

BANNER OF LIGHT.



VOL. LVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 2, 1885.

{ \$3.00 Per Annum,
Postage Free. }

NO. 7.

CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* Experiences with Mrs. Nellie E. Whitney, and Reflections Upon Them; On Control of Spirits by Mortals. Free Thought: The Word "Church."

SECOND PAGE.—*The Anticlerical:* Commemorative Services in New York City, Los Angeles, Cal., and Iowa, Mich. Foreign Exchanges of the BANNER OF LIGHT. Reception in Brooklyn to Mr. Walter Howell of England. "The Mind Cure Craze." The Nature of the Boomer.

THIRD PAGE.—*Banner Correspondence:* Letters from Alabama, Maine, Massachusetts, New York, Missouri, Ohio, Rhode Island, and Indiana. New Publications. Testimony of a Doctor's Monopoly Law. Possessed by a "Not Himself." Spiritualism in New York City. Magazines for May. A Pleasant Delusion. The Matter of Worship, etc.

FOURTH PAGE.—"The American Society for Psychical Research."—What will it Amount To? Materialization and Transfiguration, Science and Spiritualism. Jesse Shepard in New Orleans. A Worthy Project. Jingo Items, etc.

FIFTH PAGE.—*Message Department:* Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Clarissa Blake, Charles Scott, Jennie Newman, Black Hawk, Mrs. Ida T. Shepard, Harry F. Oldburg, John Hearn, Charles Grubbs, and Benjamin La Farge. Questions Answered Through the Trance-Mediumship of Mr. W. J. Coville. Quilinary Notices, etc.

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

EIGHTH PAGE.—*Spiritualist Meetings in Boston.* The Boston Spiritual Temple at Horticultural Hall. The Working Union of Progressive Spiritualists. Berkeley Hall Meetings. *Spiritualist Meetings in New York:* New York Mediums; People's Spiritual Meetings, New York. Mrs. Richmond's Work in Chicago. Gen. Grant's Case, etc.

Spiritual Phenomena.

EXPERIENCES WITH MRS. NELLIE E. WHITNEY, AND REFLECTIONS UPON THEM.

BY ALLEN PUTNAM, ESQ.

To the Editor of the Banner of Light:

On the evening of Thursday, March 12th, matters connected with the efforts of the Massachusetts Medical Society to obtain legislation in their favor as against all irregulars, induced me to go to No. 123 West Concord street, and witness manifestations in the presence of Mrs. Whitney. Domestic cares and other hindrances have kept me for five years from visiting places where materializations of spirits are expected phenomena.

What I have recently witnessed gives me conviction that Mrs. Whitney is a genuine medium for spirit-materialization. On the evening named above, about twenty persons being in her séance-room, several spirits—as many as twenty, I think—so clearly materialized as to be recognized by their relatives or acquaintances. But I omit specific mention of other facts than those which pertained specially to myself.

Though at this medium's séances the light is quite dim, there was enough at this one for my old eyes to discern the features of acquaintances when near to me, without much liability of mistaking any one of them for some other person.

After three or four other members of the circle had been called to the cabinet, each of whom recognized some departed relative or friend, request was made that I would go to the cabinet. Reaching it, I found a female form robed in white, with full, fair face; after scanning it well in front and on each side, for its owner turned it so that I might have as fair and full view as the dim light would permit, I saw enough to give me apprehension that it was a particular one in the band of three who have rightfully called me husband. I said, "Sarah." The brightness of the face increased upon mention of the name, assent was nodded, and I received from her and also gave a warm and palpable kiss.

