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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 impress me as being an outburst of either deriin their favor as against all irregulars, induced sion or incredulity. I asked myself, why the me to go to No. 123 West Concord street, and laugh? Reflection soon reminded me that views witness manifestations in the presence of Mrs. sometimes find utterance by mortal lips in ref-Whitney. Domestic cares and other hindrances 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 acquaint- whims and prior attachments, determine in the ances. But I omit specific mention of other realm they now inhabit who are to live as confacts than those which pertained specially to jugal mates there, permits and helps them 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

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 feceived 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? Sight 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 panlon to them when he shall enter into spiritactual presence of my departed ones. The pelife than he would be if those emotions were
cultar evidence is this: Abiguit 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 for 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

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.

that my Abigail was then there-much strong-

er evidence than would have been furnished

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 erence to the probable social and emotional have kept me for five years from visiting places 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 mate upon my entrance into spirit-life, their knowledge that natural laws, and not personal 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 de-After three or four other members of the scribed, furnished such distinct evidence of circle had been called to the cabinet, each of their harmonious blending, as tempts me to whom recognized some departed relative or 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 rostrum, 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 himself; 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 accosted 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 com-

After the departure of the medium, Sarah | obliged to control her to come out in obedience 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 band 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 seance at our house directly after. She came there attended by a lady and gentleman who had witnessed the seance. She came in al most 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 seance 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 phenomenative 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 look 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 spiritfriends 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

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 mesmerio 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 olothing, for the reason that we can easier obtain the necessary elements from her body for

This afternoon on attempting to dress my medium I found it impossible; and more, I was forced by that man's mesmeric or 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

materializing after such removals.

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 skeptics," resumed Marie, "who must be skeptics 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

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, itterly hate Spiritualism." But it is also 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 olkon, house, thus forming the word kyriakon, meaning literally the Lord's house. But other philologists, with what appears to me better reason, derive it from the Anglo-Saxon or Celtic circ (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 Eng-

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 as semblies; 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 any

thing really objectionable in the popular churches. Their errors, their irrational dogmas, their bigotry and intolerance, and their useless ceremonials 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 organi zations.

As to attracting "church files," 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 husks 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 Spiritualistic begins to cater to wealth and "respectability," in-stead of standing sturdily 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." Those societies or churches, whatever they may please to call themselves, which carnselly devote their energies and means to the proper

education-ethical, religious and spiritual-of the mmunities 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 ecclesiasticisms of the past.

[On the receipt of the above we called for our friend, Spirit Father Pierpont, who expressed himself as folows 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 oikon, house, meaning the Lord's house, and as such is understood and applied by all evangelical ministers. Lexicographers define the word as follows:

Lexicographers define the word as follows:

"Church—The collective body of Christians, or of those who profess to believe in Christians daknowledge 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 sacored 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 copie 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 supersti-

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 ceremo nials, and the declaration of a belief in a Saviour of

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 ceremonials 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 worshiped 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. them 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 different from their

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 carnestly 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 ecclesiasticisms of the past." be pleased to call themselves -which earnestly devote

These are good, true words, and should be heeded 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 revealments of truth will be dis-JNO. PIERPONT. pensed.

Tuesday, April 21st.

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

The Annibersury.

Commemorative Services in New York City; Los Angeles, Cal.; Ionia, Mich.

New York City.

(Reported for the Banner of Light by George H. Mellish.)
On Sunday afternoon, March 29th, the First
Society of Spiritualists colebrated the ThirtySeventh Anniversary of the Advent of Modern Spiritualism in an appropriate manner. The platform was tastily decorated with foliage plants, while on the desk were vases of cut flowers. On the wall immediately back of the speakers hung a silk banner with the following inscription upon it:

"The world hath felt a quickening breath From Heaven's eternal shore; And souls triumphant over death Return to earth once more.
For this we hold our jubilee,
For this with joy we sing—
Oh! grave, where is thy victory?
Oh! death, where is thy sting?"

Fifteen minutes to each speaker was the time ritteen minutes to each speaker was the time allotted, and while the speeches were reported in full by the stenographer, and are well wor-thy to be printed as reported, it would be mak-ing too great a demand upon your space, and I therefore shall content myself with making

thy to be printed as reported, it would be making too great a demand upon your space, and I therefore shall content myself with making brief extracts from his full reports.

Mr. Henry J. Newton, who has long, faithfully and ably served as the President of the Society, introduced the speakers. The exercises were opened with a piano solo by Mr. George S. DeWeir. Mr. Newton then addressing the audience, said:

We have met here this afternoon to celebrate the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism. As we have a long programme and a large number of speakers, what I say will necessarily be very brief.

Whatever may be the opinions of men in reference to Modern Spiritualism, there is one thing upon which we all necessarily have to agree, and that is the fact that Spiritualism is here. That is beyond controversy. It is not only here, but it is everywhere; over the whole earth—civilized or uncivilized though the people may be—Spiritualism has made itself manifest. This fact alone is sufficient in itself for the greatest astonishment. That it came here in this part of the nineteenth century, with all its varied phenomena, is a fact sufficient to create a profound and widespread effect, especially when we contrast this century with those which immediately preceded it.

When we take another step after the fact that it is here, then the question comes—Why? Why is it here? what is its import, and what does it mean? Now that opens a field for a variety of expressions, and for explanations, and you will find that those explanations will be in harmony with what you have been educated to believe in reference to these things.

Our good ecclesiastical brethren tell us the devil does it all. I would like to discuss that question a little, but I have not the time. Some who pride themselves on their scientific attalnments say it is all a hallucination, a mental disease (?) that tips

natics, and their patients the sane ones.

Spiritualism has made great strides the past year. I have not time to give details, much less to comment thereon, but in this city there have been four or five new publications. The first is:

"The Nineteenth Century Miracles," by Emma Hardinge-Britten. I wish I could stop and talk about this publication, but time will not permit. Then "Clear Light from the Spirit-World"; then "The Missing Link," by Mrs. Underhill (the eldest of the Fox girls), who today has a seat upon this platform with us; then there is the Beacon Light, a weekly publication, which had its birth in this city.

Then in our adjoining city there has been organized a Society for Psychical Research, composed of gentlemen who call themselves scientists, who exclude from their councils all Spiritualists, but have called to their aid a number of Doctors of Divinity. I have hardly touched upon the subject of Modern Spiritualism, but my time is exhausted, and there are others to follow who will say all that I have omitted

my time is exhausted, and there are others to follow who will say all that I have omitted.

Mr. Isaac G. Withers, one of the best performers upon the flute in this city, then gave a solo upon that instrument, being accompanied by Miss May Newton upon the plano, and all who heard the music were charmed with its sweetness and purity. sweetness and purity.

Mr. Charles Dawbarn was then introduced.

[Mr. Dawbarn's remarks on this occasion were
-printed in full in the BANNER for April 18th.—

ED. B. of L.]

Mrs. De Lana then sang "Good-Bye," and
was followed by Mrs. France Boddings Britten

wed by Mrs. Emma Hardinge Britte who said : Dear Friends — I am something in the posi-tion of the celebrated essayist, Charles Lamb, who, after writing six pages to his friend, apol-ogized because he had not time to write a short ogized because he had not time to write a short letter. Now it seems to me that were we to attempt to enter upon this subject of Spiritualism, we are very much like the great essayist, when we attempt to crowd thought—that thought which goes around the world and stretches away as far as mortal ships can go—into a contracted poor little fifteen minutes. There is one consideration, however, which it will take but little time to echo, for I know it is in your thoughts: How wonderful it seems that we have met at this hour to speak of that, and to rejoice in that which is occupying the and to rejoice in that which is occupying the thought and attention and gratitude and love of thousands and millions in every part of the world at this same hour; when, at this very moment, those countless millions in every part of this clobe of covers like awarders. of this globe of ours are, like ourselves, all looking to the little village of Hydesville, in New York State, as to their Mecca, and unto the dear lady who sits among you at this hour—and unto her sisters—as those through whose instrumentality were first brought to mankind are neglected to redoom them from the dearlines of instrumentality were first brought to mankind agencies to redeem them from the darkness of paganism and from all the errors of theology. I thank Spiritualism for taking from me all the terrors connected with death. I do not mean death in my own person, for it has never had terrors for me, but I mean the terrors of the death that takes away our best beloved.

We have not only received telegraphic messages from the life beyond but we have clasped hands with those the world calls dead; and we

sages from the life beyond but we have clasped hands with those the world calls dead; and we know how it is with them in the country to which they have gone. We know that they can see us and bless us every hour—though we may not all see them—and there is not a good thing that they have ever done, said or thought that is lost. All this, and oh! a thousand times more of glad tidings have been brought to us by those numberless rapplugs, by the little sounds so low that you must bend you car to listen to them, that first resounded around the world thirty-seven years ago next Tuesday.

listen to them, that first resounded around the world thirty-seven years ago next Tuesday.

Death with all its terrors has vanished, and in its place I see before me the tribunal of justice—justice for the poor, for whom I have worked, justice for the hungry, deliverance for the suffering ones, amongst whom I have passed a large portion of my life.

Last Sabbath it was my privilege, and command from the spirit-world, to bring before you the dark and dreadful history of theology, to tell you of the captives that had been confined in the dungeous for thirty and forty

fined in the dungeons for thirty and forty years, and to tell you of the rack and other inyears, and to ten you or the rack and other instruments of torture to which human beings were subjected just for differing in opinion with others about points of faith. Were I privileged to speak to you after my own fashion to-day, I should tell you that within the last week there

should tell you that within the last week there has been a public meeting held to listen to the ory of the outcast in New York:

I have seen misery, and want, and vice, in many of our great cities, and now the bitter cry comes up from New York. We want justice. It may be long, it may be centuries before our opinions can right them here, but we want to know that there shall be justice, that there shall be justice, that there shall be receased as the liber person and rest and a home where cold

that have gone before. There is another thing I am most thankful to Spiritualism for: I am thankful to Spiritualism for breaking away the dark veil that has been spread over the world. The angels have done the work.

Friends, I cannot refer you, unless I take long days and years, instead of a few minutes, to all the great and good things Spiritualism has done for me, and if for me, then for thousands and millions of my fellow creatures. I desire to say, as my personal testimony, that I have been twenty-seven years working for Spiritualism: that during that time the spirits have ism: that during that time the spirits have neither deceived, nor disappointed, nor forneither deceived, nor disappointed, nor lorsaken me. I came among you feeling myself a
stranger in your land. I have traveled every
part of this wide country; I have now put a girdie of experience around the world; I have
been in nearly every land of civilization, and in
all my travels I have been led, guided, protected and aided by the spirits; and why? why
should they bestow their blessings upon me all my travels I have been led, guided, protected and aided by the spirits; and why? why should they bestow their blessings upon me while they mayhap mar your life with disappointments? I answer because I have been taught by them to regard them as human, to treat and deal with them as men and women; because I have never expected them to do more than good men and women would do for me on earth. They have employed me, for they have sent me forth as their missionary. They have been just to me; they have paid me, paid me with love, care and protection, as you, my brothers, would have done had I entered into your service, and they have treated me, I tell you from the human side, as human and beloved friends. When we only expect from them what human friends would give us, we shall not be disappointed. I am a stronger Spiritualist today than I was yesterday, and I will carry its banner through life.

Mrs. Britten then begged the indulgence of the audience, as this would be her last appearance in their presence before returning to Europe to relate a very marked instance of the protection extended to her by her spirit-friends in Glasgow, Scotland, some years ago, when in that city of John Knox she demanded and was accorded the right to speak in a church on Sunday—the first instance of the kind in that city. The tale was a touching and thrilling one.

When Mrs. Britten had resumed her seat, Mr. Newton in vivited to the platform Mrs. E. W. Capron and Mr. John Kedzie, and as they stepped upon the platform Mrs. Underhill arose, and taking them by the hand said: "Mr. Kedzie was my neighbor, and he stood by us through weal and through woe, as did also Mr. Capron."

Mr. Newton then introduced the gentlemen to the audience, and Mr. Capron and Mr. Capron."

Mr. Newton then introduced the gentlemen to the audience, and Mr. Capron.

Capron."
Mr. Newton then introduced the gentlemen Mr. Newton then introduced the gentlemen to the audience, and Mr. Capron said: There are now left only Mrs. Amy Post, (who is 83 years old, and who resides at Rochester, N. Y.,) Mr. John Kedzie, Mr. John Robinson, and myself, who went on the platform at the time of the first investigation of Modern Spiritualism. All the rest have gone with the spirits. Possibly there may be another one living on earth, but I think not. There are no others, I think, except those who mobbed us. I suppose some of the mob are yet living. One of that mob. (I must excuse him, because he was a good soldier afterwards, and became a Spiritualist,) viz.: George Willetts, years afterwards said to me: "I want to see you to make an apology to you. Now I am a Spiritualist."

The next number on the programme was a cornet solo by Mr. Clarence Brigham, son of Mrs. Nellie J. T. Brigham. It was followed by an address by Mr. Henry C. Bowen of Brooklyn, who said:

an address by Mr. Henry C. Bowen of Brooklyn, who said:

Mr. Chairman, Ladies and Gentlemen: The whole scope of the occasion, so to speak, has been so thoroughly traversed that anything further upon the subject seems to me entirely superfluous. We are met to celebrate the Anniversary of the advent of what the great, unthinking world, through utter ignorance of the subject, considers a stupendous delusion, but which we, who are somewhat acquainted with the theme, know positively to be a scientific fact! That is the difference between those who oppose us and ourselves. If Modern Spiritualism be a delusion, it is unlike any other delusion the world has ever known or heard of. If it be a vast deception, it has none, not one of the characteristics of any of the delusions that have stultified the mind of man.

Spiritualism came to us at first with a cordial invitation to test its claims, and those claims have been tested, and not been found wanting. The phenomena have been tried in the schools of scientific inquiry; and in every department of human life these manifestations have been tested, to the very core, in all instances vindicating the claim that intelligent communication exists between those who have gone before us and those who still remain on this physical

tion exists between those who havegone before us and those who still remain on this physical plane of existence. The scientific Tyndalis upon one side may sneer—that does not put away the fact; the theological Talmages on the other hand may denounce—but that does not remove the fact. The Christian institutions and the Christian priesthood have better the contract of the contra bitterly opposed the acceptance and promulga. tion of the truths of Spiritualism; they also lift-terly opposed the anti-slavery movement, and terly opposed the anti-slavery movement, and stood directly across the pathway of the great temperance reform, denouncing it as fanaticism. That priesthood is to-day most active in opposing the enfranchisement of women. Christianity lighted the fires of Smithfield, built the rack, made the thumb screw, and has contrived every kind of devilish ingenuity in order to binder the progress of everts.

order to hinder the progress of events. Christianity taught that the child in its cradle is in a condition of total deprayity from the sin of our first parents, and promulgated the doctrine our first parents, and promulgated the doctrine of infant damnation for the glory of God. No delusion about that—is there? but Spiritualism all a delusion! Mothers, as you bend over the oradles of your loved darlings, and reflect upon these teachings of Christian theology, how much consolation(?) awaits you? It is how much consolation (?) awaits you? It is very consoling for you, Christian fathers and mothers, to know that when that wayward boy of yours "passed over," he was plunged into everlasting fire, and that his tortures there shall continue through an endless eternity. There is no delusion about that—oh! no: It is Spiritualism that is to break every yoke, physical, mental and spiritual—that is to breathe instead of the spirit of war, the spirit of peace, that our opponents ask you to look upon as a delusion

Something is wrong, when after all these years of Christian and religious civilization the world presents the warlike aspect it wears to day. The whole genius of Modern Spiritual-ism is opposed to the spirit of war; it requires ism is opposed to the spirit of war; it requires of us the full and free exercise of every faculty of body, of soul and of mind. We must work out our own salvation. It is because Spiritualism demonstrates a life beyond the grave; it is because it is opposed to the dogmas of theology, and has given us something better; it is because it breathes of the sweet principles of peace rather than of war, that I with my fellow-Spiritualists say this afternoon: "All hail, great awakening light!"

Mrs. George S. DeWeir, who sings regularly

Mrs. George S. DeWeir, who sings regularly for the Society on Sundays, then sang very ac-ceptably the selection entitled, "Take Me Back to the Days of Yore."

to the Days of Yore."

Miss Nellie Runnels of Chicago recited "The Voice of the People," by James G. Clark, and in response to hearty applause the piece entitled "Church Bells." The lady has a rich, deep voice, and evidently much dramatic talent.

The next speaker was Mrs. Shepard Lillie: There is so much, she said, to call your attention to and so many good things have already

There is so much, she said, to call your attention to, and so many good things have already been recounted, and there is so much in the place and hour, both spiritual and from her who stands in the visible presence before us, that we feel almost as though our silence would be most welcome to you. Looking upon the face here of our dear sister, Mrs. Underhill, and hearing the raps that are beating upon the floor, we recognize that they express to us not simply the responses of material substance to the action of a force which is invisible to you, but they bring us a knowledge of the continuity of life from the distant spheres where dwell the spirits of those who have passed from earth

course and an experience of the state of the

silent hands lifted the curtain. For years they

silent hands lifted the curtain. For years they had waited for this: Man must first grow to experience the need, and must next grow intellectually. I say we waited, for I—as one of those outside of the line that now address you imperfectly, but as best I may, through the lips of another—can see how it was that the spirits waited, as they must, till man could read the signs of the times.

This intelligence that made itself manifest through the so-called raps, thirty-seven years ago, was a sign of the times. See what has been done. Read the signs of the times, for they are prophetic with a depth of meaning, if viewed aright. You take up the palm-branches as symbols, and they take you back nearly nineteen hundred years: but the recollections of the past will not satisfy you, beautiful as they are. It is ours to have the gift of the spirit, fresh inspirations, golden thoughts—to stand on the threshold and look into the future; to see the faces of those gone before.

Mr. I. G. Withers played a flute solo with Mr. I. G. Withers played a flute solo with good expression, and Miss Runnels gave a recitation entitled a "Song of the Camp," in which was introduced the song of "Annie Lau-

Mrs. T. B. Stryker then gave an address, of which the following brief abstract must suffice: Thirty-seven years, and what is the result? Spiritualism has suffered and struggled, but with suffering, with each convulsion, it has become stronger. With every so-called exposure it has burst forth into new life, and given evidence of renewed strength. Surely God has dence of renewed strength. Surely God has been in the movement; surely the philosophy which the angel visitors have been pleased to bring to earth's children was from the inner courts of the real life.

Friends, this beautiful cause we celebrate antedates all historic records, though its modern birth was but thirty seven years ago—when the fleed gates were capsed and the spirit.

ern birth was but thirty-seven years ago—when the flood-gates were opened, and the spirit-world was permitted to manifest its power in a more universal manner. No thinking man of to-day would condemn his child to eternal suf-fering, and yet such was the attribute of the God you were called upon to love, reverence and worship before Spiritualism shed its light upon the earth.

Mr. Newton said that before Mrs. Brigham should arise to make the closing speech, he wished to express, in behalf of the Society, their sincere thanks to the volunteers who have so kindly come here, and instructed and entertained us to day. May this be one of the anniversaries to be remembered by us with great

pleasure.

Mrs. Brigham then said, You will find my remarks will be in sympathy with the time—very short. What needed to be said has already been said; all the joy, all the gladness, and all the congratulations necessary to be mentioned have been laid before you, and nothing remains for us to do but simply to gather up these thoughts as we might gather so much of blossoms and leaves, and bind them together with this little silken ribbon of poetic thought and kindly greeting:

Thirty-seven Years that bring the light of heaven, To this vale of tears. Thirty-seven Years through which our friends have given Words that check all fears; For you know

In earth's dark hours. When you look upon the just For that knowledge, hope and trust Spring like flowers In springtime to us. To age and youth. The grave can never hold your love: For in realms above Those who have gone from this

Live expanding

In its life and love. Thirty-seven Years that rhyme with heaven, Years that drop into this vale of tears, Like blessings from the brighter spheres Years that bring to mortals here Light and joy that dry each tear. From those realms of life eternal, From the fields forever vernal, Friends have fondly wandered back. With love and blessing in their track: Have brought with gentle hands caressing,

Wisdom, strength, and truth and blessing. But in all our joy and gladness, In this time forgetting sadness, In the path which we pursue We have something left to do. Rejoice

With thought and voice. But not alone like singing birds Let your thoughts find tone or words; Go forth beyond the crumbling creeds, And let your gospel speak in deeds. While your life shall here endure, Make your thoughts and actions pure, Make your way so straight and bright, From out the darkness of the night, It may end in heavenly light. Lift the burdens from the weak, True words, brave words, kindly speak,

Bring the weary ones relief, Grow not narrow in belief. Broad appear. Let your glorious faith endure. Then when blest by heaven and fate, Thirty-seven is thirty-eight, The world shall see a better time. A glorious gespel made sublime, Risen from the dust of creeds.

Bearing fruit in noble deeds The exercises closed with the congregation The exercises closed singing the doxology.

J. F. CLAUK, Cor. Sec.

Los Angeles, Cal.

The First Society of Spiritualists in this place celebrated the Anniversary right royally. Opera House Hall, used for the occasion, was beauti-fully decorated with flowers and banners; on one of the latter were inscribed, in raised white letters, the words, "Welcome! Thirty-Seventh Anniversary of Modern Spiritualism." This banner was ornamented with sprays of vines with white pendant blossoms, and bouquets of roses.

Beneath it was a smaller one, with the words,
"Let the Good Angels Come In," arranged on
an evergreen background, the lettering and

an evergreen background, the lettering and trimmings all of white.

Directly over the speaker's head was an arch ornamented with evergreens, calla lilles and roses. At the right of the speaker was a pyramid of pure white roses, smilax, and other white flowers, dedicated to the immortals, with numerous cards attached bearing their names upon them. Ranged about the platform were rare potted plants, palms, bouquets in great profusion, and depending from the stand in front of the speaker was an anchor, covered with white velvet, inscribed with gold letters, and decorated with an exquisite bouquet, a tribute of respect and affection to the lecturer. From the chandeller in the center of the hall depended a bell constructed of calla lilies and white roses, which, with its pendant tongue of white roses, wakened echoes adown the aisles of

white roses, wakened echoes adown the asses of memory laden with joyful tears.

Ropes of evergreen were gracefully festconed about the walls; Pampas plumes, palm leaves and flowers of almost inconceivable variety and and nowers of almost inconceivable variety and form completed the decoration of the walls.

The afternoon was devoted to a short address, pertinent to the occasion, by Miss Susie M. Johnson, the regular speaker for the society, followed by a general conference and experience meeting. This, with a pionic supper in the ball, concluded the afternoon exercises.

The evening was devoted to a musical and literary entertainment, of which the following is the programme: Opening song, duet, "Ship has been a public meeting held to listen to the cry of the outcast in New York:

I have seen misery, and want, and vice, in many of our great cities, and now the bitter cry comes up from New York. We want justice. It may be long, it may be centuries before our opinions can right them here, but we want to know that there shall be peace and rest, and a home where cold and hunger cannot come. I have looked into those blighted homes, and seen the wretched, the hungry, the miserable, with crowns of glory upon their heads. I have heard those whose life had been one continuous wail come back singing the "Sweet By-and-Bye," and with not only a promise but an assurance of the happleness that I should experience with the mortals and the past of the experses to us not simply the responses of material substance to the school is invisible to you, but they show which is invisible to you, at force which is invisible to you, the action, of a force which is invisible to you, and with the following is the programme: Opening song, duet, "Ship Ahoy," Miss. Stanbury and Mr. Hammond, "W. A. Bartley: recitation, "How Jane Conquest the splrits of those who have passed from earth away.

