VOL. LX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 15, 1887.

\$3,00 Per Annum, Postage Free.

NO. 18.

CONTENTS.

FIRST PAGE .- Our Agents. The Rostrum: Spirit Parentage. A Veteran Spiritualist: Celebration of the Seventy-Fourth Birthday of Hon Warren Chase. SECOND PAGE .- Postry: The Old Year. The Spiritualistic

Experiences of Prof. J. W. Cadwell, Mesmerist. The Frue Line of Progress. Banner Gerrespendence: Letters from Massachusetts, Maine, California, Pennsylva nia, and Connecticut. THIRD PAGE .- Poetry: Wanted, a Good Reason. Letter

of Travel: Eastward from Paris. Original Essay: Regenerative Transformation. January Magazines, etc. FOURTH PAGE, -The Trial of the Andover Professors, Plain Talk with the Clergy, Benefit Entertainment at Parker Memorial Hall, etc.

FIFTH PAGE,-All Sorts of Paragraphs. Letter from Lyman C. Howe. Foreign Spiritualistic Items. Move-ments of Mediums and Lecturers. Now Advertise-

BIXTH PAGE.—Message Department: Invocation: Questions and Answers: Spirit Mossages given through the Page, Cordelia Evans, Carrie Henderson, Olive, Andrew Peabody, Catharine Smith, Sarah Rush, Henry Davis John Stacey, Rebecca Wilson, George Markbam. Obit nary Notices, etc.

SEVENTH PAGE.—Mediums in Boston, Book and Miscella neous Advertisements.

EIGHTH PAGE.-Spiritualistic Meetings in Boston. J Frank Baxter in Cincinnati, O. Spiritualist Meetings in Brooklyn: Brooklyn, N. Y. Newton, Kan., etc.

OUR AGENTS.

BRENTANO BROS., BOOKSELLERS. BRENTANO BROS., BOOKRELLERS, 5 Union Nguare. New York,
Authorized NEW YORK AGENTS for the sale of all of folloy & High's Publications. A good stock always on hand of Mpiritmal Books and Publications. Any Book desired which they do not happen to have in stock will be promptly ordered. Subscriptions received for and single copies of the Bamner of Light on sale. Address of Union Square, New York. Branch stores, 1018 PENN-SYLVANIA AVENUE. WASHINGTON, D. C., and 101 STATE STREET, OHIOAGO, ILL. NEW YORK AGENOW, 5 UNION SQUARE.

PHILADELPHIA BOOK DEPOT.
The Spiritual and Reformatory Works published
by Colby & Rich, Boston, Mass., are for sale by J. H.
HHODES, M. D., at the Philadelphia Book Agency, 722
Spring Garden street. Subscriptions received for the Hanmer of Light at \$3,00 per year. The Hanner of Light
can be found for sale at Academy Hail, No 810 Spring Garden street, and at all the Spiritual meetings; also at 503
North 8th street, and at news stand 826 Market street.

CLEVELAND. O., BOOK DEPOT.
THOMAS LEES, 142 Ontario street (Room 2). All the spiritual and Heformatory Works on hand published by Colby & Rich, Boston, Mass. Nubscription Agency for the Hanner of Light and other Epiritual papers and magazines, etc. Residence, 105 Cross street, Clereland, O.

The Boberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the Hanner of Light, as the Company of Spiritual and Reformatory Works published by Colly & Bich, Boston, Mass.

S. M. BALDWIN & CO., dealers in Standard and Scientific Books, Pamphilets and Periodicals, 2074/5 street, near ennsylvania Avenue, Washington, D. C., keep constanting to the control of Light, and will supply the piritural and Reformatory Works published by

SAN FRANCISCO, CAL., AGENCY.
J. K. COUPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spirite al and Heforematory Works published and for sale by Colby & Hich, Boston, Mass. ____

OHICAGO, ILL., AGENCY,
OHAS, MACDUNALD & CO., Periodical dealers, No. 55
Washington street, Chicago, Ili., keep for sale the Hammer of Light, and will supply the Spiritual and Reformatory Works published by Colby & Hich, Boston,
Mass,

NEW YORK BOOK DEPOT.

PROVIDENCE, B. I., AGENCY, WM. FOSTER, JR., 50 Battey street, Providence, R. I., will supply any of the Spiritual and Reformatory Works published by Colby & Rich. He is also sgent for the Manner of Light.

AUGUSTUS DAY, 12 PAR Place, Detroit, Mich., Spiritualistic cale and Circulating Library. Agent for Hanser of Light, and all publications of Colby & Rich, Boston, Mass.

ROCHESTER. N. Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Beformatory Works published at the Banner of Light Publishing House, Boston, Mass,

E. T. JETT, 802 Olive street, opposite Custom House, St. Louis, Mo., keeps constantly for sale the Banner of Eight, and a supply of the Spiritual and Heformatory Works published by Colby & Rich, Boston, Mass.