While returning to my seat I was wondering why Sarah should be first to come—was slightly disappointed that it was not another. Sarah was the last of three to go from me. Scarcely had I reached and seated myself in my chair before some one near the cabinet said, "Abigail wants Mr. Putnam to come back." I went back, and there, in the cabinet, stood before me another female, robed in white—a little taller than the other—differing from the other in features. I instantly trusted this was Abigail, and gladly received and returned her embrace and kiss. She was my first wife, but such during only two years and one month ere her spirit left the mortal form, fifty-one years ago. I have, on former occasions, had reason to suppose that spirits, coming to me through mediums, sometimes purposely digress from my anticipations for the purpose of strengthening evidence of their being the individuals whom they purport to be. Reasons exist, but need not be stated here, why I should expect Abigail to precede either Hannah or Sarah in approach to me. While others at the opening of the services were, one after another, called to the cabinet, and recognizing old acquaintances reincarnated, my abiding thought was that if any one during the evening should come to me it would be Abigail. Therefore, when called, I went to the cabinet expecting to see Abigail. The light, though dim, was sufficient to reveal features unlike hers, and stature less than hers. It was not the one I expected to see. Who was it? Slight could not find either Abigail or Hannah there; but it did find Sarah. Now why was this? Perhaps the order of coming was planned to furnish what, to me, and I think must be to others, strong evidence of the actual presence of my departed ones. The peculiar evidence is this: Abigail, at Augusta, in

Maine, fifty-one years ago left her mortal form. There is scarcely possibility that there was then any other mortal in the room, than myself, who had knowledge of any Abigail who ever had special interest in me. Now notice this fact: In all other cases that evening, so far as my observation extended, the mortal called to the cabinet went to it before learning what spirit was seeking him or her. Yet when I had got back to my seat, after speaking with Sarah, some person near the cabinet said, "Abigail wants Mr. Putnam to come back." Thus her name was then put forth through the lips of some mortal who obviously had to receive knowledge of it from her. To me this is—and I think to the reader will be—very strong evidence that my Abigail was then there—much stronger evidence than would have been furnished had she come first with no name given in advance, and been recognized only by my vision.

Subsequently I was called up to see Rosa Amedey, whom I knew and esteemed as a medium many years ago; hers was a lovely mortal face when I knew her, and a lovely one was seen in the cabinet, which in general cast was like what my memory has of Miss Amedey.

Also an Indian maiden (special control of some one of our mediums) had me called to her. I saw the features and hue of the Indian race, had my whiskers and head affectionately and firmly rubbed by her hands, and received from her lips some cheering words.

I was told by the controlling spirit that Hannah, who was my wife less than six months before her release from mortal form, was present with the others. I doubt her ability to weave material robes, because consumption was her fatal disease, and impaired her power when a spirit to materialize the lungs.

As soon as my stay at the cabinet with Sarah was ended, I announced to the company that I had seen the one of my wives who was last with me, and when the interview with Abigail ended I announced that I had seen another wife. Such announcement drew forth a general laugh. Whether that was but the outflowing of surprise mingled with pleasure, that two holding that relation to me had come together and in obvious harmony to address me, I do not know. The general tone of the laugh surely did not impress me as being an outburst of either derision or incredulity. I asked myself, why the laugh? Reflection soon reminded me that views sometimes find utterance by mortal lips in reference to the probable social and emotional states of departed ones toward each other, who each while mortal had been wife of the same husband, or husband of the same wife; views which indicate apprehension that such ones are likely to be jealous of each other. Some may be jealous, but mine are not. Though they know that a particular one of them is to be my upon my entrance into spirit-life, their knowledge that natural laws, and not personal whims and prior attachments, determine in the realm they now inhabit who are to live as conjugal mates there, permits and helps them to act as a band of sisters in attentions to and continued interest in their common surviving partner.

In most cases, when I am with clairvoyant mediums, they see around me the three female spirits together, all happy and joyous. One occasion on which they were seen and described, furnished such distinct evidence of their harmonious blending, as tempts me to give the occurrence brief but definite description. One Sunday in the summer of '83, I went to the hall of the Ladies' Aid Society on Washington street, where Mrs. Harlow took the room, and for a time described spirits she saw around various individual mortals in the assembly in front of her. My seat was in a corner of the room, nearly on a line with the front of the platform, so that she could not see me without turning her face more to one side than is customary with speakers. Suddenly she did turn so as to see me, and pointing to me, said: "Around that old gentleman are three beautiful, loving spirits; there is no jealousy there." That last phrase was as gladdening and cheering as any words that have ever fallen upon my ears. The medium, at the close of the services, said that she did not at the time know who was the magnet which held that beautiful band so closely to herself; nor did she know that I had parted with wives, though the word *jealousy* implied that she saw that there had been such.

