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The Spiritual Kostrum.

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 em braced 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

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 medial 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 old proverb is true with regard to them, that straws indicate 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 affirma tions 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 ball or tem ple. Have we, however, been creedless 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 organization for spiritual, ethical and moral purposes, making justness considerations subservient to the spiritual side of the question, while Mr. Charles Dawbarn of New York, an excellent man and most earnest Spiritualist, a vigorous worker himpriself advises; organization for business purposes only. edifying teachings, are not; always; marketable; com. The friends of, great, and, good, men, are often in with the bidness traffic are tingly the very ones who put stumbling-blocks in their the bidness traffic are tingly the very ones who put stumbling-blocks in their

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 forms ism 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, " Oredo; 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 whoseever will be saved must of necossity 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

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 commended itself to 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 liberalists or liberal religionists been regarded as all-sufficient to express the objects of their union. Such a creed, if creed 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 religionist 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: if 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, independstraws, and we regard them as more than such, the ent 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 utile there, it must be far more ridiculous to attempt it here. The British National Association of Spiritu alists utterly failed to meet the demands of English Spiritualists, and when its Secretary, Miss Kislingbury, visited America and endeavored to found a simdiar institution, she went back to England entirely dissatisfied with her endeavors. 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 archepiscopal 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 barks have 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 societies 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 avowedly is transacted with a view to making money. Now Spiritualism is not a marketable commodity to be bought and sold, to be haggled for in the markets. Wherever the business element preponderates, the spiritual is at a discount. Coo many societies consider a full exchequer an infallible token of success, and a financially straightened 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 jectures, and then delivering from the platform a strong discourse pandering to the popular prejndices 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 first alluded to might soon come into vogue? names A saratio base aux el Tornivolto de

The most advanced ideas, the ripest culture, the most edifying teachings, are not always marketable com

n a university; but there are always a few prepared to graduate, if only a few. For this reason the smallest congregations often disten 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 more 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 spiritguides 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 oftener than 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 spare 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 oft en means fluttered) them. Then these testimonialized instruments of a clique are to exhibit their creden tials, pull out their diplomas, and carry everything before them, because they have been endorsed by National Association of Spiritualists ! Such a course would open the door to every kind of bigotry, favorit ism 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 flat tered 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 todo what they please to kill or cure under cover of a title and a diploma

The spirit-world must run the spiritual machine; is 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 spir itual influx has clearly manifested its tendency, and has succeeded in overthrowing the many obstacle 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 free dom 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 un able 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 ac corded 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; al 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 is forward to a successful issue far better than any par ties yet in the material form.

Mr. Newton's declaration of principles we personal ly approve of in the main. We agree entirely with him that spiritual work must be carried on from mo tives of benevolence, and when he puts the brother hood 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 Oreed." 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 unwit

taught does not usually contain the majority of students | path. The Wesleys and Swedenborg are notable in- | inquirer—for the seeker after truth as well as those stances 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 finality; 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 soclety 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. Officeroraft is fully as bad as priestoraft or ministercraft; and as believers in liberty and democracy, we insist that the only true policy is to so arrange our societary affairs that the people are governed, if governed they must be. on pure democratic principles. People must unfold | earth, in whose effulgence popular superstitions, born their talents sufficiently to know how to govern theirselves. 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 Bisbee 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 acceptation of the word. the construction of the organization over which she resided was suci 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 Rev. 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, een considered merely as a profession. We have not one lots of sympathy with an attempt now being made to license preachers and endow spiritual temples. Spiritualism is independent of all such timeserving 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 nen 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, toilsome hillide ere he met with recognition in society and could he 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 and secular, is alive with corresponding events. But

who have found it. Good spirits are not attracted by our creeds, nor repelled because we have no formulated articles of bellef. 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 Oceasion 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 o-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 these 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 atrue and holy light has been shed over the broad 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 pediar 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 fall 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 aps followed them.

Upon this information the public excitement, now centred 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 atpublic meetings, invariably composed of skeptics, and all that ingenuity could devise or science suggest was brought into regulation 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 paragoric. This is what was commonly known as the toe-and-knee theory. Now the seat of the disorder has taken an unward 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 burningglasses, 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 Apono, an eminent philosopher and physicist, was brought to trial on a charge of being in league with the Devil; but, baving escaped punishment by death, his inquisitors ordered his bones to be dug up and publicly burned. Failing in this, through the circumvention of friends, his defamers proceeded to burn him in effigy!

When Faust, the printer of Mentz, 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'Ard-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 fidelity and patriotism than accusations of demoniac intercourse and the flames? Oh! ye forerunners of inestimable truth ! martyrs of ignorance! victims of superstition I 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

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 mediumship, as a means o 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 eterual 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 effete theology is quite incomprehensible. Indoctrinated from childhood in sectarian rules of faith, they seem determined to stick to the old tune so long at there is anybody left to pay for the fiddling. They can not, they will not give up their irrepressible devil and their convenient hell-for are not these the genil 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 bung ling structure of fossillated 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 undeviating 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 prescription 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 fraternization. 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 lik 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 needlest were wise to reject.

Now and here, my friends, let us resolve to go for ward with the good work we have taken in hand. Lose 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 drugopathy 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 the suffering people b nethods outside of the orthodox plan, is liable to be brought before the inquisition and cast into the flery 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 Regnlars 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, psychio 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 spectroscope 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 sciolists, 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 despotisms will ere many years, be numbered among the things of the past, and all who have been engaged in their enactment will hide their heads in shame. E. D. BABBITT, M. D.

85 Stuyvesant street, New York. The Fejees call a steamer "Laca Links," or "Sails

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 therefor 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 Bos ton if I would give her instructions. In reply to her letters two were written by myself, and she came. On a call 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 endued with a healing power? In reply l instanced 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 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 withal.

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 ABC 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, mediumiship, 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, "Redbird," 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 perfeetly 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 his 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 BAN-NER 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 lewels 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 acceptation 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 autocrat 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 unbiased 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 ABBIE M. H. TYLER. would pick it up.

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 anent the use of the word Church by Spiritualists. So long as he fully endorses 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 i 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: "Something About Five Forks," by Horatio C. King: that remarkable military paper by which Lieut.-Gen. Chas. P. Stone (Stone Pasha) has for three months (inclusive) been excoriating the British operations in the Egyptian Soudan, is this month brought to a closehaving shown throughout its course a knowledge of detail and a thorough comprehension of the situation which entitle 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 welldigested magazine may be noted asketch of Commodore John Barry, senior officer of the United States Navy from 1783-1803, by the late Rear-Admiral Preble: "The French Army," translated by Maj. Wm. H. Powell, U. S. A.; "The Thirty Years' War," by J. Watts de Peyster, 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. S Hamersly, 835 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 25th, wherein those who assert that the report of the Sevbert Commission will decide the fate of Spiritualism, and that an adverse one, are advised not to be sanguine in their expectations.

THE LADIES' PLORAL CABINET gives an engraving of a new Begonia, the Lubbersi, 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

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 Al-mighty made them to match the man.—"Adam Bede," by George Elliot.

Hale's Hency the great cough cura 25c., 50c. and \$1. Glein's Salphur Reap heals and beautifies, 25cts. German Corn Remover Mile Corns and Bunions. Hill's Hear and Whiteker Dyo-Black and Brown, 50c. Pikers Rectingle Drope cure in One Minus, Sc. Been's Rhoumatic Pills are a sure cure, Sc. The Bebiewer.

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, an Episode of the Mahabharat; one of the Epic Poems of Ancient India. 16mo, cloth, pp. 293, with Addendum, pp. 32. London: Trübner & 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, of 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 angient Egypti itemeople and their modes of worship, manners, customs and ocial life, and the social and religious status of Christian nations of our own time, than had been reached by those who had preceded him on a similar errand, but without this solvent of the mysteries they encoun-

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 repre sents 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 sensitives) 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 so cial 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 denarted 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 wor ship, and life and death scenes portraved 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 Beni 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 conventionality, with its procession hoat 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 'gathering at the river' to escort the remains of the loved ones across, thousands of years

An interpretation by Dr. Brusch from a papyrus in the Boolak Museum is referred to as throwing light upon the Egyptian belief in spiritual phenomena is entitled. "The Tale of Setnan," supposed to have been one of the sons of King Rameses II. (19th dyn.: B. C. 1390), 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 mummles in the Coptos necropolis, among them her own. Setnau, a spiritual being resident in the interior realm immediately contiguous to the physical plane, is one of the principals 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 this intromission into the world of spirits reveals the restless condition of many who were endeavoring to regain the consciousness of their nast 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 Sethi I., the father of Rameses II., the beautiful paintings of which treat of the soul's experiences after leaving the body. These instructive adorpments 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 prophetical 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 phenomens, such as apparitions, and more or less objective appearances of supramundane origin; as well as spirit-obsessions, exoreisms, 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 supramundane 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

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 superstructural 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 chose, they can in these days obtain, by the same methods, evidence that admits of no flaw that those who have entered the Great Beyond can and do "return with a certifude 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-scoffers, 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's 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 Recornize Osiris, the Mighty; Isls, the Glorious; Horus, the Living, as Various Manilestations of the One Life Principle Embodied in Universal Humanity; the Same Yesterday, To-Day and Forever."

LINES TO A YOUNG LADY VIOLINIST.

BY CAPT. H. H. BROWN.

The magic viol in thy hands More power than royal sceptre wields, For ne'er a soul at king's commands Its richest 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 alli 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. Elisha 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 speak er. He referred in a highly entertaining manner to the early developments of his mediumship, and narrated a visit he 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. Vosburgh, 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 Iconoclastic 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 Conserver," in which she traced out the truths which have permeated all religious thought from earliest times, and which Spiritualism not only accepts but renders still more

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 Seauces. To the Editor of the Banner of Light:

After reading your notices of the abovenamed medium (located at 44 Dover street) I was induced to attend one of her seances, and, although I found the medium suffering from \$ 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 babes 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 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 if an other in the spiritual principles in the contract of the spiritual principles they illing all in her manufestations. To Hi & Santa.

For the Banner of Light. BONAVENTURE.

BY HELEN STUART RICHINGS. Above us bends a Southern sky, The earth with verdure spread; We softly whisper-" Here they lie, Our loved, our lost, our dead !"

But hark ! above the ocean breeze A voice comes low and clear, Soft stealing through the swaying trees, Your loved ones are not here!

The "loved"? The loving still are they! The "lost" shall yet be found! The "dead"? Is life then but a day, That ends beneath the ground?

Not so! They vanish from your sight, Their forms to earth you give, But in a land than this more bright,

They live! They live! They live! Where winds in solemn cadence sweep The broad Atlantic's shore, The mortal frame lies buried deep-'Life's fitful fever o'er."

Where grandly rise eternal hills, Bathed in the morning sun, : New power the waking spirit thrills-Not Death, but Life, is won!

• The cemetery of Savannah, Ga.

Remonstrance Addressed to the Public Health Committee,

Against the Petition of the Massachusetts Medical Society for the Creation of a Board of Medical Commissioners, and the passage of New Medical Laws to "Protect (?) the People."

GENTLEMEN-I remonstrate against the petition of the Massachusetts Medical Society—which has been presented to the General Court, and referred to your Committee—on the ground and in defense of progress, equal rights and justice to all honest practitioners in the healing art, let them adopt whatsoever mode of treatment they may think best for the relief and cure In Massachusetts to-day there are many persons who

I believe are honestly and conscientiously engaged in efforts for the eradicating of disease. Some of them adopt the Allopathic treatment, others the Homeopathic, others the Eclectic, others style themselves pathic, others the Eclectic, others style themselves specialists, while others depend upon the mental and mind oure process, under various names, and some depend entirely upon faith and prayer for their success. None of these various modes of treatment oure all persons and all diseases—there being no fixed rule laid down as infallible by any mode of practice—therefore all of the different modes and practitioners should have equal rights before the law, subject to the same rewards and penalties; and the people of our free America should he uninterruptedly continued in the exercise of their constitutional right to employ any of the above-named practitioners when sick, in whom each individual patient has special confidence.

Several years ago a similar law as now proposed by

the above-named practitioners when sick, in whom each individual patient has special confidence.

Several years ago a similar law as now proposed by the Massachusetts Medical Society was enacted, but it was soon repealed, and for the past few years annually a petition in the same direction (but not perhaps openly as now in the name of the Society) has been presented to the General Court, which its members, after careful investigation, have yearly given the petitioners leave to withdraw.

Recently a case of malpractice was tried in the Courts, also a case of alleged misrepresentation; conviction in both cases was secured and consummated under the present laws: What more is needed in the line of medical statutes to punish crime or protect the people? The different practitioners should not be required to know the workings of any form of treatment which they do not use. The merit of each and all practitioners should be regarded as depending entirely upon their skill in eradicating disease; and that skill should be, in all justice to the public which is to patronize them, their sole support and protection. The general laws now upon the statute books, if enforced, will punish persons engaged in crime of any form or nature, let it be in trade or profession; and this being the case it seems wrong and a waste of time and money to create any new commission in this State to protect one class of practitioners to the detriment of others—or to deprive the citizen of the right of employing any mode of freatment, or practitioner that he (or she) desires when sick.

If human testimony is reliable, hundreds of cures have been made by what are termed "trregulars"

of others—or to deprive the citizen of the right of employing any mode of treatment, or practitioner that he (or she) desires when sick.

If human testimony is reliable, hundreds of cures have been made by what are termed "irregulars" after the so-called "regulars" had falled to cure. In the year 1883 (for instance) the evidence of some twenty oures was presented to the Public Health Committee—by persons who made oath to the statements—in which the claim was made that they were effected by "irregulars," after other treatments falled to beneft. The record of these cures has also been filed in evidence before your committee for 1885. It is for this reason, also, that I remonstrate against the enactment of a law which will tend to close any door of hope for ultimate relief upon any afflicted citizen of this Commonwealth.

The people feel outraged with the restrictive laws in New York and other States which allow the medical censors of the Allopathic Medical Societies to interpret these statutes for themselves, and debar the sick from employing an "irregular" physician when such physician is desired. I know by personal experience the effect of the New York law, as I have had a threat hanging over me for the last two years to the effect that if I return to Saratoga (where for years previous to the passage of that law I had practiced to the satisfaction of many hundreds of the leading citizens) and attempt to practice in any way whatever—the object being to cure—the censors of the County Society will arrest me without further notice. The people, or the citizens there, still desire my treatment, but the socialed regular doctors do not want me on the ground to cure them—even though no medicine (against the prescription of which by unlicensed parties the law professes to be almed) is used by me in my general practice.

The medical law that prevents the people from empartice.

prescription of which by unlicensed parties the law professes to be almed) is used by me in my general practice.

The medical law that prevents the people from employing any practitioner or mode of treatment desired is an unjust one; there should not be any State or geographic lines drawn in the matter of curing disease.

To further show you the workings of the medical law in New York I will cite a recent case where, under its provisions, a botanic physician was arrested in Saratoga Springs for curing disease without license or diploma; he was brought before the grand jury; his patients appeared and testified to his cures and mode of practice; there was nothing proven against him, but, rather, that he was a benefit instead of a source of danger to society, and the jury, despite the medical law and its prohibitions to such as he, did not bring in a bill.

The following case will be sufficient to show the

the medical law and its prohibitions to such as he, did not bring in a bill.

The following case will be sufficient to show the sheer absurdity of these rightfully called "Doctors' Plot Laws," and will also show that some, at least, of the members of the Massachusetts Medical Society are not as well informed—(or did not possess the knowledge to clearly understand the case in point)—as the irregulars.

To the Chairman of Committee on Public Health, State of Massachusetts:

TESTIMONY OF JOSHUA NYS.*

To the Chairman of Committee on Public Health, State of Massachusetts:

All my life, till within eleven years, I have been a rigid, radical disciple of the "old school" of medical practice. During the summer of 1893 I had a very violent attack of sciatic rheumatism, while on a visit to West Point, New York. The surgeon of the post was called at ence, and he and his assistant visited me several times a day for about a week, without affording me any relief except while under the influence of epidermic injections. Finally the surgeon advised me to make an effort to get home to Maine, giving it as his opinion that I would not recover for a year at least. After suffering untold misery, I succeeded in reaching my home in about three weeks from the commoncement of my sickness,

I was upon my back for thirteen weeks longer, under the care of eminent allopathic physicians. Without obtaining any permanent relief. I then decided to go to Beston for medical treatment. I saw in the morning papers the card of a well-known Boston "magnetic physician," and by the very extrest persussions of my wife consented to call him and see what he could do. By the application of his hands he took away all pain and effected a permanent cure. I remained perfectly free from all pain till July th, 1879, when, being exposed, I took a violent cold, when the same kind of pain came on again in another part of my body. For nine days and nights I endured agony not to be described, attended by a first-class physician of the homeopathic school. I obtained no permanent relief. I then sent a telegram to the same magnetic physician in Boston, asking him to visit me. He did so, and relieved me of all pain, and I have been free from it to the present time. I could give you many other cases of cures in Binine as remarkable as my own, effected by this same physician and others of his school. Now I must you will do nothing to drive am healers from practice, but let the people have the privilege of selecting their own physicians and

Recently Mr. Nye appeared before the Maine Legis-lative Committee in remonstrance against a medical bill similar to the one before you for consideration, and subsequently wrote to me in relation to it from

"After I made my remarks on the bill, Dr. "After I made my remarks on the bill, Dr.—came to me and said he was sorry that I was on that side, as everybody knew me and knew that I was honest in my belief and that the two cases I related in regard to my own family would do more to injure and kill the bill than all the rest that had been said. He did not see how such a good temperance man as I am could so against philanthropy in this way. I told him I was fighting for life against death, and was bound to fight as long as I live against such a monstrous idea as that embodied in the medical bill."

Another case in point. Detabar ist 184 I weakwad of

death, and was bound to fight as long as I live against such a monstrous idea as that embodied in the medical bill."