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
Golby & Blob, Boston, Mass.

HEATTLEBORD', VT., BOOK DEPOT.

R. J. OARPENTER, retail desier in Newspapers, Periodicals, etc., etc., No. 2 Market Block, keeps for sale the Hanner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Bich.

Parties desiring any of the Noirium and Reforma-tery Works published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSHURGH, 214 Ninth

JACKSON, & BURLEIGH, Booksellers, Arcade Hall, Bookseter, N. Y., keep for sale the Spiritum and Re-fermantery Works published by Colby & Bloh, Boston, Mass.

Parties desiring any of the Apirical and Reformation of the Apirical and Reformation y Ordhy & Riob, Boston, Mass. can procure them of J. H., HARTER, Auburn, N. Y.

JOHN LANG, Mationer and Bookseller, No. 22i Main treet, Memphis, Tenn., Reeps for sale the Banner of Light, and will supply the Spiritual and Heformatery Works published and for sale by Colby & Rich.

MOTICE TO OUR ENGLISH PATRONS.

MR. H. A. KERSEY will not as our agent and receive subscriptions for the Baumer of Lights at fitcen shillings per year. Parties desiring to so subscribe canaderss Mr. H. A. Kersey, No. 1 Newgate street, Newcastle on-Tyne, England. Mr. Kersey also keeps for sale the Spiritaniand Heformatory Works published by us.

COLEY & BIOIT.

TNDIA ROOM BEPOT.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for asle and will receive orders for the Spirituml and Reformatory Works published by Colly & Rich, Boston, Mass. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

AUSTRALIAN HOOK DEPOT.

And Agency for the Hammer of Light. W. H. TERRY, No. & Russell street, Molbourne; Australia, has for eale the Epistimal and Reformatory. Works published by Colby & Ridn. Boston, Mass.

THIS PAPER may be found on file at GEO: F. ROW-Birest (10 Byrace pirest), where advertising contractaman the made for it in Mark 2011, there advertising contractaman sugal Mark Out and Account Statles in 1800, a 3-2-11 To a tract of the first the city of the control of

The Rostrum.

SPIRIT PARENTAGE.

Delivered to the Mombers of the Society for Spiritual Culture and Investigation, of New York City, by JOHN FRANKLIN CLARK.

[Reported for the Banner of Light.]

In our endeavors to attain a knowledge of ourselves, and of the relations that we sustain to the vast universe of being outside ourselves, we need to hold ourselves ready to carefully consider and investigate all questions that may be presented to our minds, to the end that we may learn the truth in regard to each.

Necessarily some of the questions presented for our consideration will have a much greater practical bearing upon our every-day life than will others, nor is it probable that the same degree of importance will be attached to the same question by all the members of this Society; yet. if any question be carefully and thoughtfully considered, each one of us can derive some benefit therefrom, and by judicious application advance in spiritual culture, and its consideration will be in the direct line of investiga-

The subject of this paper, "Spirit Parentage," may impress some of you as possessing but little of practical interest for humanity at large to-day, or for ourselves, and as something altogether beyond our ability to learn anything definite concerning, even granting that there is such a relationship existing between spirits and mortals. It seems to me, however, the question possesses great importance, that the investigation of it comes legitimately and clearly within the declared objects of this Society, and to be no more difficult of investigation than any question relating to the supermundane states of being.

The first question that presents itself in connection with the subject is:

What reason is there for supposing that such a relationship exists? and second, If it does exist, what is its nature, and how is

it effected? In answering the first question perhaps it

would he as well-to admit that the principalreason is that spirits declare spirit-parentage is with them a demonstrated fact, as much so as is natural parentage a demonstrated fact with us: and not being able to perceive wherein spirits would benefit by telling a falsehood in | gins to develop its selfhood and to manifest, regard to it, we accept their statement as being true, and then by the use of such knowledge as | inherited from its natural parents, its spiritwe possess, try to discover if it is in accord with | parents gradually loose their control over it, those laws of nature that we are familiar with, and can only exercise it in an indirect way and is a necessary result flowing from the orderly operation of such laws, and the character | the lowest of which may be but little in adit must assume in obedience to such laws.

It is alread; a matter of knowledge with us that the mental condition of a mother, especially during the period of gestation, exerts a determining influence upon the mental and moral characteristics of the child she bears.

It is also a matter of knowledge with us, ac-The Spiritual and Beformatory Works published dulired through the use of Spiritualism, that by Colby & Rich, Boston, Mass., also the Banner of Light, can be found at the onice of The Truth Beker, 33 can be found at the onice of The Truth Beker, 33 carth-lives are surrounded by spirits who are attracted to them because of their peculiar physical, mental, moral and spiritual qualities, and that as often as any radical change of character takes place in people, especially in their predominating love, in their likes and dislikes, their desires and distastes, either a similar change occurs in their attendant spirits, or else such spirits are repulsed and leave them. and other spirits in sympathy with their new state of feelings will be attracted to them.