Through ages have these unseen intelligences sought to devise means to meet the needs, the need

when the people retired to their homes, well pleased with the entertainment.

The receipts were between seventy-five and eighty dollars, leaving a net profit of thirty-five dollars for our treasury.

The Society here may be said to be in a presperous condition; out of debt, well officered, occupying one of the best halls in the city, and employing as lecturer one of the oldest speakers in the field, whose experience and devotion to the cause she represents have won for her that measure of respect and admiration which true merit always commands. There is a fair prospect that she will make our city her future home, in which event we shall be favored with her counsel and assistance for yet many years, we trust.

Alfred R. Street, Secretary.

Reception in Brooklyn to Mr. Walter Howell of England.

To the Editor of the Banner of Light:

On Friday vening, April 3d, a reception was tendered to the glitted young trance-speaker, Walter Howell, at the house of Mr. Fred Haslam, Brooklyn, N. Y. The spacious parlors were crowded with guests, who came together to manifest their remembrance of auld lang syne. The occasion was most enjoyable, and the numbers present proved that the faithful labors of Mr. Howell in Brooklyn, two years ago, are neither forgotten nor unappreciated.

A plano solo was performed by the brilliant and glitted Miss Henriette Maurer (a pupil of Rubenstein). The purpose of the meeting was then stated by Mr. L. E. Waterman, Chairman of the First Society of Spiritualists, followed by an address from Mr. Howell and a musical selection, after which the guides of Mr. H. answered questions for some time and improvised magnet appreciation.

Ionia, Mich.

A communication signed C. B. Dyer, President, Mrs. O. H. Soule, Secretary, informs us that the celebration occurred March 28th and 29th at A. O. P. Workman Hall. The weather was propitious, the meeting well attended, and the speaking by Mr. J. P. Whiting of Milford and Mrs. L. A. Pearsall of Disco and others very interesting. The singing by Miss Carrie Shaw and her sister, Mrs. Dr. Jones of Saranac, added very much to the enjoyment of the meetings; and good congregational singing also was not wanting.

The formation of a district organization was

The formation of a district organization was The formation or a district organization was discussed and a committee appointed to report a plan of organization to the meeting. This committee recommended that a conference be called at Ionia, to meet on the last Friday and Saturday in April, to organize an association for a district comprising the counties of Ionia and Montcalm and adjacent territories. On motion the report was adopted.

Foreign Exchanges of the Banner of Light.

La Revue Spirite, Paris .- The latest issue of this review which has reached us opens with the announcement that henceforth the ceremony regarding the anniversary of the death of Allan Kardec will take place upon the last Sunday in March. Consequently this year the commemorative relinion occurred upon Sunday, March 29th, at 3 o'clock, at the cemetery of Père LaChaise.

In a following article a distinguished chemist of Brussels makes some very conclusive statements in regard to a so-called "exposure" that happened at Brussels-Madame Bablin being the medium. The man of science positively affirms that the medium could not possibly have been able to touch, in a fraction of a second, persons from nine to twelve feet distant from each other. The medium being of a stout figure, would have been prevented by this fact from moving about so quickly, and the rustling of her gar-ments would have exposed her. Again, the hands must have been guided by a being who could see perfectly in the profoundest darkness, as there was not a false movement. In regard to the lights, which were increased and diminished, M. Boyard says there is no chemical which can produce this effect. Thus the silly allegation that a match found in the medium's pocket was the means by which the illumination was furnished, rests upon no foundation whatever.

"Swedenborg and Spiritualism" is a comparison of certain extracts from the writings of the Swedish seer with the teachings of Modern Spiritualism. The necessity of soul-union to a perfect marriage; the wonderful power of the spirit as compared with material things; the unfortunate condition of some of those who had while on earth been looked upon as very learned; the inspiration to rise out of confined and narrow material ideas into a region of spirituality; all this, says the writer, falls into line with the teachings and messages which we are receiving to-day through

The same number contains an article bearing on the broad influence which Spiritualism is exerting, and is yet to exert, upon the problems occurring continually in the procession of society. The writer would have all Spiritualists earnestly extend a helping hand to every system of procedure which gives reasonable promise of bringing forth good to humanity. Spiritualism, whether considered as a philosophy or as a rising religion, bears within itself moral motives which must be made use of in the family and in society. Spiritualists must live Spiritualism in word and deed. They must let others see, by their example, what Spiritualism is capable of doing in the way of economic, political, moral or religious progress, and thus contribute to the triumph of Spiritualism, while at the same time doing their duty as citizens and members of humanity.

La Chaine Magnétique, Paris .- A writer herein holds that Magnetism and Spiritualism, although very near together, are really separate provinces of investigation. Different kinds of facts, and different ways of explaining facts, render it best that each department unite the two groups into one body. Such is the opinion presented, though none but a hospitable feeling is entertained toward Spiritualism by the Chaine.

Le Messager, Liege, prints a portion of a letter from Mr. Eglinton, under date of Vienna, Austria, Mr Eglinton writes that before leaving Paris he held a sé ance with M. Richet, with very fine results. At his first séance in Vienna, several of the nobility assist ing, Mr. Eglinton had great success.

According to a letter from Maulines there is a "Cumberland" at that place in the person of M. Prosper Van Velsen—a student of medicine. He reads thoughts and discovers objects rapidly. Words and numbers thought of are immediately written upon a table "He tells the kind of bank bills that one has upon his person." This Maulinian Cumberland has been invit-

ed to give a public exhibition of his powers. The Moniteur, Brussels .- The number for March 15th contains the first part of an essay on "Paid Mediumship." The foundations upon which our doctrine of Spiritualism is raised, says the writer, are phenomena and facts appreciable experimentally by our senses; and it is in these facts that we find the power to vanquish the incredulous denier. But it is through professional or paid mediumship that these facts, these most transcendent phenomena, have been and are obtained : "'There is more merit in a medium not paid; freely give that which you freely receive : charlatanism infects paid mediumship,' say our adversaries." And the writer proceeds to answer these objections by asking: "Have you many persons, rich or independent, disposed, for the sake of duty, to sacrifice time, pleas ure, material interests and health in the exercise of gratuitous mediumship? A good medium is a rara avis, and the first thing the unbeliever says is, 'I would believe if I saw anything myself.' Professional mediumship offers him this chance."

The Bacon-Shakspeare Controversy. The Classical Society of this city last Monday evening continued the discussion as to the authorship of Shakspeare's plays. The attractive rooms of Miss Ransom's studio were througed by a brilliant company of ladies and gentlemen who were evidently interested in the developments of the centry interested in the developments of the centry funds. who were evidently interested in the developments of the controversy. Judge Shellabarger presided. The participants were Dr. Charles. Warren of the Bureau of Education, and excorporate Boutwell on one side; George A. Bacon, Esq., of the Department of Agriculture, and Hon. Ignatius Donnelly, on the other. The discussion developed much special criticism, portions of which were very generally enjoyed. The paper by Mr. Bacon was an admirable and compact statement of the anti-Shakspeareau compact statement of the anti-Shakspearean view, and merited the close attention which it received. Dr. Warren and Gov. Boutwell susreceived. Dr. Warren and Gov. Boutwell austained the popular and traditional side, whose positions were subsequently combated by Mr. Donnelly, who, whatever his merit may be as a discoverer of the Bacon "cipher," is certainly an able and happy defender of his favorite theory, and is seemingly well-versed in all that relates to Shakspeare.—The Capital, Washington.

When a cobbler loses his awl is he obliged at last to go to the poor-house?

No lady of refinement likes to resort to superficial devices to supply a becoming semblance of her former beauty. It is health alone that lights the coun tenance and brings back fresh tints to the faded cheek If anything on earth will do this it is Mrs. Lydia R. Pinkham's Vegetable Compound, which has already brought health to multitudes with whom all other means had failed.

Howell, at the house of Mr. Fred Haslam, Brooklyn, N. Y. The spacious parlors were crowded with guests, who came together to manifest their remembrance of auld lang syne. The occasion was most enjoyable, and the numbers present proved that the faithful lahors of Mr. Howell in Brooklyn, two years ago, are neither forgotten nor unappreciated.

A plano solo was performed by the brilliant and gifted Miss Henriette Maurer (a pupil of Rubenstein). The purpose of the meeting was then stated by Mr. L. E. Waterman, Chairman of the First Society of Spiritualists, followed by an address from Mr. Howell and a musical selection, after which the guides of Mr. H. answered questions for some time and improvised poems upon subjects given by the audience. Next in order was music by Miss Maurer and a song by Mr. Howell, "The Bridge," followed by a recitation by Miss Slocum, who, in response to an encore, gave "The Artist." The following resolutions, with accompanying poem, were read and unanimously adopted, and it was resolved that copies be forwarded to the spiritual papers:

Whereas, We learn that ear young brother, Walter Bord. I sepont to leave for the West of following in the purpose.

Whereas, We learn that our young brother, Walter Howell, is about to leave for the West, to fulfill his mission as a mediumistic instrument for the instruction of mortals;

Masras, we learn that sur young brother, Walter Howell, is about to leave for the West, to fulfill his mission as a mediumistic instrument for the instruction of mortals; and.

Whereas. We have learned in the course of our association with him to regard him with sentiments of high respect and regard, both as medium and man; we having always found him earnest, honest and upright in all his relations with us, an instrument of the most existed inspirational teaching, faithful to his angelic guides and true to himself and his fellows; and.

Whereas, He has endeared himself to us all by his many lovable qualities, his sympathy and love, his sunny disposition and unflagging zeal in his work; therefore,

Resolved, That we hereby tender him our expressions of regard and respect, and our best wishes for his success wherever he may go; may be ever find warm hearts and helpful hands to sustain him in the arduous and painful work to which he is called as a medium for spreading the light of truit and the evidence of immortal existence. We part from him with regret; and whenever he shall return to us we will gladly welcome so fine an instrument in the hands of our angel-teachers, the message-bringers of the new disponsation of windom and love to the world.

(Signed,)

L.E. WATERMAN, Chairman.

FRED. HASLAM, Secretary.

V. P. SLOCUM, M. D.,

A. WOERTENDYRE,

D. P. DUY,

ANNAH, READ,

JOSEPH LA FUMEE,

R. H. HOWARD,

MARIE DUNN,

WM. H. ALCOTT of Hudson,

EMILY B. RUGGLES,

JOHN L. MARTIN.

After the reading of Resolutions the following poem, given by Spirit Forrester Gordon, through the mediumship of Miss Sara Williamson, was read:

TO WALTER HOWELL.

Ohl standard-bearer of the hosts of light,

TO WALTER HOWELL.

Oh! standard-bearer of the hosts of light, Aloft still hold the banner, snowy white, Emblazoned with the mystic lotus flower, That holds the secret of thy hidden power; And give the message unto peoples far In the great West, oh! young and wandering star, Till from the broad and glowing Occident Thou comest to thy native Orient.

All blessings and all honor shall be thine; Angels and mortals will for thee entwine A coronet of palm and laurel fair, Type of the future guerdon thou shalt wear.

Among those present we noticed Mrs. M. A. Grid-ley, Judge Gale, Mrs. and Miss Green, Mrs. Vander-bilt, Capt. Martin and wife, and a host of others whom space forbids us to mention.

"The Mind Cure Craze."

To the Editor of the Banner of Light: I have read everything that I could find concerning the claims of the "mind cure," as advocated by the various schools that depend entirely upon the power of mind over disease, and I am forced to come to the conclusion that the Spiritualists have the key to the philosophy, and that mind may and in some instances does make cures, but the philosophy advocated under the names of Christian Solentists and Metaphysicians sluks into insignificance compared to that known and recognized by Spiritualists as spirit or vitial magnetism—or the subtle powers in nature and the human organism called spirit, electric and magnetic forces, whose exercise, called the "gift of healing," has been recognized in all ages. Therefore we, as Spiritualists, should not adopt any new name to cover the idea of the same force that belongs to Ancient and Modern Spiritualism, simply to build up a monopoly that has no foundation in fact, to build upon which is not included in the spiritualistic philosophy and taught by mediums for the past thirty-six years.

There is a philosophy in regard to the healing of the sick, by natural forces, that works in harmony with all history that has preceded it, and will continue on to the end of time—and mankind cannot change the law or the mode of operation by changing the name to cater to a credulous as well as a skeptical people in regard to Spiritualism.

The time has come to meet the issue, and not allow our birthright taken from us without an effort on our part for its retention. There is no possible doubt that if the enthusiastic mind-cure people known as Christian Scientists and Metaphysicians would make themselves more conversant with the contents of Spiritualist books, they would find that much for which their systems claim originality, and which is sold as a secret to the students of the "Scientists," etc., aforeseld, is already known to others, and is as free to whoever will make the effort to attain it as the air we breathe.

I have compiled a book entitled "Vital Magnetic the claims of the "mind cure," as advocated by the various schools that depend entirely upon the power

ever will make the effort to attain it as the air we breathe.

I have compiled a book entitled "Vital Magnetic Cure," which contains information gleaned from embodied and excarnated spirits—which volume the publishers, Messrs. Colby & Rich, will forward by mail to any address at \$1,03 per copy—which I have no hesitancy in saying any would be inquirer into this subject will find of value exceeding the productions for which much larger amounts are asked. Let the inquirers after "divine secrets" pause ere they pay out from one to three hundred dollars to be inducted into the mysterious and incomprehensible philosophy of "Christian Science," and endeavor to become better informed as to the open truths of Nature whose possession is ever ready to crown freely the quest of intelligent research.

Boston, Mass. ligent research.
Boston, Mass.

The Nature of the Boomer.

In the Toledo (O.) Daily Blade of April 11th, Burdette, the noted humorist, thus pictures the Boomer" class, now prominent in the Oklahoma troubles-his work of description being true to the life:

homa troubles—his work of description being true to the life:

"Law me," said the old lady who got on the train at Olathe, Kansas, and was going down to Fort Scott, "law me, you can't tell me nothin' about these Oklahoma boomers. I know 'em. No," she replied, as I asked her for some personal information about them. "I don't reckon I ever sot eyes on one o'em in my life, but I know 'em. I know the kind. Why, look here, young man, ther's always been that kind of people out West. Me an' my husband came to Kansas away back in '66, when you was sayin' lessons and gettin' floggin's at school"—grandma was correct, only she should have put the floggings first, as they were always in the majority—"an' we took our land, an' settled down to makin' a livin' an' raisin' the best family of boys an' girls ever born on Kansas soil. An' they was people come here about the same time, an' soon after, an' they was just like these Oklahoma boomers. They wanted to go onto lnjun land. Now, you've got sense to know jest what Kansas an' Nebrasky was along back in '85. Jest millions an 'millions of acres of land that never see a plow or felt a human foot; jest as rich land as ever lay out doors; jest waitin' fer the plow an' the hoe, room fer nigh all creation, an' yet they wan't a foot of it good enough fer these fellows; they wanted to get on the reservation. 'Injun land' they called it, nothin' would suit' 'em but Injun land. An' nothin' would do but the Injuns and An' not a mile o' difference was there between the land on one side of the reservation an' the other. An' when these people got on the reservation, 't wan't long afore they got tred of it, an' pulled up stakes, an' follered away ofter the Injuns, to see if they had n't got onto a better piece of land somewhere. I wouldn't be a bit surprised if you'd find some old men down to Oklahoma who have been follerin' the linjuns around from one reservation to another fer the past twenty five or thirty years. Land? Why, there's more good land, prairle land, with black soil deeper'n a

Those who desire to check a tendency to obesity may now choose between four systems: 1. The original Banting, which consists of eating nothing contain ing starch, sugar or fat. 2. The German Banting mg staren, sugar or fat. 2. The German Banting, which allows fat, but forbids sugar or starch. 3. A Munich system, which consists of dressing in woollen clothes, and of sleeping between flannel blankets instead of cotton or lines sheets; and 4, the Schi wenther ger system, which insists on, an interval of two hours between eating and drinking.

Hale's Honey the great cough cure, 25c., 50c, and \$1.

Glenn's Sulphun's Sosp healt and beautifies, 25 cts., 24163.

German Corn Beinover kills, Coris and Bunions, 24163.

Hill's Hale and Walaker Dye-Black and Brown 1800, 151137.

Pike's Teothache Drope cure in One Minute, 25c. 16110.

Dean's Blue mastic Pills are a sure cure, 50c.

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Banner Correspondence.

Alabama,

OALERA.-J. W. L. writes of "Shadows" and of Miss Shelhamer. Of the latter he says: "The diversity of her thoughts and expressions, many of them of a high order, displayed in her numerous invocations and her impromptu answers, always sensible and appropriate, many of them exhibiting accurate knowl edge on abstruse and unusual subjects, expressed in terse and accurate language, instantaneous responses to questions on a large variety of subjects proposed to her from time to time in public at short intervals and during a succession of years, in connection with her herculean task in acting as the vehicle for expression of the great number of returning spirits who anx iously crowd about her at the public circle-spirits of almost every variety and shade of character and culture, always delivering their various messages just as they come, without time or opportunity for premedita-tion—are very remarkable and phenomenal. These, exploits, were they performed by the unaided powers and genius of Miss Shelhamer, would entitle her to be regarded as a veritable prodigy; and if her public ut-terances should not be what they are claimed to be, but regarded solely as her own unaided work, her inventive powers would not only rival but would eclipse many of the world's favorites, as they had in the prepnity for investigation and reflection, while Miss Shelhamer's varied and almost numberless productions were thrown off instantaneously. To assume that she acts independently of all extraneous aid or influence, would be a more marvelous assumption than that she is aided and controlled by extraneous spiritual intelli-

I have read Mr. Wetherbee's book, 'Shadows,' To say that I am greatly pleased with it is not saying enough. There was special need for just such a book Its clear statements, its pleasing uniqueness of style and philosophical views, are well calculated to arrest and hold attention; while the manifest candor and ionesty of its author cannot fail to win for him the confidence of all readers of it not obtusely blinded by ignorance or prejudice. It is well entitled to have an extensive circulation and reading. I hope, at all events, it will receive such attention and encouragement as to incite its author into another similar adventure.

The readers of 'Shadows,' judging by myself, would be glad, among other things, to hear more of that venerable minister of which he speaks, and of the philosophical sage. His next book, should there be another, could, I think, be improved by rather more detail. Shadows' is quite synoptic, and appears to have been written under the apprehension of its containing too many pages. True, in this age brevity and conciseness are of great importance, but a little more of 'Shadows' would have been to improve it. It seemed too short; I wanted about a hundred pages more, and the contents would have borne that extension. There was one matter in the book that was not very clear to me. I am not disposed, however, to criticise any part of it, but the point I refer to is on page 167, in the chapter on 'Detached Thoughts,' where the author says, 'I know of no intelligence, and can conceive of none, that does not proceed from a human organization.... I have learned to look upon the human organization in a logical sense as the product of the human spirit, that in a worldly point of view the genesis of intelligence is human.... The great First Cause is not intelligent in the sense we usually define the idea.'

If it is intended by the words quoted to assert absolute, independent, or underived power, to give full force to the expressions, it appears to me would necessarily banish from the affairs and concerns of this world the intervention of or exercise of power on the part of the absolute source of all power, the infinite cause of all causes; this would seem to be absolute Atheism, so far as concerns humanity in this world, if not in the future world, which I can hardly think can be the author's meaning.

Notwithstanding this somewhat non-concurrence, 'Shadows' is a remarkably interesting book; the sentiment, or something pervading it, is its charm, and one cannot, it seems to me, read it without both being fascinated and believing in its statements and its conclusions. Any one who has failed to read it will not be sorry when he breaks his fast."

BATH .- B. J. Wade writes: "With no spiritual organization, and no recognized local medium in this city, the years of the past have been years of darkness to those whose eyes have been turned heavenward for a glimpse of a smiling face and a beckening hand to confirm their cherished hope that the absent live and wait their coming in the Summer-Land.

I think it was in December last that Mr. J. W. Fletcher visited us. His lectures and tests being of that high order which has endeared him to the hearts of the thousands who have heard him, left a lasting vorable impression upon those v tune it was to listen to his words. Since then those who have had the moral courage to remove the bandage of prejudice from their eyes have had new truths revealed to them, and craving more, have taken another step in the right direction, by gathering in the parlors of some one of their number, and holding weekly sittings for spirit manifestations and development. These assemblies are formed of some of the clearest minds, and most cultured and respected portion of our community, among whom is Dr. E. W. Thomas, magnetic healing medium. About five years ago Dr. Thomas came to this city, wholly unknown, little thinking that this was to be the scene of his future labors. Among the first to offer him their hospitality was the family of Mr. John Preston, in which dwelt a beautiful girl who by a full upon the ice had so injured her knee that she had been a helpless cripple for more than a year. Notwithstanding many of the best surgeons in the State had been consulted, among them Dr. Green, of Bowdoin College, who finding their skill baffled had pronounced the case incurable. Dr. Thomas, guided by his angel band, took it in hand, and in one hour and a half the cripple laid aside her crutches, and walked the room unassisted. From that hour to the present she has been a living, walking testimony of the doctor's wonderful gifts as a healing medium.

This conquest attracted much attention, and of none more than the builled doctors, some of whom became ealous of and endeavored to prejudice the community against him, but did not succeed. After three years of returning smiles for taunts, and kindness for injury, he has won that place in the hearts of the entire people to which his gifts entitle him.

About two years ago his merits as a healer, his gentlemanly bearing as a friend and citizen, his kindness to the poor, as well as his respect for all, the warm friendship of the many who have been restored by the soothing touch of his hand when that of all others had failed, stamped out the last vestige of jealousy and ill feeling, and established him as the leading physician of this city.

Spiritualism is in its infancy in this place, but is already making itself known in many a home, and many voices kindly bld it welcome; in the hush of evening, when all nature seems to be en rapport with the angel world, a trusting few circle around the hearthstone, and wait the token of angel presence.

One picture that will ever be fresh in my memory is one whose counterpart has been seen in many a household: the broken family circle sitting in the gloaming, and as heart beats in sympathy with heart, and tear blends with tear in one deep and common sorrow, they turn to the vacant chair, and with sching hearts speak, softly of the night that mother died,' and through their tears watch in hopeful allence for the coming of her' shadow on the wall.' That their tears may soon, be kissed away by an angel mother's lips is the wish of my heart, warm with sympathy for the grieving ones."

masschusetts.

BOSTON Dean Clarke (now of Marlow, N. H.) writes us regarding his Easter experiences—the following passage occurring in his recital regarding Mrs. Emma Hardinge Britten's discourse in Boston: "To rown the pleasure of a well-spent day the writer vis-ted Berkeley Hall in the syming, and listened to the rolound, and, masterly discourse given through the rolound and, masterly discourse given through the spired lips of Mrs. Emms Hardings Byitten: Nother there is a loss of field, a lack of here power crown the pleasure of a well-spent day the writer visited Berkeley Hall in the eyening, and listened to the profound, and, masterly discourse given through the ing could better show the value and importance of the land a general debility of the system.

great truths of Spiritualism, or more clearly deplot the grandeur and glory of this New Dispensation, than the contrast between her lofty eloquence, unanswerable logic and sublime revelations from emancipated souls, and the uncertain, halting and incomplete arguments to which the writer listened in the morning. If Mr. Savage and his worthy compeers can afford to dispense with the great knowledge afforded by a communion with their ascended progenitors and former companions in faith, those humble instruments upon whom they throw the mantle of their mighty inspiring power should not by them be considered as unworthy rivals for the fame and honor which posterity will bestow upon those most faithful to the light within and to that which cometh from above. Surely conscious! communion with saints,' and a daily walk with the companionship of illustrious moral heroes, even though they be unseen, is great compensation to those who advance beyond even the recognized leaders of popular opinion. Courage, brother and elster mediums! Let us live 'worthy of our high calling,' and future times, if not our own, will bring recogni-tion of our services and our worth."