There are hundreds, if not thousands, who read the BANNER OF LIGHT, whose experiences are leading them to queries and reflections upon the topics here presented, and who would be glad to learn as much as they can in reference to it. Few have had more reason and opportunity than myself to study it. One of my experiences may be welcome and helpful to many readers. My third wife, Sarah, embraced Spiritualism nearly as soon as I did. We often employed some medium to come to our residence, and help us, in quiet and seclusion, to communings with our departed kindred. On one such occasion, Mrs. Sisson being our medium, Mrs. Putnam's departed brother Charles took control, and said: "Sarah, do not indulge in any disquieting thoughts in reference to the feelings which Mr. Putnam's former wives may have in reference to you; they are friendly, and gladly accept you as a beloved sister." After him came his and Sarah's two departed sisters, Jane and Frances, and spoke in the same spirit. Then came Abigail and Hannah themselves, and in loving tones and words accented her as a loved sister whose union with their former husband would be a blessing to him, and keep alive and active in him emotions which would make him a more valuable companion to them when he shall enter into spirit-life than he would be if those emotions were not kept in action.

After the departure of the medium, Sarah told me that she had often been depressed by questionings as to how she was regarded by Abigail and Hannah, and that the séance had given her great relief. From that time forth, during the more than twenty years of subsequent life here, she welcomed my former wives as her loved and loving friends; and now a spirit in full harmony with them, the three in one united hand watch over and give physical and spiritual strength and health to me and mine. 46 Clarendon street, Boston, Mass.

ON CONTROL OF SPIRITS BY MORTALS.

BY MRS. SUSIE WILLIS-FLETCHER.

To the Editor of the Banner of Light:

The fact is not generally considered among investigators that a mortal may possess and use a strong mesmeric control over a spirit. This has a most important bearing on physical manifestations, and indeed on every phase of spirit-intercourse. It would be far better if we of earth became more accustomed to regard ourselves as what we really are, "spirits clothed with the flesh," and this idea held in mind would prove of great assistance in removing certain barriers to this intercourse, because such thought brings us into closer mental relations with spirits without the flesh, and bridges over that chasm which, though existing but in the imagination between ourselves and our invisible friends, brings all the results of a reality in making us feel so far from them.

In what purported to be an *exposé* of Florence Cook, in London, a few years ago, by two university students, there was evidenced a strong proof of the possibility of an overpowering mesmeric control by a mortal over a spirit. The purported *exposé* occurred in the afternoon, and Miss Cook had an appointment to hold a séance at our house directly after. She came there attended by a lady and gentleman who had witnessed the séance. She came in almost in hysterics, told the story how she had been seized by these two students, and, on awaking, had found herself in their grasp with only a single garment on. "Is it not terrible? I shall never hold another sitting!" she said, as the great tears rolled down her cheeks. "But you must," replied Mr. Fletcher; "your whole future welfare depends upon a séance as soon as possible, and it must be here in these rooms." She finally consented, and the séance was held. Twenty-eight of our friends and guests were present. Sixteen spirit-figures issued from the cabinet.

An account of this successful séance, signed by the twenty-eight witnesses present, appeared the next morning in the *Times*, side by side with the report of the *exposé* in the afternoon, one being an attestation of fraud, and the other that of unexplainable phenomena five hours afterward coming through the same medium.

Now to explain this inconsistency so far as the working and result of any of Nature's mysteries may be explained. Miss Cook was controlled by a little spirit called Marie, who took the principal charge of her during the manifestations. Marie appeared that evening. Miss Cook was in a grieving mood, and complained bitterly of Marie's conduct in taking her disrobed from the cabinet, and so bringing about the disturbance.

Said Marie to Miss Cook, "If you will remain quiet and act more reasonable for a while, I will try and tell how and why the disturbance of this afternoon occurred."

