston. All diseases treated with the use of magnetized medicine. Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. 6c.—May 8.

S. HAYWARD, Magnetic Physician, 443

A. Shawmut Avenue, Boston. Hours 9 to 4. Afternoon hours will visit the sick. Has had signal success for fifteen years with his powerful Spirit-Magnetized Paper. Two packages sent by mail on receipt of \$1. Consultation free.

DR. A. H. RICHARDSON,

MAGNETIC PHYSICIAN, has taken Rooms 17 and 18 at 121 West Concord street, Boston. Will visit patients at their residence.

Mrs. A. E. Cunningham,

MEDICAL, Business and Test Medium, 420 Tremont street, Suite 1, Boston. Will answer Sunday calls. Private sittings daily.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment, 43 Winter street, Boston.

Mrs. Julia M. Carpenter,

MEDICAL treatment only. Tuesdays, Wednesdays, Thursdays and Fridays. 3 Concord Square, Boston.

MISS A. PEABODY,

BUSINESS, Test and Clairvoyant Medium. Evenings, Boston. 10 to 9. 1055 Leverett street, West End, third floor.

MRS. H. CLARK,

MEDICAL, BUSINESS and TEST MEDIUM. Office at Hotel Ashton, 955 Washington street, Boston.

MRS. LOOMIS, Test and Healing Medium,

answers all questions on business by mail for 50 cents; and brief diagnosis from lock of hair, age and sex, 25 cents. Medicated Baths, 128 West Brookline street, Boston, Mass.

MRS. I. H. FROST,

TEST and Medical Medium, 68 Terrace street, Highland. Hours 8 to 6. Circles Thursdays, at 8 P.M.

MARY A. CHARTER,

MEDIUM, 100 Meridian street, East Boston, Mass.

Mrs. Melie D. Cofran,

SPRIT Medium and Magnetic Healer. Hours 9 to 12. 368 Columbus Avenue, Boston.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 45 Winter street, Room 11.

MRS. MATTIE HOUGHTON-CHAMBER-

LAIN. Clairvoyant Examinations given; also Magnetic Healer. No. 23 Beacon st., Boston. Office hours 12 to 4.

JOSEPH L. NEWMAN, Magnetic Healer, No.

647 Broadway street, Boston. Hours from 10 A.M. to 4 P.M.

MISS O. W. KNOX, Test, Business and Medi-

cal Medium, 27 Winter st., Boston. Battery treatment.

MRS. M. J. GOULD, Magnetic Physician,

clarity, 51 State street, Boston.

MRS. J. C. EWELL, 747 Tremont street, Bos-

ton, except Thursdays. Hours 9 to 4.

MRS. M. E. WALKER, Test and Business

Medium, 13 Lawrence street, Boston.

J. A. SHELHAMER,

MAGNETIC HEALER.

Miscellaneous.

To the Liberal-Minded.

FOR SALE—An improved property, containing 7 acres of land, situated on the west side of Elkhart Lake, Sheboygan Co., Wis. Accessible from all points by two railroads, and is one of the most desirable locations for a large Summer Hotel or for the establishment of a Spiritual Camp Ground with a library and a fine collection of books. For more information, apply to J. E. TALENDAKE, Elkhart, Wis., May 9.—4w

J. W. MAHONY,

NORMAL Speaker, Debater and Dramatic Reciter, from England, will commence his working tour in April, journeying from Philadelphia to St. Louis, Mo., and from there to Chicago, Ill. He is open to receive calls to lecture or debate on Spiritualism, or to give Shakespearean and other Recitals from memory in towns or resorts. For terms and dates, please address care BANNER OF LIGHT office.

Sealed Letters Answered.

MRS. DR. ELEANOR MARTIN, 73 West Lane Ave., Columbus, Ohio. Terms, \$1 and 5 cents postage.

MESSAGE

MRS. L. M. VIERHOE, 19 E. Springfield street, Boston. Treatment given at residences.

NEWLY FURNISHED ROOMS, with or without

board, at LIGHT AND COLOR CURE, 739 Tremont street, Boston.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes in pencil or in ink, at the command of the operator.

Those unacquainted with it would be astonished at its accuracy and should be without one. It is a communication to all those who desire to practice in writing mediumship should avail themselves of these "Planchettes," which can be obtained on all questions, as also for communications from deceased relatives or friends.