PITTSFIELD.-Mrs. Lizzle J. Wakefield writes I arrived in Providence Fébruary 24th. I went the same evening to a scance at Mrs. Allen's. All present were strangers to me except the lady I was visiting. Four of my relatives came out of the cabinet, called my name, and gave their names. Two of them passed over a long time since, two of them but a few months ago. All of them lived a long distance from here. I conversed with Mr. and Mrs. Allen after the séance, and found them to be the most sensitive and spiritual people I ever met, and feel to say, as the spirits do, 'God bless them!'"

SPRINGFIELD.-H. A. Budington writes: " An unusual display of spirit-control was given Sunday, April 19th, by Mrs. Colby. The spirit purporting to be 80ion 'delivered two discourses upon 'The Cause of Human Life,' and 'The Result of Human Life.'

Whatever may be thought of the views set forth, the audience were profoundly impressed with the magnetic power of the spirit, and with the clear yet deep analysis of the subjects treated.

Mrs. Dr. Clarke of Greenwood street, the oldest clairvoyant in town, still continues her valuable practice, much of which consists in diagnoses of diseases by letters and locks of hair. Dr. C. T. Buffum, at 43 Pynchon street, has become a settled resident physician, and is attracting a promising patronage as a business and test medium and physician. Mrs. Dr. Trask, on Worthington street, has been here a number of years and is well employed. Springfield is gaining in numbers of believers in the Spiritual Philosophy, and in the adoption of the methods of cure pre-scribed by the spirit world."

BROOKTON .- "G. W. N." writes: "Sunday evening, April 10th, George A. Fuller delivered one of the finest discourses it has been our pleasure to listen to. His subject, 'The Natural and Spiritual Resurrection of Man.' was treated upon at considerable length, and in a manner that was very interesting, as well as instructive, commanding the undivided attention of the audience. On the evening of April 21st, Capt. H. H. Brown addressed us, and Sunday, April 26th, L. K. Washburn occupied the rostrum. Mrs. Abbie N. Burnham, who was with us recently, was very much

admired; she speaks for us again in May.

The Ladies' Ald connected with the Society is increasing in numbers and in interest very rapidly; its suppers and entertainments are well patronized, and are a success. With the good work which its members are doing, together with the class of speakers we are fortunate enough to secure, the future for the Brockton Boclety looks very promising."

New York.

WESTBURY .- "An Observer" writes: "I have long wondered why there should be men found in our legislative halls that favor such a law as that proposed by the diplomated M. Ds. to protect them from those they call 'quacks.' It would be more wise to pass a law to protect the people from the ignorant practitioners among the regular M. Ds. Who has not read often of there being from one to three, four and five members taken from one family by diphtueria under their treatment? I know a man whom these regulars style a 'quack,' treating many cases of diphtheria, and never losing a case; and also of his treating various patlents who had been given up by popular M. Ds., and he raised them to health. I have known this same 'quack,' by one application of his hands upon an old lady that had been a cripple near twenty years, using crutches all the while, to enable her to lay her crutches aside. I could enumerate scores upon scores of cures effected by this same man of such cases as paralysis, sciatic rheumatism, inflammation of the brain, derangement of mind of years' standing, cancers, Bright's disease, after being given up by so-called scientific M. Ds. I do not believe that such a law as is asked for by the M. Ds. can be constitutional."

Missouri.

MILLERSVILLE .- Levi Weltz writes: "I attenddays. A clergyman with whom I was acquainted when he was in this life came and conversed with his sister and myself. My wife came and taked with me as familiarly as before she passed on. I plainly saw her and our two daughters at the same time, and recog nized them so clearly that I know I was not mistaken. My wife alluded to conversations we held when she was in the material form. I very often saw two and three spirits at the same time. To give a statement of all I witnessed at Mr. Mott's seances would require several columns of the BANNER. He is an excellent medium for materialization. The residents here would be much pleased to have a materializing medium visit this locality. I think one would do well. If any one is disposed to do so, please address me."

Ohio.

CINCINNATI .- W. J. Black writes: "The cause of Spiritualism is flourishing in this city. Since reorganization our Society has grown in numbers as well as in interest. Many prominent business men are attending our meetings. During the month of March Hon. Warren Chase gave us much food for thought, as well as comfort for the soul. Many hearers were well pleased with the old veteran and send him their blessings. April and May we have Dr. C. Fred. Farin of Rochester; N. Y., who is liked very well. His lecture on April 12th, on Evolution, was received with much satisfaction. Mediums in the city appear to be guite busy. are doing a good work and making many converts. The BANNER (the reliable) is on sale every Sunday at the hall by Mr. Meader, a dealer in spiritual books and papers. We say: Success to the BANNER OF LIGHT! May it continue its good work."

PROVIDENCE.—Wm. G. Wood writes that he has met many relatives who have passed from this life, in materialized form, at the seances of Mrs. Ross, Mrs. Allen, Mrs. West and Mrs. Potter. in Providence and at a medium's house in Pawtucket, each corroborating the truthfulness of the other. On one occasion a spirit-friend informed him that it was her birthday. a fact that was not in his mind at the time. Remarking upon the question of W. P. Blythe, who, in our correspondence columns of April 4. after stating that he saw forty-three forms come from Mrs. Ross's cabinet, asks if they were spirits, he says that Mrs. Ross and himself would like to know, if they were not, who or what were they?

30 ga Annay **Indiana.** hold, ambulat ad INDIANAPOLIS .- Mrs. Dr. B. D. Buell, writing from 394. South Delaware street, informs us that the people in the above named city are alive to the work! many mediums being in active service, and seances for various orders of the phenomena occurring night. ly there. She recommends the friends in Indianapo-lis to form a Children's Progressive Lyceum, and thus provide for these dear little ones a practical place for true soul culture.

Scott's Emulsion of Purs Cod Edver Oil, with Hypophosphites, most valuable remedy for Consumption,

New Publications.

A MEMORIAL OF REV. WARREN H. CODWORTH.
By His Sister, with Portrait. 12mo, cloth, pp.
380. Boston: D. Lothrop & Co.
The history of a life that knew no cessation in its

performance of duty, is given on the pages of this volume, and will be read with pleasure and profit, not only by those who knew its subject, but by all who admire true moral courage and desire to follow a good example. Mr. Cudworth was born in Lowell, Mass., in 1825, and at an early age manifested proclivities of character that subsequently displayed itself on every field where he labored. He entered Harvard College in 1845, from which he graduated in 1851. He began his pastoral work in East Boston the next year. The news of the attack on Fort Sumter reached him on a Sabbath in April, 1861, and the next morning he went to Gov. Andrew and offered his services as chaplain to any regiment that might be formed. June 1st he went into camp, and the next day resigned his pastorate. His regiment, the First Massachusetts, left for the seat of war June 15th. Many letters written by him during his absence are given, and from others, showing the high esteem in which he was held. The regiment returned at "the close of its three years' service. It is needless to say that the welcome it received was of the heartlest kind, and that Mr. Cudworth's return to his church was an occasion of great interest. From that time to the hour of his sudden transition his life was one of great activity. He visited Europe. He was connected with many charitable and reformatory institutions, and was chaplain of the Joseph Hooker Post 23. G. A. R. In religious belief he was not dogmatic; he was charitable toward the opinions of others, and entertained the kindliest feelings toward Spiritualists, at times speaking at their meetings. The book may be obtained of the publishers, at the Unitarian Rooms, No. 7 Tremont Place, and at No. 3 Wesley street, East Boston.

THE OPEN DOOR. THE PORTRAIT. Two Stories of the Seen and the Unseen. By the author of "A Little Pilgrim," and "Old Lady Mary." 16mo, cloth, pp. 164.

The recognition the author of this volume, Mrs. Oli-

phant, gives of the presence of spiritual intelligences in our midst, as shown in her previous books, will naturally lead to the supposition that a similar line of thought is sustained in these two stories, and the anticipations of the reader in this respect will be fully realized.

KANSAS

ANSAS STATE BOARD OF AGRICULTURE. Fourth Biennial Report for the Years 1883-'84. By Wm. Sims, Secretary. 8vo. cloth, pp. 713. Topeka, Kan.: T. D. Thacher, State Printer. The period covered by this report was one of great prosperity, the State having increased during the two years 172,665. The book contains statistical exhibits, descriptive statements, and a sectional map in colors of each country, together with a summary of the prog-ress and development of the State since its organization, illustrated with colored diagrams, reports of officers of the Board, etc.

THE REIGNING BELLE. By Mrs. Ann S. Stephens. 12mo, paper, pp. 317. Nana's Broth-ER, Son of "Gervaise" and "Lantier" of "L'Assommoir." By Emile Zola. 12mo, pa-per, pp. 402. Philadelphia: T. B. Peterson & Brothers. Boston: New England News Com-

In the first of these books Mrs. Stephens is said to have surpassed all her previous literary efforts. The scene is laid in New York. Of the second it may be said that the name of the author will lead any one to readily infer its character. It is announced that the translation has been made expressly for American

WORKING PEOPLE AND THEIR EMPLOYERS. By Washington Gladden. 16mo, paper, pp. 241. New York: Funk & Wagnalls.

Mr. Gladden, a spirited and forcible writer, the greater portion of whose life has been, as he says, spent among working people, here grapples with one of the most vital and difficult problems of the times, and discusses sensibly and practically the most important question involved in the labor movement.

VOLTAIRE'S ROMANCES. Translated from the French. A new edition, with numerous illustrations. 12mo, cloth, pp. 430. New York: Peter Eckler, 35 Fulton street.

The publishers say that the romances and tales given in this volume have been selected from the yoluminous writings of their author for their graceful and sprightly wit, as well as genial humor, keen satire, and freedom from every suspicion of impropriety; that they teach wisdom and morality, courage, fortitude and resignation, and tend to free the mind from baneful errors of priestcraft and superstition. The engravings, which are many, include three portraits of Voltaire his likeness in early manhood, a full-length in his seventleth year, and one as he appeared in his eighty-

Testimony vs. a Doctors' Monopoly Law.

To the Editor of the Banner of Light:

In view of the present warfare between the "Regu lars" and lovers of true liberty, the following may have special interest for your readers. The article quoted appeared in the Jacksonville (Fla.) Times Union of 8th inst.:

TO THE PUBLIC.

TO THE PUBLIC.

JACKSONVILLE, FLA., April 7th, 1885.

I desire to make a statement of a tew facts in justice to Prof. Dexter. Last evening I came from St. Augustine suffering untold and untellable agonies with inflammatory rheumatism and paralysis, my right arm being so paralyzed that for days I had not been able to lift it. Immediately on my arrival I drove to Dr. Dexter's office, my sufferings being so great that it was impossible for me to restrain my cries of pain. I found the doctor ill and in bed, and I was at first delied treatment; but seeing my sufferings the Doctor finally consented to relieve me, and he did. For about four hours and a hall he rubbed my arm, and at the end of that time I was free from pain, could raise my arm above my head, and use my right hand to write this statement, which I do with very great pleasure, feeling that I owe him a debt that money only cannot cancel. God bless him, and spare him many a year to heal suffering humanity.

Helen Stuart Richings.

The prescriptions of a "Regular" in St. Augustine

The prescriptions of a "Regular" in St. Augustine had failed during five days to give me any relief, and finally, nerved by desperation, I arose from my bed and took the train for Jacksonville, with the above result. Nor has the pain or paralysis returned, as the 'croakers" said would surely be the case as soon as I left Dr. Dexter's care.

When I think how many, many sufferers there are and realize, as I do so fully now, the blessed relie they might get were it not for those fearful twin giants, Ignorance and Prejudice, who, with such weapons as "the Medical Bill," seek to block the way to light and life, my heart is filled with indignation and pity; and if my testimony be but one blow for dear liberty, I shall not regret the suffering that enabled HELEN STUART RICHINGS. me to give it. 80 Worcester Square, Boston, Mass.

Possessed by a "Not Herself." To the Editor of the Banner of Light:

In these times of research I thought this extract from Mr. J. W. Cross's life of Geo. Eliot would read well in the BANNER OF LIGHT:

But she told me that in all that she considered her best writing, there was a 'not herself' which took pos-session of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting. Particularly she dwelt on this in regard to the scene in Middlemarch, between Doro. thea and Rosamond, saying that although she always knew they had sooner or later to come together, she kept the idea resolutely out of her mind, until Dorothes was in Rossmond's drawing-room. Then abandoning herself to the inspiration of the moment, she wrote the whole scene exactly as it stands, without alteration or erasure, in an intense state of excitement and agitation, feeling herself entirely possessed by the feelings of the two women. With this sense of possession' it is easy to imagine what the cost to the author must have been of writing books, each of which has its tragedy." and warming put minimum in the land

WHAT HE THOUGHT OF IT.—"I say, Brown, you possess some literary skill. Tell me what you think of this poem. I deshed it of last night," "What are you going to do with 11?" Brown anguired after he had read it. "Submit it for publication." "Pelsonally?"
"Obriging." "Take my advice, and admit it by Acriainly." "Take my advice, and submit it by mail."—New York Times.

Spiritualism in New York City.

To the Editor of the Banner of Light: The opening of a new year in the era of Spiritualism naturally induces its friends to look around them and notice the evidences of its extension. New York is proverbially a utilitarian city: the most of its people appreciate things according to the worldly profit found in them; and the first question about any new thing is, "Will it pay?" Hence the growth of Spiritualism here has not been so rapid as in many other places; but the good work goes on encouragingly.

We have the old organizations still in active useful-

ness, viz.: "The First Society of Spiritualists," whose

here has not been so rapid as in many other places; but the good work goes one-nooragingly.

We have the old organizations still in active usefulness, viz.: "The First Society of Spiritualists," whose members enjoy the delightful ministrations of the wonderful trance-speaker, firs. Neille J. T. Brigham, Sunday mornings and evenings at Republican Hall; "The Spiritualists' Conference" meeting at the same place every Studay afternoon for a liberal and wide discussion of the subject, and "The American Spiritual Allance," under the Presidency of Judge Neison Cross, meeting every Sunday evening at the parlors of some one of its friends for instructive exercises in the reading of essays and addresses, following which a circle is formed frequenity with very interesting spiritual are leveral the Both of the some of the public as shown by their crowded as sembles.

With the advent of the new year in our faith another organization is in the field: "The Metropolitan Church for Humanity," This was primarily organized about a year ago with five members, under the lead of the Rev. Mirs. T. B. Stryker, a trance-speaker of wonderful power and versatility. This month the Society was incorporated, and held its dedication services in its permanent home. No. 281 West 22d street, on Sunday morning, the 12th its. Mrs. Stryker was assisted on the Walley of the Str. M. Nichols of the Church of they and others. Interesting music, vocal and unterfamental, by Miss Midaleton, the Meigs sisters, and Prof. Withers, added to the enjowment, and the rooms were crowded with an intelligent and appreciative audience.

In addition to the regular Sunday morning service, a Wednesday evening relinion will be held weekly for social and instructive communion with the spirit-world through the agency of Mrs. Stryker.

The spirit-band for whom this landy is the happy medium of communication to the world of mortals gives to this Church at your communion with the spirit-world through long years of where many there were a social and instructive communion with

Magazines for May.

THE MAGAZINE OF ART .- Pleasantly told "Memories of East Suffolk," a corner of England seldom visited by tourists, constitutes the opening paper; six engravings illustrate it. "The Petition," a full page engraving from the picture by Josselin de Jong, an excellent production, is the finest feature of this month's issue. It conveys to the mind at a glance a dramatic story, the characters being a stern judge reading the plea of the wife who awaits with clasped hands his decision; a Monk whose cowl indicates the influence he wields, and a figure less obdurate in appearance in the background. All the surroundings display the priestly power of the sixteenth century. "April Once More" is a beautiful gem of poesy by Edmond Gosse, with a charming design by Mary L. Gow, occupying an entire page. An interesting sketch is given of the famous actress, Peg Woffington, with two engravings. In addition to these are thirty other illustrations, with accompanying text. Cassell & Co., New York.

WIDE AWAKE.—An Indian legend of the Penobs Wasis the Conqueror," by Edith W. Cook, with its four full-page engravings, will attract many admirers. "The Baby in the Library," is an amusing poem by E. D. Anderson, an illustration of which forms the frontispiece of this number. Three stories that will interest all are : "Plum-Blooms," by Mrs. Catherwood, "The King Cat," by Mrs. Rowling, and "Crazy Sally," by Mrs. Fremont. Yan Phon Lee describes "School-Life in China," Celia Thaxter has a poem in which childhood's weariness under the infliction of " A Long Sermon" is depicted, and much else to read, and a profuse supply of engravings to please those who read, as well as those who cannot, make up an attractive number. Lothrop & Co., Boston.

OUR LITTLE ONES AND THE NURSERY .- The frontispiece represents a child with a sick doll in its arms, illustrative of the opening poem, "Going for the Doctor." Following this are "Like the Newsboys," The Horse and the Mule," and a dozen other stories, sketches and poems, each illustrated, and a page of music, "A Song for May." Russell Pub. Co., Boston. CASSELL'S FAMILY MAGAZINE continues its very attractive serial stories, "A Diamond in the Rough," and "Sweet Christabel," gives two new stories, "By the Merest Accident," "Fourth Cousins," and the

second and closing part of "An Old Maid's Friends."

Among its instructive articles are: "Reform in Diet and Cookery," "Our Model Reading Club," "Chit-Chat on Dress," and "The Garden." Three pages of music, a slumber song, "Sleep, Little Baby," and nu. merous fine engravings render, in connection with ex cellent reading matter, the attractions of this remarkably low-priced monthly unsurpassed. Cassell & Co., New York. THE QUIVEB .- " A Plea for Public Playgrounds."

and "A Real Bit of Sunshine," will interest all whose sympathies extend to efforts for the improvement of e condition of poor children. "Life's Halting-Places" inculcates the lesson of nature, that labor and rest should alternate. New chapters are given of 'Mollie's Maidens " and "A Poor Man's Wife," also a new story, complete in this number, "Dolly Selton's Mistake." Cassell & Co., New York.—[Messrs. Cassell & Co. announce for publication early in May, the 'Life and Reminiscences of Gustave Doré," compiled from material supplied by his family and friends and from personal recollection, by Mine. Blanche Roosevelt. The story of the distinguished artist's life covers over five hundred octavo pages, with several hundred illustrations, many of them never before published.]

LATE APRIL MAGAZINES. - THE BAY STATE MONTHLY contains a steel-plate portrait of Charles Carleton Coffin, with a sketch of his life; also of Col. J. B. Clarke of the Manchester (N. H.) Mirror. b Old Dorohester" is an interesting historical sketch. Other very readable articles are: "The Wedding in Ye Days Lang Syne," "Shem Drowne and His Handiwork," and "The Divorce Legislation of Massachusetts," going back as far as 1652, Boston: J. N. Mc-Clintock & Co., 31 Milk street. LITERARY LIFE gives a portrait with autograph appended of Bayard Taylor, a portrait of Emerson, Letter to Literary Beginners, Anecdotes of Authors, an illustrated Sketch of Chicago, etc. Elder Pub. Co., Chicago. THE VACCINATION INQUINED devotes nearly all its space to reports of the Leicester Demonstration, which, it says, "marks the Leicester Demonstration, which, it says," marks the leicester Demonstration, which it says, "marks the lighest point which the agitation against compulsion by the lighest point which the agitation against compulsion by adjournment at Nowton's Hall, in the village of sory) vaccination has attained in Brighing. It is well as the lighest points. Allen, London.

Allen, London.

W. R. Alger, Secretary. Allen, London.

BANNER OF LIGHT:

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SPIRITUAL PHILOSOPHY.

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A Pleasant Reunion.

A Pleasant Reunion.

Thursday evening, the 9th inst., was the occasion of a happy reunion of the friends of the popular medium, David Brown. It was a surprise party of sixty, gotten up by the stanch friends of his, Mr. and Mrs. Aleck Waller. The affair was intended as a house-warming, Mr. B. having recently rented the elegant rooms at 500 Tremont street, Boston, where his rapidly increasing business is to be transacted. The friends assembled at an early hour, and were waiting to receive him on his return from Charlestown, whither business had called him. The old stand-by on such occasions, Dr. A. H. Richardson, acted as Chairman, and after a few well-worded remarks, introduced Mr. D. N. Ford, Dr. Mayo, Mrs. Charter, Mr. Lewis, Dr. Thomas, Mrs. Col. Pope and daughter, Mrs. Clapp, Mr. Foster, Mrs. Francis, Mr. Robinson, and Mrs. M. Florence Smith, the latter of whom gave two fine recitations. These friends being called upon, responded, and all expressed their appreciation of the worth of him they came to honor, wishing him and his family a long life of usefulness and happiness. Mr. Brown replied in well-chosen words, and his controlling spirit, Big Mountain, followed, thanking all assembled for the honor, conferred, unon hy medium. Af in well-chosen words, and his controlling spirit, Big Mountain, followed, thanking all assembled for the honor conferred upon his medium. After the speaking, all were called into the spacious dining-room, where a bounteous repast was spread, of which the company partook, doing justice to the same.

This was not all: a gold watch and chain, besides a purse well filled, were presented to Mr. Brown as a testimonial of the regard and love ontertained for him by his many friends.

At a late hour all dispersed, leaving the recipient to his meditations, which must have been of a pleasing character, when so many

been of a pleasing character, when so many friends, old as well as new, can be called to-gether at short notice to do honor to a man and a medium such as David Brown has proved himself to be.

The Matter of Worship.

Senator H. W. Blair, of New Hampshire, attended the services at St. Patrick's Church. New York, on Easter Sunday, and was much surprised that there were no flowers or decorations of any kind. Mentioning this friend, led him to make the following very truthful remarks in regard to the matter of worship:

"The great masses do not go to church at all. The poor man, with a wife and family of children to support, earning a dollar a day, does not like to go to any place where his neighbor looks askant at him on account of his well-worn, thread-bare garment. That is what happens to him and his children at church. So he stays away. We do not wonder he stands up and curses, and says there is no God. The manifestations of the bellef in God which he has seen have not been conducive to his own education in that belief. After all, rest, absolute rest and recreation are religion to the great majority of mankind. If I had control of a great city like New York, the libraries should all be open on Sunday, every park should have music, every healthful, resting recreation should be encouraged. Half of the discontent among the working people is due to their condition on the day of rest. We teach to every man the doctrine that he is the equal of his fellow-man. He firmly believes it; but his belief gets a rude shock when he goes to church. With the churches turning against him, what is more natural than that he should turn against the churches, and what more necessary than to provide him some harmless subatitute?

'Life and Labor in the Spirit-World." This volume, by members of the Spirit-Band

of Miss M. T. Shelhamer, is as absorbing as a work of fiction, yet all its word-painting of scenes in the spirit-life are natural, and in that one fact lies the chief charm of the work. Its aim, as stated in the Preface, is to "teach mortals the conditions and surroundings, and the pleasures and pursuits of and influence exerted upon the denizens of earth by the inhabitants of the spirit-world." The volume is divided into three parts: Part I. is devoted to the charming experiences of Spirit Violet in spiritlife, and contains descriptions of places and incidents in the spirit-world. Part II. contains communications from Spirit May, and will prove of special interest to the children, though their elders will find it most delectable read-Part III. narrates the experiences of John Critchley Prince on earth and in the spirit-world and includes many exquisite poems from the same spirit.—Spirit Voices for March.