First, let me tell you all, that the spirits whom I serve, and whom I aid in materializing, are not, as a rule, so anxious to convince you people of their personal identity as they are to prove and establish certain laws and principles of vast import to you. Many of you seem to imagine that if once satisfied that your spirit-friends exist, and can return to earth, nothing more is to be done but live on in your usual way, and die, as you say, 'when your time comes.'

But relatively our materializations form but a small part of our work or purpose. They are but the first steps. We are trying to arrest your attention, so as to teach laws and principles of vital import to you. Do you imagine that an exalted and powerful spirit, whose realization of the glory and beauty of life transcends all that you can imagine, cares much whether you are satisfied or not of his or her genuineness?

What was called this afternoon an *exposé*, and what naturally to those present seemed proof of fraud on the part of the medium, was the result of the working of a natural law which involves the possibility of the mesmeric control of a spirit out of the flesh by a spirit in the flesh.

I was to-day controlled, and forced to bring my medium out of the cabinet clad only in her wrapper. I was so controlled and forced by a man in the circle, one of the students, and he has the strongest mesmeric power of any person I ever met.

My medium has believed that her ordinary clothing has been on her person during her trance. She knows she is dressed before the trance, and finds herself so on coming out of it. Such has not been the case. So soon as she has become unconscious, I have removed her clothing, for the reason that we can easier obtain the necessary elements from her body for materializing after such removals.

This afternoon on attempting to dress my medium I found it impossible; and more, I was forced by that man's mesmeric will-power to control and bring her out of the cabinet in the condition she was found. It was that man's persistent desire and demand that such a result should transpire. It was possibly his fixed belief that our materialization was a fraud. I was

obliged to control her to come out in obedience to his desire and tremendous will."

"Well," said the student alluded to, "since frankness is in order, I may as well follow suit. I don't know how she got hold of it, but the truth is, I am called the 'Crack Mesmerist' of the College, and have mesmerized a dozen of our men at once."

"Your skeptic," resumed Marie, "who must be skeptic or nothing, will probably sneer at this, and say it is a bungling method of clearing ourselves from the charge of fraud."

Believe it or not, as you may, but it is a truth that you can even exert unconsciously your will-power, and by it effect the very results you seek. If the skeptical mind is the strongest in a circle, the mind and nature that would rather find fraud and trickery than truth, such mind and power, no matter how honest the medium, may bring about results having the appearance of trickery. Such mind will be aided in such effort by its own following of tricky, malicious and mischievous spirits who find their sport in interfering with this portion of our work and temporarily defeating it.

Our main effort is to direct your attention to study the wonderful powers wrapped up in your own organizations; to show you how hopeless and painful states of being may be avoided by you, both in this and the other phases of existence; to show how all life may become one uninterrupted joy.

How do many of you receive us? You bring often but one narrow intent and purpose to the circle; you come full of doubt; you bring with you an atmosphere and influence of doubt and hostility which renders our work far more difficult; you cannot free your minds of these thoughts so that they may be in a fit state to receive what we might give you; you are not teachable nor disposed to prove by experiment the truths of the principles we desire to establish among you.

So here we stand, knocking at your outer door, your long-departed friends; knocking not only to gladden you by our presence, but to bring heaven to your lives and homes; you from within refusing to open or even to meet us half-way, but demanding repeated proofs of our identity, and glad even if, through the unfairness of your treatment, you compel us to assume the appearance of frauds."

30 Yarmouth street, Boston, Mass.

Free Thought.

THE WORD "CHURCH."

To the Editor of the Banner of Light:

Are you sure that your exception to the use of the word "Church," by Spiritualists, as a designation for their Societies (see BANNER OF LIGHT April 11th), is well taken? It is true that the term has been almost wholly monopolized in modern times by the people calling themselves Christians, many of whom, as you say, "bitterly hate Spiritualism." But it is also true that there are churches and churches. I know of some which are largely, if not wholly, made up of Spiritualists, and others which are liberal, tolerant and courteous toward Spiritualism.