DIRECTIONS.—Place Planchette on a piece of paper (writing or white), and, after placing the hand lightly on the board, in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every inquiry will be answered, these direct communications with success in writing and results, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one is not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

These "Planchettes" are complete with pencil and all directions, by which any one can easily understand how to use it.

ADDITIONAL, with Pentagraph Wheels, 50 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements, the United States and Great Britain, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to which I receive a communication with my name and address, for a fee of \$1. Consultation for \$1; at office, 25 Washington street, Room 9.

For all prices proportionate to the detail demanded. Address: OLIVER AMES GOULD, Box 1864, Boston, Mass.

GARLAND'S

VEGETABLE COUGH DROPS.

The greatest known remedy for all Throat and Lung Complaints. For Croup, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and all other diseases of the Throat and Lungs. It is a safe and reliable remedy, and is so prepared that it is perfectly harmless in all cases; likewise palatable and beneficial in regulating the stomach and bowels, and giving a refreshing and invigorating effect to the system. It is a valuable remedy in all cases of colds and influenza, and is a valuable remedy in all cases of colds and influenza.

Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

First Spiritual Temple.

Photographs of the "First Spiritual Temple" erected in Boston. Price 25c.

For sale by COLBY & RICH.

BERKELEY HALL LECTURES.

W. J. COLVILLE'S DISCOURSES.

No. 1—ALL THINGS MADE NEW: Delivered Sunday Morning, Sept. 18th, 1891. No. 2—WHY WAS OUR PRESENT CONDITION CREATED? Delivered Sunday, Oct. 5th, 1891. No. 3—THE DEATH OF THE FUTURE: Delivered Sunday, Oct. 12th, 1891. No. 4—THE DEATH OF THE FUTURE: Delivered Sunday, Oct. 19th, 1891. No. 5—HOUSES OF GOD AND GATES OF HEAVEN: Delivered Sunday, Oct. 26th, 1891. No. 6—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 2nd, 1891. No. 7—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 9th, 1891. No. 8—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 16th, 1891. No. 9—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 23rd, 1891. No. 10—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 30th, 1891. No. 11—THE DEATH OF THE FUTURE: Delivered Sunday, Dec. 7th, 1891. No. 12—THE DEATH OF THE FUTURE: Delivered Sunday, Dec. 14th, 1891. No. 13—THE DEATH OF THE FUTURE: Delivered Sunday, Dec. 21st, 1891. No. 14—THE DEATH OF THE FUTURE: Delivered Sunday, Dec. 28th, 1891. No. 15—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 4th, 1892. No. 16—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 11th, 1892. No. 17—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 18th, 1892. No. 18—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 25th, 1892. No. 19—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 1st, 1892. No. 20—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 8th, 1892. No. 21—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 15th, 1892. No. 22—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 22nd, 1892. No. 23—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 29th, 1892. No. 24—THE DEATH OF THE FUTURE: Delivered Sunday, Mar. 6th, 1892. No. 25—THE DEATH OF THE FUTURE: Delivered Sunday, Mar. 13th, 1892. No. 26—THE DEATH OF THE FUTURE: Delivered Sunday, Mar. 20th, 1892. No. 27—THE DEATH OF THE FUTURE: Delivered Sunday, Mar. 27th, 1892. No. 28—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 3rd, 1892. No. 29—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 10th, 1892. No. 30—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 17th, 1892. No. 