Another case in point: October ist, '84, I received a letter from Mr. Nye, stating that the wife of Dr. Briggs was prostrated, and had been so for ten days; could not even move her ingers; that the doctors in Augusta could not reach the case, and as the Regulars were about preparing a medical bill to present to the Maine Legislature, If I would visit Augusta and core her, one such achievement on the ground, would kill the bill: He believed that I could make such a cure. I went to Augusta, and relieved Mrs. Rogers at once, and on my return to Boston, Oct. 3d, The Portland Press of that date spoke of the case as one that had basiled the skill of the doctors.

Another case in Elmirs, N. Y., is that of the daughter of Conductor Hurty, of the Eric Ballroad. She had been pronounced incurable by the regular M. D.'s, and had been affilicted for three years. I relieved her in fifteen minutes, January ist, 1883, and in one week she could, lie on her left ide—an act she could, not perform ut any time for three years previous. She has been well since. If I had been in the State at the time, and any one who was mean, enough could have been found to enter a complaint, I might to-day be serving out a sentence for curing that sick girl without a license.

I wish particularly to call your attention to the plea of Prof. Emerson before the Pablio Health Commit.

and any one who was mean chough could have been found to enter a complaint. I night to day be serving out a sentence for ouring that sick girl without a license.

I wish particularly to call your attention to the plea of Prof. Emerson before the Public Health Committee in the year 1882, for medical treedom—the pamphlet containing which I present to you in evidence. Here you will find a powerful argument which is just as potent to-day, against the pelition of the Massachusetts Medical Bociety for new enactments in the way of medical laws:

The spirit which inspires such laws as the one pelitioned for is unprogressive, and wanting in benevolence and good will toward humanity. Examples of its malevolent animus are to be witnessed on every hand where these statutes exist. Take, for instance, the case of Mr. Taylor, a merchant in St. Thomas (Danish West India Islands.) This gentleman, with only the best and most generous motives in view, was instrumental in practically introducing homeopathic treatment, also magnetic healing, into that part of the Danish possessions. The result was that he was sued under a century-old statute of that kingdom, fined for practicing without having an Allopathic diploma or license; he appealed to higher courts; the verdict of the lower court being sustained. Mr. Taylor refused to pay a fine for helping the sick without money or price, and he was sent to prison; but be it said in justice to the citizens of St. Thomas, steps were taken by them whereby his term of imprisonment was speedily curtailed—so much higher in the scale were men's consciences than the laws of the realm.

The full account of the trial appeared in a Boston paper at the time, and I had it verified from his own lips.

In Berlin it is alleged that a physician was recently fined for not keeping pace with all new improvements in the medical art; while in New York they are fined—in effect—if they do.

The case of Mr. Brooke, of Boston, is worthy of your consideration. He had a pleee of glass embedded in his thigh for twenty

the law.

In the year 1882 the dentist bill was before the General Court. Gov. Long vetoed that bill, and when the members of the Legislature saw the reasonableness of his action, as explained in his message, they almost unaulmously sustained the veto. I would call the attention of your Committee to this same veto at this time, as the Dentistry Bill was of a nature akin to proscriptive medical laws generally, and the views of Gov. Long would apply with equal force, in the present instance, to the petition of the Massachusetts Medical Society. It is claimed by the Regulars that they have restrictive medical laws in twenty six States, and Massachusetts should join the number. I, for instance, cannot to day visit the sick professionally, in either-Vermont, New Hampsbire, Connecticut or New York; in fact, in any or all the States where these laws have been enacted, the legalized censors do not allow magnetic and clairvoyant physicians to exercise their natural gifts of healing—that is, when straugers in the State. I can go to Hilinois providing I will pay alicense of \$1200 per year. Is such a condition of things advisable? Does it not lead to a mockery of justice? Should not crime in one State be considered such in all? Medical freedom in one State should extend to all the States. The innocent should not suffer for the guilty in this age of progress and civilization.

I also call your attention—as additional evidence against the proposed medical bill—to the decision of Judge Noonan, in the case of the "State of Missouri vs. J. Cresap McCoy; Practicing Medicine without a License." in which that brave and liberal-minded justice ruled as follows regarding the medical law of that State:

"The entire act, including section 8, [which, he said, together with other sections, virtually constituted the In the year 1882 the dentist bill was before the General

that State:

"The entire act, including section 8, [which, he said, together with other sections, virtually constituted the State Board of Health 'a court'] is unconstitutional for the following reasons:

1. By the act the Medical Board is made a coupt with judicial power to hear and determine causes, and reader judgment of expulsion against members of the profession.

2. The Legislature has no power under the Constitution to establish such a court.

3. The said court purports to try citizens, and 'deprive them of property' without a trial by jury, to which every one is entitled." 3. The said cour them of property one is entitled. "

I trust the members of your Committee will see the injustice of thus taking away the people's rights therefore will give the petitioner leave to withdraw—as your predecessors have so often done. Let Massachusetts remain true to freedom, and her statute books be left undisgraced by any measure which seeks to discriminate in favor of any particular mode of eradicating disease, to the exclusion of others, or which will practically act to prevent malpractice and frand from being unearthed, under the specious plea of their being accomplished legally.

A. S. HAYWARD, Magnetic Physician.

Boston, Mass.

Verifications of Spirit-Messages.

MRS. FRANCES L. WOODBRIDGE.
In BANNER OF LIGHT, March 21st, is a communication from Mrs. FRANCES L. WOODBRIDGE of Hallowell. She was well known here for many years as a worthy woman and exemplary Christian—a member for years of the Methodist church, latterly of the Baptist. As she says, she passed from the mortal two years ago quite suddenly, of pneumonia. She has a sister in this place—a Baptist—whom I conversed with to-day, who says she believes the message is hers. She is an elderly lady in poor health, and feels rejoiced and encouraged to hear from her sister and learn that it is so well with her. She also states that they have relatives and friends in Massachusetts, as the message

I lent my BANNER containing it-it has been the rounds—I have just got hold of it again, or I should have responded ere this.

From a Spiritualist, EMELINE A. PRESCOTT. Hallowell, Me., May 6th, 1885.

OLARISSA BLAKE.

A friend at North Hanson writes as follows: " read a communication from CLARISSA BLAKE of South Ablugton, published in the BANNER OF LIGHT of May 2d, 1885. Though I never knew the person in this life, I read the message to a near relative, who says it is correct in every particular."

CAPT. JASON M. TERBELL

In the BANNER OF LIGHT of April 25th I notice a communication from CAPT. JASON M. TERBELL, an old friend of mine. In his younger days he followed the sea, as captain of a vessel sailing from this place engaged in the West India trade. He resided on his farm at East Hampton, four miles from here. He was collector for this port several years, and was highly esteemed and respected by all.

WILLIAM LAWRENCE. Sag Harbor, L. I., N. Y.

In New Zealand.

In the Town Hall of Greytown, New Zealand, last February, Mr. W. A. Ellis delivered an able lec ture on Spiritualism, introducing his subject by say-ing that the present inhabitants of earth are comparatively ignorant of it, but its form and use were known long ages ago, and the Egyptians even built large temples devoted to its research. Among the most ancient races the knowledge of Spiritualism was found, and he cited the natives of New Zealand, in modern days, as an instance, spoke of the utility of modern days, as an instance, spoke of the utility of spiritualism, the comfort it gave to the bereaved, and the conditions requisite for the obtaining the phenomena. He then described; by his power of clairvoyance, the presence of the spirit of a Maori before him, and with his clairandient powers learned that he fell at the gate pah in fighting against the Europeans. A native was present in the front seats, and Mr. Ellis said the spirit-form was pointing to him and claiming him as a relation: He then learned the name, and upon the native present being asked it he knew the spirit he said it was true, the person was his brother-in-law and was shot at the gate pah.

Banner Correspondence.

BUCKSPORT .- E. S. Wardwell writes: "The 29th ult. Rev. L. L. Hanscom, pastor of the Methodist Church in this place, delivered a lecture in the vestry of that church, on 'Superstition.' As he started out by mentioning many of the old absurd whims and gro-tosque superstitions of the past, it was plainly evident that he reserved his whole mental battery for a broadside at Spiritualism, and we were not mistaken, for with sweeping and flery denunciation, unsupported by facts or reason, he assailed the whole class of mediumis, magnetic and spiritualistic physicians as frauds, free-lovers, and their works as relies of the barbario ages. As the reverend has repeated this lecture in various places in this vicinity, a few of the Spiritualists here thought it was time he was answered; so on the following Wednesday evening, at Emery Hall, he was answered by Dr. C. F. Ware, President of the Penobscot Spiritual Temple. The Doctor spoke in his normal state, and his discourse was calm and judiclous. He avoided all offensive remarks toward any class or society, but gave the reverend gentleman an unmerciful tongue-castigation which we think he deserved.

To take notice of public slanders in a public man. ner is of rather questionable propriety, but there seems to be a point beyond which the law of non-resistance falls to satisfy us, and we think this was one of the cases. The Doctor lost nothing by the encount-

Our people are anticipating a very pleasant and profitable time at the Verona Park Camp-Meeting. Dr. Ware, our President, has invested much of his time and means to make this Park a thing of beauty and usefulness, and we believe that just as quick as this beautiful and convenient place can be generally known the Doctor will begin to see the fruits of his tolls. What we need at our camp meetings are some good mediums for physical manifestations to work among the people when there is no speaking at the stands. Teaching Spiritualism without mediums and facts is just like trying to teach any science without the necessary apparatus for illustration and demonstration; it is slow, unsatisfactory and uncertain. People may accept the logic presented as correct, but reject the basis upon which it is founded; while if you present them an indisputable fact the logic thereon must be accepted as correct, or, if rejected, the fact remains. The people claim facts first; give them those, and the logic will take care of itself. There are but a few persons who, if privileged to question for themselves the tiny spirit-rap, will ever remain satisfied till they know more of this glorious doctrine of the soul's communion.".

Massachusetts.

LYNN.—The many friends of Mrs. J. F. Dillingham will be pained to learn that for the past seven weeks she has been confined to her bed by sickness of so severe a character that she has been obliged to lay aside all business engagements. But it gives us pleasure to announce that she is now on the road to recovery, although advancing slowly.

Her sickness came at a most inopportune time, as sickness always does, as a considerable portion of her mediumistic life has been unselfishly given to assisting mediums in their, development, and she had just inaugurated a Sunday noon meeting at Mechanics' Hall, in the interest of mediums, to encourage and assist them in their development and work. But fortunately she had an able assistant in the person of Mr. E. Farrington, who has taken charge of both the Sunday noon and evening meetings and kept them along.

How often when we least think of or expect it we are being held in loving remembrance by our friends, who unlooked for enter our homes, bearing tokens of love and sympathy.

Such was the experience of Mrs. Dillingham, on Sunday, May 3d, the anniversary of her forty-third birthday, when at the close of the mediums' meeting all present repaired to her home on Atkins Court, and paid her a visit of sympathy and friendship. They took with them beautiful flowers and pictures to dispel the irksomeness of the sick chamber, and bring joy and gladness in its place. The afternoon was spent in a social manner around the bed of the sick one, singing

Mrs. Dillingham takes this method to return her heartfelt thanks to all her friends who contributed toward her presents, and will ever hold them in grate-

Vermont.

WEST RANDOLPH .- Mrs. S. N. Gould, Secretary of the Spiritual Atheneum Society, writes that at its annual meeting, May 6th, the following officers were elected : Dr. S. N. Gould, President ; Mrs. Lizzle Man chester and Mrs. S. N. Gould, Vice-Presidents: Dr. S N. Gould. W. P. Flint and A. B. Manchester. Board of Managers; Mrs. S. N. Gould, Secretary and Treasurer. The society have given up Liberal Hall, and rented DuRois & Gay's Hall, a large commodious one that will seat eight hundred. Mrs. F. O. Hyzer, of Baltimore, Md., delivered two very fine addresses May 10th to appreciative audiences. The afternoon address was one of the most masterly productions it has been our privilege to listen to; the subject being ' I am the Res urrection and the Life.' It seemed as though the heavens were opened, and divine inspiration coniously showered upon her. Her practical and instructive utterances found a lodgment, in the hearts of all

Colorado.

GRAND JUNCTION.—A. A. Cooke writes: "The arrival of each number of the BANNER OF LIGHT is hailed with welcome by a large number of earnest ininvestigators, and under the influence of the light shed through its columns there has been an interest awakened in the cause of Modern Spiritualism which, if properly encouraged, would result in much good. Just at the present stage of interest should reliable mediums or jecturers be sent us, their coming would be greeted with joy and their labors rewarded by suc-

Bhode Island.

MAPLEVILLE. L. G. Cook writes that on Sunday, May 8d, Mr. Roscoe delivered two lectures, and at the close of each gave very satisfactory psychometric readings. The attendance was large, and included a number of church people. Our correspondent says that much credit is due Mr. S. H. Flagg and Mr. R. Cooper, by whose efforts Mr. Roscoe was led to visit the place, and that arrangements are being made for its repetition. The Evening Matt (Providence) of the 5th inst also refers briefly to these meetings in good terms. Les esternals barg terms and line del pel grane.

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AVOCA,-Carrie D. Van Brunt writes that there is a strong desire expressed to have Warren Chase visit this locality, where a wide field for his labor presents itself, and promises an abundant harvest; of gooding the result of his able services. "Happily, gladly will we receive him, and partake of the spiritual food his guides give."

Dr. S. B. Brittan says : "As a rule physicians do not, by their professional methods, build up the female constitution, and they seldom cure the diseases to which it is always liable in our variable climate and under our imperfect civilization. Special remedies are often required to restore organic harmony and to strengthen the enfeebled powers of womanhood, and for most of these we are indebted to persons outside of the medical profession. Among the very best of medical I assign a prominent place to Mrs. Pinkham's Vegetable Compound.""

First Semi-Aunual Report of the Developing Medium of the National Developing Circle of the United States of North America.

OI NOTH America.

Headquarters N. D. C., 121 West Concord street, }

To the Ogicers and Members of the N. D. C., GREETING: Six months ago to-day the first circle of the N. D. C. was held at my office by special spirit-direction. I took my seat at my table alone, and soon left that I was litted from the floor and swung like the pendulum of a clock in the direction of the members of the circle who were at that moment sitting in their homes. This continued for about three minutes, when I lost all consciousness, which continued until half-past nine o'clock. The following named persons were the only members of the N. D. O.:

Mrs. R. S. Jones, Merrimac, Mass.: Mrs. G. Davan.

o'clock. The following named persons were the only members of the N. D. O.:
Mrs. R. S. Jones, Merrimac, Mass.; Mrs. G. Davenport Stevens. Boston, Mass.; Oharles H. Gorus, Reading, Mass.; Robecca J. Oarlisle, New Castle, Penn.; Louis V. Foster, Buston Highlands, Mass.; Mrs. And Mrs. L. O. Hall, South Abington, Mass.; Mrs. Ann Smith, Holyoke, Mass. These were the first members, and this the first circle of the now wide-spread, influential and rapidly increasing movement or "departure" known as the National Developing Circle of the United States of North America.

From Oct. 16th, 1884, to the present date (April 16th, 1885), certificates of membership have been issued to the number of 1110. Nearly all the members have renewed their membership, and many of them have been so well satisfied with the results of their sittings that they have become very enthusiastic, and formed both public and private circles and connected them to the N. D. C.

N.D.C.

Every promise made by the spirits in charge of this work has been more than realized. The most improbable one was that the magazine (Spirit Voices) would be a success. My experience in this kind of work in past years led me to doubt them in this matter, but their "words" have proven true, and the publication has received most flattering notices from the press, and its many readers now wonder "how they got along so long without it." The best news I can communicate is that it has paid its expenses from the first issue to the present date.

The amount of money received from various sources by the N.D.C. In membership fees, subscriptions for and advertisements in Spirit Voices, and gifts, has promptly met every bill the moment it was presented for payment, and a comfortable balance left in the treasury.

The work is now demonstrated to be a most in the sure of the content of

promptly met every bill the moment it was presented for payment, and a comfortable balance left in the treasury.

The work is now demonstrated to be a grand success in every particular. Mediums developed by its subtle yet mighty, potent power, from Maine to California, are singing its praises, and many state in their letters that this infant organization has opened the way for them to communicate with their loved ones on the "other side."

Our Treasurer has been lately inspired by the angels to move in the direction of building our first N. D. C. Temple, to be located at Rindge, N. H. She has written and headed an appeal for subscriptions to forward this work, Our members of the Boston circle have raised the first \$100. I hope that our members scattered all over the land will liberally respond to this call as soon as possible, so that the building will be ready for the coming conventions. The Mediums' Camp-Meeting Company of the Two Worlds has generously donated the land upon which the temple will be built. I hope that this will be only the commencement of a series of buildings for the education of mediums for the rostrum.

Our noble Indian guide "Blackfoot," endeared to

ment of a series of buildings for the education of mediums for the rostrum.

Our noble Indian guide "Blackfoot," endeared to thousands of poor invalids in America, has set on foot the National Developing Circle Extension Fund. The main object of raising this fund is to send free to all parts of our world the pamphlet issued by the N. D. C. entitled, "How to Become a Medium in Your Own Home," and other missionary documents to help those who are seeking "light," and have little or no opportunities to do so.

who are seeking "light," and have little or no oppor-tunities to do so.

If this fund grows as rapidly as it has commenced we shall soon be able to establish our schools for the spiritual "enlightenment" of the young. Every earn-est lover of the spirits and their beneficent work should contribute to swell this fund as liberally as their means will permit.

The main work is going grandly on. "Mysteries," so long used by men to solfishly keep light from their fellows, are, one by one, coming up to the altar of truth to yield up their long-kept and most valuable se-crets.

truth to yield up their long-kept and most valuable secrets.