We further know that the mental states of individuals are largely determined by their and mental state at the time of conception, and environments, and to a still greater extent by their invironments. We also know that spirits can and do exert a powerful influence over the minds and feelings of persons living here in the mundane state; therefore it follows as a result of that principle in being that causes one mind to influence and modify the action of another mind with which it is intimately associated, that those minds that exert the greatest influence over the mind of a woman at conception and during the state of pregnancy, will contribute most in determining the characteristics of the child she bears, and the person so influenoing the mother will be the spirit parent of her child, and, in strict conformity with this law, it may chance that persons still in earthlife may have much to do with the spiritual generation of children they have never seen or

It is a fair inference, however, owing to the close and intimate relationship that spirits form with morials, constituting, as it were, their human invironments, that they at all times exert a much greater and more continuous inthe flesh, and with whom we come in contact.

It will thus be seen that while a child is, first of all, indebted to its natural father and mother for its physical organism, and that it can have but one physical father and mother, those same parents, being acted upon by other minds, are so affected thereby, as to their own mental and spiritual nature, that the obild born to home to us, with a force never felt before, a them may, through the law of heredity, inherit and act for thoughts and sollier every thought from the influencing minds characteristics very dissimilar from those possessed by its natural

parents when in their normal condition.

We also learn, through Spiritualism, that all persons while in the mundane plane of life have certain spirits who are far above them in development, who hold toward them the relationship of guides or instructors, and that the knowledge so acquired may this relationship continues after the passage of the individual to the supermindanc plane. parents when in their normal condition.

Therefore we perceive that spirits as well as | A Weterun Spiritualist. themselves, who stand to them in the relationship of guides.

Thus we perceive that all persons on the mundane plane are, through their guides or guardian spirits, in direct connection, through an unbroken line of guides or guardian spirits. with the most highly developed spirits in the highest supermundane spheres of spirit-life, and through the living chain thus constituted, with its first and highest link represented by a spirit in the highest supermundane sphere of a world, and its last and weakest link by a person on the mundane plane of such world, there is ever a train of thought descending and ascending, that has its effect upon all the perons constituting such a magnetic chain.

We further learn through Spiritualism that it is the chief concern of spirit-guides or guardians to aid and direct their charges in their spiritual unfoldment and growth, and that they are more earnestly devoted to the accomplishment of this object than are the natural parents in their efforts for the education of their children.

Now here we have a series of facts, and it is our purpose, as it is our duty, to ascertain what these facts signify, and the results that must necessarily follow in consequence thereof.

It being a fact that, the characteristics of a child are largely determined by the affectional and mental status of its natural parents at the time of its conception, and the affectional and mental status of the mother during the state of pregnancy, and it being a fact that the guardian spirits of every person desire above all things else the spiritual welfare of their charges, it would follow that as often as the conception of a child takes place, those two spirits, male and female, in the magnetic chain of guardian spirits, who could exert the greatest modifying influence for good over the natural parents of the child, would at such time exert such influence to the fullest extent possible, and, in consequence of such action by such spirits upon the natural parents, such spirits would become the spirit-parents of the child conceived, and would acknowledge and sustain this relationship, ever faithfully discharging toward such child the duties that the relationship imposite.
Owing to the peculiar sensitiveness of highly

developed spirits, they are easily repulsed by persons whose affectional and mental states are opposed to their own, hence as a child beas it ever will, the traits and characteristics through a chain of guardian spirits or guides vance of the child in spiritual unfoldment.

It is a common and true saying that all ba bies bring angels into the homes of their parents and have angels for their companions. Yes, indeed, they have angels for their companions, and angels of a high order of development. too; for at that early period of their existence their spirit parents can approach closely to them, but soon the characteristics inherited from their natural parents become predominant, for the lowest always develops first, and then the bright angels of light must needs retire for a time.

Of all the questions that Modern Spiritualism has presented for our consideration, I know of none more practical, or of greater import, or that has a more direct bearing upon our every-day life here and now, than the one we are now considering.

What can be more important to two human beings than to know that their own affectional during the period of gestation of their child, will determine its characteristics?

And what can be more important than for them to know that they are themselves watched over by a chain of guardian spirits that range in development from their own spiritual level, up to the highest spiritual development attained by those in the highest supermundane spheres, and that it is in their own power, by cultivating pure feelings and high aspirations, to attract to themselves spirits of a high order of unfoldment, who can and will, by exerting their influence upon them, help to attain for their child that is to come to them more desirable predispositions and tendencies than could he secured in any other way?