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 Hanner 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 speakers 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.

[211 Bueh street, San Francisco. California Camp-Meeting.

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AT We do not read anonymousletters 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 bedesires specially to recommend for person.

perusal.

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

Banner of Pight.

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

"The American Society for Psychical Research"—What will it Amount To?

In no age of the world of which we have any record has there been so general a tendency to individualization as in the present. Personal experience is more than ever before considered essential to the formation, upon substantial grounds, of personal opinion, and independency of thought claimed as the prerogative of every individual upon which to base intelligent action. It is not for us to say how far this has been brought about by the growing nearness of the spirit-world to our own, rendering the people of earth more directly subject to the influence of those who have ascended higher in the scale of existence; but it is apparent to all that immense advance in the direction we have indicated has been made during the last half century, and especially since 1848, the year upon which the raps at Hydesville opened an agitation of thought and discussion that has increased from that time to the present, and instead of being silenced, as was then predicted it soon would be, is more widespread and emphatic to-day than ever before.

Equally apparent has been the failure of all scientific, literary and ministerial bodies of investigators formed for the purpose of enlightening the people upon the subject of Spiritualism, to influence in any appreciable degree the public mind regarding it. Independence of thought has shown itself in this more than would seem that at the present erascience is to aught else beside. Whether the decisions of thece committees favored or condemned the sanctioning indirectly the alleged manifestasubject; whether they declared the phenome- tions of antiquity, while deciding those of the na true or false, each intelligent individual, governed by reason and common sense, in one knows who, yet denying the allegations of whose mind an interest in the matter had been awakened, determined to look for himself, and

In view of all this the question naturally arises, upon observing the formation of new societies for a like purpose, should they reach a definite conclusion and announce it to the world, what will it amount to? No one who now believes Spiritualism to be true will declare it false should that conclusion declare it knowing of even a few of the many such, looks to be so; no one who disbelieves it will adopt it as a truth should any one or all of these bodies decide that it is; ten to one is the probability that these latter would dismiss the subject with a sneer and the remark, "What fools!"

It is a mistaken idea to suppose that because a man is called a "scientist" he is capable of deciding for all mankind upon any question that may arise, or that the bestowal of that | 7th implies, if he does not directly charge this, title renders him as infallible as any Pope ever claimed to be. The truth is-and fortunately for the progress of mankind it is daily becoming better known-scientists, however much skilled, are fallible. They may err, and often do, and of this none are more conscious "than they who have made the greatest proficiency. and really are the most capable of judging. The realm of earthly science is matter; hence, ûnfamiliar with things spiritual—scarcely, if at all, recognizing their existence—it is most liable to a more compendious one, than any they are engaged err should it attempt to consider any operation or phenomenal effect related thereto. In this may not live, or the pewer may depart from him, or he field it may be said of scientists, with few exceptions, "a little child shall lead them"; because a little child is nearer the spiritual and further from a sensuous materialism that admits of nothing that does not appeal to one or more of the five senses, discarding that sixth, the first of the spiritual, intuition, and recognizing nothing but a lifeless clod as the end and purposé of man's existence.

The first committee for the investigation of phenomena claimed to be spiritual was appointed at the close of a public exhibition given by Margaretta Fox and her eldest sister, A. Leah Fish, now Mrs. Underhill, in Corinthian Hall, Rochester, N. Y., on an evening in November, 1848. It consisted of five reliable persons. So sure were many that the investigation would reveal the mechanical production of the raps, that the editor of the Rochester Democrat wrote an article and put it in type previous to any action by the committee, saying that the whole thing had exploded. The committee reported that the sounds were heard, and that they were unable to account for them. So The Democrat was obliged to suppress its report. It distributed the type, then reset it to fan into flame the great excitement that ensued among the discomfited opponents of the truth. "Just in proportion as the honesty of the mediums was proved," says Mr. Capron, "did the wrath of the community enkindle against them. The very fact that It was not a cheat seemed to annoy them."

Thus it has been ever since, and committees knowing this have too often, fearing the disfavor of the public, catered to a popular prejudice they had not the courage to meet with honest opinions honestly expressed, and facts that admitted of no question. Even men as renowned as Harvard College professors placed themselves in a discreditable position in this regard: Twenty-eight years ago next June, Prof. Benj. Peirce, Prof. Louis Agassiz, Dr. B. A. Gould (editor of the Astronomical Journal), and Prof. E. N. Horsford (of the Lawrence Scientific School), having held an investigation of spirit manifestations in this city, some of the best mediums of that time, including two of the Fox Girls, the Davenport Brothers, Geo. A. Redman, and others, being at their service, publicly stated over their own names that they would (we quote their own words) "publish a report of their proceedings, together with the results of additional investigations, and other evidence independent of the special case submitted to them, but bearing upon the subject of this stupendous delusion."

What did it amount to? Just this: Finding as they proceeded that in making such a report, with the eyes of the world upon them, they would be obliged to admit more in favor of the truth of Spiritualism than they cared to, or with the material they had in hand make so help the cause far more than injure it they two of the four who constituted the committee have passed on to realize from personal experience the truths they denied while here, as has also the chief instigator of the investigation, and one of the most bitter opponents of Spiritualism, a former President of Harvard College.

In the spring of 1850, at the house of Rev. Dr. Griswold, an Episcopal clergyman of New York the purpose of investigating spiritual phenomthem were J. Fennimore Cooper, Hon. George Bancroft, Drs. Hawkes, J. W. Francis and Marcy, N.P. Willis, Wm. C. Bryant and Henry Tuckerman. George Ripley, then one of the editors of the Tribune, reported in that paper the proceedings, declaring that the sounds were independent of all connection with the mediums. What did it amount to? The press and the Church ridiculed Spiritualism more than ever before, and of the New York papers, the Expapers, without a single exception, exposed (?) gators, as though they were better judges of opponents of Spiritualism have ever assumed, the more ignorance the greater knowledge.

At a meeting of the American Association for the Advancement of Science, August 15th, 1855, Robert Hare, M. D., Emeritus Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institute, and Member of various Learned Societies, addressed a letter to the President of that body, proposing the Phenomena of Spiritualism as worthy of its consideration, and narrating some of his own experience therewith; but the standing committee would not allow even his letter being read, giving as the reason for their discourteous treatment of one of the oldest and most learned members of the Association, that the astounding phenomena that were arousing the attention of the philosophical minds of two continents "did not fall sufficiently within the objects of the Association"! Very justly did Prof. Hare remark upon this: "There has been a time when religion repressed science; and it revenge itself by repressing religious truth, by present time; believing in miracles told by no eye-witnesses known to be truthful; while straining at spiritual gnats, swallowing scrip-

tural vamels." These are specimens of hundreds of public efforts made by scientific and other bodies organized for the purpose, to investigate Spiritualism and enlighten the people, with the result attained. The list might be extended to an indefinite length. Is it any wonder that one, upon newly formed Societies and Commissions of the same class with distrust, and is disposed to ask, after all they may do, and all they may say: What will it amount to? Already the London Society for Psychical Research exhibits signs of not daring to thoroughly test certain well-known mediums, as if fearful that it may learn too much. A writer in Light of March when he says:

"Is it not passing strange that a society which professes to investigate the claims of Spiritualism, yet neglects (may we say refuses?) to test the pretensions of Mr. Eglinton! He is a medium of world-wide celebrity. He is in London, and Messrs. Myers and Gurney, the two eyes through which the Society sees, are also in London. Mr. Eglinton challenges investigation, and is willing to meet them for the purpose. Why do they refuse? They may say their bands are full at present. But this is a more decisive test, and on. Moreover, delays are dangerous. The medium may remove to a distant country. There is no time like the present. Test him forthwith. Here are two cases of an extraordinary kind-those of Eglinton and Husk-which the Society is bound to investigate, and then to deliver an opinion. By failing to do this are they not wandering in crooked paths when they might take a direct one? What is the reason? I be lieve there is nothing they dread so much as to be forced to decide and to proclaim their decision. Therefore they invent a number of dilatory pleas why they should not take these two cases in hand. . The Society by so acting frustrates the very object of its exist-

The Decay of Orthodox Belief.

Mr. David Harrower, of Peacedale, R. I., delivered an interesting and instructive address on the above subject before the Wakefield Literary Society, a few weeks ago, which has since, at the request of those who heard it, been published in the Narragansett Times. It is an able production, giving in a clear and condensed form numerous facts showing the universal decadence of belief in, and a general withdrawal of thoughtful, religiously-inclined people from, creeds that were once supposed of too sacred and divine character to have their truth questioned. The printed address will do much good as an aid to the establishment of mental freedom.

Levi Weltz of Millersville, Mo., under Banner Correspondence," on third page, fully endorses the mediumship of J. H. Mott.

Materialization and Transfiguration.

The special phase of the spiritual phenomena known as materialization, being both esoteric and exoterio, is so open to simulation in the hands of empiries, that even experienced Spiritualists are often perplexed to designate the genuine from the simulated, hence constant discussion is going on, and has been for years, in regard to the subject-matter under consideration. That the materialization of spirit-forms is a fact we have not the least doubt when the conditions are favorable, as the spirit-chemists who superintend these manifestations do their part of the work just as chemists in the earthlife are obliged to-viz., by natural law. When this law is disturbed (as is sometimes the case in materializing circles) by people who are ignorant or designedly antagonistic, the spiritchemists cannot properly go on with their important work, any more than could earthly chemists were some boor to disarrange their chemicals. What follows, then, under such circumstances? Why, the spirit-operators are obliged to resort to transfiguration-which, to

us, is just as wonderful as materialization. By transfiguration we mean that the unconscious medium is allowed to be entranced by the spirit who wishes to make his or her presence known, and who takes full possession of the medium's organism. If the spirit in conweak an exhibition against it that they would trol should be an Indian, as is sometimes the case, the spirit-chemists at once sprinkle cerchose to suffer the obloquy of not fulfilling tain chemicals which they have prepared, over their promise instead, and so did not make a the medium, and at once an Indian form makes report, have not to this day, and never will, for | its appearance—so palpably Indian that no one can doubt the fact. On the other hand, when a white spirit-lady is obliged to seek this method-transfiguration-in order to be recognized by her loved ones in the form, she undergoes an entirely different experience at the hands of the spirit-chemists-i. e., they change the contour of the face of the medium to conform to the likeness of the spirit as she appeared City, met a number of literary gentlemen, for in the earth-life. She then appears to her friends or relatives present and is accordingly ena; the Fox girls being the mediums. Among recognized—in case the chemists have fully succeeded in accomplishing the work assigned them-otherwise not. Still the fact holds good -even though the transfiguration be not as perfect as the operators might wish-that the spirit who gives her proper name at the time and facts of a private nature known only to the person addressed, is satisfactory evidence to the latter that a dear one is actually present

and communicates. . Under the above circumstances—as the mepress, Herald, Commercial Advertiser, Journal dium herself is fully entranced at the time, of Commerce, Morning Star. Day Book, Police and knows nothing of what is transpiring in Gazette. Sunday Times, and all the religious objective life-should an evil-minded person seize her, it would to him be evidence of fraud; the phenomena, the mediums and the investi- | whereas no fraud whatever would exist. When Mrs. Markee many years ago was rudely seized what took place than those who heard and wit- by a "grabber," she came nearly losing her nessed it; assuming, as a vast majority of the life. It required several hours after the occurrence to resuscitate her; had not another medium been present to aid the invisibles she would soon have been a corpse; therefore those in charge of séances for materialization and transfiguration should be extremely careful in guarding their mediums from ignorant and designing skeptics under all circumstances.

Science and Spiritualism-Their Conclusions not Necessarily Antagonistic.

Under the above caption ALFRED R. WAL-LACE, LL.D., has written an article that has recently been published in leading papers of this country, among them the New York Trib. une and Boston Herald, which he introduces as

follows: "It is a common, but I believe a mistaken, notion that the conclusions of science are annotion that the conclusions or science are antagonistic to the alleged phenomena of Modern Spiritualism. The majority of our teachers and students of science are no doubt antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics has been deponded out. domain of physics, has been denounced or ig-nored by those who represented the science of the day, as witness the long line of great teach-ers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or oredulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence and in spite of the most powerful prepossessions it has comof the most powerful prepossessions it has com-pelled recognition by an ever-increasing body of men in all classes of society and has gained adherents in the highest ranks of science and philosophy, and, finally, that, despite abuse and misrepresentation, the folly of enthusi-asts and the knavery of impostors, it has rarely asts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider briefly what are the actual relations of science and Spiritualism and to what extent the latter supplements and illumines the forthe latter supplements and illumines the former.

After very clearly and systematically presenting the subject, and showing that the teachings of Modern Spiritualism furnish us with the much needed basis of a true ethical system," the learned writer closes as follows:

'Thus, Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire

'The deep assurance that the wrongs of life Will find their perfect guerdon? That the scheme So broken here will elsewhere be fulfilled! Hope not a dreamer's dream! Love's long last yearnings satisfied, not still'd!"

THE LIBERAL AGE .- A new paper to be issued every Saturday, bearing this title, has made its appearance in Philadelphia, J. Clegg Wright, (the well-known English trance speaker,) and J. H. Rhodes, M. D., editors and publishers, with Frederick D. Dalton editor of its Temperance Department. Its aim will be to furnish information relating to Spiritualism, and the various reformatory and progressive movements of the day, etc., etc. It has a wide field to occupy—one in which it will find no lack of useful labor to perform, and our sincere wishes are for its successful accomplishment.

Mrs. Helen Stuart Richings (80 Worces ter Square) will please accept thanks for several baskets of choice cut flowers donated for our Free Circle-Room table, during the last few weeks. Our thanks also are due to Mr. L. W. Rice, of Greenfield, for a box of fragrant trailing arbutus, which arrived in good condition. and Mrs. A. F. Blanchard, of North Abington, for a box of delicate cut flowers.

Jesse Shepard in New Orleans.

During the early part of last month Mr. Jesse Shepard gave a series of private scances at the residence of Dr. U. R. Milner, No. 86 Marengo street, New Orleans, La., at which very remarkable illustrations of the power and skill of spirits in the manipulation of material objects occurred. It would afford us much satisfaction to transfer to our columns the detailed account of what took place, from the Picayune of the 10th ult., as therein given by Mr. John M. Sandidge, did our space permit; but unfortunately it does not. The phenomena resembled to considerable extent those that have been fully reported by us as having been produced at previous séances of Mr. Shepard, and which from their extraordinary nature impress all who listen to and witness them for the first time with feelings of wonder if not of awe. During the séance described by Mr. Sandidge, a band of Moslem spirits was announced as present, and that they would play a Mahometan dance.

"Then," says the writer, "began a scene of barbaric music, which seemed to be executed by a dozen or more hands fingering the strings of the piano, only touching the keys now and then—the same deep voice occasionally sounding through the room-and, climaxing at the close of the piece, the piano was lifted from the floor and allowed to fall upon it in repeated thumps of emphasis to a combination of musical sounds no words could define. The dramatic effect produced exceeded that of the Egyptian March, often played through the medium, and supposed by musical critics to be the most wonderful combination of harmonious sounds possible of production with a single instrument."

A Worthy Project.

Information reaches us that the Countess Adelma Von Vay has in hand a project for assisting the poor peasant children of Gonobitz, Styria, by establishing a soup-kitchen for their refreshment. Her own words thus pathetically recount the cause of her being prompted to such action:

"The population in this part of Styria is very large and very poor. In every nook of the mountains there are huts filled with poor fammountains there are huts filled with poor families, the parents working hard so long as work is to be had. The children of these poor Tagelöhner have sometimes a walk of one or two hours to come to school at Gonobitz. They leave home without a morsel to eat, and one sees them between 12 and 1 o'clock, leaning against the houses, tired, hungry, half-famished. A soup-kitchen would indeed be a boon. For this purpose I am publishing a book of Fairy Tales in German for my Austrian and German friends, with a request that they will help me in the good work."

The book, which is by Spirit Hans Christian

The book, which is by Spirit Hans Christian Andersen, will prove, beyond doubt, an interesting production. Mrs. Caroline Corner, in order to interest English readers in the project, has undertaken to translate the book from the original MS. for their benefit, should subscriptions sufficient in number be received by her. She can be addressed for particulars: 3 St. Thomas's Square, Hackney, London, Eng.

THE SPIRIT MESSAGE DEPARTMENT the present week embraces the usual Invocation; answers by the Controlling Intelligence to queries bearing on the unusual powers of perception sometimes exhibited by the physically blind; "John Jacob Astor's Lament"; the duties discharged by spirit-guides; and spirit communion without the presence of a medium; MRS. IDA T. SHEPARD, of San Francisco, Cal., wishes to forward greetings and remembrances to friends in that city; HARBY F. OLDBURG hopes to open communication with friends in Cotton Plant, Ark.; JOHN HEARN, of Brookline. Mass., sends love to those he knew in earth-life, and is desirous of meeting them in the presence of some Boston medium: CHARLES GRUBBINS of Ashtabula, O., is very desirous "to get a word home"; BENJAMIN LA FARGE, of New York, is anxious that his people in that city give him the opportunity of manifesting in a more private way; CLARISSA BLAKE, of South Abington, Mass., assures her friends that the departed ones never lose interest in those they loved on earth: "We cannot, perhaps, supply you with the material conditions of life, or enrich your purses, but we can help sweeten and brighten your spiritual conditions, and make the earthly life less hard and difficult to travel"; CHARLES SCOTT, of Pleasantville, N. J., describes his sensations on passing out from a stroke of lightning, and has pleasant words of remembrance for his olden acquaintances: BLACK HAWK affirms, with true Indian independence, the fact of his materializing at a seance; and JENNIE NEWMAN, of Boston, paints the following graphic and cheering picture of her feelings and experiences at death :

Her receiugs and experiences at death:

"At the moment of parting I saw a beautiful landscape; and beneath the shade of a great tree stood my mother and a dear little brother, whom I had mourned. I knew and recognized them. They held out their hands to me, and a beautiful light shone around them, as though coming from their garments and faces, and it illuminated them with a grand expression. I could not be unwilling to go, or unhappy with such a view before me."

It having been reported in the New Orleans Picayune that Mgr. Capel was in attendance on the convention of Southern Spiritualists, recently held in that city, and was an attentive listener, the gentleman has deemed it necessary to issue in the columns of that paper a card to the public on the subject, saying that for twenty years he has carefully watched and studied spiritualistic teachings: He said he had assisted at many private seances, and that on the day before he for the first time had been present at a public meeting of Spiritualists. He volunteered no expression of opinion on the general proceedings, but defined the positions (briefly, of necessity) occupied by his church regarding the present life, the future state of the "lost," of the inmates of the intermediary or purgatorial state, and of the saints-also making what he considered points against Spiritualism as he proceeded. Our talented correspondent, "D. L.," of Washington, D. C., will next week correct several mistakes into which Mgr. Capel has evidently fallen regarding the true nature of Spiritualism and angel communion as known to the believers in the New Dispensation.

23 The London Medium and Daybreak, by Mr. J. Burns, has been published fifteen years, and has commenced its sixteenth-year journey. Other papers devoted to Spiritualism in England have lived for a time and expired; but by energy and perseverance Bro. Burns has thus far weathered all storms, and bids fair to live to see Modern Spiritualism, of which he is one of the pioneers, firmly established in the Brit-

23 Those mediums intending to visit Onset the coming season will please send their names to Col. Crockett, the President, 50 Dale street, Highland District, Boston, in order that he may place them in his forthcoming printed programme.

Foreign Items.

A late number of Constancia announces the arrival at Buenos Ayres of a new English medium, C. M. Cogin. His mediumship seems to be of the same order as that of James A. Bliss, and he proposes opening a developing circle. He is assisted by a powerful band of Indian spirits, says the account, having spent many years in the Indian country while following his profession of civil engineer. Mr. Cogin came to Buenos Ayres from Rio Janeiro, and is spoken of very highly, both as a man and a me-

We notice an editorial from the BANNER OF LIGHT, on the "Psychical Research Society," in which we answered the Boston Daily Advertiser and commented on the refusal of Popular Science to insert the article of: Prof. Newcomb. We also learn that the Constancia Society celebrated on Feb. 9th the anniversary of its foundation. The treasurer's report shows it to be in a healthy financial condition, and that it has one hundred and ninety active members on its roll.

We are pleased to welcome two new Spiritualist papers, El Peregrino, from Porto Rico, and La Nueva Luz, do Caracas.

In Le Messager, of Liege, Mr. Eglinton is mentioned as having been at Venice March 21st. and in Paris the latter part of March. He has removed his residence in London to 6 Nottingham Place, W.

In Rome M. Hoffmann and Baron Daviso publish in La Liberta an able defense of Spiritualism against the attacks of ignorant writers and false savants, whom they style "enemies of all progress."

In Bordeaux the Spiritists have legally organized a society and are rapidly increasing in number. Healing mediums are in great demand, and are besieged with applicants for treatment. Four patients were recently cured of diseases that had long baffled the skill of Bordeaux physicians.

"The Psycho-Physiological Sciences"

Is a book of great value to enlighten all inquirers, and at the low price of fifty cents it is a cheap agency for the diffusion of truth. One of the most eminent lawyers of New York recently obtained three copies to enlighten his friends, and in his letter on the subject he said: "I think this is about the best of anything to educate the people and bring them in. Poor excoriated Dr. Carpenter! How unfair men can be in their argumentation ! pettifogging! I don't believe he will try it again! He is skinned and pickled !"

Prof. Carpenter was thoroughly demolished by Professors Buchanan and Wallace. In this he met the fate of every opponent of Spiritualism who has dared to put himself on record.

W. J. Colville at Berkeley Hall.

On Sunday, May 3d, Mr. Colville will speak, at 10:30 A. M., on "True Happiness; Where and How Shall We Find It?" at 7:30 P. M., on 'England and Russia, and their Influence in the Coming Era."

The citizens of Emporia, Kan., are excited over the case of Harry Liebfried, who is said to have become deaf, dumb and blind in consequence of a stroke of paralysis, but is able to read large print and recognize people "apparently by a keen sense of touch." That hypothesis, in our view, is an erroneous one. He sees with his spiritual eyes, the same precisely as spirits while in control of trance-mediums read, as they often do, while the latter's eyes are entirely closed! We have witnessed manifestations of this description many times, as undoubtedly have others who have had sittings with unconscious trance-mediums. We have questioned the spirit why it is necessary to keep his medium's eyes closed while in control. The answer given was, in order to protect the medium's sight while in the abnormal state; that he could see to read just as well with the eyelids closed, and better than if they were open. With

In a notice given by us a fortnight since of the Boston Investigator, we unintentionally abridged the period of its past usefulness by saying that it was entering its forty-fourth year; we should have said its fifty-fifth. Rising half a century of battling for what one considers to be a truth, should entitle him to at least the respect of even those who look upon his views as erroneous; and we trust Bros. Seaver and Mendum will receive what they are justly entitled to. Copying our mention of the Investigator, it prefixes it with the remark:

"Though we fail to discover a truth in Spira traugh we sai to discover a truth in spiritualism as regards another life, yet we have always seen in it an element of Liberality, and candor requires of us this avowal. Here is another proof of it in the following friendly notice of the Investigator, copied from the last number of the Banner of Light, the Spiritual over in this cit." organ in this city."