The word "Church" has been usually derived by Christian lexicographers from the Greek words, *Kyrios*, lord, and *oikos*, house, thus forming the word *kyriakos*, meaning literally the *Lord's house*. But other philologists, with what appears to me better reason, derive it from the Anglo-Saxon or Celtic *ciro* (German, *Kirche*; Scotch, *Kirk*), which is nearly equivalent or closely allied to the word *circle*, and it is believed to have been originally applied to the temples or the assemblies (or both) of the ancient Druids, whose temples were circular in form, as appears in the Stonehenge, still visible on Salisbury plain in England.

If the latter be the true derivation, then the word Church means simply a *circle*, and this is the favorite term among Modern Spiritualists for their initial assemblies; and it is not of Christian, but of Druidical origin. The ancient Druids were Spiritualists in their time, and doubtless knew the use of the circle in obtaining manifestations of the spirit. King Arthur and his knights held their sessions at a round table.

But whatever its etymology, the word Church in modern usage is applied to an association of people for religious and spiritual purposes; also to the building in which they meet. The term itself is therefore entirely appropriate for Societies of Spiritualists—provided they have in view in any degree the proper culture and guidance of the religious as well as the spiritual nature of man. If not, their objects must be very partial, and hence their existence ephemeral, for they cannot meet the deeper needs of humanity. The word is good enough in itself, though it has been badly applied; and if we are to discard all words that have been misused or perverted, we shall have few left.

It is not desirable, however, to "hang on" to anything really objectionable in the popular churches. Their errors, their irrational dogmas, their bigotry and intolerance, and their useless ceremonies may well be left behind, conserving only the true and useful. And this it is to be supposed all enlightened Spiritualists will aim to do. If they cannot set the world an example of something better than the old, there is no reason for their forming separate organizations.

As to attracting "church flies," it is surely desirable to attract all the members of the old churches who are prepared to be profited by the higher and grander truths of Spiritualism—all who are honest and sincere in their religious convictions and their spiritual aspirations, and who desire something better than the husk on which they are fed. And these will be much more likely to be attracted by the "honey" of an enlightened liberality which accepts all that is good and useful in the old, than by the vinegar of needless repudiation.

True, when any church, Christian or Spiritualist, begins to cater to wealth and "respectability," instead of standing steadily for the highest truth and use—when it boastfully counts the millionaires among its members, and aims at out-doing its neighbors in the erection of a "magnificent" edifice, in the midst of poverty and ignorance which it makes no effort to remove—then truly there is need of displaying the "danger signal." These societies or churches, whatever they may please to call themselves, which earnestly devote their energies and means to the proper

education—ethical, religious and spiritual—of the communities in which they exist, so that the evils of ignorance, poverty, vice and crime may be assuaged—these, and only these, may expect the cooperation of the angel-world, and in due time the respect of the good on earth. They will constitute the real churches of the future, and will ere long supersede the effete ecclesiasticalisms of the past. ELIOT.

(On the receipt of the above we called for our friend, Spirit Father Pierpont, who expressed himself as follows through the medium of the BANNER OF LIGHT.)

MR. PIERPONT'S REPLY.

It seems to me that your correspondent makes rather specious pleading in defense of the use of the word "Church" among Spiritualists. While I admit that the word itself is perhaps good, and that if we discard from our vocabulary all words that have been badly used or misapplied, we should have but few left, yet I especially object to the word "Church," because of its associations in the minds of the people, and of its particular liability to be misapplied by all but the most studious and learned thinkers.

The word "Church" has been almost universally derived from the Greek *Kyrios*, lord, and *oikos*, house, meaning the Lord's house, and as such is understood and applied by all evangelical ministers. Lexicographers define the word as follows:

"Church—The collective body of Christians, or of those who profess to believe in Christ and acknowledge him to be the saviour of mankind." "A particular number of Christians united under one form of ecclesiastical government in one creed, and using the same ritual and ceremonies." "An assembly of sacred rulers convened in Christ's name to execute his laws."