31—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 24th, 1892. No. 32—THE DEATH OF THE FUTURE: Delivered Sunday, May 1st, 1892. No. 33—THE DEATH OF THE FUTURE: Delivered Sunday, May 8th, 1892. No. 34—THE DEATH OF THE FUTURE: Delivered Sunday, May 15th, 1892. No. 35—THE DEATH OF THE FUTURE: Delivered Sunday, May 22nd, 1892. No. 36—THE DEATH OF THE FUTURE: Delivered Sunday, May 29th, 1892. No. 37—THE DEATH OF THE FUTURE: Delivered Sunday, Jun. 5th, 1892. No. 38—THE DEATH OF THE FUTURE: Delivered Sunday, Jun. 12th, 1892. No. 39—THE DEATH OF THE FUTURE: Delivered Sunday, Jun. 19th, 1892. No. 40—THE DEATH OF THE FUTURE: Delivered Sunday, Jun. 26th, 1892. No. 41—THE DEATH OF THE FUTURE: Delivered Sunday, Jul. 3rd, 1892. No. 42—THE DEATH OF THE FUTURE: Delivered Sunday, Jul. 10th, 1892. No. 43—THE DEATH OF THE FUTURE: Delivered Sunday, Jul. 17th, 1892. No. 44—THE DEATH OF THE FUTURE: Delivered Sunday, Jul. 24th, 1892. No. 45—THE DEATH OF THE FUTURE: Delivered Sunday, Jul. 31st, 1892. No. 46—THE DEATH OF THE FUTURE: Delivered Sunday, Aug. 7th, 1892. No. 47—THE DEATH OF THE FUTURE: Delivered Sunday, Aug. 14th, 1892. No. 48—THE DEATH OF THE FUTURE: Delivered Sunday, Aug. 21st, 1892. No. 49—THE DEATH OF THE FUTURE: Delivered Sunday, Aug. 28th, 1892. No. 50—THE DEATH OF THE FUTURE: Delivered Sunday, Sep. 4th, 1892. No. 51—THE DEATH OF THE FUTURE: Delivered Sunday, Sep. 11th, 1892. No. 52—THE DEATH OF THE FUTURE: Delivered Sunday, Sep. 18th, 1892. No. 53—THE DEATH OF THE FUTURE: Delivered Sunday, Sep. 25th, 1892. No. 54—THE DEATH OF THE FUTURE: Delivered Sunday, Oct. 2nd, 1892. No. 55—THE DEATH OF THE FUTURE: Delivered Sunday, Oct. 9th, 1892. No. 56—THE DEATH OF THE FUTURE: Delivered Sunday, Oct. 16th, 1892. No. 57—THE DEATH OF THE FUTURE: Delivered Sunday, Oct. 23rd, 1892. No. 58—THE DEATH OF THE FUTURE: Delivered Sunday, Oct. 30th, 1892. No. 59—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 6th, 1892. No. 60—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 13th, 1892. No. 61—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 20th, 1892. No. 62—THE DEATH OF THE FUTURE: Delivered Sunday, Nov. 27th, 1892. No. 63—THE DEATH OF THE FUTURE: Delivered Sunday, Dec. 4th, 1892. No. 64—THE DEATH OF THE FUTURE: Delivered Sunday, Dec. 11th, 1892. No. 65—THE DEATH OF THE FUTURE: Delivered Sunday, Dec. 18th, 1892. No. 66—THE DEATH OF THE FUTURE: Delivered Sunday, Dec. 25th, 1892. No. 67—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 1st, 1893. No. 68—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 8th, 1893. No. 69—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 15th, 1893. No. 70—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 22nd, 1893. No. 71—THE DEATH OF THE FUTURE: Delivered Sunday, Jan. 29th, 1893. No. 72—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 5th, 1893. No. 73—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 12th, 1893. No. 74—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 19th, 1893. No. 75—THE DEATH OF THE FUTURE: Delivered Sunday, Feb. 26th, 1893. No. 76—THE DEATH OF THE FUTURE: Delivered Sunday, Mar. 5th, 1893. No. 77—THE DEATH OF THE FUTURE: Delivered Sunday, Mar. 12th, 1893. No. 78—THE DEATH OF THE FUTURE: Delivered Sunday, Mar. 19th, 1893. No. 79—THE DEATH OF THE FUTURE: Delivered Sunday, Mar. 26th, 1893. No. 80—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 2nd, 1893. No. 81—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 9th, 1893. No. 82—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 16th, 1893. No. 83—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 23rd, 1893. No. 84—THE DEATH OF THE FUTURE: Delivered Sunday, Apr. 30th, 1893. No. 85—THE DEATH OF THE FUTURE: Delivered Sunday, May 7th, 1893. No. 86—THE DEATH OF THE FUTURE: Delivered Sunday, May 14th, 1893. No. 87—THE DEATH OF THE FUTURE: Delivered Sunday, May 21st, 1893. No. 88—THE DEATH OF THE FUTURE: Del