The Christian Register says: Mr. Joseph Cook's lectures in Boston this year are finished; and the committee reports that the receipts were some forty dollars under expenses, allowing nothing for Mr. Cook. Upon which the irate Methodist Recorder is led to remark, "Had this occurred in the capital of the Congo country, or in Patagonia, we would not have been surprised so much; but to hear of this in cultured Boston sounds rather strange." Indeed! Perhaps, Mr. Recorder, it never struck you that Boston culture and good sense are ingi what kent down the Rev. Joseph's receipts.

Mr. A. E. Newton, well known to the readers of the BANNER OF LIGHT, informs us that his health of late has so far improved that he contemplates returning to his former residence in New England, and hopes to be able to resume in some form his work in behalf of spiritual truth, begun in Boston more than thirty years ago. His address hereafter will be Arlington, Mass.

We again hear that Impostor Briggs is going about the country posing as a medium, representing that the publishers of the BANNER of Light endorse him, and that we send him out. Of course our readers know that this is false. Our advice is that the friends of the cause ignore him entirely as a medium.

If It will be seen by reference to our first page that Allen Putnam, Esq., of this city, speaks confidently of the materialization manifestations in the presence of Mrs. Whitney. He personally informed us that there is no question of their genuineness.

Hardly a newspaper printed but speaks of a sudden death by Heart Disease. DR. GRAVES HEART REGULATOR would have cured it. Strong assertion, but many have said they were saved from the grave by it. \$1,00 per bottle, as drugglets.

Decease of William Mountford.

Rev. William Mountford, a personal friend of ours, and a whilem correspondent for the BANNER OF LIGHT before age and infirmity stayed his prolific pen passed to spirit-life on Monday, April 20th, from his home in Boston, at the age of nearly sixty-nine years. Mr. Mountford was a well-known clergyman among the Unitarian denomination; he was born in Kidderminster, Eng., May 51st, 1816, was educated at Man-chester College, York, and gave one of the first exhibitions of the mental bravery and independence which pharacterized his after years by declining a proffered scholarship at Oxford because he was unable conscientiously to subscribe to the Thirty-nine Articles of the English church creed. He was ordained as a Uni-tarian minister in 1838. Before leaving England he preached in Manchester and in Lynn Regis for some

He came to the United States in 1850, and was settled in Gloucester, Mass., over the First Parish Church In that city for some time, but retired from the active ministry a number of years ago. He was in France and Italy from 1856 to 1860, and on his return became a resident of Boston. He was the author of "Christianity, the Deliverance of the Soul," "Martyria," "Euthanasy," (a work which created wide interest in its day,) "Beauties of Channing," "Thorpe; a Quiet English Town, and Life Therein," "Miracles," and a number of articles published in magazines and re-

Mr. Mountford wedded a lady-one of the celebrated Orowningshield family of Salem-who shared in his hospitality to newer revelations of truth, and both were often pleased and gratified at their city home, or by the Nahant seaside, with séances held by Charles H. Foster, and other noted mediums, through whom conclusive evidence was presented of the reliability of the spiritual phenomena. His wife passed on, last year, to a practical realization of the life to come, whose en

wironment these media had so clearly portrayed.

When the shadows of physical change began to deepen around that undaunted apostle of scientific research and spiritual inquiry, the late Epes Sargent, Esq., it was William Mountford whom he chose in advance to perform the office of speaking to the friends at his funeral, and assuring them of his continued and unabated conviction of the truth of spirit communion; and right honorably and eloquently did this gentleman perform his work, as his sterling address, published at the time in the BANNER OF LIGHT columns, will attest. The orator on that memorable occasion has now rejoined his kindred and his old-time friend, where, amid the cloudless skies that sphere the Better Land the sun of earnest endeavor goes not down, but grows brighter and mounts higher with each victory achieved for the good and the true.

The New Orleans Convention.

The meetings in New Orleans on the 17th, 18th, 19th and 20th ult. were very successful. A preliminary gathering on the evening of the first date was addressed by Samuel Watson in his usual convincing manner. Through J. D. Hagaman's mediumship, writing in Eng-Hsh, German and Hieroglyphics was produced in a sealed and locked box. Mrs. L.S. Gardiner, of Texas, obtained slate-writing under strictly test conditions. and Mrs. C. C. Van Duzee, of Philadelphia, gave psychometric readings.

On the 18th, after singing by Miss Gussie Schaeffer, Mrs. Van Duzee and Mr. G. P. Benson spoke under control. At the evening session, Miss Belle Bennett sang, Mrs. Althea Lord gave a recitation, and Mrs. S. A. H., Talbot of Galveston an eloquent address. J. D. Hagaman repeated the box test, and Mr. G. W. Kates made interesting remarks.

On Sunday, the 19th, the speakers were G.W. Kates. J. D. Hagaman and Mrs. Talbot, Samuel Watson delivering a fine oration.

Monday P. M. H. J. Howell of Denton, Texas, related his experiences. Mrs. Gardiner gave slate-writing, and Mrs. Talbot spoke. At night nearly all the mediums and speakers attended a séance of Jesse Shepard. Mrs. C. C. Van Duzee gave a lecture under spiritcontrol, Mrs. Lord a recitation, Miss Belle Bennett sang the "Gates Ajar," Mr. Kates spoke briefly, and Mr. Hagaman gave an illustration of his remarkable mediumship.

A conference was held each day, and a choir consisting of Miss Gussie Schaeffer, organist, Mrs. Nellie Whitmore, Mrs. Carrie Hill, Mrs. M. C. Husted, Dr. C. Sanders, and Mr. A. J. Van Duzee, added greatly to the interest of each session.

Light for Thinkers, (of Atlanta, Ga.,) from whose columns we glean the above information, remarks at the close of its report: "The meetings will be continued nightly for a while, and the growing interest carefully nursed for the good to humanity we are so desirous of effecting."

In addition to what we have already given concerning the great Anti-Compulsory Vaccination Demonstration at Leicester, Eng., Mr. William Tebb writes: "The procession, which was over seven miles long, with four ands and six hundred banners, was with enthusiasm by a vast concourse of people. Iste despatch from India to the British government. The odious Vaccination Acts were burnt in the market-place before the Mayor and Chief Constable, amid the plaudits of thirty thousand spectators. At the mass meeting in the evening it was elicited, by a formal vote, that over three hundred persons present had witnessed cases of injury and death from vaccination. and the resolutions condemning the law were carried by universal acclamation. Telegrams and letters of sympathy from various parts of the United States were read amidst loud demonstrations of approval."

An Excursion to the grounds of the Mediums' Camp-Meeting of the Two Worlds, located in Rindge, N. H., will take place on Saturday, May 2d, for the selection of lots, etc. Tickets can be obtained of Dr. James A. Bliss, 121 West Concord street, Boston. Train leaves Fitchburg Dépôt, Boston, at 8 o'clock A. M.—The regular camp-meeting season at Rindge commences June 21st.

A private note from our Boston friend, Dr. J. C. Street, informs us of his safe arrival in London, and that he may be addressed at the American Agency and International Exchange, 446 Strand. He is reported as establishing classes in London, to which he will give lessons in Psychometry and Metaphysics.

We had a pleasant call from Mr. E. J. Huling, Esq., of the Saratoga Sentinel, and his daughter, last week. They attended our public free circle on Friday, April 24th, and expressed great satisfaction with the evident genuineness of the spiritual manifestations they witnessed.

J. William Fletcher lectured on Sunday, P. M., April 26th, before the Phenomena Association at Wells Memorial Hall, Boston, upon "A Word to the Psychical Society." The address has been specially reported for the BAN-NEB OF LIGHT.

SPIRIT CHILDREN'S DAY.—On Friday afternoon, May 15th, our Public Free Circle will be devoted exclusively to spirit children, who are

anxious to send messages to their parents or other loved ones. We are informed that the First Spiritual

Temple Building, in the Back Bay district, Boston, is nearly completed in all its appointments, and will be officially opened and dedicated to its work some time in September next.

We learn from Mr. Joseph P. Hazard of Peacedale, R. I., that his brother, Hon. Thomas R. Hazard, now in Santa Barbara, California, intends leaving there for Philadelphia early in June next.

ALL SORTS OF PARAGRAPHS.

When baby's eyes Are bit by files
It makes the cyclids swell; Then mamma's sad, And papa's mad!

The rest we cannot tell. -BQUALL. The Boston Globs says that American ladies have a great many things to be proud of. Yes, indeed; and they have a great many things, in the shape of hus-

bands, they are not so proud of.

BISHOPS AND BLUNDERERS .- Binding heavy burdens upon other men's shoulders which they themselves would not touch with one of their fingers, appears to be the Pharisalcal business in which the House of Lords, and especially the bench of bishops in it, are engaged at the present time. Lord Thurlow offered a motion recently to open the museums and picture galleries on Sundays to the London working-people, but it was rejected, the bishops all voting against it.

Lucy Stone in the Woman's Journal said, in speaking of the preparations making to celebrate the 19th at Lexington, that it would be the anniversary of the "shot heard round the world," and of the "first blood shed" in defense of the right of this people to govern themselves. The second shot will be heard, she added, when Massachusetts men cease to tax and govern women without their consent. We wait to hear it.

It is a question whether the four distinguished physicians in attendance on General Grant will add any considerable amount to their bills in consideration of the nervous strain imposed upon them by the necessity of acknowledging that they knew little or nothing about the case.

> THE LOST SHEEP. The sheep that was lost Has returned to the fold; What sorrow it cost Will never be told.

Tuesday last, April 28th, was the anniversary of the eighty-fourth birthday of the Earl of Shaftesbury, the English statesman and philanthropist, whose whole life has been devoted to the amelioration of the condi tion of the poor.

It is rumored that there has been another fight between the Afghans and Russians, and that the latter were defeated with a loss of two thousand men.

Gen. Grant's physicians say that the cancer cannot be cured, and are consequently making no effort to cure it. It might be well if some one who has not so large a diploma but a little more sense than his present doctors have, were allowed to do something for him besides drag out his existence and fill professional purses.—Boston Post.

Maine hung two Italians recently. Now wait and see if there are not half a dozen new murders committed there before the year is out. The Canadian rebellion is getting to be a very seri-

ous affair. Gen. Middleton has had a fight with Riel's men, and a decided victory was gained at Batouche by the half-breeds. The rebel sharp-shooters hit their opponents every time in the head. A bloody Indian

Gen. Grant was born April 27th, 1822. His birthday was celebrated on Monday last in various parts of this continent, many messages of respect and condolence being telegraphed him by cities, societies, military reunions, etc., of the North and South alike.

Returning from Sunday-School: "Mamma, when I sing 'I want to be an angel,' does it mean I want to be one right off?" "Why no, dear; why do you ask?" "Because if it does I am not going to sing it any more."

Wives are getting divorced from their husbands, and husbands ditto from their wives, all over the country, it seems. What is the reason of this anti-matrimonial epidemic? Why, in this city alone there are two hundred cases on the docket.

It is reported that Charles C. Haskell, President of the Henry Bill Publishing Company, Norwich, Ct., has purchased five hundred tons of paper from the National Paper Company, of Holyoke, Mass., to be used in immediate issues of the revised version of the Old Testament and Blaine's second volume of "Twenty Years of Congress."

Those who are willfully slandered should remember that it is only the small insects that sting.

A Chinaman, with a colored wife and five curlyheaded pagans, is one of the curlosities of California. He is now on his way to China to have their heads

The Houston (Tex.) Gazette remarks that "ere long the laugh of the iron horse will resound within the boundaries of our grand country." This sort of a horse laugh is expensive, but communities must have it.—The Record, Boston.

War between England and Russia is considered in-The Moscow Gazette (whose editor is one of the Czar's trusted/advisers) says that if England wishes peace she must accept the Pendjeh "incident"-killing a thousand Afghans !-with all the consequences, and resume negotiations respecting the frontier. England cannot honorably do. Besides, the fact that Parliament had been asked to vote a credit of \$55.-000,000, convinced both Houses that the Cabinet ex-

One of the victims of the "accident" having died of his injuries, the grand jury in New York has found an indictment under charge of manslaughter in the first degree against the builder of the crazy block of tenement-houses whose fall we recorded last week, also against his representative and two inspectors.

Woman's suffrage is undoubtedly coming, and I for one expect a great deal of good to result from it.— Henry Wadsworth Longfellow.

London despatches of the 22d ult. state that a terrible volcanic eruption has occurred at Passarvean, a province in the east end of the Island of Java. A number of plantations have been devastated, and it is feared that fully a hundred persons have been killed.

PRONUNCIATION OF AFGHAN NAMES .- Cabul is pronounced Kawble; Mery is pronounced Mahriv; Heratis pronounced Heraht; Kurrachee is pronounced K'rahchy; Peshawur is pronounced Peshower. The accent on Afghanistan is on the second syllable. In such words as Bolan, Robat, etc., the accent is on the second syllable, and the "a" is pronounced broad like "ah."

April 23d a dynamite explosion occurred in the Admiralty building—the Navy Department of England— London. The Assistant Secretary was badly hurt, and others were injured. One-quarter of the building was shattered. Various theories seeking to account for the catastrophe are affoat.

The Governor of Kansas, in his proclamation for an arbor day, says that "the State which the pioneers found treeless" and a desert, now bears upon its fertile bosom "more than 20,000,000 fruit trees, and more than 200,000 acres of forest trees, all planted by our own people." And the Governor also says "that there has been an increase in the rainfail in Kansas is fully proved by the statistics of our oldest meteorologists."

—Troy Times.

The usual spring freshets have this year been very severe in their destruction of life and property, and wide-spread in their action—towns in Texas, the city of Montreal and other places in Canada, and various points in the West being among the sufferers.

The papers often talk about "Irish bulls": but the following German beats the Irish all hollow. E.g.: The Ladies' Benefit Association has distributed twenty pair of shoes among the poor, which will dry up many a tear." "I was sitting at the table, enjoying a cup of coffee, when a gentle voice tapped me on the shoulder; I looked around, and saw my old friend once more."

An ambitious Galveston doctor was complaining about the ingratitude of the public toward his profession. He said, bitterly, "Btatesmen, generals, artists and selentists all get monuments erected in their memory, betwine ever heard of a doctor having a monument," "Why, doctor, do n't you count those monuments out in the church yard? Do n't they mean anything?"—Temas Biffings.

Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by day's mail to insure insertion the same week.]

Mrs. H. S. Lake, who, with her husband, Prof. W. F. Peck, has been speaking during the winter for the Liberal Society of Ottumwa, Ia., is soon to make a trip East. Societies or individuals wishing to arrange for lectures will write at once to Ottumwa, Ia., Box, 1006.

Geo. A. Fuller of Dover, Mass., will lecture as follows during the month of May: May 3d, Duxbury, Mass.; May 10th and 17th, Chelses, Mass.; May 24th, Brockton, Mass.; and May 3ist, Worcester, Mass. Mr. Fuller begs leave to state that he can accept no more engagements for the summer months—as his time is already fully taken—but is ready to accept engagements for November and December. Address as above.

above.

Mrs. Juliette Yeaw's engagements are as follows:
Lowell, May 17th, 24th and 31st; Clinton, month of
June; Riadge Camp-Meeting, July 5th; West Duxbury, July 12th; Onset Bay, July 18th; Niantic, July
26th; Lake Pleasant, Aug. 22; Sunapee Lake, Aug.
14th, 16th, 19th; Queen City Park, Aug. 21st and 23d;
Etna, Me., Aug. 29th to Sept. 7th inclusive.

In Fraternity Hall, Detroit, Mich., recently built by Mr. Augustus Day, Lyman O. Howe spoke, March 15th and 22d, Mr. G. B. Stebbins March 29th, and Mr. Geo. Chainey April 8th. It is Mr. Day's hope to establish regular Sunday services in his hall, at which able lectures upon spiritual and liberal topics may be listened to.

to.

Mrs. Henley Brooke (concerning whose severe illness mention was made in these columns recently) still remains in a critical condition, suffering from a complication of diseases, and declares herself that she has but little to build upon for recovery. Last Batturday she was taken to the Murdock Hospital, Boston. Her husband and friends have done all that is possible for her relief.

A correspondent writes that Mrs. J. C. Ewell (whose card appears in another column) has resumed her spiritual work at 747 Tremont street, Boston, and that it has been proposed that she should hold parlor conversations, and thus allow her spirit-inspirers, after twenty-five years' control, to illustrate the law and philosophy of spirit-healing in the manner of the audience asking questions and the "inspirers" answering—also illustrating the subject of healing the sick by functable-forces, known under various names.

Henry B. Allen is still at Elkhart, Ind. Henry B. Allen is still at Elkhart, Ind.

Wm. A. Mansfield, the independent slate-writer, has been spending the past two weeks at Baranac and Ionia, Mich.

Frank T. Ripley, the well-known trance test medium, is speaking and giving tests at East Putney, Vt. He would like to lecture and give platform tests anywhere in Vermont or New Hampshire during May, June and July, on very liberal terms. Address him care of H. D. Lord, Manchester, N. H., for two weeks. Dr. H. P. Fairfield speaks for the Spiritualists in West Hampden, Me., Sunday, May 3d; and in Bing, ham, Me., Sunday, May 24th. Would like other en-gagements. Address him at Rockland, Me.

Capt. H. H. Brown is open for engagements May 24th and 3ist, and also for June. He will be at East Princeton, Mass., May 10th, and Bartonsville, Vt., May 17th, and would like week-day engagements in these parts of Massachusetts and Vermont any time between May 5th and 20th. Address Woonsocket, R. I.

A. B. French of Clyde, O., so announces The New Era, is engaged to address a meeting of Spiritualists to be held at Benton Harbor, Mich., on the 6th and 7th of June next. Excursion rates will be arranged. Joseph D. Stiles's engagements for May are: In Clinton, May 3d and 10th; in Providence, R. I., May 17th; in Marbiehead, May 24th; in West Duxbury, May 31st; in Wells Memorial Hall, Boston, June 7th; in Brockton, June 14th.

Miss Lessie N. Goodell lectured in Woonsocket, R. P., April 12th and 19th. She will speak in Norwich, Ct., May 3d.

Mrs. Clara A. Field will be in Jacksonville, Fla., for a few days the first of May, also for a short time at Lake Eustice; thence she proceeds to Fort Myers. Mrs. Field can be addressed box 702, Washington, D. C. She will soon return to Boston, and will attend the Lake Pleasant Camp-Meeting.

Lake Pleasant Camp-Meeting.

Mrs. Amelia H. Colby closed her engagement in Springfield, Mass., Sunday, the 26th, by two fine lectures, replete with forceful thought and intense earnestness of delivery. Mrs. O. Fannie Allyn speaks there Sundays, May 3d and 16th.

Walter Howell, inspirational lecturer, of Philadelphia, has been speaking of late in Grand Rapids, Mich.

J. W. Fletcher will lecture in Providence, R. I., Sundays, May 3d and 10th; Brooklyn, N. Y., 17th; Norwich, Ot., 24th and 31st; in Brooklyn, N. Y., during

Regularism Defeated. To the Editor of the Banner of Light:

I have the pleasure of announcing that the President of "Regular" State Medical Society in Arkansas in his official address deprecated all further attempts at procuring obstructive medical legislation in that State, and that the Legislature of Arkansas, which has just adjourned, failed to pass any Doctors' bill Healers and mediums will yet find their most generous reception in the South. Comparatively little has been done in the South to break the bonds of old school theology and medicine, but the people there are quick to perceive, independent in action and hospitable to

new truths.

CORRECTION.-George H. Mellish, the reporter of the New York Anniversary services (to be found on our second page), states that the sentence in Mr. E. W. Capron's remarks, beginning: "One of the mob," and ending, "now I am a Spiritualist," embodies an error on the part of the speaker (Mr. C.)-Mr. Willets not having been an enemy to Spiritualism. The request of Mr. Mellish that the sentence be stricken from his report came to hand after the pages of the Banner containing that report had been printed, hence too late for compliance on our part.

J. R. BUCHANAN.

James Hobbs writes from Reading, Mass., that in his opinion much dissatisfaction is caused to investigators of spirit-phenomena, as also to Spiritualists, by the overcrowding of materialization scances. He fears that the desire for large pecuniary returns to mediums, or their managers, is a strong temptation to the adoption of methods at such scances that destroy, in a great measure, the conditions required, in that they cause inharmony and disquiet. He hopes to see an improvement in the conduct of such séances in this particular.

The Sixtleth Spring Exhibition of the National Academy of Design is now open in New York, and an indispensable guide for all visiting it is the complete Catalogue, published by Cassell & Co., at 789 Broadway, that city, and for sale in Boston by Estes & Lauriat; a neat volume of 174 pages with 95 illustrations, 85 of them reproduced from drawings by the artists, personal notices of whom are given; also a plan of the Academy Building and diagrams of the galleries. The exhibition closes May 16th.

MRS. H. V. Ross, as will be seen by her advertisement in another column, has removed from 281 Shawmut Avenue to 44 Dover Street, where her séances for materialization will be held on Sunday, Monday and Tuesday evenings at 8, and Saturday afternoons at 2:30.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

RATES OF ADVERTISING.

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

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

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

Hotices in the editorial columns, large type, leaded matter, fifty cents per lines.

eaded matter, fifty cents per line. Payments in all cases in advance.

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

The BANNER of LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair 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. 18w.Ap.4. from 10 till 8.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms 83, and 10c, postage. 4w°.Ap.18.

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.

BUTLER & CO.,

Nothing New Still True.

A stranger visiting Brooklyn on Sunday asked a passerby the way to Plymouth Church. The passer, eyeing the stranger, replied: "Fellow the crowd," and left our

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MILLINERY GOODS FOLLOW THE CROWD.

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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 SURSCRIBERS
The subscription price of the Hanner of Light is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

AUSTRALIAN HOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERBY, No. 84 Bussell Street, Melbourne, Australia, has for sale the spiritual and Heformatory Works published by Colby & Bich, 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 Rapess 11-12-0 per annum. SAN FRANCISCO, CAL., AGENCY.
I. K. COOPER, 746 Market street, Ban Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritual and Beformatory Works published and for sale by Colby & Rich.

DETROIT, MICH., AGENCY.
AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spiritualistic Sale and Circulating Library. Agent for Banner of Light, and all publications of Colby & Rich.

PHILADELPHIA BOOK DEPOT. The Spiritual and Beformatory Works published 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 \$43,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Epiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

MEW YORK BOOK DEPOT.

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

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and debt for the Spiritual and Liberal Booksand Papers published by Colby & Rich.

SPRINGFIELD, MANS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Hanner of Light, and will supply the Spiritual and Heformatory Works published by Colby & Rich.

THOY, N. Y., AGENOY.

Parties desiring any of the Spiritual and Referenatery Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, 99 Hoosick street, Troy, N. Y.

THE LIBERAL NEWS CO., 220 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANKER OF LIGHT, and a supply of the Spiritual and Hefermatery Works published by Colby & Bich. HARTFORD, CONN., BOOK DEPOT.

E. M. ROBE, 57 Trumbullstreet, Hartford, Conn., keeps constantly for sale the Hanner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

BOCHESTER, N. T., BOOK DEPOT.

JACKSON & BUBLEIGH, Booksellers, Arcade Hall,
Bochester, N. Y., keep for sale the Spiritual and Heform Works published by Colby & Rich.

WASHINGTON ROOK DEPOT.
The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York avenue, Washington, D. O., keeps constantly for sale the BANNER OF LIGHT, and a supply of Spiritual and Reformatory Works published by Colby & Bich.

BOUTHESTER, N.Y., BOOK DEPOT.
WILLIAMSON & HIGHER, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Receives Works published at the Banner Of Light
Publishing House, Boston, Mass.