Taking up the work "kirk," in its Saxon, Celtic or German form, we are told it is derived from "kyriakos," pertaining to a Lord, or to our Lord Jesus Christ," meaning exactly what theologians would have us understand, the house of the Lord, or a temple of worship to God.

Now it is precisely to these terms that I object when used in connection with our Spiritual Philosophy and its places of meeting.

The public mind has been so accustomed to associate the word "Church" with theological assemblies, and with the places of worship of those who profess belief in Christ as the Saviour of mankind, that it cannot be detached from such association by the attempt to explain it as merely a circle, a temple, or a body of people collected together for religious exercises.

Spiritualists, of all people, should discard all words that have the shadow of an appearance of claiming connection with Christianity—as popularly understood; and the word "Church" should be particularly obnoxious to us, because it has long been the synonym of bigotry, intolerance, and of unreasoning superstition.

Let Spiritualists form themselves into a "Church," and they will next demand a "creed"; an attempt will be made to hamper its adherents by "articles of faith," by a set of formulated dogmas, and soon all liberal thinkers and outspoken men and women in our ranks who dare to express an opinion contrary to these rules and regulations will be frowned upon, and denounced as "not belonging to our church."

By adopting the word "Church" may we not give the world to understand that we are courting its approval, and catering to the prejudices of popular theology, making concessions, and throwing a sop to that "Christianity" that has derided and maligned Spiritualism from its birth, and has attempted, in every possible way, to stamp it out of existence? So it seems to me, and so it will appear to thousands of intelligent persons who look upon a church as a body of people assembled to worship God by the practice of ceremonies, and the declaration of a belief in a Saviour of man.

Spiritualism has come into the world unhampered by creed or dogma; it has made its way despite the frowns of theological bigots, and the persecutions of professing Christians. It claims no part in the ceremonies of church worship, and it has no desire to adopt a name for its places of instruction that has been for ages used to express the convention of people diametrically opposed to its teachings and its principles. If we must have a name for our assemblies, let it be one the application of which cannot be mistaken one that shall not at any time be understood to mean "the Lord's house," or an "assembly of sacred rulers convened in Christ's name, to execute his laws." The word "college" is used in foreign universities to mean a public lecture. In our own country it is understood as an assembly of people invested with certain rights, and performing certain duties. The word is derived from the Latin *collegium*—*con* and *lego*—to gather, to assemble. Therefore I submit that the word college is far more appropriate for the place of meeting of our spiritual societies than the word church, as it is free from those interpretations which all but the erudite must put upon the latter term. "A Spiritual College" may properly be a place where Spiritualism (and *Spirituality*) is enunciated, taught and practiced, where ethical culture is displayed, and where God is worshipped in the hearts of the people.

We know that there are churches and churches; that the followers of one may be very bigoted, and those of another very liberal and tolerant in their religious ideas. We are glad to recognize the growing tendency among the churches to accept what spiritual light falls upon them. We have no wish to deprive, of any honor that is theirs. We do not desire to rob them even of their name. The "Church" has been claimed by Christians exclusively for many centuries. Surely it belongs to them by right. Why should we wish even to share it with them, when our teachings and our claims are so widely differing from their own?

I can endorse every word of the closing paragraph of your correspondent, in which he says:

"Those societies, or churches—whatever they may be pleased to call themselves—which earnestly devote their energies and means to the proper education, ethical, religious and spiritual, of the communities in which they exist, so that the evils of ignorance, poverty, vice and crime may be assuaged, these and only these may expect the cooperation of the angel-world, and in due time the respect of the good on earth. They will constitute the real churches of the future, and will ere long supersede the effete ecclesiasticalisms of the past."

These are good, true words, and should be echoed by every Spiritualist on earth. When such assemblies are formed and people unite for the expression of the highest, grandest thoughts they are capable of, and the enunciation of such vital knowledge as tends to self-improvement, spiritual culture and the elevation of humanity, colleges will have been formed where the highest instruction, the broadest liberality of thought and the grandest revelations of truth will be dispensed. JNO. PIERPONT.