I will close this my first Semi-Annual Report by saying that if one of our friends (or foes) is in doubt respecting the honesty of the earthly movers in this work; if they will call upon me at any time I will quiet every doubt and fear by showing them our books.

Now, brothers and sisters of the N. D. C., you are, or at least should be, as much interested in this movement as any of its officers. You can help the work more by establishing N. D. C. meetings in your neighborhood than in any other way. Will you help us?

Respectfully submitted, JAMES A. BLISS.

Developing Medium, National Developing Circle, U. S. of N. A.

Passed to Spirit-Life:

From Bangor, Me., May 7th, after two years' confinement to the house, of paralysis, Edward P. Baldwin, at the ripe

speaking under influence, for the spirits were also present. The friends had not forgotten that it was Mr. Billwin retired from active mercantile business sorpresent. The friends had not forgotten that it was Mrs. Dillingham's birthday, and during one of the intervals of the singing and speaking, Mr. Farrington, in a few well-chosen remarks, placed in Mrs. Dillingham's birthday present. Mrs. Dillingham was deeply touched by this kind remembrance of her friends, and in a feeling manner returned her sincere thanks to all, whether present or absent, who had thus remembered her. It was a very interesting occasion, and her friends departed with the consolousness of having administered to the happiness of a fellow-being, and given her renewed assurances of their love and sympathy.

Mrs. Dillingham takes this method to return her Mr. Haldwin retired from active mercantile business sev-

From East Stoughton, Mass., May 8th, Mr. Ellis Griffith aged 88 years.

aged 88 years.

Mr. Griffith was a well-known and highly respected citizen of South Carver for many years. He was a pensioner of the war of 1812. A Universalist in faith during his early life, the phenomena of Spiritualism attracted his attention many years since, and himself possessing the gift of seership, by which the forms of spirit-friends were often revealed to him, he became much interested in the Spiritual Philosophy, to which he gave firm allegiance. The funeral services were conducted at the Union Church, South Carver, Dr. H. B. Storer of Boston delivering an appropriate address, and the body was deposited in the beautiful cemetry adjoining the church. His sons—Major T. B. Griffith of Carver and Onset Bay, and Chas, W. Griffith of East Stoughton—were present at the funeral; a daughter, Mrs. Shurtliff, being absent in California. Two brothers and a sister, now quite aged, were also present, and a large company of relatives, friends and neighbors assembled to pay tribute of respect to his memory.

From her home in Goffstown, N. H., April 28th, Mrs. Abigall C., widow of Eliphalet Jones, aged 63 years.

She was for many years a Spiritualist, and it was her wish
to have her funeral conducted by a Spiritualist. Edgar W.

[Obtivary Notices not exceeding twenty lines published tratutiously. When they exceed this number, twenty exist for each additional line will be charged. Ten words in an average make a line. No postry admitted under this earline. ____

The Vermont State Spiritualist Association
Will hold its next Quarterly Convention at Dr. C. F. Randali's Hotel Hall, Hyde Park, June 5th, 6th and 7th, 1885, commencing at 10'80 A.M. Friday.
The speakers for the occasion will be: Mr. Albert E. Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon, Vt.; Mrs. Rema L. Paul, Morrisville, Vt.; Mrs. Abble W. Crossett, Duxbury P.O., Waterbury Vt.; Mrs. Lizzie S. Manchester, West Randolph, Vt.; Mrs. Barah A. Wiley, Rockingham, Vt.; Mrs. A. P. Brown, St. Johnsbury Center, Vt.; Mr. Alonzo F. Hubbard, Tyson Furnace, Vt., and others.
Test and Circle Mediums: Mrs. Gortrude B. Howard, East Wallingford; Mrs. Hannah Turner, Duxbury; Mr. Lucius B. Colburn, Bennington, and other good mediums are expected to be present. James V. Mansfield, the spiritual postmaster, has expressed his intention of being with us, circumstances permitting.
The Duxbury Glee Club, or other good music, will be procured for the occasion as usual.
Hyde Park is a good and accessible point for a Convention, situated upon a high bluff overlooking the surrounding country, and but a short distance from the dépôt. It is hoped and expected there will be a barge attendance, as we invite all, of whatever name or belief, to come and take part with us in this Convention.

Good accommodations at the American House at \$1,00 per day. Horse-keeping 50 cents per day,
Free return checks will be furnished as usual over the various roads to those who have paid full fare over the roads to attend the Convention.

W. B. PANISH, Secretary. The Vermont State Spiritualist Association

to attend the convention. W. B. Parissi, Secretary,

AT Those who have so kindly and generously pledged
themselves to pay certain sumaquarierly to defray expenses,
will please respond in person, or send to Janus Chossett,
Treasurer, Waterbury.

Stowe, Vi. Per Order of Board of Managers.

Annual Meeting at Sturgls. The Harmon's Boolety of Sturyls, Mich., will hold its Twenty-Seventh Annual Meeting in the Free Church at this village on Friday, Saturday and Bunday, the 12th, 18th and

14th days of June.

A. 'Bi French, Esq., Miss E. M. Gleason, Mrs. E. L. Watson and other speakers will be in attendance to address the people.

A good cest medium will be present to give public tests from the platform.

By order of the Committee.

California Camp-Meeting.

The California Camp-Meeting.

The California Spiritualists State Camp-Meeting Association has arranged to hold a Camp-Meeting at Nan José, fifty miles south of this city; commencing the last Wednesday in May. Its officers desire, through the columns of the Bannes of Light, to extend a cordial invitation to all Eastern friends about to visit the coast to be present and participate with us on that occasion. Also to invite all public breakers and mediums, who have serious thoughts of coming to California this spring, to communicate with me in reference to taking part in our public exercises.

[111] Bush street, Bas Francisco.

BANNER OF LIGHT:

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which the author scores in E.

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EPECIAL NOTICES.

APInquoting from the BANNEROF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

APWedo not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as aguaranty 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 he desires specially to recommend for perusal.

peruss). Notices of Spiritualist Moetings, in order to insure prompt Insertion, must reach this office on Monday, as the BANNER insertion, must reach this office on Mondo OF LIGHT goes to press every Tuesday.

Banner of Fight.

BOSTON, SATURDAY, MAY 23, 1885.

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

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity diess 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 hird 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, evilminded 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

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 instified 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 flerce inhabitant of the ocean, which espies 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 8d.

We learn from undoubted authority that the materialization scances 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. K. R. Stiles, of Worcester, entitled Materialization vs. Effigies."

"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 Isalah refuses to be satisfied with a Japanese seclusion from the world. The Babylonish 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 | life; MARIA C. SMITH assures her friends in considerations never before presented to our | Boston and elsewhere that she is pleased with 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

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 so 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

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 attended various base ball games, 20,000 spent the day in beer gardens, and 5000 heard two lectures by "Bob" Ingersoil.

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. Greenhow, 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 day are endeavoring to "explain away" the spiritual phenomenawhether 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 ourself, and the endorsement by the Tribune's editor, of REUBEN WOODBUFF'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. Every-body 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, 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 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 forth years and " 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 Meionaon the next day, Tuesday, at 10 A. M., at 2:30 and 7:30 P. M.

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. Jesse Jones, Rev. Ada C. Bowles, Miss Mary F. Eastman, Rev. Annie H. Shaw, Miss Cora Scott Pond, Mrs. A. A. Clafiln, Mrs. Elizabeth B. Chace 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 wrong doing to the "will of God"; human ignorance in view of the continuous progress of the race: the future of this planet; the process of recembodiment; 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 PICKETT, 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; DA-VID EDWARDS, of Bridgeport, Ala., speaks in quaint terms of the sensations experienced by him at the moment of his entering into spiritthe 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. Eglinton to favor a party with a seance 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 seance for materialization. Lest I should be misunderstood, I will state my reason for this refusal. I hold 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 scance, and the result is further skenticism on his part, and condemnation of skepticism on his part, and condemnation of the medium. It is different when there is a harmonious circle of Spiritualists, who are ad-vanced enough to witness such phenomena, and with whom I shall always be delighted to sit; but a neophyte 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 with the semblance of life.-Judge Nelson Cross.

IF 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

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 fee-ble condition of body and mind. He is needy. The subscriptions of his friends ceased, with 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 Russen 12 Russen 13 Russen Moss. Buffum, 13 Buffum street, Salem, Mass.

Hamilton, Mass.

ABBOT WALKEB.

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 spiritcommunion 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 neld 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 Associawas 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 seances. Mediums and speakers are urged to attend. for a large gathering is sure." tend, for a large gathering is sure.'

Persecuting and prosecuting our genune mediums will prove a losing game in the long run, as Divine Justice is far superior to numan 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 prolessional 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 piritualism, that so many impostors should be allowed or encouraged to use it as a cloak under which to practice deception.—Boston Investi-

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 exposers 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 Tlaskans," 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

John B. Wolff, 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 in Newark, N. J., with Prof. Alexander Wilder 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."

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

We learn that Bro. Whitlook of Facts Magazine is to hold a two days' convention in the new Temple Building at Onset on the 29th and 80th of July next.

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

[From the Boston Daily Herald of April 14th.] Psychical Research.

THE PROPOSED INVESTIGATION OF MODERN SPIRITUALISM.

To the Editor of the Herald: In January last an article appeared in the Daily Evening Tran-script, informing its readers that "the definite organization of the American Society for Psych-cal Research was completed. That in view of the dangers to which the new Society is exposed in the systematic investigation of the little 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 ugue, 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' as shall be willing to demonstrate experimentally their possession of peculiar 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 spirit of hostility toward those who sincerely 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 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.

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 endeavors 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, that they are not in a place called heaven, but the soul, and that our friends are not dead, that they are not in a place called 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 set. 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 of losing caste 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 scances, 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. Fullerton, a member of "The Seybert Commission" in the University of Pennsylvania, who is also a member of the American Society for Psychtcal 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. 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." ear, or some strong emotion, may be the cause of a large number of spiritual phenomena."

So much for Prof. Fullerton; and the above statement is here noticed only to show the pub-

lio what subterfuges 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, Horsford and Pierce, proved a total failure, inasmuch as they knew so much of the matter before they began, that they could n't be taught anything. And that they could n't be taught anything. And the same may be said of Bro. Cook at the Tre-mont 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 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 some of them are chanting psalms, walking the golden streets and playing on harps, and that the balance are somewhere else; but this is n't 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; and because he tells you what he knows, you call him a fool, lunatic, and last but not least, a liar and a cheat. The ministers are paid liberal salaries 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 n't 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 inquiries as to the causes of a marked decrease of number in their causes of a marked decrease of number in their causes of a marked decrease of number in their causes of a marked decrease of number in their causes of a marked decrease of number in their last 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 prayerfulnity to do some work; and, in asking and re-ceiving the assistance of mediums, it should proceed intelligently, patiently and prayerful-ly. There are more epirits out of the body who are opposed to the new science, than those in the body, and whatever of bigotry, skepticism or nar-row-mindedness they bring into the circle, will but attract spirits of a like nature and bring only corresponding results. Let the mediums see and insist that the committee state "facts," 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. MOETON.

"THE AMERICAN ARADEME" 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 organigation and to record its proceedings, was issued 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 CASSADAGA LAKE (N. Y.) Pionic and Sunday Grove Meeting, to be holden at this popular resort on Saturday and Sunday, June 6th and 7th.—Also the Camp-Meeting to take place at New EBA, ORE, June 18th-22d.—Also the Convention to be held at BENTON HARBOR, MICH., June 6th and 7th.

Do you ever have sharp pains in the region of your heart, or any other symptoms of Heart Disease? If so, you can find sure relief in DR. GRAVES HEART REGULATOR: \$1,00 per bottle. Free pamphlet of F. E. Ingalis, Cam-

The last number of Constancia, besides its usual amount of interesting articles, contains one entitled "Spiritualism in London," translated from the Ban-NER by A. Scarnichia; also the correspondence, lately given in our columns, between George Chainey and Col. Ingersoli, in relation to the conversion of the former to the truths of Modern Spiritualism. At the conclusion of the article, the translator speaks in the highest possible terms of the work now being performed by Col. Ingersoll, and calls him the leading free-thinker of America and the most brilliant orator of the age. Louis Roverl has also translated the interesting letter of A. S. Bishop of Boston, which appeared a short time ago in our columns. We notice that at the last meeting of the Constancia Society. Don Cosme Marino, the able editor of Constancia, has been reflected to preside for the ensuing year. Under his able management we feel that the Society will increase both in numbers and influence, and be in the future, as in the past, a rallying point for the Liberals of Buenos Ayres. We also learn that the erection of a statue to Glordano Bruno has caused considerable excitement in Spain, and the stu-dents of *La Universidad* of Madrid have taken the matter in hand and are subscribing liberally.

El Criterio Espiritisia devotes all of its space to giving an account of a séance held Feb. 23d, by the Socisdad Espiritista Española, in honor of Giordano Bruno. Many mediums were entranced and communications received from the spirit-world in keeping with the occasion. They are too lengthy to be reproduced here, but we notice particularly an original poem by Salvador Sellés.

El Faro Espiritista informs us that on the 2d ultthe various societies celebrated the sixteenth anniversary of the death of Allan Kardec. The Society of Tarrasa alone turned out with more than four hundred active members.

We are in receipt of the Constitution and By-Laws of the Sociedade Spirita Concordia of Campos, Brazil. It is a neat pamphlet, and also contains full directions for the formation of circles and other necessary information. Also, Catalogue of the First Spiritual Library of Barcelona. It contains twenty standard works in Spanish, with four others in press. This enterprise is under the management of the Revista de Estudios

Annali Dello Spiritismo, Turin, Italy, for April, furnishes its readers with translations of two articles from the BANNER OF LIGHT: an account given by us of a séance last August at Onset Bay—Gertrude Berry being the medium-and an editorial relating to Gladstone and his visit to Mr. Eglinton. It also gives an epitome of Prof. Cadwell's experiences with materializing mediums, including favorable mention of Mrs. H. V. Ross and Mrs. W. H. Allen of Providence; Mrs. Bliss, Mrs. Fay, and the Berry Sisters of this city. It also gives the letter contributed to our columns by 81mone Lopéz, relating to Spiritualism in the United States of Colombia.

Le Messager, Liegé, in a recent issue, presents a communication obtained in February at Bordeaux, wherein we find words of counsel and encouragement for all true workers: Spiritualists, says this article. must not lose heart at failures and want of successful results. The ploneers of the new belief have a diffi-cult task before them. But no effort for happiness and perfection is useless. Those who follow, profiting by the work of the earlier laborers, will, it is prophesied, be more spiritual, wiser mediums, and better endowed, and will open more easily the gates of the invisible world. And to those who have prepared the way to higher and better things will be due the progress which the world will make. This journal devotes considerable space to Donato, a remarkable magnetizer and mesmerist at Llege.

La Revue Spirite, Paris.—An interesting accountwhich we shall print next week—is contained in a late issue of this magazine, regarding Spiritualism in Odessa (on the Black Sea), etc. La Revue also gives the following under the heading, "Different Facts":

The Moscow Gazette records concerning Alexander II., that upon the birth of her child the empress asked of a diviner what would be the future of her first-born: "He will be great and good, but he will die with 'red boots." By the explosion of the bomb launched by the regicides, Alexander's legs were almost torn off, and he died in boots made "red" by his life-blood.

Testimonial to the Shawmut.

The Shawmut Spiritual Lyceum was the recipient, at Wells Memorial Hall, Boston, on the evening of Thursday, May 14th, of what was really, in the language of the programme, "A Grand Testimonial" by Mrs. Helen Stuart Richings, assisted by some of the members and friends of the school. The evening was one of the most inciement of the present season, but the audience in attendance made up in active appreciation what it lacked in numbers. The writer of this, who has frequently attended the lecture-courses, etc., conducted not only by the Spiritualists, but before the general public, also, in this city, for the past twenty years, has no hesitation whatever in saying that Mrs. Richings on this occasion proved herself—in the rendition of the eight selections she presented—to be the equal of any public reader who has appeared in Boston within that period. She carried her hearers—by her admirable vocal culture, her graceful gestures, and her vivid appeals to the imagination-with her in closest sympathy from first to last, was encored on each appearance, and afforded a mental treat the memory of which will always be a pleasant one to those whe heard her. The thanks of all friends of the children are due to her for her kindly effort to assist a struggling Lycoum by her brilliant talents.
In addition to Mrs. Bichings's readings, piano selections

were excellently performed by Mrs. Neille M. Day, Miss Bertha Ellis and Willis Milligan; songs executed by Mme. Fries-Bishop, by the Shawmut Quariette, by little Charles L. C. Hatch, J. B. Hatch, jr., "The Merry Six," Master Eddle Hatch, Mrs. J. B. Hatch, jr., and Mrs. Sheldon; recitations by Josephine Myers and Rosa Wilbur; Little Blanche Huston also gave a whiatling solo (encored).

To be Repeated.

In consequence of the stormy character of the eyening on which this Testimonial was rendered—which, by depleting the attendance, severely marred the financial returns hoped for for the Lyceum's exchequer—it is announced that Mrs. Righings and those who assisted her will kindly repeat the entertainment at Wells Memorial Hall, 987 Washington street. Boston, on the evening of Thursday, May 28th. The hall on the occasion should be crowded, for we assure every person who loves elocution in its highest sense that he (or she) will find it in the choice renditions of Mrs. Bichings on this, probably her last appearance while in Boston.

23 J. J. Morse made a farewell visit to Cardiff. Wales, on the 26th and 27th ult., and delivored before large and intelligent audiences three orations in the Town Hall. On the Tuesday evening following a select company of Spiritualists met to listen to the teachings of his controls, "Tien," and "The Strolling Player," given in their inimitably peculiar manner. Thursday evening a soirée was held at which Mr. Morse presided, and an extended programme, entertaining and instructive, was carried out in a very pleasing and creditable manner. One of the features of the occasion was an auction sale of articles donated by friends for the purpose, the receipts from which were presented to Mr. Morse as a token of their regard. A presentation speech was made, to which Mr. Morse responded in a suitable and touching manner. Mr. Morse spoke in Birmingham. Eng., May 8d.