AUBURN, N.Y., AGENCY.
Parties desiring any of the Spiritual and Enformatory Works published by Colby & Bich can procure them of J. H. HABTER, Auburn, N.Y.

soap, but a Washing Compound—a great invention for saving toil and expense without injury to the texture, color, or hands. Pearline is the champion of all compounds for washing in hard or soft, hot or cold water, and without soap, soda or other preparations. In the families of miners, machinists, plumbers, painters, printers, farmers and laborers, Pearline is a blessing. It is equally efficacious in washing dishes, clothes or begrimmed hands. JAMES PYLES PEARLINE is not a

WM. S. BUTLER & CO.

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We shall offer the best value in Jerseys ever given in Bos-

500 All Worsted, Black, 88c. Worth \$1,25.

500 All Worsted, Black, \$1,00,

500 Black and Colored, tailor made back, \$1,50. Worth \$2,00.

500 Black Cachemire, \$2,00. Worth \$3,00.

500 Black Cachemire, \$2,75.

500 Black Cachemire, \$3,50. Worth \$5,00.

Examine these lots of fine Jorseys. This is the best offering in the line ever made. Mail orders attended to with

WM. S. BUTLER & CO.

UPHOLSTERY.

TAKE NOTE.

We shall furnish material and hang Shades, best fixtures, nickel trimmings,

50c. per Pair.

RIBBONS. 100 pairs Silk Turcoman Curtains. \$3,75 per Pair.

> 50 pairs Fringed, \$4,00. Best Bargain ever offered.

> 1000 yards Etamine, for Curtains, in light colors, the handsomest curtain material for summer,

> > 19c. per Yard,

Mail Orders promptly attended to.

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BOSTON.

COOD! "The Giant Colossal Corn" is a new accessed by Guistilon of rare merit recently obtained SEED! from off the slope of Mexico. It is the SEED! largest FIELD CORN over known, but CORN! WEEKS EARLIER than ordinary Corn. In the Southern and Middle States it may be planted on land from which wheat has been harvested.

It weighs 65 los, to the bushel, sealed measure, and will yield twice as many bushels to the acre on the same soil, and with the same culture; and will fully mature fifty bushels of Corn to the acre on CORN turn fifty bushels of Corn to the acre on the same soil, and with land which would not produce a "nubblin" of ordinary Corn. It is of peculiar branching labits, and will sometimes bear from 8 to 12 cars on a single stalk.

We will send one pound of this OORN to every one who will remit \$2,00 for our weekly Journal, the "Silver Dollar," Address, SILVER DOLLAR, Jacksborough, Tenn, May 2,—2w*

MRS. H. V. ROSS

HAS taken parlors at 44 Dover street. Boston, where she will hold Séances 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.

2w*-May 2.

E. A. SMITH, M. D.,

May 1st, 15th and 20th. May 2.

A STROLOGY.—To those born near the 5th, 4th, 5th, 5th, 10th, 21st, 22d, 23d, 24th and 25th of any month, the planetary influences are now important. The February number contains Astrological descriptions of those born in February, any year; the March number, of those born in March, any year; the March number, of those born in April, any year; also an explanation of the horoscope of Gen. Grant. Such should send for the "Prognestic Star Gazer," pice 3408, Boston, Mass. Office 70 State street.

May 2.—1wls" Of Brandon, Vt., will be at the Crawford House May 1st, 15th and 29th.

NOTICE I will give a clear and correct diagnostate age and sex. D. E. BRADNER, New Haven, Oswego Co., N.Y.

Miss V. ROBERTS, Materializing Medium.
Séances Sunday. Tuesday and Friday evenings, &
o'clock. No. 45 West 18th street, New York City.
May 2.—5w* MRS. J. C. EWELL, 747 Tremont street, Bos-May 2.

The Writing Planchette.

The Writing Planchette.

BOIENCE is unable to explain the mysterieus performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumahip should avail themselves of these "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or friends.

DIRECTIONS.—Place Planchette on a piece of paper printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental er spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effect of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

Planchetterts, with Pentagraph Wheels, 60 cents, securety to decease the patient of the typecked in a box, and sent by mail, postage free.

how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securety packed in a box, and sent by mail, postage free.

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

For sale by COLBY & HIGH,

Esoteric Buddhism.

BY A. P. SINNETT, ESQ. CONTENTS:

OHAP, 1.—Esoteric Teachers.
2.—The Constitution of Man.
3.—The Planetary Chain.
4.—The World Periods.
5.—Devashan.
6.—Kama Loca mide. Waye 6. Kama Loca.
7. The Human Tide-Wave.
8. The Progress of Humanity.
9. Buddba.
10. Nirrans.
11. The Universe.
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Cloth. Price \$1,25, postage 10 cents. For sale by CULBY & BICH.

For sale by COLBY & RICH.

CHRIST. THE CORNER-STONE OF SPIR

Discussing—"Talmudic Proof of Jesus's Existence;"
"The Distinction between Jesus and Christ;" "The Moral
Estimate that Leading American Spiritualists put upon
Jesus of Nazareth;" "The Commands, Marvels, and Spiritual Gifts of Jesus Christ;" "The Pholosophy of Salvation
through Christ;" "The Bellef of Spiritualistal and the
Oburch of the Future."
Paper. Price 10 cents, postage tree.
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Message Bepartment.

Fubile Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every TURADAY and FRIDAY 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 incited.

The Messages 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 earth; sphere in an undeveloped state, eventually progress to higher conditions. We sak 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

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

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

All expresses as much of truth will verify them by informing us of the fact for publication.

All expresses as properties of the country to the fact of spirit information of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

All expresses from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

All expresses from the friends in earth-life who may feel that it is a pleasure of the country.

(Aliss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

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

LEWIS B. WILSON, Observance.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Jan. 30th, 1885. [Continued from our last issue.]

Clarissa Blake.

I have often thought I would like to send a word of greeting and of love to friends on earth, that they might know I had not forgotten them, and that I cherish their memory, and some-thing more, that I come to them at times, to bring them my spiritual influence, and to gather from their minds some idea of what they think

of the friends who have died.

I don't want any friend to think that the departed ones are no longer interested in those who remain. We love you, and we try to minister to your needs, and to bring you assistance in your hours of trial. We cannot, perhaps, supply you with the material conditions of life, or enrich your purses, but we can help sweeten and brighten your spiritual conditions, and make the earthly life less hard and difficult to travel. It seems to me if you could only know

this it would strengthen you to press onward.

Then, too, we spirits gain power when we can come and communicate to our friends, for each time we gain more experience, and so quicken those perceptions which enable us to instantly understand our own condition; and so we are always glad to come, and to impart a blessing, and receive one in return. I hope all my friends will know that I come to them permy friends will know that I come to them personally. I would be happy to speak to each one privately, if they will give me the opportunity. I passed away very suddenly. I did not know I was so soon to go out of the body. Sometimes I thought that when I went it might be without warning; but at the last moment it somehow came to me all at once, and I was ushered from one life into another without any painful, wearlsome illness. I had a spasm around the heart, and a few strokes of pain, severe for the time, but not lasting, and I did not suffer as those do who suffer days and weeks of pain.

time, but not lasting, and I did not suiter as those do who suffer days and weeks of pain.

I lived in South Abington, Mass. I went away in the spring of 1879. I have been conscious of the lapse of years since my departure. Although I have not spoken here before, it was not because I did not wish to, I did not have the power. My name is Clarissa Blake.

Charles Scott.

Charles Scott.

I lived in Pleasantville, N. J. I went away suddenly. I was not sick; I had no pain; I was struck by lightning. I was standing viewing the scene, looking on the place of my labor, when the stroke came to me. I cannot remember whether I suffered or not; all I can recall is a certain tingling sensation—a kind of prickling feeling, rather unpleasant but not altogether painful, and then I found that there were, as I have heard the boys say, "two of me"; one prostrate, and the other standing by viewing the situation. It was a strange experience; it took me a little while to get used to myself away from the body; it seemed as though it belonged to me and I ought to have it. I felt something as I suppose a man does who is out in the cold without his overcoat: he wants it, but if he can't get it must learn to do without it. That's what I did. I have been learning ever since, and I pride myself on knowing more than I did. When here I thought I knew some things. We all think we know a good many things, but when we come to look at ourselves from the other side, we wonder how we ever did get along with so little knowledge. That is the way with us. I think about the first lesson a man has to learn is that he don't know much, and he'd better not pride himself upon his knowledge until he gets acquainted with the laws of his own being.

Well, I don't come here to preach; I don't know how; I leave that to the doctors, the lawyers and the parsons. I think that field belongs to them. I was a wheelwright. I could do a job of work in that line, I think, about as well as any man. I do n't know as I could, just now, through this kind of an instrument, but I would n't hesitate to undertake it if right conditions were given me.

ould n't hesitate to undertake it if right con-

would n't hesitate to undertake it if right conditions were given me.

I want my friends to know I've get back; that's what I am here for—as I suppose that's what everybody else comes here for. I have friends whom I think a great deal of. I don't want them to feel I have no more to do with them. I sometimes walk around the old place, step into my neighbors' houses, jog their elbows, try to recall something to their minds of the past, and sometimes thoughts of me do spring past, and sometimes thoughts of me do spring up in their minds, and they wonder how it happens they think of me just at that moment, when nothing occurs to bring me up, so to speak. It is because I am there, and I make myself felt, if not seen or heard; they cannot help thinking of me, because my individuality or magnetism impresses the thought upon them. I would like very much to come and have a long talk with old friends. I feel sure I can give some physical manifestations in my own neighborhood; if some of my friends will meet

together in a circle, in an appropriate place, sing a little, be kind of social and pleasant, then keep quiet and wait for something to come, it seems to me that I can make a noise, and I will try to do it. and I will try to do it.

I send my regards to all, and am very glad to get back. Yes, if they want to know how I like the other life, tell them it is a first-class kind of a life. I am Charles Scott.

Jennie Newman.

My name is Jennie Newman. My friends are in this city. I bring them my love, and wish them to know that I come. I have been gone a few years. I have never spoken through a medium before, but I have tried, because I wanted, oh! so much, to speak and tell my friends that I am alive. They don't know whether I am or not; that is, they have a kind of a belief in a future life—they would think it terrible if any one should accuse them of being materialistically inclined—but they have no clear ideas of the other life, or of the existence or condiistically inclined—but they have no clear ideas of the other life, or of the existence or conditions of those who pass away, and I want them to have some definite knowledge of what kind of a world I live in; and so I come to tell them that it is a real world, just the same as this, and we have our homes, our colleges, our places of meeting and our halls of entertainment, we meeting and our halls of entertainment, we have trees and rocks, and streams and fields, and flowers, and all things bright in nature, as you have them here; and I want you to know this, so that when you think of the future, and of the eternal world, you will have some kind of a picture of it in your minds.

I was ill for many weeks before I died; I grew very weak and attenuated; I could not always express myself as I wished because of the feeble condition of my body, and so my friends could not tell whether I was satisfied to leave

express myself as I wished because of the fee-ble condition of my body, and so my friends could not tell whether I was satisfied to leave the earth or not. I wish to say that I was sat-isfied to go. I suffered so much during the last year of my life that I was quite resigned to the thought of yielding up all, and taking upon my-self the unknown mysteries of the future. Just before I died, one who sat beside me and held my hand whitnesed to me asking up if I

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was conscious. I gave a faint pressure to her hand; then she said, "Are you willing to go?" I tried to respond, but could not, aithough I heard the words. After I had left my body I wished, oh I so earnestly, that I could give a reply to that question. At the moment of parting I saw a beautiful landscape; and beneath the shade of a great tree stood my mother and a dear little brother, whom I had mourned. I knew and recognized them. They held out their hands to me, and a beautiful light shone around them, as though coming from their garments and faces, and it illuminated them with a grand expression. I could not be unwilling to go, or unbappy with such a view before me, and if I could have told my friends what I had seen I think it would have given them comfort. I could not then speak, but I come now to ask them to try and learn something of what life holds for them in the future, try to understand something of their spiritual natures while they are yet on earth, because they have powers and abilities that can be encouraged and developed, that will bring them something beautiful from the world beyond. I hope they will give heed to this subject, and try to comprehend something of its claims.

Black Hawk.

Black Hawk.

[To the Chairman:] How, chief? Me come to speak to brave. He say Black Hawk come when the stars did burn last, to him in the form, come to materialize form and show himself: and the other brave say, "No could come, that Black Hawk not show himself." Black Hawk say he came through the pale-faces at the small council, and showed himself, wore the feathers and the long blanket, as he say. Will come again, send word to the brave who doubts, tell him what he knows in his secret heart, make him understand the red man can come in the full form and do his work. Didn't come here in this big city, come away; the waters roll between this city and the big one where Black Hawk showed himself when the stars burned last, but he come, swift as the arrow from the bow, to this council, to say to the brave: Me come; me did step out from the little wigwam; me did make meself known.

There be big work to be done; there be strength to be carried to the weak, knowledge to those who know not, comfort to those whose heads are bowed under the blanket of woe. Red spirits and white ones, squaws and braves and little pappooses have work to do, to carry the sunbeams over the plains and the mountains, through the forests, into the lodges, to make the hearts of the pale-faces and the red-faces sing songs of joy; make them feel that the Great Spirit cares for all. Black Hawk say he do come, he will come more, he will make it known; he will give the token of peace which the brave understands; it will be to him a sign of the presence of hisspirit-guide.

Black Hawk likes to come to this council; it

the brave understands; it will be to him a sign of the presence of his spirit guide.

Black Hawk likes to come to this council; it be good; magnetism from the pale-faces is strong to help the spirits come here, go there. Like to meet the council of spirits that gather here to do big work. Black Hawk see Big Eagle chief; see White Feather; see Half Moon; see heap braves and squaws here, who bring magnetism to those who need, and who carry it out over the plains, across the big waters to the pale-faces and red-faces who want strength and must find it somewhere. Good

Report of Public Séance held Feb. 3d, 1885. Invocation.

Report of Public Séance held Feb. 3d, 1885.

Invocation.

We praise thee, oh! our Father, for the blessing of life, for the boon of existence. We come with grateful hearts, and souls uplifted in songs of gladness, to thee, who art the Father of all being, the Ordainer of all law, the Sustainer of all systems. We feel thy influence, even thy presence, permeating all things. We look abroad throughout the atmosphere and behold thy power in the marching orbs above us, and feel it in the tiny grains of sand beneath our feet; we go out into the dlin, primeval forests, and in the deep solitude, the quiet and loneliness, we can sense thy presence, and a spirit of profound awe falls upon the soul of man even amid such vastness, as he realizes that there he is alone with his God. We may climb upon the mountain top, and as we lift our heads toward the clear blue sky and breathe in the clear sweet air, we may know that thou art still to be found, even in the sense of exultation, of freedom, of joy unspeakable that thrills our being, proclaiming that indeed the Father of All is present. Out upon the ocean waves, where all is wild, we may still lift up our hearts to thee, realizing ourselves under thy divine protection, and knowing that thou dost understand our hearts and their claims. Oh! our Father, in the dreary cave or upon the open plain, may we ever remember that thy presence is to be found, and that nowhere can we stray away from thy fold or from thy protecting love; and realizing this in its entirety, we lift up our souls to thee in thankegiving and praise, bearing the burden of our song unto thee, singing our halielulahs, proclaiming thee as the unspeakable, glorious, supreme, eternal Over-soul, whom we love and adore, and from thee we ask still thy love and thy tenderness. May we learn of thee new lessons of truth, and receive new relays of courage and of wisdom, that we may go forth, uniting with our brothers and sisters to do our work, to fulfill our mission well. Amen.

Questions and Answers.

Controlling Spirit.—We will now consider your questions, Mr. Chairman,
Ques.—[By B. F. C.] How are blind people sometimes enabled to go from place to place and do business as well as others who have their natural sight?

Ans.—While he who is deprived of his natural sight, or of the use of the organs of vision, is unable to perceive the external world, remember that his other organs or senses are rather sharpened, more sensitive, and therefore he is enabled to perceive and to make his way around better than one would suppose who did not possess the same keen powers that he does. At the same time we believe that nine out of ten blind persons are natural clair-voyants; that their spiritual perceptions are sharpened, and that they are under the special guidance of spiritual attendants; therefore, although they may not be able to express it to guidance or spiritual attendants; therefore, al-though they may not be able to express it to you, and although they may not understand it themselves, yet most of those whom you call blind are in reality under the protection of spiritual guides who direct and attend them, and this enables them to accomplish and pursue their business or labors without coming to

Q.—[By J. E.] I noticed in a spiritual book a chapter headed "John Jacob Astor's Deep Lament." Does that imply that he is suffering in the spirit-world?

One would suppose the title of the chap A.—One would suppose the title of the chapter mentioned implied that the spirit was suffering in the other world. Souls have many things to learn after passing from the body, and those who view their past life in the light of the eternal world, and not only perceive the wrongs they have committed but the opportunities of doing good which they have omitted, have many lamentations. It would perhaps have been as well for your correspondent to have read the chapter in question, and have ascertained from it its purport.

Q.—[By W. G.] When a spirit assures a person that he is one of his guides, does he mean that he is constantly present with him,

person that he is one of his guides, does he mean that he is constantly present with him, or only upon special occasions?

A.—A guide may attend a mortal at all times. We know of some guides who claim to be with those under their charge at every moment, who also claim that they are thus placed for the protection of those mortals for a special purpose and the accomplishment of certain work; other guides, and they are by far the most numerous, do not attend those under their charge at all times; they are with them on occasions, perhaps do not attend those under their charge at an times; they are with them on occasions, perhaps daily, and possibly several times a day, but not at every moment. We have seen mortals entirely alone—placed upon their own responsibility—in the pursuance of action upon the sur-roundings or sphere which their own influence creates. It is not wise for a guide to keep in attendance upon his charge at all times, unless he has some special work in view, for by so doing the charge will draw so heavily upon the magnetism of the spirit that it will cease to generate an individualized magnetism of its

own.

Q.—[By the same.] If we who are not mediums speak at any time to the spirits, can they hear and understand us, if no medium is pres-

A .- Yes; those of you who are unaware of ble condition of my body, and so my friends could not tell whether I was satisfied to leave the earth or not. I wish to say that I was satisfied to go. I suffered so much during the last year of my life that I was quite resigned to the thought of yielding up all, and taking upon myself the unknown mysteries of the future.

Just before I died, one who sat beside me and held my hand, whispered to me, asking me if I thought or spirit—provided there are no con-

Mrs. Ida T. Shepard.

I have wished to speak, Mr. Chairman, for some time. I have been absent from the body two years. I died in San Francisco, Cal. I would like to send greetings and remembrances to friends in San Francisco. I want them to know I can watch over and care for them. I have seen changes taking place with those I am interested in, and I am gratified to notice them. I have dear friends and relatives in this State. I formerly lived in Malden. My father is E. M. Taylor; he and his family are known in Malden. I want to send my love to friends hore, and assure them I am happy in my spirit-home. Tell them, if you please, that it would be a great comfort for me to come and speak to them in private. I have many things to say to them. I would be very happy to give expression in words of many things I have treasured in my heart. I was the wife of Mr. J. J. Shepard. I am Mrs. Ida T. Shepard.

Harry F. Oldburg.

Harry F. Oldburg.

I went out of the body through an accident. I remember I was on the train from Memphis, hoping soon to be with friends, but the catastrophe occurred and I was killed. I had some affairs I wanted to have settled, and they are still pressing upon me. Some time has elapsed since I went out of the mortal form, but yet the thought of what I wished to do, and how I intended to arrange and settle, and other complications and affairs, so presses upon me as to bring me frequently back into the old associations, and make me wish to speak to my friends.

I was quite well known in a place called Cotton Plant, Ark. My business associations were there, and I have friends there with whom I would like to come into communication. I can hardly tell how to hitch on, so to speak, for they do not have the facilities there of communicating between the two worlds that you seem to have here. I do not exactly understand how I shall proceed to gain directly the ear of my friends—but I was advised to come here, and so I find myself here.

If, Mr. Chairman, you will kindly record that I have appeared, and that I wish my friends to know that although the body has gone to decay, yet the inner man lives and would like to communicate with them, I would be obliged to you. Perhaps some friend will learn of my return and take measures for hearing from me in a more direct way. That is my hope—that is why I come. You may call me Harry F. Oldburg.

John Hearn.

John Hearn.

After I stepped from the body, and that was some time ago, and found that I could come back and talk—or that others did come back and talk—I wanted to take advantage of back and talk—I wanted to take advantage of the same law and speak to my father and my friends. I was able to do as I wished, and I have been, I might say, drifting about into places like this, hoping for a chance to say a word that would reach my friends. I lived in Brookline, Mass, I have those there whom I wish to reach. I had only lived twenty-seven years when I was called from the body. When I look back over my earthly life, and sum it, all up, consider how little and narrow it seems compared to the life of the spirit, I am surprised, and feel as though I was a mere child.

I want to tell my friends that life is very different on the other side from what they think I want to tell my friends that life is very different on the other side from what they think it is and from what I considered it. We live a plain, practical, every-day kind of life, as we did here; we suffer for our misdeeds, and we are glad when we have done some good, something to help others. That is the way with you here; when you do wrong you are sorry, when you do a good turn to a friend you are glad; and I don't see that there is much difference on the other side; only I think we feel more keenly than you do here, knocking about the world, trying to get a living. I would like to talk over many things, especially about my former belief, my ideas, my plans, and the work in which I was engaged. If I can, I would like to control some Boston medium and talk privately to my friends: I think I can give them many things which they are now ignorant of. I send them all my love. I am John Hearn; "my father is Cornelius Hearn.

Charles Grubbins.

what it was all about. Then I felt very bad.

I left a family, you see, and they needed me.
I thought they did, anyhow, and I think so now, and I wanted to get back to them. I didn't stop to look around to see where I was, or what was going on; I just started for home, and tried to make myself known; buI couldn't do it. Oh! I tried so hard! Then, when I found trouble was coming to them, and they felt bad, I tried again. I wanted to know if there was any way I could let them know I was round. After awhile they told me, that is, some spirits told me of this place. I have been trying to come ever since, and just got in to-day. I do n't know how it was. I feel, as I told you, as though I had been blown up. Do they always feel this way when they come? Well, I do n't understand why it is that a man who has got out of his own body can feel as though he was all blown up. [You have temporarily taken prossession of another human body!] all blown up. [You have temporarily taken possession of another human body.] Yes, but it aint the same. [It brings back the same feeling.] I do n't know why it is; but it do n't make much difference, I suppose. I won't blow up this time, will I?

up this time, will I?

Can you tell me how to get word home? [Our Can you tell me how to get word home? [Our paper goes out there, and your message may be seen by some of your family.] That's the way you do? put it in the paper? I aint used to having my words put in the paper, but if they'll only go where some of the old folks'll see 'em, I shall be glad. They told me it would be all right if I came here. I thought I'd risk it, anyhow. I'll be thankful to you if you'll try to get me out of my fix. I'd be right glad to get home, and if I find the way open better than I have done, I'll never forget you. You want to know my name, I suppose. Not much use in having a letter without a name, is there? It is Charles Grubbins.

Benjamin La Farge.

Benjamin La Farge.

[To the Chairman:] I am Benjamin La Farge.

I'm blessed if I know how I got here, but I am here, so it seems. I think I heard you tell the other chap you took down what was said, and sent it off. Well, perhaps that's what pulled me in. I don't know. Anyhow I am here, and I am glad to speak, because perhaps it will prove to those who knew me that I am not dead. I sometimes felt as though I was a poor fellow, and didn't amount to much: I think we all feel that way sometime in our lives.

I want my folks to know I have come back.