Tuesday, April 21st.

A deposit of pure sulphur has been discovered near the Alta mineral springs on the north fork of Sun River in Montana. The supply is very extensive, the earth surrounding the cave being impregnated for miles.

New York Advertisements.

The New York

Beacon Light,

Beacon Light,
An Independent Ninth-Monthly Spiritual Journal,
sending Messages from Loved Ones on
the Occasion of Death.
Matter of General Interest Con-
nected with Spiritual Science,
Free from Controversy
and Personalities.

MRS. M. E. WILLIAMS, Editor and Publisher.
Terms of Subscription, \$1.00 per year, 50 cents six months.
Single copies 5 cents.
Advertisements 5 cents per line for each insertion.

POSTAGE FREE.
Specimen copies sent free on application.
Communications and remittances should be addressed
**MRS. M. E. WILLIAMS, 333 West 40th St., New
York City, N. Y.** Oct. 25.

Mrs. Stoddard-Gray and Son, DeWitt

C. Hough,
HOLD Séances for Full-Form Materialization, and Com-
munications from spirit-friends, in answer to written

PROFESSOR ST. LEON,
ASTROLOGER AND MEDIUM.
REVEALS everything; no imposition. 88 East 4th
street New York City. Write from date of
birth. Twenty years' practice. Office fee \$30 to \$1.00,
Please send for Prospectus of Terms for 1933.
Feb. 26.

**FRANCIS'S Highly Magnetized Pow-
ders—Purely Vegetable.**
No. 1: I have a sure and speedy cure for all Nervous Disease,
No. 2: I have a sure and speedy cure for all Rheumatism, etc.
One Box (by mail), 50c
Six Boxes (by mail), 5.00
Write for FREE INFORMATION
DR. FRANCIS, No. 390 6th Avenue, New York.

FRANCOIS'S Highly Magnetized Powders—Purely Vegetable.

MRS. M. E. WILLIAMS'S
MATERIALIZING SEANCES, 232 West 40th street,
 New York. Séances: Monday and Thursday evenings
 at 8 p., and Saturday afternoon at 2 o'clock. Seats secured
 in advance, personally or by letter. 13w—A pril 4.

DR. DUMONT C. DAKE,
REMOVED to 5 East 12th street, New York City. Cures

DR. J. EDWIN BRIGGS

70 WEST 11TH ST., NEW YORK CITY, is a Practical
 Theosophical, Spiritual, and powerful Magnetizer.
 Feb. 14.—57*

The World's Friend,

**A RECORD of Light received from Spirit-Life, and of
 the deepest Thought and Creative Genius of O. F.
 SHEPARD, Editor. Subscription Rates—One year, \$1.00;
 six months, 50 cents; single copies, 2 cents. Send stamp for
 specimen. Address O. F. SHEPARD, Dobbs Ferry, N. Y.
 April.**

LIBERAL OFFER TO ALL

BY Wonderful Clairvoyant and Magnetic Healer, Send

Clairvoyant Examinations Free

The Spiritual Offering,

A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO
THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS,
SCIENTIFIC AND HUMANITARIAN ASPECTS.
COL. D. M. FOX, Publisher.
D. M. & NETTIE P. FOX, EDITORS.

EDITORIAL CONTRIBUTORS.
Prof. Henry Kiddle, No. 7 East 130th st., New York City.
Prof. J. S. Loveland, San Bernardino, California.
"Quina," through her medium, Mrs. Cora L. V. Richmond,
64 Union Park Place, Chicago, Ill.

Among its contributors will be found our oldest and ablest
writers. In it will be found Lectures, Essays upon Bles-
tified, Philosophical and Spiritual subjects, Spirit Commu-
nications and Messages.

TERMS OF SUBSCRIPTION: Per Year, \$2.00; Six Months, \$1.00; Three Months, 50 cents.

Any person wanting the *Offering*, who is unable to pay more than \$1.50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as a

By arrangements made with publishers of the *Pharmaceutical Journal*, we can obtain the following liberal subscription rates:—*Pharmaceutical Journal*, £3.25, with premium list, £3.50. The subscriptions at clubbing rates cannot be for less than one year.