The Spiritualists of Portland, Me., have been called upon to part with the visible presence of one of their oldest and most efficient co-workers, Mr. A. P. Morgan. A series of resolutions relating to Mr. Morgan's services and transition, adopted by the "Portland Spiritual Temple," will appear in our columns next week.

Read in another column the prospectus of the Banner of Light, published at Boston, which has taken front rank as an expositor, of the Spiritual Philosophy of the day and is recognized the world over as the ablest of its kind published. No publication issued from the American press gives its readers any more interesting, instructive and inspiring philosophy than does the Banner. However much you may be prejudiced against it from the fact you are unacquainted with it, take our word for it that if you read it regularly and candidly for a six months you will not consent to be without it.—Clay Oldy (Ind.) Independent

ALL SORTS OF PARAGRAPHS.

Whene'er a man himself doth puff, And thinks he a full of vim, The people cry, "Esough, enough!" Yet still such apples swim.

Chief Justice John A. Peters of the Maine Supreme Court once said, in an after-dinner speech, that an Englishwoman was like a Baldwin apple, sour and forbidding in her youth, but growing sweeter and better as she grew older.

Kate Smulsey of Fort Plain, N. Y.—regarding whose several months' fast brief mention has been made in these columns—passed away some weeks since. Her weight decreased to twenty-five pounds.

PLENTY OF DEITIES .- The cosmopolitan character of the English Empire, "the drum-beat" of whose armies "follows the sun around the world," is thus humorously set forth by the Pall Mall Gazette (London) in view of the pending "unpleasantness" between the Briton and the Muscovite:

"We do n't want to fight,
But by Jingo! If we do,
We've Protestant and Catholic,
Turk, Infidel and Jow;
We've God and Mammon, Allah,
Buddha, Brahma and Vishnu;
We've collared all the Detites—
So what can Russia do?"

The annual meeting of the Massachusetts School Suffrage Association will be held in Wesleyan Hall. Boston, on Wednesday, May 27th, at 3 P. M.

A Kansas City physician has discovered what he calls an infallible cure for heart disease. He says that any distress of this organ will be promptly re. lieved by placing a large bread-and-milk poultice on the chest.

The body of Maj. Lyford was incinerated at the crematorium in Lancaster, Pa., May 12th. Ex-Secretary of War Lincoln was present at the ceremony. Maj. Lyford was born in New Hampshire forty-six years ago. He graduated from the Naval Academy in June. 1861, and entered the army as Second Lieutenant.

An exchequer-a retired baggage master.

The New England and Massachusetts Woman Suffrage Associations will unite in a Woman Suffrage Festival at the Chapel and Melonaon, Tremont Temple, Boston, Wednesday evening, May 27th, from 5 to 10 P. M.

The annual Convention of the Ohio Woman Suffrage Association was held last week in Painesville, May 12th and 13th. There were five sessions, and much in-

It is a little curious that a few sticks and a little dirt will stop the water from running down a six inch conductor made for the purpose, but even solder can't keep water out of a nail hole in the roof.—Westchester Record. The annual meeting of the Michigan Woman Suffrage

Association is to be held at Ann Arbor, beginning May 27th. Miss Anthony is announced as one of the speakers.

THE LAST OF THE SEASON.—Noting that the spring (though cold) is now playing havor with "ye plumber" jokes, a lively exchange hastens to "run in" this one,

"A plumber of Williamsport, Pa., has been scared into saying that he saw the devil. It displays an unplumberlike weakness to thus give away his guardian angel."

PATIENCE.

PATIENCE.

All nature stands for thee, ambassador;
Her forces all thy serfs, for peace or war.
Greatest and least allke thou rul'st their fate—
The avalanche chained until its century's date,
The mulberry leaf mader orde for emperor!
Shall man alone thy law deny? refuse
Thy healing for his blunders and his sins?
Oh! make us thine! Teach us who walts best sues;
Who longest waits of all most surely wins.
—Helen Jackson, in May Atlantic.

There are, remarks a secular exchange, at least 800,000 specimens of animals in the world. Noah's ark must have been pretty full to have held two of each kind.

Somebody has been trying his hand on the word habit, and he works it out thus: Habit is hard to overcome. If you take off the first letter it is "a bit," If you take off another you still have a "bit" left. If you take off another the whole of "it" remains. You take off another, it is not "t" totally used up. All of which goes to show that if you wish to get rid of a habit you must throw it off altogether.

A pair of scales on the counter of a grocery store saw a banana peel on the floor, and asked, "What are you doing there?" To which the peel answered: "Lying in wait for the master." "That's what I've been doing," said the scales, "ever since he began to keep

What I have tried to do in my life, I have tried with all my heart to do well. What I have devoted myself to, I have devoted myself to completely. Never to put one hand to anything on which I could throw my whole self, and never to affect depreciation of my work, whatever it was, I find now to be golden rules.

—Dickens.

The evangelical churches in and around Boston are making active efforts already to secure accommodations for about four thousand visitors next October, who will be attracted to Boston by the meetings of the American Board of Foreign Missions. Aint you scared, Bro. Seaver?

Sometimes I found myself receding slowly
Toward selfsh aims, and coarse, ignoble strife;
And then I cried: "Oh! Spirit Pure and Holy,
Send me the strength to lead a better life!"
Then ministering angels came and found me;
I could not see them, for the blinding tears;
I felt their strong and loving arms around me,
And their celestial music charmed my ears.

A special to the Chicago Tribune, from Caldwell, Kan., reports that on Friday, May 15th, shortly before midnight, the Oklahoma Colony at Camp Couch, just south of Caldwell, was visited by a destructive cyclone. Nearly every one of the two hundred colonists in the camp sustained heavy loss. The tempest came from the south-east, accompanied by a drenching rain. We are glad to see that even the forces of Nature are at work to disperse "the boomers."

Cicely had just dropped in to congratulate her friend on pleasant prospects directly after Lent. "Oh! I'm so glad for you, my dear. Augustus always was such charming company. Oh! he's real nice. He paid me marked attention half-adozen years ago." "Indeed! I believe I've heard him say something about your being a very dear friend of his mother." The coffee cream froze in the little quaint pitcher on the table. So did the morning's conversation.—Hartford Post.

Mrs. James McLaughlin, of Fort Yates, Standing Rock, Dakota, is doing a great deal of educational work among the Indians. Her recent journey East was for the purpose of placing six Indian boys in the school at Hampton, S. C.

Bob Ingersoll may be an infidel, and he may be going to hell when he leaves terrestrial scenes; but there are several thousand Christian men in the world whose wives would be far more happy were their husbands half as decentas Col. Bob.—Grtt, Hanover, Kan.

After a trial which lasted exactly a week, Cunning. ham and Burton were convicted Monday, May 18th, at the Old Bailey, on a charge of treason-felony as accomplices in the dynamite explosions at Westminster Hall and the Tower of London. The Judge pronounced a sentence of penal servitude for life upon both pris-

Riel, the leader of the half-breed rebellion, has been captured, and apparently the whole insurrection has failen through. Justice to the Indians and half-breeds would have prevented bloodshed in the first place. Can the victors afford them just treatment now? or must the lesson be repeated at some future day?

Our San Francisco Agency.

It will be seen by reference to our "Business Cards" Department that Mr. I. K. Cooper has taken up the work laid down by Mr. Albert Morton, and will in future act as our Agent in that city, his place of business being at 746 Market street; which fact we trust our friends on the Pacific slope will bear in mind. arest garde leek alliger

Defense Fund.

To the Editor of the Banner of Light: It must be apparent to all who will think, that we should provide a fund for defense against the numerous attacks and innovations constantly made upon personal rights and proressive ideas.

1. The Girard estate should be rescued from

1. The Girard estate should be rescued from the grasp of the clericals who have clandestinely perverted this great trust.

2. In the case of legacies, such as Seybert's, we should see that the intent of the donor is faithfully executed; no shamming or pretence to "gobble" the fund.

3. Mediums are incarcerated and sent to insane asylums illegally. They should have the best legal aid and expert testimony.

4. Mediums are sued at law. They thus become martyrs for the common cause, and they, too, should have the best of legal aid and expert testimony.

port testimony.

5. Laws are constantly enected and attempted impinging upon our personal rights, and these should be repealed and defeated.

Hitherto these burdens lave fallen unjustly

upon a few. If counsel and testimony can be had upon the ground, all the better; if not, then it should be sent. Take the case of Mott, or Mrs. Hammatt (who was sent to the insane asylum in California). Only lately a number of mediums have been prosecuted and fined sixty dollars each, in the enlightened city of Baltimore.

dollars each, in the enlightened city of Baltimore.

Let us have a Defense Amociation and Fund.
Let that Association employ the best legal talent in our ranks by the year or otherwise.

The New York Sun suggests that the Mott case could have been pronptly settled by introducing Bledsoe to the Court. Just so. But that kind of testimony is not yet admissible.

The Court might be invited to witness the facts upon which it is to decide. Juries view the corpse, and the jury might be invited to view the ghosts of the departed.

But there is another legal feature of this case that should come up by indictment. There was a deliberate conspiracy to damage Mott by men who were wholly ignorant of the laws governing these phenomena, and might have killed him, or injured for life, as in the case of a levitating medium, some years ago (in Illinois), whose arm was broken by a match strike. There is still another legal phase of the subject: All the persons in the room, not in the conspiracy, have an action at law against the conspirators for defrauding them out of the benefits for which they paid their money. These men had no right to go into a public circle where there were common rights and a common understanding as to the conditions—and all entered the room obligated to those conditions—and in any way impair them, so as to defeat the common object. They should have provided specially for an investigation, at their own cost, and not that of other persons. It is time these fraudulent pretenders to knowledge they do not have and to guardianships unsolicited should be taught some wholesome lessons.

It they wish to "squirt" paint at spirits let them arrange beforehand for their methods, as did the reporter in St. Louis who was allowed to shoot at the spirit.

did the reporter in St. Louis who was allowed to shoot at the spirit.

If these fellows of the baser sort do not like

If these fellows of the baser sort do not like the performance let them stay away, and I will guarantee fewer frauds. If others are deceived let them find it out for themselves, and they will be the wiser for it. There are frauds, I admit. I find them every day and hour, in every department of society; I have not the least doubt that ninety-nine out of every one hundred of so-called exposers are themselves the verlest frauds; if not in this, then in other things. They might find ample employment in casting the monstrous beams out of their own eyes. They prove their fraudulent character by violating the common understanding and obligations of all circles. We should resent these things, and teach these charlatans that we have rights which they shall respect.

JOHN B. WOLFF. 616 3d street, West, Washington, D. C.

Cleveland Lyceum-Memorial Services.

The Children's Progressive Lyceum of Cleveland; in honor of all the workers in the cause and friends of Spiritualism in and around Cleveland who have passed to spirit-life, has decided on and instituted an Annual Memorial Day, inviting all Spiritualists to participate. Special invitation will be extended to mediums, with the hope that they will not only attend, but through them our "arisen ones" will be able to demonstrate the law of spirit-control. A carefully prepared list of the names of those who

have within the past twenty-five years passed to spiritlife is being compiled, which will be engrossed, framed and preserved for use on this and similar occasions. The initiatory memorial service takes place in Weis-

gerber's Hall, Sunday, June 7th, 10:30 A. M., the East and West Side Lyceums uniting on this occasion. Other Lyceums in the country have been correspond-

The Dedicatory Exercises

To be held at the Independent Liberal Church, Greenwich Village, Mass., on Wednesday, May 27th, will consist of the following:

27th, will consist of the following:

Morning Service, 10:20, organ voluntary; Banner March and song by the Lyceum; introductory address by H. W. Smith; hymn by the Lyceum; invocation; discourse, "Mission of a Liberal Church," by Rev. C. W. Emerson; invocation; dedication song (responsive); song, "Evangeis," by the Lyceum; benediction.

Atternoon Service, singing "Welcome, and March of Progress," Lyceum, "I Know a Place," solo and response; preliminary address by Solon Lauer; singing, "Valiant Men, Reformers Bold," Lyceum, "Indians of my Native Hills and Vale," solo and response; invocation; discourse by Mfrs, Nollie J. T. Brigham; prayer song, "Father, Hear a Little Child," solo and response; song, finale, "All Halt to Truth," Lyceum; benediction.

Thursday, the following day, a highly interesting and miscellaneous entertainment will be given in the church, consisting of songs and marches by the Lyceum, poems and addresses by Mrs. N. J. T. Brigham, singing by the wonderful inspirational songsitess, "Little Marguerite," or "Miniature Patti," only tweive years of age. To all of which the public are cordially invited.

Parties can leave Boston on Boston and Albany Raliroad at S.A. M., coming cia. Palmer and Barrett's Junction, arriving at Greenwich Village at 9:11 A. M. Returning same day at 4 r. M., arrive in Boston at 9:45. Trains leave Springfield at 7:30 A. M., returning at 4 r. M. Coaches will meet all trains.

Movements of Mediums and Lecturers. [Matter for this Department should reach our office by Konday's mail to insure insertion the same week.]

W. Harry Powell, the slate-writing medium of Philadelphia, has been of late in Corry, Pa.—so a correspondent writes under date of the 12th inst.

spondent writes under date of the 12th inst.

Miss Rosamond Dale Owen is open to lecture engagements in the United States after the 1st of July next. She will accept appointments at camp-meetings, etc. Of her lectures while in England, where she has been speaking for some time past, the Newcastle Daily Chronicle editorially remarks: "It is impossible to listen to this lady without being profoundly impressed with the elevation, the purity and the beauty of her teachings."

The Saratoga Eagle, announcing that Mrs. N. J. T. Brigham was to deliver her regular monthly lectures in that place last Monday and Tuesday evenings, remarked concerning her: "She teaches with rare elequence and wonderful winsomeness; an upbuilder rather than an iconcolast, and consecrates her life to the promotion of spiritual truth, as she understands it, instead of to the demolition of other doctrines."

Mrs. Anna Kimball's address is at Tubbs Hotel, Mrs. Anna Kimball's address is at Tubbs Hotel, Rast Oakland, Cal. She is to speak at the Spiritualist Camp-Meeting in San José.

J. W. Fletcher will speak in Norwich, Ct., the next two Sundays. Frank T. Ripley's address will be hereafter at Co-rinna, Me., P. O. Box 164. He has just closed a suc-cessful engagement in Keene, N. H.

Special Notice.

The date of the expiration of every subscription to the BANNEB OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNEB OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

COLEY & RICH, Publishers. Biden I

A HEROIC DEED.

Surpassing Even the Deeds of Prowess of Every-Day Life.

A few months ago the country was thrilled A few months ago the country was thrilled with the account of a girl who, at the risk of her life, when the whirling flood of the swollen rivers was wresting great bridges from their foundations, skipped along the ties of a Western railway, lautern in hand, and saved a train from certain destruction. The State of Iowa awarded her a suitable medal for her bravery. In this instance it was a child who saved the lives of many adults but as a rule, the life of

In this instance it was a child who saved the lives of many adults, but as a rule, the life of the child is in the hands of older persons.

In November, 1883, a little eight-year-old son of Danish parents was suffering with diphtheria. The attack was not severe, but he did not seem to raily after the throat appeared perfectly well. Nausea, headache and low fever succeeded the sore throat, and two or three days afterward his limbs began to swell mysterlously. The skin became very dry, vomiting was frequent, nose-bleed was persistent, and nothing would stay in his stomach. "It was evident to our minds," says Mrs. Thomas Schmidt, wife of the Vice-Consul of Denmark, residing at Netherwood, N. J., "that some mysterious malady was working ruin in his system. Our physician said he had the terrible Bright's disease. To our suggestion that a certain prepdisease. To our suggestion that a certain preparation be tried, he made no objection. We gave him six doses a day, two teaspoonfuls at a dose, in sweetened water. It remained upon his stomach, and within a week there was marked improvement. The bowels became regular without the use of cathartics, and the nausea dimunished in three weeks there was a

marked improvement. The bowels became regular without the use of cathartics, and the nausea diminished; in three weeks there was a subsidence of the dropsy, and by the middle of May the limbs were perfectly normal. He had a good appetite, and could take three pints of milk daily. By the first of May he was up, and though he had spent six months in bed, he did not feel particularly weak. In June he was out, feeling perfectly well, and in July he weighed eight pounds more than he did before he was taken sick. To-day there is only a slight unfavorable condition in his system, and the physicians say we have every reason to believe the child will be perfectly well."

Mrs. Schmidt is certainly to be congratulated on the good results which followed the use of Warner's Safe Cure, and she says: "We feel bound to make this truly wonderful result known, and are perfectly willing to have this letter published." Gratifying as is the result wrought, it is by no means singular, for thousands of children, who seemed weak and puny, have had their entire nature changed and their future assured by a prompt use of the same preparation. Such disorders are transmitted by inheritance, or arise from children's epidemic diseases, the evil effects of which often prove fatal in later life. The secret of the illhealth of many children is that their kidneys and liver are not performing their natural work. It was a brave feat of the brave girl who crossed theswollen stream on the bridge to save the lives of the passengers; but it is a braver deed, and one worthy of wider recognition, the lives of the passengers; but it is a braver the lives of the passengers, but it is a braver deed, and one worthy of wider recognition, which, seeing the perils awaiting childhood, free from prejudice, with a purpose only to save by any effective means, preserves to us the lives of our children.

Onset Bay Items.

Treasurer C. Y. Johnson of Warren, R. I., has arrived for the season.
"Union Villa" is the title Frank Union has given to his new apartment hotel.
Dunham & Handy of Middleboro' have leased the basement of Union's Hotel for an ice-cream

The new Temple was opened Friday evening, the children dedicating it with a May festival and entertainment. The new schoolhouse at Onset Grove, which Wareham has at last built after continued agitation for a year past, is completed, and the school has opened with an average attendance

of thirty-five pupils.
Onset Camp-Meeting will commence July 12th, continuing to August 10th.

