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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (opened for the expression of correspondence, or for the expression of opinion by the public). The BANNER OF LIGHT is not responsible for the opinions or communications of its correspondents. We do not read any communications or communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires especially to recommend for publication.

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

Banner of Light.

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

A New Volume.

With the present issue the BANNER OF LIGHT opens Volume Fifty-Seven. That means its continuous publication for the term of twenty-eight years. A sufficient time, truly, in which to prove the merits of its service in the cause of Spiritualism. Since the first number of the BANNER was published Spiritualism has made its silent way around the populated globe. Its alphabet in the work of instruction was the simple rappings, which have not yet been supplanted by any of the more impressive manifestations of voice and form. The belief in spirit-communication is rapidly spreading throughout our own country and the world. It is shown in many ways, and not less by the increasing blind assaults upon it from the pulpits than in its steady invasion of the realm of modern literature. Books and newspapers confess to the silent but effective working of its influence. There can no longer be any questioning of its active presence as a full or an incipient belief in the public mind. It shows too plainly what was the aching void left in men's hearts after the creeds had been adopted and done their work. The fact fairly testifies to the satisfaction with which a real knowledge of the future life feeds and fills the human thought.

It is with sincere regret that the confession has to be made that Spiritualism does not find all the hostility to it coming from without. It is an unwelcome fact to admit, that it is obliged to encounter foes within its own household. There are unfortunately believers who would recklessly pull down the pillars of the temple which has been silently erected, because they permit themselves to feel disappointed as they are not being recognized as its high priests. They know not what they do, and are for that reason to be forgiven. Incensed at the final discovery of their individual impotency to control and govern, they find what relief they may in turning and rending personal character and traducing personal life and conduct. They scout and flout humble mediumship, demanding that it shall stand aside and make room for their own vaunting and vapid philosophy. Not thus, oh! foolish friends, is the way to be opened for us all to a clearer and fuller knowledge of immortality. Not thus do the angelic influences work upon and through human thought, or seek to convert men from a lower to a larger and more exalted belief. We work spiritually only by working harmoniously; not by wranglings and offences, nor by loudly urging the claims of a vain conceit.

Notwithstanding these needless obstructions on the way, the BANNER has persisted faithfully in doing the work allotted it and performing the service to which it was called. And thus it will go on in the future, seeking only to do good unto and for others by spreading abroad the teachings with which it is commissioned by the invisibles who still retain an interest in mundane affairs. It of course can do nothing of itself, but only as it receives instruction and guidance from spirits and is sustained and supported of men.

Since April 11th, it has been devoted to the work of angels upon earth, who would bring the heavens nearer to mortal life. It appeals to the great believing public for that continued help by which alone its service can be made effective. With a sufficiency of such aid, generously proffered, it will enjoy the promise of the highest usefulness for a still longer term of years to come.

It is said that there are "ghostly rappings" at the Highlands, Boston. That's where Bro. Seaver of the Investigator lives. Why don't he investigate? Now is his chance. Let him know that the "Captain" don't know what he's doing—that is, if Bro. S. wishes to gamble connection with such matters.

Good, Sensible Talk by the Press.

Quoting what the *Christian Union* has to say about the new First Spiritualist Temple in this city, the *Denver Tribune* takes indignant exception to its phrase, "the delusion of Spiritualism in Boston," and pointedly asks: "Is it more remarkable that the believers in Spiritualism should dedicate a magnificent temple to the doctrine of immortality than that a Christian journal which preaches the same doctrine should call Spiritualism a 'delusion'?" The *Tribune* thinks it to be a singular fact that "the chief opposition to what is called Spiritualism comes from the churches." Science, it remarks, is silent, seeking neither to prove nor disprove "what is denominated Modern Spiritualism," though its leading representatives have written volumes upon volumes to prove that the dogmas taught by the Church are irrational.

But, says the *Tribune* in continuation, while science claims to have satisfactorily disposed of the theory of immortality, "it does not offer a satisfactory explanation of the phenomena of Spiritualism, and it shows no disposition to investigate it. It cannot be said," it adds, "that this seeming indifference grows out of a conviction that these phenomena are only so-called and are in the really fraudulent bubbles that are not worth the prying; for it is well known that many men of great minds have implicitly believed in them. The diffidence which science exhibits in approaching this subject can grow out of only one thing—the fear that there is more truth in it than science dares to demonstrate."