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flicting magnetisms or influences at the time around you.

Mrs. Ida T. Shepard.

I have wished to speak, Mr. Chairman, for

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Feb. 13.—Childrein's Day.—Arthur Henry Pike; Jessle
Bradbury: Harry S. Hitch; Alice Maynard; Edwin Elmore
Morrow; Esther Gracle Forbes; Eddie E. Fietcher; Willie
Johnson: Loteia, for Stewart B. Andersen. Johnnie Holcomb, Alice C. Childs, James H. Comn, Thomas F. Kennedy. Robbie Seldon, Mamie Pratt, Ratie Harlow, May-

nedy, Hobbie Seidon, Mamie Pratt, Katle Harlow, Mayflower.
Feb. 17.—Timothy Devine; Elizabeth Woodbury; Francis
Collins; Mrs. Huldah Seaman; Mary Elizabeth Harrington; George H. Kent.
Feb. 20.—Samuel S. Leonard; Mrs. Annie L. Atwood;
Mrs. Hetsey E. Parce; Alfred H. Hamill; Clara M. Edson;
John H. Williams.
Feb. 24.—John Pickett; Mrs. Maria Bolce; Mrs. L. Willey; Charles Abbott; David Edwards; Maria C. Smith.
Feb. 27.—Hsv. William Lamson; Fannie A. Nyman;
Thomas Whittredge; Neilie Johnson; Dennis O. Murphy;
Susie Nickerson White.
March 3.—Hon. A. A. Abbott; Mrs. Julia Adams; E.
G. Bachelor; Elisha T. Andrews: Annabel Miller.
March 6.—Ida M. Hult; John McKee; Mrs. Elizabeth
Gould; Oliver Davis; Grace Stoddard; Mrs. Annie Hopkins; Bonnie Manning.
March 10.—Capt. Sydney B. Smith; Norman H. Peters;
Alice Carver; William Gill; Caroline Armstrong; Father
Thomas Clarke.
March 13.—Adeline Cutter: Samuel Poor: Mrs. W. L.

Mins: Bonnie Manning.

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

March 13.—Adeline Cutter; Samuel Poor; Mrs. W. L.
Jackson; Thomas Donaldson; Edward Wyman Calligap;
Charles L. Dunn.

March 17.—Mrs. Mary M. Wadleigh; Simeon Brault; Mary
Harvey; John Horton; Maria L. Dunklee; Hattie Young,
March 20.—William H. Spear; Mrs. Marla Barlow; Ida
C. Buckingham; Capt. Nathaniel Harding; Henry Adams,
to John M.; Florells.

March 24.—George W. Wyatt; Abner J. Emerson; Hannah Blake: Parker Hooker; Annie Bramball.

March 24.—George W. Wyatt; Abner J. Emerson; Elizabeth
Bradley; Abble Hall; John Sexton; Hannah G. Wing,
April 3.—Mary Dana Shindler; Edward W. Lawton; Dr.
Helen M. Marsh; Louisa Murphy; Harrison Adams; Mrs.
April 7.—Lucius Aldrich; Edward Leach; Mrs. Mary
Newcomb; Samuel Hunt; Mrs. Ellen Perry; Henry Bouthworth, for W. F. Brett and others.

April 10.—Dr. George E. Hayes; John B. Osgood; Margaret Fisher; Freddie Scanlon; Susan Wilder; John Cummings; Sarah Marks.

April 11.—Ira A. Eastman; Fitch Shepard: Danlel W.
Beli; Ruth Hamilton; Lawrence Slattery; George Wadleigh.

April 17.—Controlling Spirit for Samuel A. Bailey, Ste-

Ques.—The strong man Samson, spoken of in the Bible, was betrayed by a woman named Delilah, who delivered him to his enemies by cutting off his hair, which deprived him of his great strength, thus finally causing his destruction. What was the philosophical relation between Samson the strong, with his natural hair, and Samson, weak, by the loss of his hair?

Ans.—If we were to give you our definition, we should say there was a spiritual and a moral meaning in the narrative, and that when you are told of this covering of the head, it simply means the power to give expression to the intellectual forces; and consequently the clothing of the intellectual ideas with outward expression of truth is there referred to; and through licentiousness, through permitting himself to be degraded in the lower part of his nature, his power as a moral reformer was cut off. There does not seem to be any reason at all for us to believe that you would take away a person's strength, either physically or intellectually, if you cut off the hair. You might give a person a cold, if he had very long hair and you cut it all off at once, still his work as a moral reformer would not be very much interfered with; a person's moral and spiritual work does not depend upon these things at all. This is merely a symbol used in order to show the power which Samson had possessed intellectually and spiritually, when he lived in the upper region; his great power was in his intellect; whereas as soon as he degraded himself by giving way to the lower nature, that power was taken away; thus he is an illustration to all persons of the fact that whatever may be their gifts or talents, if they descend to sensuality, these powers will be removed. The power which curses the world to-day, and prevents so many brilliant geniuses from excelling, is the sensuality of the age.

Q.—[By J. H. Brown.] What is your opinion in the content of the sensuality of the age. sensuality of the age.

Q.—[By J. H. Brown.] What is your opinion in regard to the lecture given by Col. Robert G. Ingersoll, at Music Hall, some time since, "What Shall we Do to Be Saved?" Do such

Charles Grubbins.

[To the Chairman:] Well, I feel since coming in as though I had been knocked into the middle of next week, so to speak. I was hurt, I suppose. I didn't know much about it. I had n't time nor a chance, but I feel as though I had been blown up. They say I did blow up. I was attending to my business when the thing happened. I was a night watchman. What place is this? [Boston, Mass.] Well, that's a great ways from where I lived. I was in Ashtabula, Ohio. It comes back to me, piece by piece, as I try to think it up. It was in the summertime, and must be nigh on to two years. The boiler at the mill—Hotohkiss & Bradley's mill—blew up, they said. Well, I don't know, sir, but it seemed to me that the sky was falling, and everything was going to smash. I could n't tell what the matter was for a long time; I was out of the body a good while before I realized what it was all about. Then I felt very bad.

I left a family, you see, and they needed me. I thought they did, anyhow, and I think so now, and I wanted to get back to them. I thought they did, anyhow, and I think so or what was going on; I just started for home, and tried to make myself known: but I couldn't His lecture given by Col. Robert G.

Q.—[By J. H. Brown.] What is your opinion in regard to the lecture given by Col. Robert G.

What Shall we Do to Be Saved?" Do such they have a peaking in the city of New York at the time when the lecture was being delivered, the time when the city of New York at the time when the city of New York at the time when the city of New York at the time w He speaks of everything from the material, rather than from the intuitional standpoint. His lectures will do a great deal of good to a certain class of minds, particularly those who are bound and fettered in the trammels of superstition, and who are fearful if they get away from such bonds they will be lost. He rouses their attention, recalling to their minds certain facts which they cannot satisfactorily explain, and thus starts them thinking. Robert ingersoll's work is undoubtedly as important as that and thus starts them thinking. Robert inger-soll's work is undoubtedly as important as that of any Spiritualist, but in the opposite direc-tion. He tears down old rubbish, in order that the spirit-world may be able to build up from old materials, with the union of new, another and a fairer habitation for mankind.

Q .- It is said that the world is full of learned imbeciles; men who, while living, entomb themselves in books without increasing their mental vigor. Please tell us the true way to increase in mental vigor, to develop the intellect?

A.—The true way to increase in mental vigor is not to endeavor to learn so much as the great maintity of your young men and young women. is not to endeavor to learn so much as the great majority of your young men and young women in colleges endeavor to learn to-day. People strive after proficiency in too many things, and concern themselves too exclusively with literature, not allowing their own minds and inspiration to have full play. We consider that if a person were to read two or three hours a day, and never read more it would be better. day, and never read more, it would be better day, and never read more, it would be better, because by cramming the mind with words, with different theories, persons frequently become muddled, and often become fossilized. What is the education the great majority of ministers have to fit them for the ministry? They are simply taught the opinions of men who lived lowers the standard and the simply taught the opinions of men Benjamin La Farge.

To the Chairman J Lam Benjamin La Farge.
I'm blessed if I know how I got here, but I am here, so its seems. I think I heard you tell the other chap you took down what was said, and sent it off. Well, perhaps that's what pulled the other chap you took down what was said, and sent it off. Well, perhaps that's what pulled in ein. I don't know. Anyhow I am here, and I am glad to speak, because perhaps it will got them support everything by the world fall am glad to speak, because perhaps it will go to those who knew me that I am not dead. I sometimes eft as stoned I was a port of education. Let persons read the current of dead. I sometimes eft as stoned I was a port of education, and didn't amount to much. I think we all feel that way sometime in our lives.

I want my folks to know I have come back, because promber nothing coming over me, and then I remember nothing more may be a diversion, but study botany, so the sealing of the study of the promote of the st who lived long ago; they are continually drilled in doctrines of the old Fathers of the church.

spirits around them, which is a great deal more valuable than the opinions of men who lived in by-gone ages. You have power to gain inspiration and adapt it to your needs, even as they had power to gain inspiration and adapt it to their needs. Persons wish to prove everything by the Bible. This is ridiculous. You should take the Bible as a valuable book, for what it is worth, and no more. You may be able to receive truths that the ancients could not receive at all, if progression be a truth; and it surely is. Coupled with the cramming system, which has prevailed so very largely and does still in many schools and colleges, persons study too many things and too many hours; their bodies and minds are completely jaded, worn-out; whereas they should never try to learn except when the intellect and the physical nature are in a vigorous condition. You may sit at the plane and practice a piece of music over six or seven times, and each time you practice it you may get a better knowledge of it. After that, if you practice it again and again, by the time you have played it twelve times the music appears to dance before your eyes, and you scarced ly know that there is any melody in it. After you had played it six times you could play it tolerably well; after you had played it twelve times you could not play it well at all, because continued study had strained your powers after your powers had told you that you had done enough for the time being. By doing a little at a time well, then diverting the mind, turning it off to something else, and returning again when vigorous, you will gather as much information in a few months in an ordinary course of study as you would in twenty years by undue application. Another great mistake is that a great many boys and girls are put in classes and all expected to learn something in the same time, when they have not the ability to do it. The natural temperament of every child should be taken into acceptions then. classes and all expected to learn something in the same time, when they have not the ability to do it. The natural temperament of every child should be taken into consideration, and the lessons be accommodated entirely to the necessities of each child, to its natural temper-ament and predispositions: you should endeav-or to unfold every perceptible talent, but never to create one.

Verification of a Spirit-Message. NANCY PULLING.

When I renewed my subscription to the BANNER OF LIGHT, I said I hoped I might get a test in the Message Department. I have come so near to it 1 am going to write you about it. In the BANNER of March 28th is a message from NANCY PULLING, of East Galway, N. Y. I once knew that such a woman lived there; I did n't know her age, or that she had passed to the other life, but having friends in that place I wrote to them, inquiring if Nancy Pulling was living. My answer was that "she died Nov. 23d, 1883, at the age of 65," which varies but a trifle from that given in MRS. E. S. KNAPP. the communication.

Orleans, Ionia Co., Mich.

Passed to Spirit-Life:

From Springfield, Mo., March 5th, D. J. Dean of Adams, Mass., aged 69 years.

ams, Mass., aged 68 years.

Mr. Dean was one of the strongest men of the Adams parish, and had been trustee and treasurer for several years past. He was aman of rare virtues. Possessed of a kindly heart, he was without encules, and had ill will to none. And yet he was positive in his convictions; he hold his opinions advisedly and conscientiously and was not easily moved. Ills perfectly honorable and upright life compelled the confidence of this community and of all who knew him. He passed calimly and peacefully away, at his daughter's home in Missouri, in the comforting presence of all his family, like one going out on a pleasant journey, The funeral was held at the Universalist Church in Adams on Tuesday afternoon, March 10th. A general suspension of business and the presence of a large assembly in the church testified to the esteem in which he was held. The memory of such a life is a rich legacy to the community, and a precious blessing to those most near and dear,—The Christian Leader, Boston.

From his earth-home in Canaan, Me., April 15th, Ben-

From his earth-home in Canaan, Mo., April 15th, Benjamin Fitzgerald, aged about 78 years.

Bro. Fitzgerald was a ploneer in our cause, and for many years was the sole exponent of the truths of Spiritualism in this place. He leaves a wife and four children, two sons and two daughters, to mourn the loss of a kind husband and indulgent father, while two daughters were waiting to welcome him to his home in the spirit-land. His life was exemplary, full of good works and beautified by a firm belief in the sunny faith of Spiritualism. To the last moment his faith was as firm as over, and he folt that he was not dying, only "going home." As it was impossible to obtain a Spiritualist speaker, the funeral discourse was delivered by Rev. E. S. Hoyt, a Universalist preacher from Skowingan, Me., who gave an excellent address, flav ored strongly with spiritualistic ideas.

H. D. BARRETT.

From Montville, Ohio, March 10th, Mrs. Sybella B. Hart,

From Montville, Ohio, March 10th, Mrs. Sybelia B. Harry on her 75th birthday.

Thus what was her birthday on the material plane, was also her birthday into the spiritual realm.

Mrs. Hart was a spiritually-minded Spiritualist, one who though living in a strong Orthodox community, was known and loved far and near for the good she did. Possessing fine spiritual powers, and likewise very fine healing glits, she was ever in demand in the sick room, and was ever ready to answer the call. Her daily desire was to help mankind to a higher realization of spiritual truths. She leaves behind her a husband, two sons and two daughters, who have the light of Spiritualism in the hour of their bereavement. The funeral was conducted by the writer, in the presence of a large concourse of friends.

G. H. Brooks.

From Montville, Ohio, March 11th, Fidelia, wife of Wm.

Austin, aged 60 years.

The gate of life has swung open wide for many this winter in Montville, and it has gathered in that land of life and joy many bright spirits, but none more bright than Mrs. Austin's. Her early life was sad and weary, but with a woman's devotion to all that was sacred and pure, she lived for her family; yea, if it had been necessary, she would have died for them. Many rears ago her spiritual nature grasped the truths of spiritual thought and love, and she has ever since been sustained in the light of Spiritualism, ever ready to promulgate its truths; shedding the rays of spirituality by her beautiful life. She left behind a husband and several children, the husband being true to the light of Spiritualism. The writer conducted the funeral in the Mothodist Episcopal church, before a large audience.

G. H. Brooks.

From Laconia, N. H., March 22d, of pneumonia, after a short but savere sickness, Elizabeth F., wife of Albert Lindsey, M. D., at an advanced age.

Lindsey, M. D., at an advanced age.

Mrs. Lindsey was an outspoken Spiritualist, and had been for many years. She possessed a positive nature, but still was sensitive to all kinds of influence, including the atmospheric. She had a great desire to outlive her husband; her soul was bound up in his welfare; therefore she desired to care for him in his invalid condition until his departure. She leaves a husband, two sons, an aged mother, a sisterand other relatives, who will not mourn her as lost, but; simply gone before, as most of them have embraced the philosophy of life here and there as one unbroken whole. Mrs. Dick, medium, was sent for to officiate at the funeral, but did not arrive, therefore the Unitarian minister of the town paid a tribute to her memory in fitting words of consolation to the relatives and friends present.—Com.

From East Hamburg, Erie Co., N.Y., March 16th, suddenly, from paralysis, Polly, wife of William Hambleton,

denly, from paralysis, Polly, wife of William Hambleton, aged 79 years.

She was a firm and devoted Spiritualist, kind, affectionate and full of sympathy for all. In her presence and home many mediums found and enjoyed a quiet resting-place. She was earnest in all her endeavors for others' comfort, assiduously attending to every duty, even up to the moment of attack, passing away in a few hours without suffering. Truly a good woman has ascended from her many severe trials in life, leaving her feeble companion, aged 86 years, to linger yet lenger before joining the loved one gone before. Buffalo, N. X., April 18th, 1885. Mrs. S. A. Buetis.

From St. Clair, Mich., on Saturday night, April 18th, af-

From St. Clair, Mich., on Saturday night, April 18th, after a painful illness, Col. William B. Barron.

To the last his mind was clear, his spirit serene, his coming change expected calmiy and pleasantly, spoten of with quilet hope, and met as one would meet a sweet sleep. He was a ploneer Spiritualist. Born in Bath, N. H., in 1810, he went to St. Clair in 1836; was a skilled school-teacher, governing without the red, a merchant known as honorable and true, Postmaster and County officer ten years, a friend and neighbor prized and trusted, and his home-life was happy and pleasant. A large gathering filled the spacious house and yard on Tuesday afternoon, April 21st, at the funeral, and listened with marked interest to the discourse by G. B. Stebblins, of Detroit.

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Adbertisements.

A Letter of Thanks.

Mrs. Lydia E. Pinkham: Very Dear Madam: My wife Arie A. Green has suffered with a displacement which caused her unknown pains, till I had almost given up all hopes of finding any relief for her. But the Guiding Spirit referred me to your Vegetable Compound. I went twelve miles to purchase a bottle, and the first two doses gave her immediate relief, and after the use of the first bottle she declared herself a new person. Two bottles entirely cured her. Your medicine is invaluable to me. It was indeed a messenger of peace in my house; it cured my wife, and God knows I am the happiest man alive to-day. Words cannot express our feelings toward you.

GEO. W. GREEN, Campti, La.

Worlds of Good.

Probably no other woman in the world receives so many letters of thanks "as Lydia E. Pinkham, of Lynn, Mass. Irs. B-, of Enfield, N. H., says: "I will simply say hat your Vegetable Compound is all you recommend it to e. It has done me worlds of good." Another lady writes from Ottawa as follows: "I have just to-day bought the seventh bottle of your Vegetable Compound; have used wo boxes of Pills and several packages of your Sanative Wash, and think it but right to tell you how much good I lerived from your medicines. They are a regular Godsend. All the pains and aches have almost disappeared, my stomach is much stronger too, and I feel myself improved bvory way."

LYDIA E. PINKHAM'S VEGETABLE COMPOUND prepared at Lynn, Mass. Price \$1. Six bottles for \$5. old by all druggists. Sent by mail, postage paid, in form Pills or Lozenges, on receipt of price as above. Mrs. inkham's ''Guide to Health'' will be mailed free to any dy sending stamp. Letters confidentially answered. May 2.

Dr. F. L. H. Willis May be Addressed until further notice,

are Banner of Light, Boston, Mass. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psytometrically. He claims that his powers in this line of unrivaled, combining, as he does, socurate scientific owiedge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of bloed and nervous system. Cancers, Scorolula in all its rms. Epilepsy, Parsiyals, and all the most delicate and omplicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who ave been cured by his system of practice when all others ad falled. All letters must contain a return postage stamp. Head of Granders, with References and Tarms.

April 4.—13w*

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BOSTON, SATURDAY, MAY 2, 1885.

Spiritualist Meetings in Boston:

Banner of Light Circle-Hoom, No. 9 Bosworth Street-Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Roston Spiritual Temple, Horticultural Hall.
-Loctures Sundays at 10% A. M. and 7% P. M. R. Holmes,
'resident; W. A. Dunklee, Treasurer.

President; W. A. Dunklee, Treasurer.
Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 967 Washington street, every Sunday at 10% A. M. All friendsof the young are invited to visitus. J. B. Hatch, Conductor.

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

Berkeley Hall, 4 Berkeley Street, cormer of Tremont.—Public service every Sunday at 10% A.M. and 7% P.M. Permanent lecturer, W. J. Colville. Organist, Budolph King. The public cordially invited.

South End Spiritual Temple, No. 20 Wercester

South End Spiritual Temple, No. 30 Worcester Square (in connection with Berkeley Hall Society).— Sunday, public service at 3 P.M. Monday, Ladies' Union, 3M P.M., public meeting, 8 P.M. Wednesday, concert and lecture, 8 P.M. Friday, lectures on health and healing, 1 P.M.

3 P. M.

The Working Union of Progressive Spiritual-lats holds public services at Borkeley Hall Sundays at 2% P.M., also Wednesday evening at 7% 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 Staniford Place, Corresponding Secretary. Biamoru Fiace, Corresponding Secretary.

1031 Washington Street.—First Spiritualist Ladies' Ald Society. Meetings every Friday at 2½ and 7½ F. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ F. M., and Wednesday at 3 P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Easex.—Sundays, at 10% A.M., 2% and 7% F.M.; also Thursdays at 3 F.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman. [The Spiritual meetings formerly held in Harmony Hall, 34 Essox street, will hereafter be held in Eagle Hall, 616 Washington street, corner of Essex.]

Chelses.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthern street, opposite Bellingham Car Station, at Fand 7% F.M.
The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthern street, every Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

The Boston Spiritual Temple at Horticultural Hall.

Last Sunday morning Mr. J. William Fletcher occupled the platform, and after the usual musical exer-

Last Sunday morning. Mr. J. William Fletcher occupled the platform, and after the usual musical exercises by Mr. Milligan and Mrs. Wilson, became controlled by Wm. Denton, and said: "I feel I cannot lose the opportunity of thanking this society for what was done in recognition of my services just after the news of my transition was received, and I shall everhold in grateful remembrance the sympathy extended to my family. When I first commenced public life, I was imbued with the usual theological teaching that at that day stood as a solution of the mighty mysteries of nature; but the moment I began to read what was written upon every sand-grain, I saw that the interpretations placed upon the phenomena of life were all too limited and narrow. To believe in God, and accept a Saviour, and be guided by a book, is all very well, if a man does not think; but the moment he begins to reason, that moment he will cease to believe, for the religions of the world have begun where the knowledge of the world left off; in fact, religion can well be called the law relating to things we know nothing of. As I grew out of this, and began to understand what the destiny of man really was, a new world seemed to open before me." Here the speaker referred to a lecture, "Garrison in Heaven," which had come in the form of a dream, and in his old fashioned way held the audience spellbound, as he plotured what is so graphically related therein.

"Now for the reality. When death came and I entered the splritual world, there seemed to be an hundred lines running toward the earth; these were all connected with different minds who were more or less responsive to those in spirit-life. I saw the separation of the 'sheep from the goats' meant only the selfish from the unselfish; for like two great armies, those governed by policy were ever striving against those ruled by principle. Those who live for themselves the unselfish; for like two great armies, and seem the lesson of earthly folly. I admire the man who by physical development of the find

this movement, and my heaven now is where it always has been, in the spot and with the people whom I can benefit the most."

The above gives but a very meagre idea of the discourse, which abounded in wittleisms and illustracourse, which abounded in wittletsms and illustrations impossible to reproduce.

In the evening Mr. Fletcher entertained his audience in a most acceptable manner in considering subjects that were handed him, and during his entire engagement there has not been a service more enjoyed
or more applauded. At the conclusion the usual desortpitive scance was held. Mr. Baxter will speak during the month of May.

W. A. D.

The Working Union of Progressive Spiritualists.

In Berkeley Hall, last Sunday afternoon, the exercises were opened with congregational singing, an invocation, followed by a vocal selection by Mrs. Lover-

cises were opened with congregational singing, an invocation, followed by a vocal selection by Mrs. Lovering, after which Mrs. E. R. Dyar, under the control of an ancient spirit, said: "Your world in its progression has advanced into its fifth gradation, having received an immensity of spirit influx up to the present period. Intense activity is going on in the sixth and seventh spheres or homes of the angel-world, and great waves of spirit power will soon be felt on your earth shores. Are you ready to receive all this? When you dispel every doubt, throw off all that which is cumbersome and useless from your natures, and there comes up from your enlightenment an earnest desire for something higher and better, then messengers from the angel world will bring you priceless treasures.