Mr. Wardwell, West Hartlepool, expresses gratitude for copies of the Banner of Light occasionally received from an unknown sender.—Medium and Daybreak, London, Eng.,

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00. WRITING PLANCHETTES for sale by Col-

by & Rich. Price 60 cents. J.W. Fletcher, 2 Hamilton Place, Boston,

is a reliable clairvoyant.

To Correspondents.

No attention is paid to anonymous communications. guaranty of good faith. We cannot undertake to preserve or return communications not used. Many private letters are received at this office asking per-

sonal questions, and we are expected to answer in the same manner. This we have no objection to doing, as far as time will allow, whenever postage stamps are forwarded to pre-pay the reply—not without. It is decidedly wrong for us to be at the expense we have been subjected to in this connection.

M. A. B., WASHINGTON, D. C .- You allude in your note to seeing a message in the BANNER of April 25th purporting to be from "Ann F. Buzby, formerly of the Lebanon, N. Y., Shaker Fraternity," and desire to know whether or Miss Shelbamer (the medium) had ever visited the Shakers, or whether or not she ever met Ann F. Buzby in the form; stating that if not, it would be a good test of spirit return. We are authorized, in reply, to state that Miss Shelhamer never visited the said Shaker Fraternity, never knew Ann F. Buzby, and never received any knowledge in regard to her previous to the manifestation atour Free Pub-lic Circle-Room Jan. 27th, 1885.

The Cassadaga Lake Camp-Meeting.

The Cassadaga Lake Camp-Meeting.

The date of the Annual Picnic and Sunday Assembly has been fixed this year on June 6th and 7th. Damon's Orchestra will furnish the music for the dancing Saturday afternoon and evening; and Damon's Cornet Band will enliven the Sunday morning and afternoon sessions. It is positively announced that Mirs. E. L. Watson of California will occupy the platform on both days of this meeting. This will be a welcome announcement to her hest of old friends, who will be glad to be privileged to listen to her inspiration. The Camp-Meeting will open Aug. 1st, closing Aug. 31st. The following are a part of the speakers engaged: Mrs. E. L. Watson, Miss Jonnie B. Hagan, J. Frank Baxter, W. J. Colville, Mrs. E. Bishop, Lyman C. Howe and Samuel Watson.

B. French, Mrs. E. Bishop, Lyman C. Howe and Samuel Watson.

Among the mediums positively engaged are Edgar W. Emerson, W. A. Mausfield and Annie Lord Chamberlain. The usual array of healing and test mediums may be expected. The famous Grattan Smith family, vocalists, of Painesville, Ohlo, will add the harmony of their well-cultured voices both before and after each lecture during the last two weeks of the meeting. Mrs. Oile C. Denslow will be with usduring the entire meeting; as a singer, she ranks among the best. The Children's Department has been placed under the supervision of Mrs. M. E. D. Sperry, who has the reputation of a competent and thorough instructor. If any mediums intending to visit the Camp will notify the Secretary, we shall be pleased to announce them in the circulars.

Camp-Meeting Circulars will be ready for distribution about the first of June. Send your name on postal for any additional particulars.

IDAM, LANG, Secretary.

Fredonia, Chautauqua 40., N. Y.

Camp-Meeting at New Era, Ore. The Spiritualists of Oregon, and all others who may feel an interest in the spiritual awakening here, are informed that a Spiritualist Camp-Meeting will be held at New Era, beginning June 18th, 1885, and ending the 22d. Good test mediums will be present, and efforts will be made to secure

diums will be present, and efforts will be made to secure good speakers.

Accommodations for the general public are convenient and reasonable, and a free hack will be run to and from the camp-ground for the convenience of those who may choose to board at the hotel and attend the meeting.

No reasonable effort will be spared to secure good order and a quiet meeting, and a quiet meeting.

This camp-ground is beautifully located on the east bank of the Willamette River, twenty miles above Portland, on the line of the C. and C. R. B., and is easy of access from both North and South, either by river or rail.

Clackamas, Ors. WM. PHILLIFS, Pres. C. C. R. S. S.

Spiritualists' Convention.

There will be held a Spiritualists' Convention.

There will be held a Spiritualists' Convention at Benton Harbor, Michigan, on Baturday and Sunday, June 6th and 7th, 1835, to be addressed by the gifted and eloquent A. B. French of Clyde, Ohio, assisted by other able speakers. The Convention will open at the Fashlon Rink on Saturday, at 2 o'clock, P. M.; evening session at 7 o'clock. Bunday 883-810ns as follows; Conference at 9:30, lectures at 10:30; lectures at 2 and 7 P. M. Bellable and trustworthy mediums are expected to be in attendance. Strangers will be entertained as far as possible, and reduced hotel fare will be secured. The Committee are negotiating for excursion rates on all railreads and steamers connecting Benton Harbor and other points. By order of Committee.

D. BOYMON, Reverside.

W. T. JONES, Besten Harbor.

BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of tie many advertisers. Advertisements which appear fuir and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

Dr. F. L. H. Willis will receive calls at 20 Worcester Square every Thursday and Friday, from 10 till 3. 13w*.Ap.4.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Term \$3, and 10c. postage. 4w*.My.16.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

TO FOREIGN SUBSCRIBERS
The subscription price of the Hanner of Light is \$3,50 per year, or \$1,75 per six months. It will be sont at the price named above to any foreign country embraced in the Universal Postal Union.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT, W. H. TERRY,
NO. 34 Russell Street, Melbourne, Australia, has for sale
the #piritual and Heformatory Works published by
Colby & Rich, Boston. KAILASAM BROTHERS, Booksolers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

MAN FRANCINCO, CAL., AGENCY.

"I. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the Baumer of Light, and will take orders for any of the Apriltani and Reformatory Works published and for sale by Colby & Rich.

AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spirituslistic Salo and Circulating Library. Agent for Banner of Light; and all publications of Colby & Rich.

PHILADELPHIA BOOK DEPOT.

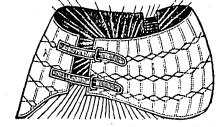
PRILADELPHIA BOOK DEPOT.

The Epiritual and Reformatory Workspublished
by COLBY & RICH are for sale by J. H. RHODES, M. D.,
at the Philadelphia Book Agency, 315 North 10th street,
Subscriptions received for the Hanner of Light at \$3,00
per year. The Hanner of Light can be found for sale
at Academy Hall, No. 810 Spring Garder street, and at
all the Spiritual meetings; also at \$63 North 8th street, and
at news stand at the Chestnut-street end of the new postoffice.

NEW YORK BOOK DEPOT.

The Spiritual and Reformatory Workspublished by Colby & Rich, also the Bannen of Light, can be found at the office of The Truth-Resker, 33 Clinton Place, New York City.

ADVERTISEMENTS.



THE above cut illustrates our Magnetic Belt. One of the ress of Spine, and any disease of the Kidneys. This liet will give relief in five minutes, and has never failed to cure Lam Back! It has no equal for Kidneys This liet cure Lam Back! It has no equal for Kidneys Disease. It is nature's own power concentrated, and will do more good in one hour than all other remedles will do in one week. It is the crowning triumph of the nineteenth century! Whole families are often cured by wearing one Belt in turn. It gives off LIFE and WAEMTH the moment it touches the body. We can refer to 1,000 people now wearing this Belt. Never since Gailleo has there been given to the world such a potential power for curing disease as Dit. THACH-ER'S MAGNETIU SHITELDS. We challenge the civil zed world to produce the equal of this Magnetic Belt for curing disease. Do not compare this Belt with the bogus trash advertised as Electric, etc. We have made the subject of Magnetism a life study, and know what we are saying. We furnish proof and evidence before purchase. Send for our new book, free. It will tell you what Magnetism is, how it operates to cure disease, and WIIY it excels all other known remedies. Mailed free to the whole world.

CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill. May 23.

MRS. H. V. ROSS

HAS taken parlors at 44 Dover street, Boston, where she will hold Scances for Full-Form Materializations every Sunday, Monday and Tuesday evening, at 8 o'clock, and Saturday afternoon at 2:30; and at 172 South Main street, Providence, on Wednesday evenings at 8, and Thursday afternoons at 2:30.

L. K. COONLEY, M.D.,

TELLS your disease at sight; reads your life—past, pres-ent and future—and gives advice on business. Magnetic treatment, \$1,00. Medicines, when needed, will be sent to any part of the country. Call or address 205 Harrison Ave-nue, Boston, Mass., where he will remain a few weeks long-er, and get cured now.

MRS. M. W. LESLIE,

TEST and Business Medium, 13 Davis street, Boston, Readings by letter, \$1,00. Will accept calls for Sunday meetings. Me-May 23.

HAVE you read that charming Poem by Mr.
Luther Co'by in the May number of "FACTE"?
For sale by COLBY & RICH.

LYCEUM TEACHINGS FOR Our Children-(Shawmut Educator). A series of Questions and Answers pertaining to Spiritualism, in four numbers. Price 5 cents: per copy. ALONZO DAN-FORTH, 23 Windsor street, Boston. 1w*-May 23.

BERRY SISTERS

WILL continue their Séances in Boston to June 3d.
From June 3d to Bept, 1st their address will be Onset
Bay, Mass., where they will be pleased to meet their friends,
May 23.-4w* JOHN S. BISHOP

MAGNETIC PHYSICIAN, 227 Tremont street, Boston, Neuralgia, Rheumatism, Aches and Pains, relieved in three minutes. Terms very moderate. 4w-May 23, MARCARET FOX KANE,

OF the Fox Family, 117 West Washington Place, New York. Visitors always receive wonderful proofs of the presence of their spirit friends.

MAVE you read that beautiful Impromptu Poem in the May number of "FACTA." delivered on March 31st at the Celebration of the Thirty-Beventh Anniversary of Modern Spiritualism by that wonderful medium, Mr. Joseph D. Stiles? dr. Joseph D. Stiles?
For sale by COLBY & RICH.

MRS. TILLIE R. BEECHER, Trance, Test and Developing Medium. Sittings daily at No. 35 Rebeca street, Allegheny City, Pa. 12w*—May 23.

MISS BOICE, Electric Physician and Developing Medium, Hotel Ideal, up one flight. Waterford street, near Dover street, Boston.

PEAD what the editor of "FACTS" says
about Onset Bay and its Improvements this season in
the May number.
For sale by COLBY & RICH.

May 16.

ROOMS AND BOARD, Transient, 30 Worces-tersq., Boston. Parlors to let from June 1st. MRS, J. F. FOSS. 2we-May 23. "Glad Tidings of Immortality."

Finely executed lithographs bearing the above title have been received by us. The size is 22½/2½/. The principal figure is a female, evidently designed to represent a materialised spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a secoll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever," From above a ray of light radiates over the entire form. Vignetic likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messas. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Price 50 cents.

For sale by COLBY & RICH.

DEAD the statements made at Fact Meetings

READ the statements made at Fact Meetings last summer in the May number of "FACES."
For sale by COLBY & RICH.

Message Nepartment.

Public Free-Circle Meetings

Archeld at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Mongomery Place), every Tursday and FBIDAY AFTERNOON. The Hall (which is used only for these stances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the stance, except in case of absolute necessity. The public are cordially invited.

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

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

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

For Natural flowers agon our Circle-Room table are gratefully appreciated by our angel visitants, 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 effortings.

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

[Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does shere-colve visitors on Tuesdays, Wednesdays or Fridays.]

For Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case.

LEWIS B. WILSON, Underman.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Scance held Feb. 24th, 1885. Invocation.

We thank thee, oh! 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 be had not hitherto known. Oh! 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 so much 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 earth, that they may gain by 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 simply right living. Those who do the best they can, who regulate their 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.

duct 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 belleve that the Great Spirit of all Being is omnip-otent, that he can and does govern his children by his own will, and although we see sorrow, by his own will, and although we see sorrow, strife and inharmony abroad, yet we can conceive 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

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 men more past he strength. possible that this man may not be strong, physically robust and powerful, yet you will physically robust and powerful, yet you will not deny that he has advanced or progressed from the stage of infancy, and has acquired much of power, of strength, and of ability. Why he is not in the height of physical power and yigor, may be because he has not had the conviction of the stage of infancy. Humans are accounted to the such as the progression of the stage 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 has not been weakened in consequence; rather has 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, ay, many thousands of years ago, we cannot but admit that man has advanced, step by step, steadily, and the past was a whole standard was surely, until the race as a whole stands upon a high eminence of learning, of 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

that he is in a condition to acquire much more useful knowledge.

Q.—If the growth and unfolding of man's immortality takes a particle 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, agreed the spiritual character and form what may be called gregate together, and form what may be called a belt, which will, 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 lose its usefulness as a human-bearing planet, and that, in the pro-cess of time, this earth will pass away and be known no more as it is to-day, and that a spir-itual 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 commu-nication 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 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 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.

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 Bolce.

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 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 biessed 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. around

I am happy to come here and to speak my words, 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 return to old friends, to watch over and minister to them, and give them strongth. I am happy to speak so that them strength. I am happy to speak so that my friends may know I live, and that they will meet me by-and-bye in the heavenly land. Oh! 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 gone to the spirit-world nearly ten years. I left friends 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, it chafed me, for I thought I never could spend my time in idleness. But I did not long have occasion to be alarmed on 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 [To the Chairman:] My name, sir, is Charles

I come here to-day because I wish to reach some friends in Lawrence, Mass. I take an interest in them; they are very near to me, and I understand that they are investigating Spiritualism. Perhaps I should say that they began alism. Perhaps I should say that they began the investigation five years ago, and of course have picked up some knowledge of it during 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 haps 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 a few words or to give some written word that might be sent to my friends, but all of no avail. Once I did succeed in writing part of my name and giving one or two words which my friends would have understood, but the medium whom I influenced knews nothing of me or of my non-I influenced knew nothing of me or of my connections, and of course my message was jutile. All this is explanatory to John as to why I have not responded to his wish and made myself known before.

know that his eldest daughter is quite mediumistic, and I think if he will sit with her and his wife, and indeed all the family, if they choose, at least once a week—oftener if he will -quietly in their own home, excluding visitors, that in a little while I or some other spirit will be able to make use of her powers to intelligently communicate with them. That is my desire, and I hope he will respect my wishes

and comply.

I send him my greeting. I have not forgotten the old Association. We belonged to a secret Order. We were really like brothers in our as-Order. We were really like brothers in our associations with each other, and had many good times together—he in my home and I in his—and we could talk overmany circumstances and incidents connected with our past relations. John, if you do what I ask, I think you will be repaid in the future. You may not succeed in receiving one single sign of spirit-presence for three months; but if it is even so, you can afford to do this in consideration of what may have to you in the future.

come to you in the future.

To my Bosten friends I send greeting. Tell them I am well satisfied with my spiritual con-dition. I was not altogether pleased, perhaps I dition. I was not altogether pleased, perhaps I may say, with it at first, because I was not anxious to enter upon it. I had plans and ideas concerning earthly life that I wished to put into execution. I had ties to bind me here, and had no especial desire to leave the body. I was very well satisfied with it. But when I found, after a little while, that I could still have plans and ideas, and outwork them in spirit-life, I began to grow resigned to the situation, and to expand in spiritual growth.

expand in spiritual growth.

If any of my Boston friends desire to hear from me more privately, they have only to furnish the means. I understand you have mediums in this city, and I think, through some one or more of them, I shall be able to make myself known. I only ask my friends to give me a hearing. I think they will not be dissatisfied if I can only have half a chance to come to them. Thank you, Mr. Chairman, for this privilege

David Edwards.

This is a very queer thing for me to be engaged in. If any one had told me that I would be coming back in this way after death, I would have shaken my head, and said: "No, no, you won't catch me in such business as that." But that would have been because I did not understand the first thing about it. I knew nothing of spirits, or of spirit return; but I have since spent a good many months in learning about these things.

I believed in a religious life. I believed in

singing hallelulahs, and in praising the Lamb, and I expected I should find a heaven where and I expected I should find a heaven where
the Saviour would be ready to meet me, and to
give me pardon for any of my transgressions.
But here I be, and I have n't found that being
yet; I have n't seen anything that I expected
to when I went out of that poor, worn body!

I felt weak and all gone, and 't was a relief to I felt weak and all gone, and 't was a relief to shake off the outside form, and to feel free from it, and so I looked around me I heard some one it, and as I looked around me I heard some one it, and as I looked around me I heard some one say, "He has gone." I think it must have been some one who stood by the side of my body. I looked to see where I had gone, and what it was all about, and I could n't see that there was any change, except that there laid the body before times I feel sad that they cannot realize I am still able to be in their midst. Although but a few months have 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

and it took me some time to find out what it all

and it took me some time to find out what it all meant; but I believe I've got it now.

I am telling a strange story, but I want my people to know how things are, so that when they go over they won't be mixed up, and feel all gone, and as though they were in a place that didn't belong to them, and must hunt up the heavenly country they had set out to reach. I am right well now; I have no bad feelings; I am strong and contented, and have no wish to come back to live. I am only glad it is all over, and that I am safe in the other life.

I was only a plain farmer, and I don't know as I am talkingjust right here; it is all strange to me; but I was told to come in and say what I could, and here I am.

My home was in Bridgeport, Ala. A good many there knew me and my views on religious subjects, and I khink if they know I have come back to speak for myself they may get up some kind of an interest in this thing. I would like to have them doso. I left a good wife and those dear to me, and I want them to understand something of my condition. That is why I have traveled way down here to give these few words. I am David Edwards.

Maria U. Smith.

Maria C. Smith.