And yet, clinching the argument, an organ of the Church whose very creed is based on faith, and is nothing without faith, makes free to pronounce Spiritualism—which is not so much a matter of faith—to be a "delusion." The *Tribune* justly thinks that the least that can be said of this is that it is inconsistent with Christianity, "for, though Spiritualism may be a delusion, yet its teachings are, in the abstract, the beautiful essence of the doctrine of immortality." It can think of no question that has so close a bearing upon human happiness as this one; and it expresses surprise that science does not make as grand efforts as it has made in some other directions to settle all doubts, once and for all, concerning it. It has to admit, which it freely does, that while science has held back the churches have frowned with disfavor upon Spiritualism, the number of Spiritualists have gone on increasing. It says it is certain that the churches have not taken the right course, and science will have lost its usefulness if it shall fail to at least apply a full and searching test to this question.

So that, as one may readily see, the subject of spirit-communication as the real proof of immortality is gaining so strong a hold on the general mind that it can no more be put aside by the jeers and abuse of the church than the forced silence, intended to personate indifference, of science. The journals of the day are becoming more and more detached from their old habit of defending the church merely because it is a habit. They are opening their columns to the free admission of the truth because the truth demands a hearing with the people. This open speaking of the *Denver Tribune* is an illustration of it. Let not either the church, with its rigid abet, or science, with its affected indifference, think that truth will thereby be obstructed in its progress.

Medical Matters in Other States.

A letter from Prof. Alexander H. Williams states that advice in his possession state that the "Medical Bill" which had been announced as about to be brought before the Legislature of PENNSYLVANIA did not make its appearance—the courage of the proscriptors falling at the last moment.

"Instead (he says) a bill to create nine Sanitary Commissioners to aid in enforcing sanitary measures, and keep a Bureau of Vital Statistics, has been presented. Five of the nine are to be physicians appointed without reference to the School of Practice."

Prof. Adolphus of Atlanta, Ga., also writes: "I only have time to drop you a line to let you know of the good news from TEXAS. After a hard-fought battle the Allopathists have met with a Waterloo defeat in the Senate. Their bill is re-totally killed."

Dr. E. Stevens of Fort Smith, ARKANSAS, writes: "The Medical Bill is disposed of in two years. The School of Practice has just the same as they did last winter, and perhaps respiration is slightly improved."

So five States, OHIO, ARKANSAS, TENNESSEE, MAINE and TEXAS, have been placed by their Legislatures on the side of human freedom and against medical proscription.

The Wisconsin "Regulars" are also on the war-path, and to them the *Randolph Radical* of the 10th inst. pays its respects in the following forcible language:

"A Doctors' bill has made its annual appearance in the Legislature, and as heretofore, if the members know its true character, it will be promptly set down upon. It is a bill concocted by a few Allopathic and Homoeopathic physicians to prevent under penalties of fine and imprisonment any other class of physicians from practicing medicine. . . . The fact is, the people have and will maintain their right to employ such physicians or medical advisers as they think proper, whether he is diplomated or not. The bill should be killed at once."

In regard to the protective "Mulherson Bill" in MICHIGAN, the *Detroit Evening News* of a late date has an editorial headed, "A Medical Hierarchy," from which we cull the subjoined forcible sentences, and recommend the conclusions arrived at to the attention of thinkers everywhere:

"The State is perfectly well able to make any and all laws which may be needed, and the proposal of the promoters of the Mulherson bill that a clique of medical men should be empowered to regulate the profession as seems best to them is preposterous and absurd. . . . Quackery does not consist in advertising. . . . Quackery consists in a man practicing an art of which he is as ignorant as are a large proportion of the half-fledged graduates ground out by the medical schools. . . ."

If we were compelled to choose between no regulation at all and that proposed in the bill now urged, it would not be the latter that would have the preference. Indeed, it is by no means certain that absolute non-interference by the State is not better than any regulation whatsoever. Legislation has done nothing for the advancement of any art that we know of. Every improvement, every discovery, every step forward, has been made by individual investigators or practitioners, working at their own cost, in their own way, regardless of schools, orthodoxies, or prescriptions, and frequently in defiance of them. Authority interferes only to enforce uniformity, and where uniformity begins progress ends."