RATES OF ADVERTISING.—Each line of nonparell type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

 The circulation of the OFFERING in every State and Territory now makes it a very desirable paper for adver-

tisors. Address,
SPIRITUAL OFFERING, Ottumwa, Iowa.
 Jan. 20.
Light for Thinkers,
 THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH.
 Issued weekly at Atlanta, Georgia.
 A. C. LADD, Publisher, G. W. KATES, Editor.
 Assisted by a large corps of able writers.

Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of original Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive reading, embracing the following features and departments:

Terms of Subscription—One copy, one year, \$1.50; one copy six months, 75 cents; one copy three months, 40 cents. Single copies, 10 cents. Address, \$3.00; ten copies, \$25.00; fifty copies, one year, \$11.00 each. Single copy, 5 cents; specimen copy free. Fractional parts of a dollar may be remitted in postage stamps.

Advertisements published at ten cents per line for a single insertion.

Insertion, or fifty cents per inch each insertion one month
or longer. March 14.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. **MADAME LUCIE CHANGHE, Editor.** The ablest writers contribute to its pages.
Terms of Subscription, in advance, per year, \$1.20, remitting by mail, a Post-office order on Paris, France, to the order of **J. DABCY, Manager**, 75, Boulevard Montmorency.

PROPHETES ET PROPHETIES, by Hab.
A BOOK of universal interest and influence. It contains

An Historical Relation of Prophecies in Modern Times
and Prophetic Spirit Communications. Paper, 12mo. pp. 240.
Price 60 cents, postage free. For sale by **LA LUMIERE**,
Paris, France. Aug. 9.

MIND-CURE.

THE Mind Cure and Science of Life, published on the second Saturday of each month by PROF. A. J. SWARTZ, at 425 West Madison street, Chicago, Ill., is a Scientific Magazine, of special interest to the afflicted, and to every Reformer. It has very able contributors, among whom are the most Distinguished Authors on the Mind, on Disease, and on Psychic Laws. It is an able exponent

of the Mental or Metaphysical Cure, as its publisher is a good teacher of the same. Per year, \$1; Six months, 50c. Single number, 10c. Can supply back numbers, except October and November last. The editor in May issue will give an unanswerable defense of the growing theory of, but on

The Boston Investigator.
THE oldest reform journal in publication.
Price, \$3.00 a year,
\$1.50 for six months,
8 cents per single copy.
Now is your time to subscribe for a live paper, which dis-
cusses all subjects connected with the happiness of mankind.

Address J. P. SENECAVILLE,
Investigator Office,
Paine Memorial.
Boston, Mass.

April 7.

THE CARRIER DOVE.

THE CARLETON BELL,
Devoted to Spiritualism and Reform.
EDITED and Published by MRS. J. SCHLESINGER
at No. 83 1/2 Broadway, Oakland, Cal. Subscription
price One Dollar per year. tfr-Jan. 10.

TWELVE MONTHS
IN AN
ENGLISH PRISON.

BY SUSAN WILLIS FLETCHER.
The reader of this book, whether a believer in Spiritualism, or one who rejects its claims as delusive and impossible, will find in it a frank and candid exposure of the frauds and delusions which have so long misled the human mind.

able, was struck by the clear, frank confidence in the narrative, especially in the circumstances that preceded the criminal trial, and will soon find his feelings drawn into sympathy with the tender, faithful and courageous spirit of the writer. The heart of the book is the heart of a noble woman. The work also contains a most thrilling narrative of the experiences of the author in a situation where the visible ministrations of invisible forces are proven by the testimony of the fallen themselves.

Cloth, 12mo, 328 pp. \$1.50.
For sale by COLBY & RICH.

NEW GOSPEL OF HEALTH,
CONTAINING seven sections on Vital Magnetism and
illustrated manipulations, by DR. STONE. For sale
at this office. Price \$1.25 cloth-bound copies, \$2.50.

[illegible]