I have been typing for a year to speak here. I thought when I first began to try that I had many things to say about a certain affair which the gentleman who had charge of my estate and my personal affairs might be interested in concerning parties who made certain claims, and I thought if I could come back and speak I might throw some light when the subject as well as thought if I could come back and speak I might throw some light upon the subject, as well as other matters, but at that time I could not do as I wished. Now I think it is perhaps of but little consequence, and I had better not trouble my mind any more with it.

I wish to tell my friends that I am ready to speak to them if I can. I want them to know how I am in the other life. I am pleased with it. Many things are strange, but when we go to a new country we expect to find unfamiliar.

to a new country we expect to find unfamiliar objects and persons; so I am not displeased with it; it is all interesting; and I know there is much for me to learn. I hope I may find something that will be of advantage to others

as well as to me.

I have friends in Boston. I have interests here, I may say. Although I am a spirit, yet I am interested in some things connected with am interested in some things connected with mortal life. I am trying to come more clearly, so that I can donvince my friends that I have the power of manifesting plainly and intelligently. I am hoping to be able to manifest in a materialized form, which they may see and recognize, for I think such a work may accomplish some good. I am Maria C. Smith.

Report of Public Séance held Feb. 27th, 1885. Questions and Answers.

Ques.—[By C. M. Babcock, M. D.] Is it true that spirits who have lived a life here on earth are ever remearnated and live another earth-life? And, if true, how is the remearnation accomplished? And if a spirit becomes thus reëmbodied are there two spirits conjointly in control of the physical body?

Ans.—We believe in reëmbodiment. We do not affirm that all spirits are more than once incorporated in a beside for more than once in-

carnated in a physical form, but we believe that some spirits desire to again take upon themselves a mortal body and to pass through new experiences in connection with physical life; that such spirits, viewing themselves in the light of the spiritual world, feel that they are deficient in experience and in the attainment of the order constraints. ment of knowledge concerning many things be-longing to earth, and that there is a craving desire to again enter into contact with matter and gain that experience which they feel they lack. The method or process of reembodiment is accomplished by a spirit, who is generally very positive in his mind, attaching himself to rery positive in by a spirit, who is generally very positive in his mind, attaching himself to some female on the earth who is about to become a mother, forming a magnetic cord between himself and her. When the embryo comes upon the stage of mortal existence, the magnetic attachment is transferred from the mother to the infantile body, and the spirit possesses itself of that form. When that reembodiment is accomplished, two spirits do not possess the one physical body; one spirit animates the form, and in passing through the stages of infancy, youth, maturity and age, gains something of discipline, something of knowledge which will go to the unfoldment and rounding out of its spiritual nature.

Q.—[By E. B.] If a person has no capacity whatever for music in earth-life, what effect will such incapacity have on the enjoyments of spirit-life?

A.—One may not have a taste for music

A.—One may not have a taste for music while on earth, or may not have the ability of expressing himself at all through musical terms or measures, or even of understanding the value. tion of his spiritual nature has not become de-veloped; but when he enters the spirit-world and throws off the limitations of matter, he will find his musical abilities or tastes becoming unfolded, and he will enter a condition of harmony with himself and his surroundings, which we may call a musical sphere. He will not only seek to express himself melodiously, but he will also love to listen to the tones of harmony which musical spirits evoke, and will not find himself debarred from enjoyment because of any deficiency that existed in earth-life. That which was unable to express itself life. That which was unable to express itself through his physical environments becomes developed and quickened in the higher spheres. Q.—Please define more definitely what Spiritualists mean by the term "eternal progression." sion." Does it mean perpetual increase of knowledge and happiness, and is it applicable

knowledge and happiness, and is it applicable to every soul without exception?

A.—Yes; eternal progression means a constant unfoldment of the soul's mental and spiritual powers, consequently an increase of knowledge and of happiness. As the soul presses forward, overcoming the limitations which have confined it, rising above conditions which have weighed it down, it attains knowledge, and con-sequently gains in happiness, throws off that which may be called selfish desire, and aims to live and labor for the benefit of all. Happiness, peace and knowledge continuously enter the soul that is pressing forward.

Rev. William Lamson.

I raised my voice in warning to the evil-doer; exhorted him to flee from the wrath to come, and to embrace the only pardoning power which was held out to him on earth, and become washed by the blood of Christ, and to lay his sins at the foot of the cross. I was earnest and honest in my professional work, for I believed

what I preached to others.

But that was years ago, and I look back over the past, and wonder how it was possible for me to entertain such thoughts, and advance such doctrines to those who listened to my

I have not long outgrown the old shackles of theological faith and dogma which clung around me so long, and I did not for a time desire to throw them off. But after a while I felt a strong uplifting power beaming upon me; it surged through my being, and made me feel like a new creature, and looking up I beheld light all around me—a world peopled by bright forms and beautiful faces—and they beckened me to come up to them. I could not withstand the impulse to float whither they led. I found they were taking me away, not, to a temple or same impulse to float whither they led. I found they were taking me away, not to a temple or sanctuary of religious worship, but out into the free open air! And there in the beautiful fields I listened to words of instruction such as I had never heard before, which fell upon me like a great truth; and I began to realize that I had been deceived, and had deceived others; that my fleus and opinions of the Heavenly Father's goodness had been all astray, and that my conceptions of heaven were false. I felt that I must need begin the lessons of life over sgain. And I, who might now be called an old again. And I, who might, now be called an old man were I standing before you in mortal form, had to bow my head in acknowledgment of my ignorance, and to pray those beneficent beings to take me as their pupil, and to do with

me as they chose.

Not long since my good wife passed over to the spiritual world. I met her at the portal, and conducted her to a home which had been and conducted her to a home which had been prepared for her reception; and looking around she said: "William, where are we? This is surely another country, but it cannot be heaven! Why, it is so different from what I ahtidipated! Tell me about it."

And then I endeavored to comply with her request. I unfolded before her, gently and

slowly, a narrative of my experiences since passing from the body. She was surprised, and said: "William, if what you tell me is true, why do you not return to earth, and tell those why do you not return to earth, and tell those who once knew you that there is a world of beauty and of love, that will be opened unto all creatures and that none are assigned to endless purishment, but that after a season of repentance, of purification, even the sinner shall find a life of usefulness and of peace." I said in reply, Eliza, I feel that I have not done my duty. I should have returned to earth before this, and recented my former views.

So, friends: I am here, although a stranger to

fore this, and recented my former views.
So, friends, Lam here, although a stranger to you, to perform that duty by giving in my testimony as to the reality of the spiritual life, the boundless goodness of God, and the endless, progressive life of the whole human family. New lessons in wisdom, new enjoyments and higher conditions await all as they are prepared to receive and understand them. I do not now urge any to "fiee from the wrath to come," but I implore them to live useful and good lives, do the best they can while they remain on earth, and to seek for knowledge concering the future which awaits them. I do not offer them "the atoning blood of the Lamb," cering the future which awaits them. I do not offer them "the atoning blood of the Lamb," but I do offer them a knowledge of the eternal world, and if they will seek to understand it they will find within their own souls the pardoning power for the mistakes of their lives. But they must set to work to atone for their past misdeeds by doing good, living upright lives, and seeking to benefit and bless all mankind.

kind.

For many long years I "preached the gospel" in Brookline in this State. I am remembered there, I am sure, as in other places. I join my good wife in sending love and greetings to friends in Gloucester, and wish them to understand that we still live. I was a member of the Baptist denomination, and was called Rev.

Fannie A. Nyman.

I passed away a few years ago, from the Argentine Republic, far from the home and friends of my early life, at a time when only the bloom of life seemed upon me. Before age had overtaken my form I was summoned to a higher stage of existence. I went out from the form at Rosarlo City, Santa Fé. I tried to make certain wishes and thoughts known, that friends might understand my mind fully in regard to certain things.

certain things.

I have friends not far distant, for I formerly lived in Chelsea, and I thought if I would come here and say a few words they might learn of my return. Tell them I tried to do my duty;

my return. Tell them I tried to do my duty; that I had plans and thoughts in view which I would have liked to have seen wrought out here, but I now understand that they can be unfolded in the higher life.

I am not weak now; but strong and active, and I am trying to work for the good of others. I only lived thirty-five years in the body, and there seemed so much to be accomplished that I was sad for a little while to yield up external conditions. But now I know that all is well, and I am happy and satisfied. I bring my friends my love, and would like to speak with them privately. I have many things to say to them—something of the strange surroundings them—something of the strange surroundings that were mine before I left the form, and something concerning matters relating to the life here in the old place. I am Fannie A. Ny-

Thomas Whittredge.

I come back here feeling something as I think a man must feel when he has thrown off a great load that encumbers him. Perhaps my friends will think this strange language, but I express

myself as I now feel.

I was a man of large wealth when in the body, I was a man of large wealth when in the body, but to day I cannot command a penny. I do not know that I am sorry on that account, or any more depressed than though I had a mint of money. Ido, however, feel—and the thought presses upon me day after day as I study the nature of life—that a man who accumulates vast possessions is doing wrong, even if he intends to be a public benefactor. He has no right to hoard up thousands upon thousands of dollars till they accumulate to millions, as per-

right to heard up thousands upon thousands or dollars till they accumulate to millions, as perhaps it will be said of me.

I did not feel in this frame of mind when I was here. I thought I had a right to accumulate all that was possible, and that whatever came to me was mine. To-day I understand that whatever came to me above what I needed for my own comfortable maintenance and that of those whom I loved, and for the accomplishlarge, and I had no right to it. And now I appear before you as a poor man, conscious of having made mistakes, but quite ready to retrieve them just as soon as I can see clearly how that may be done.

Thad a soon as I can see clearly how ment of good for my fellows, did not belong to me; it belonged to the general community at large, and I had no right to it. And now I ap-

I had a sort of fellow-feeling for the friend-less, and I believe I may say I did a little some-thing for their care. I had also a desire to see the advancement of a liberal course of religious instruction; but after all, my ideas, perhaps, were too general. In looking back and perceiving the little I accomplished, and what I might have done, I feel I am a culprit, and ought to make confession.

I do not expect to perform any good work by coming here to-day, but I shall at least relieve my mind and gain an experience—learn how to communicate in this manner—and perhaps be able to go to other places and make my pres-ence known. I desire to work for humanity; l wish to influence those who have in their pos-session the larger part of the fortune which was mine, to so distribute it and make such use of mine, to so distribute it and make such use of it that it will do good and redound to their credit by-and-bye. I want to send out a magnetic force, so to speak, that will be felt, and thus assist others to do some good in the world; and so I come here to gain knowledge, to take a lesson in the proper course to pursue, and also to speak of these things which press upon my, mind.

I was well known in the city of Baltimore. I was well known in the city of Baltimore. Probably those who were associates, and best knew me in my mortal career, may affirm that it is not possible. I return here and speak as I do. It matters not; I am here, a living man, divested of the earthly tabernacle, but filled with a desire to utilize my powers in giving expression to my individuality with a force that was mine, and enabled me to become a successful highers men, when on earth

I would have my friends guard well their lives and look to their ways. Do not seek to accumulate too much worldly possessions, for every million above their needs means poverty and suffering to others unless shared with them. Seek to live useful lives, and hoard up them. Seek to live useful lives, and hoard up only that which may really be required, and dispense the surplus in ways that are wise for the benefit of those who are in need. I do not believe in indiscriminate charity, but I believe in helping people to help themselves by providing remunerative employment to such as are able to

labor—for I do think that honest labor is a no-ble thing.

I do not speak altogether as I wish, for this experience is something new to me, and my friends must remember I am using an instrument with which I am unfamiliar; but I am doing the best I can. I send greeting to all who care to receive it. Thomas Whittredge.

Nellie Johnson.

My name is Nellie Johnson.

My name is Nellie Johnson. My mother's is Mary Ann Johnson. She lives in Boston at the Bouth End. I went away from her some years ago. I was but seventeen when called over, and I had been till for nearly two years. My mother has been very lonesome since she laid away, my form. She has often wished that she, too, could go to the bther life, where so many of her friends had preceded her; but she has to stay here, and I come to tell her there is needed work to be done yet; awe do not wish her to come to the higher life and leave Will, for he needs her influence, her more positive magnetism, and she can do more good, by staying here

needs her influence, her more positive magnetism, and she can do more good by staying here and performing the duty before her than she can by laying down the physical life and passing to the other world.

Thring her love from many dear friends, who all unite in expressing their sympathy and affection for her. They come with me sometimes to her home bringing influences of peace and awest spirit flowers to beautify her path and make her spirit restful. If she could only less than the country and affection the dear ones who surjourned her said know that they are by her side.

I know she would feel strengthened and ele-

vated, and ready to perform any task required

of her. Mother dear, I have not left you; I have been with you in many of your sad hours; I have tried to impress you of my presence; oh! I have earnestly longed for the power of making you know what a pleasant life I had found; how all know what a pleasant life I had found; how all weariness and pain had vanished, and that I am not now enoumbered with an emaciated form. I have strength and activity, and feel buoyant and free; I can pursue the studies I tried to here and accomplish much more. Oh it is a blessed life. You, too, will enjoy it by and-bye. Wait a little longer—because you are needed here—and when your time comes we will give you loving welcome. I bring love to Will and want him to be kind to mother, do the best he can, and remember that his sister who he thought died, still lives and loves him.

Dennis O. Murphy.

It is the Chairman: Well, sir, how do you do? I wanted to come before, but somehow I could n't say what I wanted to. But here I am, and now perhaps I can talk a bit. My name, sir, is Dennis O. Murphy.

I knew Boston pretty well, and Boston knew me—some parts of it. I lived in Roxbury. I come to my folks. I want them to know I have got round. I've been gone three years—three years in January—and here I am back after all this time. I have n't been such a long distance as they might think. I've been round a good deal of the time. I've been seeing what's been going on, and I wanted very much that the folks should do a matter of justice: that they should give Mrs. Kelleher what she wanted. going on, and I wanted very much that they should do a matter of justice; that they should give Mrs. Kelleher what she wanted.

I feel it was all right. I ought to have attended to it before I went out. Oh! we see the things we do, and the things we do n't do, much clearer generally when we get out of the old body than we do before, somehow. I've been seeing the things I did n't do, as well as those which I did, and I have been kind o' sorry for it; so, sir, I thought I'd come here, and express my own mind on the matter, and say that I would like to come to the folks, to my own people, I mean, and speak to them somewhere else than here where you have a meeting, because I have things that won't do for the public ear. You know, sir, that the public is a sort of Mrs. Grundy; she takes in all she can get, and she gives it out with what you call embellishments; so I would like to come to my folks in private, and talk with 'em. I think I can give them some ideas which they never had before.

I've not been asleen all these three years.

ore. I've not been asleep all these three years. I've not been asleep all these three years. I've not been idle. I have been busy picking up bits of information which are good for me, you know. I want to retail them out a bit so that others can feel a little wiser too. You think that's all right, don't you?

Well, sir, I'm much obliged to you, and I'll try to help some other poor fellow in over the same road I came in on. I wish you good luck. Good day, sir.

Susie Nickerson White.

I wish to thank you, Mr. Lee, for the beautiful roses. They helped me to come to day, and I feel as though you had been impressed to bring them for my sake, so I accept them and thank you for the lovely gifts.

I am glad to speak to you, and to tell you how pleased I am with the spirit-world. It was not altogether so beautiful and bright to me, at first, because I did not wish to take up my abode there. I preferred to remain in the body and do my work here, even though I had to suffer pain in consequence: but the guides of light. fer pain in consequence; but the guides of light-and love knew what was best, and they guided

and love knew what was best, and they guided me home to a bright and beautiful condition. Now I am happy; all unpleasantness has passed; all antagonisms are forever vanished, and I am pleased to go onward with bands of good spirits, trying to work for the benefit of those who need instruction and wish to gain knowledge of the dear departed.

I am still a medium, still used by spirits for the dissemination of knowledge concerning eternal things, and I am satisfied with my position. I am glad to come to you, because I always felt friendly toward you; I recognized your kindly spirit, and it did me good when you approached me. My spirit-friends were friendly with you; we are harmonious now, and will try to help you all we can.

to help you all we can.

Mrs. Conant and Mr. Owen desire me to convey their regards to you, and to say they will fulfill their promise, and prepare conditions for you which will enable you to accomplish someof the many things that you would like to. Remember that your spirit-friends bless you, and

remember all his kindly words and deeds, and the remembrance is sweet. Tell him all that he told me I have thought over, and can seemany truths in it, and I appreciate his kindness

I wish to say to my friends at large that I come to them. I do not forget any one. I try to make them happy, and will do the best I can for their welfare. I am not confined to any for their welfare. I am not confined to any one place or condition in connection with earthly life; I feel that my work is for humanity, and that I must be guided as the wise spirits think best; that I must be used by high intelligences for those purposes which will give forth truths to others. There is much of darkness and ignorance in the world, and we have not all the instrumentalities we can employ for the dissemination of light.

all the instrumentalities we can employ for the dissemination of light.

I am interested now in watching the unfoldment of the mediumistic powers of one belonging in this city, who I believe will be a fine instrument for spirits by and-bye. Through her agency messages of light and truth will be given and demonstrations of spiritual power which will demand attention.

I'am happy in my spirit-work, and I have now no desire to return to earthly life and take up its mortal conditions. Whatever of darkness, of sorrow or pain comes to any mortal, there is much of sweetness, of love and of blessing in the knowledge that friends understand and sympathize with us. I feel that through all the painful experiences of my later years there ran a golden thread, which was really the love of my friends.

My only desire is to see ignorance and sorrow

My only desire is to see ignorance and sorrow banished from the hearts of others, and I believe that it will be by and bye, for "ever the truth, comes uppermost, and ever is justice done." Susie Nickerson White.

MESSAGES TO BE PUBLISHED.

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March 3.—Hon. A. A. Abbott: Mrs., Julia Adams; E. G. Bachellor; Elisha T. Andrews; Aunabel Miller.