We see by the newspapers of Northern Pennsylvania that Dr. Peabody, after delivering five lectures during the week in Union Hall, Mansfield, Pa., upon Physiology, Hygiene, the Uses and Abuses of Medicine, and one lecture before the students of the State Normal School on Sunday, lectured to the one hundred and ninety pupils attending the State Orphan School, and on the same Sunday evening in the Methodist Church, upon Travels in Egypt and Palestine.

Foreign Items.

Besides its usual amount of original and selected matter, the *Revista de Estudios Psicológicos* contains a biographical sketch of the Ex-Dominican Friar, Giordano Bruno, who was burnt in Rome in 1600. A subscription is now being made to erect a statue in commemoration of this great reformer on the very spot where he suffered.

We notice with pleasure the advent of a new spiritual paper, *El Grano de Arena*, which issued its first number in Valencia on Jan. 15th, 1885.

As an antidote to the claims of the sectarian press, that "a revengeful God had visited Spain with earthquakes to punish the people for some imaginary crime," the *Revista* publishes an article from the astronomer Flammarion, showing conclusively that these shocks are solely attributable to natural causes.

In Molinos de Aragon, a town in the province of Teruel, a medium, resident there only a short time, has been so successful, says a correspondent, that the majority of the people have left the church, and even refuse to participate in the ceremonies on festival days. This has caused a serious rupture between the pastor and his bishop, and the former, described as a very worthy man, may possibly be "silenced."

Correspondence from Portugal claims that the spiritual movement is making vast strides in that country, and that new societies are being constantly formed.

The *Annali Dello Spirittismo* of Turin copies from the BANNER the article on Lula Hurst and the medium James R. Cooke of Boston; also the testimony of Joseph D. Hull in regard to the genuineness of the slate-writing which took place in the presence of the medium, H. A. Phillips.

Washington, D. C.

The President of the First Association of Spiritualists, Washington, D. C., John B. Wolff, informs us that after Mr. Fletcher's successful engagement, the platform of the Society was occupied by Mrs. Clara A. Field, noted for her psychometric readings, then by Mrs. A. M. Spence of New York, who was succeeded by Mrs. A. M. Glading of Philadelphia, a lady as yet but little known to the public, but who, from the great diversity of gifts of the spirit she possesses, is destined for a wide field of usefulness. The Sociables now being held by the Association are sold by our correspondent to be "well attended, and productive of all the best results, in meeting the isolating crust of individuality and blending all into the unity of one body, a necessary condition of progress and permanence."

The late Mrs. J. H. CONANT used frequently to impress upon her hearers the truth that, at some period in the development of the race, mediumship would no longer be a necessity for spiritual intercourse, because spirits and mortals would then be able to commune with one another without the need of an intermediary instrument of expression. The communication of Spirit JESSE PUTNAM, in this week's Message Department, likewise seeks to convey the same idea. The spirit assures us that we are not to suppose that all the work of the spirit-world is performed through those whom we call mediums. He says that spirits are striving to unfold, cultivate and perfect the powers of the individual, by making every one who can be reached not merely a passive instrument for a higher power, but an active worker with that power. Such a thought contains the largest promise for humanity. We are more than prepared to accept such a welcome statement. It implies, as is logically as well as spiritually right, that mediumship is subject, like all other living things, to the law of evolution; that spiritual law is still in operation everywhere, and that "we do not yet know what we shall be."

On our first page will be found a report of an eloquent discourse delivered by Dr. F. L. H. Willis, in Providence, R. I. The publishers of the *Evening Telegram*, in which it first appeared, deserve the highest commendation for opening their columns to a defense of the truth of Spiritualism against the assaults of its enemies. The account further asseverates that the hall where the discourse was delivered was crowded to its utmost, many seeking admission in vain, and that the instant Dr. Willis "ceased to speak there followed an unanimous outbreak of admiration, even from unbelievers of Spiritualism, although the discourse ended with the direct censure of a Christian minister whose unchristianlike remarks readily pardoned superior minds from dissenting from such prejudices."

The rapidly growing interest in the materializing séances of Mrs. J. A. Bliss is confirmed by many, among whom is Mrs. H. A. Blaisdell, who called at our office, and stated that her experiences at them have been very satisfactory. She mentioned as worthy of special note the illuminated spirits, three of whom, differing in size and form, came and sang in a very pleasing and artistic manner, their appearance being in itself sufficient evidence of the genuineness of the mediumship of Mrs. Bliss, and amply remunerating any one for attending. Mrs. H., a spirit friend of Mrs. Blaisdell, gave her a warm greeting, expressed her sympathy, and spoke of others not present, and of events that had occurred. Recognitions of spirits by sitters were many, and furnished conclusive evidence of their identity.