Perfected spirits are always desirous of lifting you to a divine life; their power is not transitory, not limited: it does not bind man, but releases him from error and bigotry. Psychological power upon matter is not a soul-power in the sense of a completed spirit. When we come to you with materialized vision, the first power we spirits have to encounter is the psychological power. When the body has dropped into earth, and the spirit not enlightened, it falls back upon the incomplete power within it—a psychological power—crude, which turns back earthward, its first instinct being to thus turn and grasp mortals; this power we call in a large degree one of spiritual sleihnness, if the word spiritual is a correct one to be used. We have seen those employing this power hovering around the atmosphere of your earth, not making any progress, holding and influencing multitudes of people who are in sympathy with their peculiar thought. This is the hardest class of spirits. Antagonistic thought will often prevent successful manifestation; those who are too tenselous in their reasoning and too full of ego hinder the progress; we want the honest, courageous souls who wait patiently and have grand results shown them finally, even sometimes when th

been obloquy and censure at first. Souls like these are sure to receive spiritual light from the higher spheres.

In spiritualization, as no matter has to be used in the manifestation, no weakness or loss of vitality to the sitters ensues, neither does there at the time of dematerialization, as, the gravitation being a spiritual one, the spiritualized body pusses upward. On the other hand, in materialization, at the time of disintegration, when the spirit-power of cohesion is withdrawn, the gravitation is an earthly one and of course the materialized form passes downward. These are facts and not fancies. An army of spirits surround you. Bach of you has a guardian whose constant endeavor is to reveal unto you the highest and best and unceasingly exhort you to "Come up higher."

The speaker announced that on a future Wednesday evening, at No. 170 West Chester Park, her control would answer questions on Materialization and kindred subjects, and informed us that the various spiritspheres could always be distinguished by the light of its respective spirit; viz., first sphere, a red light; second, yellow; third, purple; fourth, blue; fifth, violet; sixth, white; seventh, golden. The exercises closed with a song, entitled, "On the Bright Golden Shore," by Mrs. Lovering, and a benediction by the speaker.

The Medium and Doybreak informs us that Dr. J. C. Street of this society, in his visits to the various Spiritualist halis of Rugland, has many good words to say for the First Spiritual Temple of Boston, and this society, which will soon occupy it.

On the evening of April 22d, at No. 170 West Chester Park, addresses were made by Mr. Herman Snow, Mr. Kames and Mrs. R. B. Dyar. Owing to the isteness of the hour, Prof. Cadwell was not heard from. Hope he will visit us again soon and give us a chapter of his experience and examples of his mesmerie power.

Berkeley Hall Meetings.

Last Sunday Capt. H. H. Brown supplied Mr. Colville's place and gave two highly interesting lectures, holding his audience in closest sympathy with him in the morning, as he discoursed upon the words: "Except ye become as little children ye cannot enter the

the morning, as he discoursed upon the words: "Except ye become as little children ye cannot enter the Kingdom of Heaven."

This kingdom, he said, meant spiritual unfoldment. When the soul is so unfolded that materiality is subordinate to it, then man is in the kingdom, Jeans had made a little child the type of what developed man should be; the child involuntarily and unconsciously being in that condition, the man should be when through knowledge he acted voluntarily and consciously. In studying the child we find certain marked characteristics which it should be our aim to maintain and cultivate, and thus keep the child ever in the kingdom up to and through man's estate. The child is natural; it obeys the laws of attraction and repulsion instinctively; it is intuitive, democratic; it has spontanelty of action, and is, therefore, honest and sincere. It is entitive, quemocratic; it has spontanelty of action, and is, therefore, honest and sincere. It is entitive, pure, teachable, trusting, and, above all, demanding and giving love.

Upon each of these points the Captain dwelt earnessiy, giving many illustrations, and then said man in his knowledge should be as pure as the child in its innocence. He should have such faith in his own integrity of purpose, the uprightness of his motives, the righteousness of his loves and the purity of his ideal, that he abandons himself thoroughly to these and acts with the same spontanelty of the child, not stopping to consider what he shall think nor to question his desires, but to let thought and desire naturally manifest themselves in action. Thus would soul, unfettered, flow out through him and in its liberty make him indeed a son of God in the Kingdom of Heaven.

He closed with a beautiful peroration upon the relationship in love between parent and child, and then likened our position as mortals to the Over-Soul as that of children and the loving All-Father, marking all our actions more tenderly than mother-love over the cradle, bends over us and pities, compensates but ever l

for the effort they made on so stormy an evening to be present.
Capt. Brown has greatly added to the already fine reputation as a speaker he had in Boston by the four lectures he has recently given in this hall, and won many friends who earnestly wish him to return again in the near future.

Monday evening he entertained many friends at a reception at Worcester Square, and Tuesday, in company with Dr. Charles Harding, held a meeting in Brockton, Mass.

SHAWMUT LYCEUM.-Last Sunday the usual exercises at Wells Memorial Hall were in order, followed by a vocal selection by Mr. and Mrs. Hatch, Jr., and Miss Shelhamer; recitations from Gracie Dyar, Aldie Bradford, Josie Myers, Maud Gardner, Beulah Lynch, Bessie Brown, Rosa Wilbur; musical selections from Charlie Hatch, Eddie Hatch; whistling solo by Little Blanche; duett by Mrs. Hatch, Jr., and Mrs. Sheldon; remarks from Mrs. Dr. Pike and Mrs. Maud E. Lord, in which the last named lady very justly arraigned the Spiritualists of Boston for sending their children to creedal schools in place of our Lyceums. Mrs. Lord spoke to the point, and it would be well for all to be guided by her remarks.

Next Sunday will be May Day at this Lyceum. An excellent programme has been prepared, and we hope our friends will respond, and show by their presence the interest they have in the Lyceum work.

Among the attractions announced for that date—in addition to the recitations, songs, etc., of the talented children belonging to this school—may be noted an orchestral overture, selections by the Shawmut double quartette, and other adults, and remarks by Miss M. T. Shelhamer, J. B. Hatch, and others. The exercises commence at 10:45. All are welcome. Seats free.

Alonzo Danforth, Sec. S. S. L.

23 Windsor street, April 28th, 1885. by a vocal selection by Mr. and Mrs. Hatch, Jr., and

PAINE HALL.—The good work so successfully inaugurated early in the season progresses from Sunday to Sunday. At the last session, while the April rain was awakening to new life the plants of the field, a band of faithful workers endeavored to instill into the hearts and minds of the children precepts which shall blossom and bring forth fruits of the spirit in their lives on earth. They were aided in these endeavors by good Father Rich, who arrived early at the hall with a large basket filled with sweet harbingers of spring—pansles, roses, "pussy willows," etc.—which were soon in the hands of the children. Conductor Weaver briefly volced their thanks, and alluded to the many times this gentleman had made the hearts of the children glad in this manner.

Capt. H. H. Brown was introduced, and said: "I am pleased to see such a large number of children present here this morning. The Lyceum cause is progressing, and I am glad to learn not only of what you are doing here, but that you are to send on next Sunday delegates to assist in the organization of a new Lyceum in the western part of this State. May the time come when every town and hamlet shall have at least one Progressive Lyceum." Capt. Brown's pleasing address was highly appreciated by all present.

Miss Emma Ireland's subject, taken from the audience, was "Mother's Love," and her suitte-control deto Sunday. At the last session, while the April rain

was nignly appreciated by an present.

Miss Emma Ireland's subject, taken from the audience, was "Mother's Love," and her spirit-control delivered an address which was considered by many to be the best yet given through her organism.

Our little friend, Lulu Morse, gave a fine reading of "Speak Gently," and, at the earnest solicitation of the audience, read "Muzzer's Children." The Abraham sisters sang "A Musical Dialogue." Mazy Howland entertained all with a plano solo, and Morris Schwartz gave an excellent reading.

The many friends of Mrs. Smith—one of the teachers in our school, who for several years has always

The many friends of Mrs. Smith—one of the teachers in our school, who for several years has always been at her post of duty, ready to do all in her power to advance the cause she loves—assembled in her rooms last Wednesday evening and presented her with a "greenback" and a great variety of groceries. The friends of Dr. J. L. Wyman also recently assembled at his home in Somerville, gave him a genuine "surprise," and presented him with an easy chair.

Mrs. Josie Halden and Francis B. Woodbury will next Sunday visit Greenwich, Mass., to assist in organizing a Lyceum in the Independent Temple built by Mr. H. W. Smith.

FRANCIS B. WOODBURY. Cor. Sec.

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

EAGLE HALL, 616 WASHINGTON STREET .- On Sunday last, the morning exercises were opened by Dr. Tripp, who made some excellent remarks and closed

day last, the morning exercises were opened by Dr. Tripp, who made some excellent remarks and closed with a few psychometric readings. He was followed by Mr. Kirsh, Burnham' Wardwell, Col. Balley, Mr. Fernald, Mrs. Moseley, Mr. Chase, Prof. Milleson, Mrs. Mertifield, and several strangers whose remarks were highly appreciated.

In the afternoon, J. William Fletcher gave a short address, which was listened to with unusual interest and frequently applauded. David Brown made appropriate remarks and gave clear and positive tests, which were readily recognized as correct. Jacob Edson's remarks were as usual highly appreciated. Mr. William Brown, under spirit-control, made a few excellent remarks, and closed with clear spirit-descriptions, all of which were recognized.

Dr. E. W. Hopkins gave the regular lecture in the evening upon "The Curative Agency of the Finer Forces," illustrated by oil paintings. The Doctor has made this subject a study for many years and seems perfectly familiar with its details. By special request he will deliver another lecture on this and similar subjects, at this hall, in the near future. Mrs. A. L. Root gave psychometric readings, which were pronounced correct. Further psychometric readings and tests were given by William Brown. The exercises closed with a few interesting remarks by Col. E. C. Bailey.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, April 26th, opened its meeting with congregational singing, followed by its meeting with congregational singing, followed by an invocation by Mrs. M. A. Ricker of Chelsea. "Little" Blanche sang very prettily a popular song, after which Mr. J. W. Fietcher addressed the audience with "A Word to the Psychical Society." [This pointed discourse has been specially reported for the Banner columns and will appear in due season.—Ed. B. of L.] Miss Flora A. Botson of Providence, R. I., sang "When the Mists Have Cleared Away," with such satisfaction to the audience as to win for herself an emoors. Mrs. Ricker—concerning the trials of mediums—gave some illustrations from her personal experience.

G. C. Paine, Cor. Sec.

"THE OCCULT MAGAZINE," the third number of which reaches us from its publishers, Hay, Nisbet & Co., Glasgow, Scotland, contains eight small octavo pages of reading matter its editor considers indispensable for one to understand, before he can have the remotest idea of the philosophy of spiritual phenomena. It is the organ of a new Brotherhood; that, to use its own words, makes an appeal to "students in the occult sciences, earnest searchers thirsting for truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely granted by the Hindu Mahatmas." We are pleased to notice in the leading article of the number before us that it "is by no means intended to undermine or destroy any of the existing spiritualistic journals," and trust its added remark, "there is room for all, and patronage for all," will prove to be a truthful one.

Spiritualist Meetings in New York.

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

Jones, Conductor.

The Ladies' Aid Society meets every Wednesday afternoon at 3 o'clock, at 122 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.

New York Matters. To the Editor of the Banner of Light:

Spiritualism is attracting more and more of the pub lic attention in this city, and every week its phenomena convince sometnew investigator of its truth. In na convince some new investigator of its truth. In the Sunday Mercury of the 19th inst. there was a full column devoted to a fair, impartial and honest account of the materialization phenomena as now being developed at several places in this city, and some two weeks previous the Rev. Heber Newton came out plainly in favor of Spiritualism, and was reported in the leading morning papers the following Monday. It was very interesting, and also amusing, to observe the way he was reported by the different journals—some reporting him fairly, some trying to soften his evident Spiritualistic tendencies to the presumed taste of their readers, and the Herald actually misrepresenting him to the extent of making him say he had never attended a séance, and by implication making him denouce them.

to the extent of making him say he had never attended a scance, and by implication making him denounce them.

There is a good deal of feeling among some Spiritualists over the materialization phenomena now taking place in this city. Some who have not investigated carefully because they cannot prescribe conditions, denouncing them as fraudulent, and a much larger class who are investigating, and claim the ability to judge correctly and truthfully of what they witness, pronounce the materializations genuine manifestations of spirit power and spirit return.

For mysell, I have not attended a scance for these phenomena for some two years; about four years ago I investigated this phase of the phenomena carefully and thoroughly, and was fully convinced that spirits could and did materialize sufficiently to make themselves visible in full form to the normal vision, and to speak in tones audible to the normal sense of hearing. As to the identity of the spirits manifesting, I never got any satisfactory evidence, on which point, however, those now investigating claim they are fully satisfied. I formed my opinions as to the philosophy of the manifestations, and they were published in the BANNER OF LIGHT, and I have not as yet seen or learned of anything that would make me desire to modify the opinions then expressed. The best evidence of spirit identity that I have ever been able to obtain came to me through the mediumship of Dr. R. W. Flint, of 1327 Broadway, this city, and I am glad to learn that by the advice of his spirit guides he will, for the next three months, sit for answers to sealed letters for one dollar leach, as this will enable many to reach their friends who could not afford to pay the higher charge. I notice this all the more gladly, because I can of my bwn knowledge vouch for the genuineness of his mediumship, and absolute freedom from deception of any kind.

It is also a source of gratification to Spiritualists here that Dr. Hehry Slade has so far recovered from his long and severe illness that he is ag

55 Broadway, New York, 1885.

People's Spiritual Meetings, New York.

To the Editor of the Banner of Light:

Our meetings thrive wonderfully. We commenced celebrating the Thirty-Seventh Anniversary, Sunday celebrating the Thirty-Seventh Anniversary, Sunday morning, March 29th, with an address by Mrs. Milton Rathbun, full of hopefulness and good cheer. Mediumistic exercises followed, by Mr. Philieo, Mrs. Margaret Austin, and remarks by Father Gibbs, the veteran, Mr. and Mrs. Hill of Philadelphia, and others. Sunday atternoon brought a larger and earnest audience, and consequently a high order of inspiration. Mr. George A. Deleree read a fine inspirational poem on "Progression," written especially for the occasion. H. M. Richards of Philadelphia read an Anniversary poem of a high order, and made interesting and profitable remarks. Mrs. Crowninshield and Father Gibbs gave words of comfort and good cheer. After the song, "Bhail We Know Each Other There?" was sung by the audience, Mrs. Mary O. Morrell, under control, inquired: "Do we know each other here?" claiming that we cannot, unless we read from the standpoint of the soul. A large number of spirit-descriptions were given by Mrs. Morrell, nearly all recognized. Spirit Judge J. T. Brady, through the organism of Mr. R. E. Philleo, made the most touching and powerful temperance address we have been privileged to listen to.

Sunday evening exercises were commenced by the rendering of a fine peem by Mrs. Mr. F. Whitter, entitled, "The Return of the Dead," followed by short addresses by Messrs, Dawbarn, Capron, Everett, R. P. Wilson and Mrs. Emercy, Mrs. Davis. Mrs. Dr. Still, Mr. Philleo and H. M. Richards, tat 3 P. M., mediumistic exercises were participated in by Mrs. Mrs. Dr. Still, Mr. Philleo and H. M. Richards, Lat S. Mrs. Dr. Still, Mr. Philleo and H. M. Richards, Lat S. Doen by Mrs. Wylitter at the opening; short addresses by Mr. Capron, Mr. and Mrs. H. J. Newton of the First Spiritual Society, Mr. H. M. Richards, trance address through Mr. Philleo, inspirational address by Mrs. Morrell, morning, March 29th, with an address by Mrs. Mil-

pron, Mr. and Mrs. H. J. Newton of the First Spiritual Society, Mr. H. M. Richards, trance address through Mr. Philieo, inspirational address by Mrs. Morrell, and Spirit Rev. Dr. Geers through Mrs. Austin, all of which were very instructive and interesting, and held the audience until 10:30 o'clock.

105 West 20th street, New York.

Mrs. Richmond's Work in Chicago.

Our services on Easter were for more fitting to celebrate the event which that day commemorated to celebrate the event which that day commemorated than those in the churches. In the morning, "Phœnix" gave a sermon on "Some Modern Miracles," telling many of his personal experiences, and how he became a Spiritualist; it was very interesting and instructive. In the evening a discourse from the sphere of John Wesley, entitled "The True Resurrection," was given, filling the listeners with exaltation and wonder that there could be any one on earth so benighted as to really believe in the resurrection of the body.

Sunday evening, April 19th the discourse was from the same source, the subject being, "Man's Immortal Heritage"; it was eloquent, lofty and wonderful.

In the morning the subject of the discourse was "Home Making on Earth and in Heaven." There should be no one on the face of the earth without a home; without some one to love and care for them, for love is the foundation of home; a house merely cannot be endowed with that sacred name. There is enough land on the earth for each family to have a space allotted to it, for four walls where the light and sunshine could enter in at every side. There should be no millionaires, nor any paupers. It would certainly be an ideal state could we have it now; but when the time comes for such homes, man will have become more spiritualized, and less selfish, less an egolist than he is at present.

For Bunday morning, the 26th, the subjects announced were: "Consider the Lilles"; evening, "Those Who are Not Saved," by George Whitfield. Chicago.

Convolvulus. than those in the churches. In the morning," Phœnix'

Meetings in Providence. R. I. The two discourses of Dr. F. L. H. Willis, Sunday the 28th, were full of matter for thought and careful study-the topic for the morning being, "Life and its

Significance"; for the evening, "Psychometry, or the Soul of Things."

Mr. Edgar W. Emerson followed with descriptive séances, giving clear and marked descriptions of spirits, coupled with several most remarkable and absolute

The first and second Sundays of May will be filled by J. William Fletcher. WM. FOSTER, JR., Cor. Sec.

Hanson, Mass.

The Hanson Spiritualist Society held its first meeting of this season April 26th, on which date Mrs. N. J. Willis, of Cambridge, gave two very interesting discourses.

courses.

The next meeting will be held May 10th. Sarah A.
Byrnes will be the speaker. These sessions will be
continued on alternate Sundays until November.

JULIA M. POOLE, Secretary.

"THE BANNER OF LIGHT," — Hundreds of our readers have relatives and friends in the our readers have relatives and friends in the United States, who, in return for a copy weekly of the Cornubian, are accustomed to send "home" an American paper. We strongly advise them to forward the Bannes of Light, the principal organ of the Spiritualist movement in America, and the best weekly paper on that subject published anywhere. The instruction and pleasure its pages have afforded us are beyond description, and our only regret is that its merits are not universally known. is that its merits are not universally known. Specimen copies are forwarded post free.—The Cornubian and Redruth Times, Eng.

The United States has a railroad mileage of nearly 120,000 (or decidedly more than the whole of Europe), having increased forty-two per cent. in four years. In 1879 our mileage was 18,000 less than that of the European railroads, but we drew rapidly near them in 1881 and passed them in the autumn of 1862.

GENERAL GRANT'S CASE.

"Some One Has Blundered!"—Can it be Possible?

The New York Herald says: "If General "Grant should recover from a disease which "should prove not to have been what it has been described, then his medical attendants "• will be expected to explain the reasons for one of the most remarkable instances of dis-"crepancy ever recounted in the history of

"medical practice."

The other day an eminent young physician in the last stages of consumption, unable longer to talk, called for pen and paper and indistinctly wrote this advice to his physicians: "Make dying comfortable."

This seems to have been the sole purpose of General Grant's attending physicians. They were making dying comfortable, but they were not curing their patient. He amazes them by getting better.

The utter failure rightly to diagnose and properly to treat General Grant's disorder was a serious blunder, emphasizing what has so often been said, that professional treatment, being purely experimental, is just as likely to

often been said, that professional treatment, being purely experimental, is just as likely to be wrong as right.

Had the General an ulcer on his arm the physicians would have treated it scientifically, very scientifically. He might have recovered or they might have cut his arm off. Some dear old soul of a grandmother, however, might have treated the sore by some "old woman's remedy" and healed it, but there would have been no "professional science" in such a proceeding, as her remedy would not be one recognized by the code! the code!
The General's physicians excuse themselves,

we are told, because the condition of the throat was hidden from sight. There are thousands of cases where disease is hidden from sight, of cases where disease is hidden from signt, where the symptoms are very obscure and conflicting. The physicians will treat every day's symptoms, but they do not cure, and finally the patient dies. Then they discover they have made a mistake! A horrible mistake! The other day a prominent merchant in a neighboring city was found dead in bed. A post post of the contraction are completed to the contraction of the contraction are completed to the contraction are completed to the contraction are considered. mortem examination revealed the fact that one of his other vital organs was entirely decayed, and yet his physicians had been treating him for heart disease!

Some one has blundered.
For weeks the American public have been waiting the unwelcome tidings of Gen Grant's death. To-day the General is up and around and riding out.

People get well often in spite of what their doctors say and do. Why? By will-power? No. By faith? No.

They live because outside of the medical pro-

resident and medical pretense there are effective remedial agencies in nature which, though "unrecognized" by the code, have supreme power over disease, and in thousands of cases win triumphs where the so-called scientific treatment A prominent ex-cabinet officer is to-day on

the very edge of the grave, suffering from an extreme disorder of the liver. His doctors know extreme disorder of the liver. His doctors know they cannot cure him. They simply are making dying comfortable.

The agony of death in many cases is read by surrounding friends in screams of pain, in convulsions of nerve, in spasms of torture—the fixed eye, the chilly breath, the dreadful coughing the bloody sweet—the surreme inflictions

ing, the bloody sweat—the supreme inflictions of pitiless disease upon a helpless body—indicate the limitations of professional skill. Seven-tenths of the deaths of this country every year are from hepatic and renal disor-

ders, over which physicians have so little power. They will give this, that and the other thing to make dying comfortable, but they know they cannot cure and yet they will not permit the use of remedies "unauthorized." by their code, whether they are allopathic or ho-meopathic. If the system, as is common at this meopathic. If the system, as is common at this time of the year, has no tone, and one has thred and depressed feelings, the doctor will tell you that the blood needs purifying, but he will not tell you, what he knows to be true, that the blood is impure because the liver and kidneys are not performing their blood-purifying functions.

tions.

The failure of the physicians in General Grant's case ought to have an eye-opening effect upon the public. It ought to see the futility of trusting entirely in a profession whose practices. tice is so largely experimental. The test of merit is success, and when any agency has won merit is success, and when any agency has won a record proved by the testimony of prominent men and women in all ranks of society, it stands to reason that such a preparation is worthy of universal confidence. Who has not heard of it? Who has not used it? Who can gainsay the statement that it has wrought greater benefit for mankind than anything ever discovered inside the ranks of the medical profession? And yet many physicians who are bound hand and foot to their code will not allow nor will they prescribe the use of Warner's Safe Cure. Nevertheless, spite of their small-minded bigotry, it multiplies instances of its singular merit by thousands every day, rests satisfied with the record it has won, and challenges comparison record it has won, and challenges comparison with the record of the most reputable physician. It is a terrible thing to lose our friends, especially if we find out afterwards that they might

have been saved. We are glad General Grant is getting well. He deserves to live, and in living he will emphasize the fact that physicians do not have a monopoly over disease; that "scientific medicine" so called is not infallible; that all remecine," so called, is not infallible; that all remedial agencies were not born with doctors and will not die with them.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holds to meeting severy Sunday in Conservatory Hall, Bedford Avenue, corner of Fultun street. Morning service at 11 o'clock, evening at 7:45. Mr. J. William Fletcher 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 at 2, 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.

The Eastern Districts piritual Conferencemeets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Comn, Secretary.

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