March 6.—Ida M. Hull; John McKee; Mrs. Elizabeth Gould; Oliver Davis; Grace Stoddard; Mrs. Annie Hopkins; Bennie Manning.

March 10.—Capt. Sydney B. Smith: Norman H. Peters; Alice Carver; William Gill; Caroline Armstrong; Father Thomas Glarke. G. Bachellor; Elisha T. Andrews; Annabel Miller.

March 6.—Ida M. Hull; John McKee; Mrs. Elizabeth
Gould; Oliver Davis; Grace Stoddard; Mrs. Annie Hopkins; Bennie Manning.

March 10.—Capt. Sydney B. Smith; Norman H. Peters;
Alice Carver; William Gill; Caroline Armstrong; Father
Thomas Glarke.

March 13.—Adeline Cutter; Samuel Poor; Mrs. W. L.
Jackson; Thomas Donaldson; Edward Wyman Calligan;
Oharles L. Dunn; Mary M. Wadleigh; Simeon Brault; Mary
Harvey; John Horton; Maria L. Dunklee; Hattle Young.
March 20.—William H. Spear; Mrs. Marla Barlow; Ida
O. Buckinghum; Capt. Nathaniel Harding; Henry Adams,
to John M.; Florella.

March 21.—Ceorge W. Wyatt; Abner J. Emerson; Hannah Blake; Parker Hooker; Annie Bramhall.;

March 22.—William Sweeney; Aaron Somers; Elizabeth
Bradley; Abble Hali; John Sexton; Hannah G. Wing.
April 3.—Mary Dans Shindler; Edward W. Lawton; Dr.
Helen M. Marsh; Louisa Murphy; Harrison Adams; Mrs.
Polly Gregory.

April 7.—Lucius Aldrich; Edward Leach; Mrs. Mary
Newcomb; Samuel Hunt; Mrs. Ellen Petry; Henry Southworth, for W. F. Brett and others.

April 10.—Dr. George E. Hayes; John B. Osgood; Margaret Falser; Freddie Ecanie; Busan Wilder; John Cummings; Sarah, Marks.

April 17.—Controlling Spirit for Samuel A. Bailey, Stephen L. Sawyer, David Sanders, Alexander and Frances
Lealrd, Mary A. Shedd, Emma E. Jones, William Blair;
Annie Pickering, Eliza Chaco, William Bryant; Bortha
Morrison; Dr. John B. Cosson; John T. Parker; Carrio
Bmall, to Helen M.

April 24.—Annie Stearns; Martha Fuller; Hornes B. Wooster; Julis Smart; Sarah Thayer; James Patternon.

May S. —Bamuel Ni. Cowperthwalt; Rev. Horatio Alger; Margaret Stetson; E. W. Watkinson; Mary Harvey;
Benjamin Gurtis.

May L.—Annie Stearns; Martha Fuller; Hornes B. Wooster; Julis Smart; Sarah Thayer; James Patternon.

May S. —Bamuel Ni. Cowperthwalt; Bev. Horatio Alger; Margaret Stetson; E. W. Watkinson; Mary Harvey;
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Banner of Wight.

BOSTON, SATURDAY, MAY 28, 1885.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth
Street-Every Tuesday and Friday afternoon at 3 o'clock.
Admission free. For further particulars, see notice on
sixth page. L. B. Wilson, Chairman.
Boston Spiritual Temple, Horticultural Hall.
Lectures Sunday at 10% A. M. and 7% P. M. R. Holmes,
President; W. A. Dunklee, Treasurer.
Wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 87 Washington street, every Sunday at 10% A. M. All friendsof the young are invited to
visitus. J. B. Hatch, Conductor.

Page Mermorial Hall. Appleton Street, near

visitus. J. B. Hatch, conductor.

Faine Memorial Hall, Appleton Street, near
Tremont.—Children's Progressive Lyceum No. 1. Sessions Sundays, at 10% o'clock, Benj. P. Weaver, Conductor. All are cordially invited. Seats free.

or. All are cordially invited. Seats free.

Berkeley Hall, 4 Berkeley Street, corner of Tremont.—Public service every bunday at 10½ A.M. and 7½ F.M. Fermanent lecturer, W. J. Colville. Organist, Budolph King. The public cordially invited.

South End Spiritual Temple, No. 20 Worcester Square (in connection with Berkeley Hall Society).—Bunday, public service at 3 F.M. Monday, Laddes' Unfon. 2½ F.M., public meeting, 8 F.M. Wednesday, concert and lecture, 8 F.M. Friday, lectures on health and healing, F.M.

The Working Union of Progressive Spiritualists holds public services at Berkeley Hall Bundays at 2½ P.M., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Park, M.S. Ayer, President, No. 191 State street. Wm. H. Banks, Secretary, 77 State street.

Wells Memorial Hall, 967 Washington Street,— The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. G. C. Paine, No. 5 Stanford Place, Corresponding Secretary.

1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 34 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 3 P. M. Eben Cobb, Conductor.

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The laca... The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7% F. M.
The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday atternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro's treet.

The Boston Spiritual Temple at Horticultural Hall.

Last Sunday Mr. J. Frank Baxter addressed large audiences again in the forenoon, upon "The Issues of the Present Hour," and in the evening upon "Spiritualism as a Destroyer and Builder." Appropriate selections in poems and songs were a marked and most entertaining as well as harmonizing feature. One cannot fail to notice an important and pleasing aspect whenever Mr. Baxter lectures, and that aspect whenever Mr. Baxter lectures, and that is, notwithstanding regular attendants and many aged people are present, there are always large and growing numbers of young people, their manifest interest and expressed delight their manifest interest and expressed delight leaving no room for any one to doubt that the spiritual welfare of the public is assured when the present gray-headed but devoted friends of the cause shall have passed away. "What shall we do for the interested young?" is a question the Spiritualists of to-day should wisely take into consideration. Suffice it to

wisely take into consideration. Suffice it to say that Mr. Baxter, in the morning lecture, dwelt upon the point that it was far more important that we employ our time in making good history than to lose time in deploring the past or anticipating the future. He did not think it best to draw ideals from the past to ape them, but considered the conscientious ideal of each man that which should mark his aim. He did not believe in honoring a man, a thing or an idea simply because it was hoary aim. He did not believe in honoring a man, a thing or an idea simply because it was hoary with age and had been in its day an object or a subject of veneration, but said, "Let us honor the truth, whether old or new." He referred to the pressing necessity of bettering conditions, and said, "Now is the time opportune. Let us no longer cover up the wrong, or ever be guilty of compromising with error." The questions of woman's suffrage, labor and capital, finance, civil reform temperance and so tal, finance, civil reform, temperance and so-cialism each came in for consideration, and applause followed the points made and the jus-tice manifest by the outspoken and earnest hu-manitarian thoughts put forward by the lecmanitarian thoughts put forward by the lecturer. But no synopsis or extract can give Mr. Baxter his due. To hear him is to best understand him. "Better than ever!" was the exclamation of many who heard him Sunday morning. Here let it be known that those who are losing those forenoon lectures are not aware how great a loss is theirs.

The evening lecture considered the questions, "Why is Spiritualism so harsh with the Church? Why so destructive? Has it anything to offer better and wiser for those things it would obligate 2" Mr. Bayter held his

thing to offer better and wiser for those things it would obliterate?" Mr. Baxter held his large audience attentively as he showed that theology is one thing and religion another; that while Spiritualism might war with theology it ever upholds religion. It was dogma and wrong at which Spiritualism aimed its blows, not the true, the good. But 'ists who loved their creeds and their Bibles above the truths of nature, they declared sweepingly that Spiritualism destroys all that is sacred; just as Jew and Gentile decried Jesus as a ruthless despoiler of all, when he would eliminate the errors of er of all, when he would eliminate the errors of er of all, when he would eliminate the errors of the past; as the Catholic Church cried against Luther and the Protestants, saying: "He that is guilty of raising his hand and voice against one tenet of the Church—netably the infallibil-ity of the Pope—was guilty of attempting to overthrow all." Mr. Baxter showed how con-structive is Spiritualism of scientific fact, of natural law and of the right, however destruct-ive it may be to ignorance assumed to be knowlive it may be to ignorance assumed to be knowledge, of artificial law and of the wrong. Amusing was it, as well as edifying, when Mr. Baxter particularized substitutes Spiritualism offered in place of the many erroneous formulæ. the Church and dogmatic vagaries of the

of the Church and dogmatic vagaries of the day.

Following the evening lecture Mr. B. gave several very fine test delineations. His first impulse was to repeat the Lord's prayer, by request of a spirit. Then a cloud appeared before him; it formed a background for the appearance of two forms, one a young lady, one a young man, hand in hand, like brother and sister. "The names I hear are Eva Bassett and Charles Bassett. She is better known as the wife of Charles H. Foster, the medium. She says, "Bear and forbear with him." She refers to J. R. Bassett and Sally Bassett as their parents." Recognized.

cots." Recognized.

Then a spirit urgent and firm. "She could not do what she wanted to do. She said she went out Feb. 22d, 1876, from 47 Piedmont.

went out Feb. 22d, 1876, from 47 Fledmont street, Boston, near Boston and Providence Railroad Station. Gave name as Mrs. Shubael Barnard, or some friends present would remember her as Eliza Ann Barnard.

Another impressed him as on the deck of a steamboat, like a Sound boat. "A man, though not much of a talker, yet ready, when in company, to cling to the hearer. Was a believer in Spiritualism; anxious to render others assistance. Seemed to be an inventor. The name. ance. Seemed to be an inventor. The name, Horace L. Duncklee. Was on a steamboat; felt strangely about the head; went on deck, and tried to return; thought he did. Soon found himself in the spirit-world." He referred to himself in the spirit-world." He referred to the Deadwood Mining Co., and said he wanted to meet J. H., when he could tell him something. Fully recognized by the writer. [This man's body was found in his berth on board a Fall River steamboat, from New York, and at first it was supposed he took poison, but the medical examiner who viewed the body pronounced it appolary.]

apoplexy.]
Gardner S. Gerry, Charlestown. Recognized.
Deborah K. Doe, of Searsmont, and Wm. Pitcher, of Belfast, Me. Both recognized by an intimate friend present.
Frank Libby, of West Canton street, Boston.
Recognized by the Chairman in all particulars.
Character perfect.

apoplexy.]

Recognized by the Chairman in all particulars. Character perfect.

Stephen Goodhue; went out suddenly; somehow he would believe, and then doubt; never was settled in the belief of Spiritualism.

Mr. Baxter then said: "I see two men. Their names, Tyler and Frost; say Gen. John S. Tyler and Capt. E. R. Frost. I see A. and H.—Anclent, and, Honorable Artillery Co. Both members of that body. Capt. Frost went out about Christinss, 1873, and Gen. Tyler in January, 1876." These were recognized.

Market Stone; of South Boston, presented himself. Recognized.

pard is here. He was good to everybody. Referring to a colored lady present in the hall he says: 'She knows me, I think. She is the witch; at least so they called her. Well, as black as I morally was considered by the church, all of them coming to spirit-life find me rather whiter than they find themselves.'" Fully recognized by the colored lady, who repeated her experience with the man years ago in Shaffeld. experience with the man years ago in Sheffield.
Mr. Baxter lectures again next Sunday at
10:45 A.M. and 7:30 P.M. in the same place. [His

address is 181 Walnut street, Chelsea.]
All members of "The Temple" whose yearly or monthly dues are in arrears, in full or in part, are requested to be prompt, as with the part, are requested to be prompt, as next two Sundays the lecture season closes.

W. A. D.

The Working Union of Progressive Spiritualists.

Last Sunday afternoon this society met at Berkeley Hall as usual. The meeting was opened with congregational singing, followed by an invocation, after which a song followed by Mrs. Lovering, entitled "In Heaven We'll Know our Own." Mrs. E. R. Dyar, under spirit-control, then delivered the discourse. She said: "Trees are known by the fruit they bear; the tree of ignorance affords no satisfaction, but the tree of knowledge is well grown in your midst to-day, the fruit thereon is ripe, and the plucking of it remains optional with you. The tree is heavily laden with rich and succulent food. The prophecies of centuries ago, back to a very ancient period, are now being fulfilled; ancient spirits are here to-day in your midst with power; the spiritual temples within you are being builded, and the earthly temples for your spiritual work are being constructed. We extend our hands to you, holding therein beautiful gifts. We come to disseminate spiritual power and wisdom, and, like little children, we obey the slightest beckoning from you, bringing you truths and surrounding you with the atmosphere of heaven. In looking back through the long vistas of remote time, thence up to the present, we find that the time is now; that a spiritual inflatus is with you now; that everything is pregnant with good for the spiritual elevation of mankind, and your obedience to us will be our mutual success.

We have some sharp and keen warnings to give you gational singing, followed by an invocation, after

kind, and your obedience to us will be our mutual success.

We have some sharp and keen warnings to give you which should touch the heart-itself. Be ye prepared in your own self; look well to yourself, and not to your neighbor; see your own imperfections, and not his; ask yourself: What of myself, and how stand 1? You need not put it as the church does, but as a master-spirit. What others have done ye also may do, Before ye enter the Kingdom of Heaven ye must become as a little child.

ter-spirit. What others have done ye also may do. Before ye enter the Kingdom of Heaven ye must become as a little child.

All hall the New Dispensation! Before ye receive it ye must step out of the cradie of a physical and a material condition; many will be marked with the scars of severe trial, with the wrinkles of care and anxiety; but the submission, the doing of right, the asking for more strength of spiritual aspiration, and your endeavors to live a better life, are the "open sesame" to the spiritual heaven.

Surround the media of to-day with proper conditions and safeguards that they may bring their life up to to-day's mark and requirements, that they may be gentie in bearing, loving to the spirit, a terror to sin. Respond to the gifts you possess, and we will say unto you, media: "You have been fatthful over the few make you rulers over many."

A vocal selection by Mrs. Lovering and a benediction closed the afternoon's exercises.

At the Wednesday evening meeting of the 13th inst., held at No. 170 West Chester Park, Mrs. E. R. Dyar delivered a short address on Materialization and kindred subjects, and answered many questions given by the audience. Thomas Dowling related his experience at Mrs. Ross's. Music by Mrs. Lovering. This meeting was a crowded one, even the stairs being occupied.

WILLIAM H. BANKS, Secretary.

No. 77 State street, Boston.

Berkeley Hall Meetings.

Sunday last, May 17th, W. J. Colville's discourses were on "The Many Mansions in the Father's House," and "Social Life in the Spirit-World." Both were of a very practical and deeply instructive nature. Home and heaven, said the speaker, are synonyms, when we speak of going to our Father's House. When we lay aside the mortal body we surely feel that we are going into a state of society where we shall be one with our brethren in a deeper and fuller sense than we have ever been on earth. But who are our brethren? Our neighbors are all with whom we are brought in contact; our brethren in a nearer sense are those whom we can truly call our own. They may or may not have been bound to us by fleshly tles; we may have never met them on the earth; but whenever we encounter them we shall experience a peculiar drawing unto them, and shall then realize that there is a spiritual side to the material doctrines of natural selection and chemical affinity. The celestial spheres or heavens are simply those conditions in spirit-life which express the unfolded attributes of the soul. In these higher realms we shall dwell in families. The test hat bind us will of course be in no sense artificial, but altogether of the soul, and being such, they will be both permanent and delightful.

Much consolation was offered to the sorrowing in both discourses, particularly in the evening, when the speaker took occasion to remind those who were regretting the loss of dear friends, that when it becomes their turn to pass over, death to them will only mean refuilor, while those who never have mouned the loss and "Social Life in the Spirit-World." Both were of

speaker took occasion to remind those who were regretting the loss of dear friends, that when it becomes their turn to pass over, death to them will only mean reunion, while those who never have mourned the loss of any they held dear must feel the pang of separation when called upon to pass to another state and leave their friends on earth. The impromptu poem following the morning lecture, on "Immortality the Unknown Quantity," suggested by an accomplished lady in the audience, was a peculiarly fine effort. Magnificent bouquets of flowers were kindly sent by a Iriend of the Society, to whom all its members feel a deep sense of gratitude for her repeated acts of kindness.

Sunday next, May 22th, Whitsunday, there will be a full orchestra in attendance. Joseph Fennelly, violinist, and Charles Pease, cornetist, whose services were so highly appreciated at Easter, will perform again next Sunday morning. Service begins at 10:30. Subject of discourse: "Who and What is the Holy Spirit?" Vesper service, 7:30; subject of lecture: "The Old Testament and its Revision." No seats can be secured after services have commenced.

On Friday, May 15th, W. J. Colville addressed a large audience on "Ancient and Modern Egypt." The lecture was profusely illustrated with splendid dissolving views. Fridays, May 22d and 29th, the sun, moon, planets, comets and fixed stars will be described. The pictures on these occasions will be well worth seeing. Fine music by eminent artists will add to the interest of each evening. Doors open at 7, commence 7:45 prompt. Admission 25 cents.

At 30 Worcester Square

At 30 Worcester Square
The charming series of Wednesday entertainments
still continues. Between the first and second parts of
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W. J. Colville is open to engagements for lectures
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SHAWMUT LYCEUM-WELLS MEMORIAL HALL .-The session of last Sunday opened by singing and reading from the Educator. The exercises that followed consisted of a selection sung by the Irving Double Quartette, reading by Mrs. Brown, recitations by Maude Gardner, Gracie Dyar, Bessie Brown, Mabel Roberts, and Gertie Rich; songs by Charlie Hatch, Eddie Hatch, and a selection by the Shawmut Quartette. Conductor Hatch made some remarks about the workers in the cause of Spiritualism in the city of Atlanta, Ga., and made an appeal to those disposed to aid them pecuniarily. For this purpose, a card for ten cent contributions was passed among the audience and a sum collected for their benefit. They are struggling with the giant errors of the past to supplant them with the grand truths of the present, and it is hoped that their appeal will be listened to, and willing hearts will generously respond.