Dr. H. G. Petersen, to whose highly interesting letter from Cuba we gave space in our issue of the 14th inst., has just returned to Boston. His professional services during his stay on the island were inconstant and valuable—he being brought in contact with ever-varying conditions of physical ailment, which he was wonderfully successful in alleviating—and much popular interest has been aroused in matters bearing on magnetic healing and spiritual inquiry by his visits there. Dr. Petersen can now be found by his patients and the public at his office, Rooms 6 and 7, 81 Bosworth street.

President Cleveland has issued a Proclamation prohibiting unauthorized persons and corporations from taking possession of the territory known as the OKLAHOMA lands in the Northwest; and he orders the removal of all persons residing or being found upon such Indian lands and territory without permission expressly and legally obtained of the Interior Department. If the trespassers do not retire peaceably, they will be forcibly removed. The President means what he says.

Read the card of Mrs. C. N. Brown on seventh page.

Strange Story of a Corpse.

The following statement has been sent to the press, under date of March 11th, from Portland, Me., to the effect that Mrs. Jane Fossett died five days ago after a brief illness. The body was prepared for the grave and lay in the best room in the house. Monday night one of Mrs. Fossett's lady friends was "watching" by the corpse, as is still customary in Maine. She tells the following story of her remarkable experience:

"I was sitting near the body and looking intently upon the features that had been so dear to me in life. I could not restrain my tears, and said in a low voice, 'Where are you now?' At the sound of my voice the apparently dead body moved, turned on its side and at last sat up. The eyes opened, and in a thrilling voice the woman who had been dead, but who lived again, spoke. Mrs. Fossett said she had been in heaven; that she had there enjoyed a happiness that it was beyond her power to describe; that she had met and talked with her mother, long dead, and with other friends. For some time Mrs. Fossett talked, giving me a description of her experience in the spirit-land. Gradually her voice grew fainter, and she fell back upon the bed as she was in her grave-clothes. As the last word was spoken the spirit took its final departure and returned no more."

Here is another curious case for physiologists to ponder over. The account comes from Mount Clemens, Mich.:

TWO DAYS IN THE GRAVE.

A week ago Mrs. Charles Bollenstein, a woman of seventy, suddenly expired, it was supposed of heart disease. Her death was announced, and the funeral took place Tuesday. The next day the appearance of the body excited much comment, which increased rather than diminished after burial. Finally the interest grew so intense that it was thought best to disinter the body. This was accomplished Thursday afternoon, the body having been in the grave two days and two nights. It still bore the same lifelike appearance. It was placed in a room in which the temperature has been uniformly kept at 70°. Not the slightest indication of decomposition is apparent, and physicians declare themselves unable to determine whether Mrs. Bollenstein is alive or dead. The case has created much excitement."

San Francisco Agency.

The announcement has already been made in these columns that Albert Morton, Esq., through change of plans, etc., would devote himself to other pursuits, and would consequently cease to act as agent in San Francisco, Cal., for the BANNER OF LIGHT, and the publications of Colby & Rich. It will be seen by reference to our "Business Cards" department that I. K. Cooper has now taken up the work laid down by his worthy predecessor, and will in future act as our agent in that city, his place of business being at 746 Market street, which fact we trust our friends on the Pacific slope will bear in mind.

THE SPIRIT MESSAGE DEPARTMENT.—Those of our readers—and we have had the multiplied testimony of thousands of correspondents to the fact that they are in a large majority—who feel an interest in the Spirit Messages from LIGHT, will find the contents of page sixth this week equal in interest to any which have in that department hitherto found a vehicle for conveyance to the public eye, and to private reflection. The usual invocation is in this instance accompanied by questions bearing on the present occupations of Mrs. J. H. Conant, "Vashti" and "Springflower"; the non-performance of a spirit's promise; the method by which spirit influence is sent out; and the nature of the instruction bestowed in the schools in the spirit-land, etc.—all which are satisfactorily replied to by the Controlling Intelligence; SAMUEL W. HOLBROOK would have his friends in Boston know "that I have safely landed, and am in a satisfactory condition"; Mrs. FRANCES L. WOODBRIDGE, of Hallowell, Me., paints a bright picture of the sensations of the spirit when the act of physical death unseals the portals of interior sight; DR. SAMUEL BROWN, of Kentucky, speaks words regarding comparative medical methods which show that the atmosphere of the spirit-world is much clearer to the disciples of the regular system than that of earth, enabling them to perceive the good in all; JEANNETTE GLEASON wishes her mother Josephine, who lives in Boston, to feel that she is still her child—not taken from her; ALGERNON PAIGE gives good advice to his brother Robert of Cincinnati, and has also a practical message for his mother; JESSE PUTNAM proclaims his interest in all that concerns "this good old city of Boston," and emphasizes an important point regarding the special work of mediums, and the general effect of the spirit-world's influence upon mankind; JANE LEONARD desires to reach friends in Baltimore; WILLIE E. SYLVESTER, of South Plymouth, would like to communicate more privately with his friends; JOSEPH SWEET, of Providence, R. I., expresses pleasant memories of friends, and alludes to the necessary resemblance attaching to the message of return on the part of each individual spirit, because "every spirit who comes back must speak for himself," and the general points of each individual experience are much the same; CHARLES A. LESLIE, of Lowell, Mass., would be pleased to enter into communication with some of the people connected with the *Courier* of that city; MARY ELLEN SPEAR, of Montreal, would have her brother Harry leave New York, and come to his friends in Massachusetts; and SARAH B. SHEPP (printed in advance) wishes to reach E. S. Hammond, of Reading, Windsor County, Vt.

The Boston Herald publishes a telegram from Philadelphia, headed "Alleged Spiritualists Behind the Bars." The arrests were made at a public exhibition given there recently by one "Col. Charles King" and a woman calling herself "Mabel King," and two others, representing that they belonged to Boston. The fact is, these parties are not Spiritualists and the names given are aliases. The said "King" is a professional showman, or was some time ago. This is the same individual who introduced the notorious "Elder" Walte to the pious people of Tremont Temple for the purpose of lecturing against Spiritualism. Everybody knows how completely they duped their employers, as we published a full account of the disgraceful affair at the time. We hope these impostors will be kept "Behind the Bars."

FACTS CONVENTION.—See our third page for a report of the proceedings at the recent Convention held in Faneuil Memorial Hall March 6th and 6th, under management of L. L. Whitlock, Esq. The Providence *Evening Mail* gave excellent reports of its sessions. An account of this Convention will be published in the April number of *Facts Magazine*, which will be for sale after April 1st at the BANNER OF LIGHT office, No. 9 Bosworth street, Boston, Mass.

Mrs. Emma Hardings Britten being sufficiently recovered from her long and severe attack of laryngitis, lectured for the First Spiritualist Society, at Republican Hall, New York, on Sunday, the 15th inst., and will also lecture there next Sunday, the 22d, and take part in the Anniversary exercises in New York on Sunday, the 29th. Mrs. Britten will speak in Tremont Temple, March 31st, and give two more farewell lectures in Boston.

Materialization on Shipboard.

An awakening of interest in spirit-phenomena exists in Newport, R. I., occasioned by particulars having been made public of a materialization-séance, held March 5th, by Mrs. Rebecca Wright, a newly-developed medium, on board the schooner *Mary Miller*, the captain of which, T. O. Dayton, writes us that one of the state-rooms was utilized for a cabinet, and that twenty-five spirit-forms, children and adults, appeared, one of whom, a sailor, was recognized by his brother, who sat ten feet distant. To the same gentleman came his mother and converted in German, of which language the medium is wholly ignorant. "Sunshine," the control, came twice; played on a tambourine and danced. A Sister of Charity, "Theresa," appeared, clad as one of her order, adorned with what looked like brilliant jewels. This spirit controlled Mrs. Wright during her development, and gave her name before the announcement of her death was made in the papers. Capt. Dayton's daughter-in-law, Mary, who has frequently materialized at séances of other mediums, came while "Home, Sweet Home," was being sung, and said she was very glad to do so, as she felt at home on board her father's vessel.

Our informant further says that Mrs. Wright is not a public medium. She asks no fee of those who attend her séances, and, though her remarkable gifts have been developed but a few months, those who have been privileged to attend her private gatherings pronounce the phenomenal appearances to be of the most wonderful character.

The Coming Anniversary.