As is customary with us, Memorial Sunday will be observed June 7th, the first Sunday in the month.

ALONZO DANFORTH, Sec. S. S. L.
23 Windsor street, May 18th, 1885. reading from the Educator. The exercises that fol-

PAINE HALL .- A large company of adults and children were present at our Lyceum session on Sunday last. Among our guests were Prof. Carpenter, Dr. Mansfeld, John Wetherbee, Dr. Charles Harding, Mrs. Coffin, and a delegation from the Brockton Lyceum. Readings and recitations were given by Miss Beulah Lynch, Alice Russell and Mark Abraham. The Beulan Lynen, Alice Russell and Mark Abraham. The musical part of the programme was exceptionally fine, consisting of a duet by Miss May Waters and Miss Jennie Smith, vocal selections by Miss Helen M. Dill and Eva Morrison, and a harmonica solo by Albert Livingstone. The address of the day was delivered by "Shadows," and all who are acquainted with Bro. Wetherbee know it was acceptably received. bert Livingstone. The address of the day was delivered by "Shadows," and all who are acquainted with Bro. Wetherbee know it was acceptably received.

The Lyceum will give an entertainment at the Soldiers' Home, Chelsea, Wednesday evening, May 27th. Reception to Brockton Lyceum and observance of Memorial and Floral Sunday, June 7th.

Annual pienic June 24th at Melville Garden, Downer Landing.

FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION, at Wells Memorial Hall, Sunday, May 17th, opened its meeting with congregational singing, led by Mrs. Gal-

presenting a hopeful view as to the possibilities and probabilities of Spiritualism. Mr. Hall, from the audience, expressed his entire conviction that the control was none other than the spirit of his wife. Mrs. Mosier made some remarks replete with an inspiration of poetic fancies, closing with some practical suggestions. Another spirit also controlled this medium, stating that he closed his mortal career possessed of a large amount of material wealth; expressed his regrets concerning his lack of spiritual knowledge, and announced the names of one or two parties whom he would like to communicate with. Dr. H. A. Donnelly gave an impromptu poem upon subjects given from the audience, followed by Mr. David Brown, who described clairvoyantly with wonderful accuracy the home surroundings of a person in the audience, also giving several other tests, which were recognized as correct. Mrs. Ireland gave several fine tests, which were duly recognized. The Chairman announced that next Sunday Mr. W. J. Colville would occupy the platform, and on the 7th of June Mr. Joseph D. Stiles, of Weymouth, a test medium of unusual merit, would exercise his gifts upon our platform.

G. O. PAINE, Cor. Sec.

EAGLE HALL, 616 WASHINGTON STREET, -The morning exercises of last Sunday were opened by Dr. H. F. Tripp with psychometric readings, followed by remarks by David who also gave tests. Col. E. C. Bailey, Mrs. Hague, the Chairman and several others made remarks.

In the afternoon the speakers were Jacob Edson, Capt. Roberts, Miss M. F. Wheeler, Mr. Chase, Mr. Fernald, Prof. Milleson, Dr. Earnes, Mr. C. M. A. Twitchell, Mrs. M. A. Chandler, Mrs. M. W. Leslie and others. Recognized tests were given by Mrs. M. A. Chandler and Mrs. M. W. Leslie. nized tests were given by Mrs. M. A. Chandler and Mrs. M. W. Leslie.

The exercises of the evening opened with a lecture by Prof. E. V. Wright upon "Psychology, er Minu and Its Mysteries," a subject which he handled in a masterly manner; concluding with psychometric readings of character, which were pronounced correct. Remarks were made by Mrs. Mosler. Mrs. Davis, Mrs. Leslie, Mrs. Chapman and several strangers. Clear and recognized tests were given by Mrs. Davis and Mrs. Leslie, and psychometric readings by Mrs. Leslie and William Brown.

CHELSEA SPIRITUALIST ASSOCIATION, PILGRIM HALL, ODD FELLOWS' BUILDING, HAWTHORNE ST. unday, May 24th, Mr. Edgar W. Emerson, one of the best test mediums, will occupy the platform at 8 and 7:30

P. M. All are invited

Spiritualist Meetings in New York.

E. S. WELLS. President.

Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 7½ r, M.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleher Hall) every Sunday at 2% and 7% r. M. Frank W. Jones. Conductor.

The Ladies' Aid Society meets every Wednesday af-ernoon at 8 0'clock, at 128 West 43d street. The Parker Spiritual Society holds services every Sunday, 10½ A. M. and 7½ P. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets. The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street. Sunday at 3 r.M. All cordially avited.

The Last Meeting in Republican Hall, New York.

To the Editor of the Banner of Light: On Sunday evening, May 10th, the First Society of Spiritualists of New York met for the last time in Republican Hall, which had furnished them a shelter for

Spiritualists of New York met for the last time in Republican Hall, which had furnished them a shelter for so many years, and had grown to assume the aspects of a home to many; so that there was a deep feeling of regret on the part of many when Mr. H. J. Newton, the President of the Scolety, announced that they had assembled there for the last time, as the work of demolition would begin the following morning.

This feeling of regret did not arise because of the attractiveness or beauty of the hall and its surroundings, but, as Mr. Newton sald, from the many endearing memories and cherished associations that clustered around the place, where the society had labored to promulgate the truths of a pure Spiritualism, and the memory of those who had often stood upon its platform as teachers and witnesses, and who had made the transition, and preceded us to the higher spheres.

Mrs. Brigham, in the poem following her lecture, made the going from the hall by the Society the principal theme, and referred to many who had formerly labored with us, but who had passed on, as being then present, and watching with deep interest this last gathering of the Society in Rupublican Hall.

At a meeting of the Trustees on Wednesday evening, the 13th inst., it was decided to rent the hall in the Grand Opera House building at 8th Avenue and 23d street, until July 1st, and the Society will meet there next Sunday, and if it proves agreeable to the attendants after the six weeks' trial, it will undoubtedly become the home of the Society for some time to come. The hall is far superior to the one just vacated, and has a seating capacity for about six hundred. The New York Spiritual Conference will go with the First Society, and hold its sessions in the same hall at 2:30 p. M. each Sunday.

JOHN FRANKLIN CLARK, Cor. Sec.

The New York Conference of Spiritu. alists.

To the Editor of the Banner of Light: The New York Conference of Spiritualists met last Sunday afternoon, May 17th, at the Grand Opera House Hall, 8th Avenue and 23d street. We believe House Hall, 8th Avenue and 23d street. We believe the society has decided to hold its meetings at this place every Sunday afternoon. After the opening address by Mr. Simmons, and a number of persons had made brief remarks. Mrs. Maud E. Lord was introduced by Chairman Farnsworth. Mrs. Lord is rather above the medium height, of good figure and presence. Her rich black hair falls in graceful ringlets over her shoulders; her black eyes, as they lighten up, give one an idea that the lady possesses a good deal of will power. She speaks rather rapidly. In opening her address she remarked she had much rather be excused from speaking to-day. She pre-In opening her address she remarked she had much rather be excused from speaking to-day. She presumed there were a great many skeptics present, and some had come simply out of curiosity. The philosophy of Spiritualism, rightly understood, was one of the most beautiful that ever came to the world. There were a great many calling themselves Spiritualists who were unworthy of the name. She was a medium representing Spiritualism; it was the mission of her life. Spiritualists must elevate themselves and live a life of noble manhood and womanhood. We ought to make ourselves worthy of the spirit if we would demonstrate the truth of Spiritualism. Talk was the cheapest commodity in the world; what was needed was action. Mediums ought to be encouraged and sustained; though a young woman, she felt she had a great deal on her shoulders. Argument was not so much wanted as the demonstration of the facts in Spiritualism, the phenomena.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 11 o'clock, evening at 7:45. Mr. J. William Flotcher speaks during June. All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7% F.M. Sunday School at2, and Conference at 3% F.M. Mrs. J. T. Lillie speaker to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Olaggett, Secretary. All spiritual papers on sale.

Brooklyn (N. Y.) Lectures. J. William Fletcher lectured before the So-

ciety here on Sunday morning and afternoon, to large audiences. The morning lecture upon "Happiness and Religion" was a strong plea for the legitimate use of all things that are

for the legitimate use of all things that are found in nature.

In the evening the discourse upon "Are the Wise Men Wise?" presented the position of the scientific (?) investigators of spiritual phenomena in anything but an acceptable light. The speaker was never more successful, and his remarks were repeatedly applauded. He will return for the month of June.

Meetings in Providence, R. I.

Joseph D. Stiles occupied the platform Sunday, the 17th, and through him Spirit William Fishbough gave two excellent discourses. In the morning the subject was "Life; The Mundane as Related to the Spiritual," wherein were discussed the nature of man and his relations

to spirit and matter.

The evening discourse was a presentation of the logic of the modern spiritual dispensation, covering the nature of death and the intercommunication of the denizers of the two spheres, out of which come juster and truer views of life, giving us a chart and compass of unerring

accuracy.

Each discourse was followed by a descriptive seance, controlled by "Swift Arrow," who rapidly enunciated names of spirits present, most of which were recognized. Nearly a hundred names were called. WM. Foster, Jr.

WHAT TREES WILL DO. When Fremont went meeting with congregational singing, led by Mrs. Galames, Tyler and Frost; say Gen. John S. Tyler and Frost; say Gen. John S. Tyler and Gapt. R. R. Frost. I see A. and H.—Anlent and, Honorable Artillery Co. Both memoris of that body. Capt. Frost went out about of this lady's efforts, of being recalled. Mrs. Ricker spoke upon "The Utility of Spiritualism," closing with a word in behalf of the purposes and objects of this Association. A representative of Lyceum No. 1, little Eva Morrison, played impaths of the Analessan and Sanga charming meliody. These were recognized.

In the pelies of Optimization of the Rocky Mountains he saw but, a single tree growing in 1200 miles of plains beyond the Missouri River. Now the State of Kansasa. "desert" then has 20,000.000 of rult trees, and 20,000 acres of forest. Then it lacked water; but all these millions of trees, in every leaf, and twig, and roctlet, tolling unand sanga charming meliody. The entidemedium; Miss later of Lyceum No. 1, little Eva Morrison, played impaths of the charming meliody. The entidemedium; Miss later of Lyceum No. 1, little Eva Morrison, played impaths of the charming meliody. The entidemedium; Miss later of Lyceum No. 1, little Eva Morrison, played impaths of the charming meliody. The entidemedium; Miss later of Lyceum No. 1, little Eva Morrison, played impaths of the charming meliody. The entidemedium; Miss later of Lyceum No. 1, little Eva Morrison, played impaths of the charming meliody. The entidemedium; Miss later of the Rocky Mountains he saw but, a single tree growing in 1200 miles of plains beyond the Missouri River. Now the State of Kansasa a "desert" design the path hunting to the Bocky Missouri River. Now the State of Kansasa a "desert" design the path hunting to the Bocky Missouri River. Now the State of Kansasa a "desert" design the path hunting to the Bocky Missouri River. Now the State of Kansasa a "desert" design the path hunting to the Bocky Missouri River. Now the State of Kansasa a "desert" design the path hunting to the Bocky Mi

First Spiritual Temple.

The following instrument embodies a Deed of Trust, a Declaration of Principles and Articles of Trust of the FIRST SPIRITUAL TEMPLE of Boston, from Marcellus S. Ayer to "The Working Union of Progressive Spiritualists": Know all men by these Presents:

That I, Marcellus S. Ayer of Boston, the grantee named in two certain deeds dated March 11th, 1885, recorded Lib. 1669, fol. 561, and Lib. 1669, fol. 110 re spectively of Suffolk Deeds from Horace F. Adwers and from the Commonwealth of Massachusetts, in consideration of one dollar to [me paid by said Marcellus S. Ayer and both of said Boston, and Frederick W. Gregory of Cambridge, the receipt whereof is hereby acknowledged ido hereby grant, remise, release and forever quitclaim unto said **** and Frederick W. Gregory, their theirs and assigns, the Real Estate by said deeds conveyed, with the edifice in process of erection thereon, said Real Estate being situate in that part of said Boston known as the Back Bay, and bounded and described as follows: A certain parcel of land situated in Boston and bounded southerly by Newbury street one hundred and ten feet; easterly by a line parallel with and four hundred and eighteen feet west of the westerly line of Dartmouth street, one hundred and twelve feet; northerly by a passage-way sixteen feet wide, one hundred and ten feet; and west by a line parallel with and five hundred and twenty-eight feet west of the westerly line of Dartmouth street, one hundred and twelve feet; containing twelve thousand three hundred and ninety ty-two square feet.

To HAVE AND TO HOLD the same, with the rights easements and appurtenances thereto belonging to them, the said •••• and Frederick W. Gregory, their heirs and assigns, to the use of said Ayer, *** and Gregory, their heirs and assigns forever, but in trust for the" Working Union of Progressive Spiritualists," a religious corporation duly established by law in said Boston, upon the trusts stated in the Declaration of Principles and Constitution hereto annexed, and I, the said Marcellus S. Ayer, agree to complete the said edifice at my own expense and to assume any incum brance thereon.

Witness my hand and seal, I having no wife, this twenty-eighth day of April, A. D. eighteen hundred (Signed)
MARCELLUS S. AYER. [Seal.] and eighty-five.

Signed and sealed in presence of CHARLES F. BERRY.

COMMONWRATTH OF MASSACHUSETTS. Suffolk ss. Boston, April 30th, A. D. 1885. Then personally appeared the above-named Marcellus 8. Aver and acknowledged the foregoing instrument by him subscribed to be his free act and deed. Before me. (Signed) CHARLES F. BERRY,

Justice of the Peace. DECLARATION OF PRINCIPLES.

This Temple is to be used only for the promulgation of principles which shall inculcate the highest moral good for humanity. All isms which shall tend to warp or distort the spirit, or which shall place the intelligence of the people under any bonds, shall be excluded from its teachings. A temperate attitude toward all of the great questions of the day, and all civic questions under the law pertaining to the general moral good, shall be strictly maintained.

No society shall claim any right under this Constitution to hold for itself what would not be for the general good of all. Under no rule of special pleading shall any moral principle be diverted from its direct course.

The Society shall maintain and teach in its practical bearings, temperance in whatever form, for the protection of the body and the advancement of the spirit; all discussion and argument tending to weaken the strength of these principles, or to detract from their simple bearing, shall be prohibited.

The position of the Society upon all social questions, especially those bearing on the marital relation, shall be maintained in accordance with their relation to civil and religious principles. All dogmas, creeds or rituals interfering with progressive thought shall be excluded. It shall be devoted to the promulgation of spiritual truths through the highest intelligences, whether embodied or disembodied.

It is devoted to enlighten conscience, to give liberty of thought without license of speech.

In the belief that the moral and spiritual life finds its best expression through the religious element in humanity, this Temple is devoted to worship and not to Mammon.

Love guided by wisdom, truth that cuts sharper than a two-edged sword, tempered with justice, meted out in charity to all humanity, freedom that results in harmony to the human soul: These, blended with merev. constitute true fraternity.

CONSTITUTION. 1. Said edifice shall be known as the "First Spiritual

Temple," and shall be managed and controlled by a Board of three Trustees, who shall be known as the "Trustees of the First Spiritual Temple." and who shall hold the fee simple of the whole property. 2. Said Board shall consist of three persons, and all

vacancies shall be filled by the Board, except as here Inafter stated. 3. Said Ayer shall nominate the first Board of Trus-

tees, and shall be one of said Board, and shall be during his earthly life Chairman of the Board, with power to remove any Trustee or Trustees, and fill the vacancles so created.

4. Said edifice is to be used as a Temple for worship and cognate purposes by the corporation the "Working Union of Progressive Spiritualists," but no one is to be elected to or hold any office in said corporation under its present name, or any other name, or to hold any position of trust in or about the building who shall not be acceptable to the Board of Trustees, and if said corporation shall persist in placing or retaining in office, or in any position of trust, in or about the build. ing, any person not approved by the Trustees, the Trustees may debar said corporation temporarily or permanently from the use of the edifice, and may affiliate with such other corporation or society as they may see fit for like purposes, and with like powers of control on the part of the Board. But said property shall never be devoted to mercenary purposes, and shall permanently and irrevocably be devoted to the purposes embodied in said Declaration of Principles. 5. All exercises in said Temple, and every use made

of the said edifice, shall be under the auspices of the corporation or society there worshiping; and all exercises of whatever nature are to be free, except upon special occasions, when the proceeds shall be devoted to charitable purposes.

6. Said Trustees may act by majority vote, said Ayer, while a member of the Board, being one of the majority, and in case of temporary diminution in the number of the Board, the surviving or remaining Trustees shall have the powers of a full Board.

7. Said Trustees shall employ a Secretary, who may be one of their own number, and shall keep records of their doings.

8. The expenses of the Trust shall be defrayed by the Society worshiping in said Temple, which Society shall keep the building and grounds in such repair as may be directed by said Board. Expenses are to be met by contributions, donations, subscriptions and bequests.

In Re Mrs. Watson. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I am very much pleased with Mrs. Watson's cardipublished in the Banner of Light of May 9th. It is exactly what I hoped and expected to see, when I saw the editorial reference made April 11th. I have known Mrs. Watson well since 1865; I lived at and near her home in Titusville, Pa., eleven years—saw and heard her often, but never heard a word or an insinuation from her in disparagement of physical mediumship.

When materializations first began with Mrs. Andrews at Moravia, when almost everybody denounced them as frauds, I heard Mrs. Watson, under control, declare most cornecting and positively that they were realities—and she spoke in reply to the assertions of others present, who claimed that materialization was an impossibility, a delusion, and a fraud.

Pres. First Society of Spiritualists, Troy, N. Y.

The dress coat is generally worn by the groom at the city wedding, but for an elopement there is nothing like the cutaway.—Transcript.

is a reliable clairvoyant.

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