The following notices demonstrate that the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism will be well remembered by the Spiritualists of Boston and vicinity, which is as it should be. The places of assembly are among the finest in the city, and the speakers to be present, and other attractions noted, will leave nothing to be desired toward calling together large gatherings of the friends:

The contemplated celebration of the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism by the BOSTON SPIRITUALIST TEMPLE, at Horticultural Hall, 100 Tremont street, bids fair to be one of the most successful ever held in Boston. Particulars can be learned by perusing the advertisement of this Society, to be found in another column.

The Anniversary will be celebrated by the FIRST SPIRITUALIST LADIES' AID SOCIETY of Boston, in Tremont Temple, Tuesday, March 31st. At 10:30 A. M. an address will be delivered by Mrs. Sarah A. Byrnes, followed by Miss Jennie B. Hagan, Dr. W. L. Jack and local speakers. At 2:30 P. M. Mr. J. Frank Baxter will lecture and give tests, and at 7:30 P. M. Mrs. Emma Hardings Britten will deliver one of her able and eloquent lectures. Test mediums will be present at each session. The talented student, Mrs. Lucette Webster, will be present through the day and evening. Singing through the day and evening by Miss Amanda Batten, Mrs. Hall and the celebrated Tufts Family. Refreshments served in the lower hall.

[It will be seen by reference to notices contained in the present issue that the recurrence of the Anniversary will be duly honored in New York City, Brooklyn, N. Y., Milwaukee, Wis., Cleveland, O., and elsewhere.]

A "regulation" yellow handbill reaches us announcing that "Miss Anna Holmes and Miss Rosa Murline, and other prominent mediums of note," etc., etc., *ad nauseum*, were at time of its circulation about to delight the people of Buffalo, N. Y., at the Court Street Theatre, "under the auspices of the First Society of Spiritualists of Boston, Mass." We repeat what has been said recently in these columns—there are no mediums traveling under such auspices; we wish all our readers would assist us in circulating this denial. Such misleading "yellow-colored literature" and those who circulate it should be avoided as a moral pestilence. While we are "at it," we might as well go further and assure correspondents in Hattings and Red Wing, Minn. (and others), that J. Randall Brown (who complains on his yellow handbill that "numerous unprincipled parties" have been making free with his style and name) is not known in Boston save as a quasi-exposer (?) of Spiritualism, under the title of "mind-reader," and that he has never been endorsed by us in any manner.

It would seem, according to the latest newspaper reports, that the New York "regular" M. D.s are determined to have their way in the treatment of Gen. Grant's cancer disease, even if he dies under it, rather than to allow an "irregular" cancer doctor to have anything to do with the case. Mr. Wallace Brown, of North Adams, Mass., who is a very successful specialist in the treatment of cancers, was refused admission to Gen. Grant's residence, although the family desired his services. Isn't it high time the public everywhere ignores the Doctors' Plot combination? Poor Garfield suffered terribly at the hands of the "regulars," until death finally put an end to their maltreatment. Query: Is Gen. Grant to be sacrificed in a similar manner?

Mr. Chas. R. Miller of Brooklyn, N. Y., writes that A. W. S. Rothermel has within the last two months been developed as a materializing medium. Two spirit-forms, Bro. M. says, may be seen at one and the same time. Then the medium is brought out while the forms are in sight. The spirits have been experimenting with Mr. R. for seven years, and feel highly gratified with the success they have attained through his mediumship.

W. W. Folsom, No. 624 Nicollet Avenue, Minneapolis, Minn., writes: "Spiritualism in this city is in a progressive way. The First Spiritual Society holds services morning and evening with a good attendance. We have home talent in Dr. Thomas and Mrs. Carrie Tryon, both inspirational speakers, who are doing good work for the benefit of those who are seeking for spiritual truth."

We received last week a pleasant call from Mrs. L. A. Pascoe of Hartford, Ct., and a lady friend. By reference to the column of "Meetings in Boston," it will be seen that Mrs. Pascoe was not idle regarding the spiritualistic services on the 15th.

A new Spiritualist Society has been organized in Davenport, Iowa; the main reliance of which for speakers will be for the present on local talent. The prospect of success is said to be very encouraging, in which case much good will result from its efforts.

Jacob Van Norman, Easton, Pa., is anxious that any test-medium passing that way will make a visit to his own locality, which place he thinks such an one would find a good field for valuable and remunerative work.

I have taken one bottle of DR. GRAVES' HEART REGULATOR, for Heart Disease and it all I could desire.—A. A. Holbrook, Worcester, Mass. Free pamphlet of F. E. Ingalls, Cambridge, Mass.