Certainly this knowledge, if possessed and applied by those who are to become parents, will have the most practical as well as beneficial results in procuring for them better children, and be preëminently practical is the almost inestimable service rendered to the child bown to them

born to them.
And if we will look into the question further,
we shall find that a comprehensive knowledge of this subject is of the first importance to those who may not become the natural parents of children, as well as to those who shall become fluence upon the persons to whom they are such, for every person exerts a more or less attracted than is exercised by persons still in modifying influence upon the minds of those

with whom they are intimately associated.
Therefore it is not only possible, but quite probable, that we may by our acts and conversation, and by the influence we may exert over a woman during the period of gestation of the child, be responsible for some of the mental condensation of the mental condensations are some of the mental condensations. moral characteristics impressed upon that

The knowledge of spirit parentage brings and act, for thoughts and feelings are powerful agencies for good or ill, and it passes the capa-bilities of our finite understanding to trace out their ultimate effect, as it shall be manifested

Celebration of the Seventy-Fourth Birthday of Hon. Warren Chase, in Grand Army Hall. Worcester, Mass.

This northern New England climate is rather cold place to be born in, even with all the conveniences and comforts of modern civilization, but to be born up in Pittsfield, N. H., on the 5th day of January, seventy four years ago. under the circumstances of destitution and pinching poverty with which the Hon, WAR-REN CHASE first saw the light, must have been a very daring undertaking for one of his size and age i

Evidently he was determined to be born! That shows courage at the start; and that he has succeeded in life for seventy-four years, shows that pluck soon developed into activity and energy, exhibited in his useful labors in public life, as an author, legislator and public speaker for forty years upon and in favor of all the great important political, religious, social and economic questions and issues of the times. Especially has be stood forth as a brave and fearless champion of the then unpopular themes of "Abolition of Slavery," "Woman's Rights."

'Rights of Labor" and "Spiritualism." All this, which has been woven as the warp and woof of seventy-four years of history in the eventful life of this now venerable hero of many a battle-the success achieved, the triumphs won, the good unknown and unmeasured outwrought-must in a large measure be attributed to a New England birth, and inherited New England ideas.

These were among some of our passing reflections as we sat and mused, or chatted meetions as we sat and mused, or chatted with old acquaintances, while the numerous friends of "Father Chase" were assembling in Grand Army Hall, to celebrate the seventy-fourth birthday of this aged worker, who, notwithstanding his fully whitened locks and venerable appearance, moved about socially and cheerily among his friends, showing that in his mental and spiritual forces he was as young

Evening Exercises.—Our reveries were cut short by Mr. Thomas W. Sutton—Chairman of Ceremonies for the evening—calling the assembly to order, and opening the exercises by asking Mrs. Lizzie J. Moulton to play and sing.

By-and-Bye." Mr. Sutton then made a short and appropriate speech of welcome to "Father Chase," as he termed him, in behalf of those who had assembled to congratulate him, and celebrate his successful passing, in health and happiness, the seventy-fourth "mile stone" of his birth, the sad conditions surrounding it, the poverty-stricken state of his mother, all alone in a miserable, rickety, old log house, no one to care for or love them I And yet, he said, out of these extremely untoward conditions came forth a man who had teen one of the plocation in a care for or love them I and yet, he said, out of these extremely untoward conditions came forth a man who had teen one of the plocation in a care for or love them I and yet, he said, out of these extremely untoward conditions came forth a man who had teen one of the plocation in a care for or love them I and yet, he said, out of these extremely untoward conditions came forth a man who had teen one of the plocation in a care for or love them I and yet, he said, out of these extremely untoward conditions came forth a man who had teen one of the plocation in a care for or love them I and yet, he said, out of these extremely untoward conditions came forth a man who had teen one of the plocation in the Gilmanton and Pittsfield seminaries.

I was never intoxicated; was never sued; I Evening Exercises .- Our reveries were cut

came forth a man who had been one of the pioneers in extending and developing our broad-ening civilization in the West, of great use to the world, and of real service to mankind. He spoke of the fearless, earnest, honest efforts made by Bro. Chase during his long life; of the sturdy battle for truth he had made with pen and tongue, on all the great reform questions of the day—he being the first public platform speaker and advocate of Spiritualism, commencing that service with a discussion on "Nature's Divine Revelations," with Rev. H. H. Van Amringe, in 1847—the year the book was first published.

In closing his remarks, Mr. Sutton grasped Bro. Chase by the hand, and in fitting words expressed his own earnest congratulations and those of the audience assembled, which as Chairman he represented. His remarks were re-

ceived with applause.

Mr. Sutton then spoke very warmly and feelingly of Mrs. Amelia H. Colby's necessitated absence on account of failing health, which great disappointment he well knew her many friends would share with him, as they would unite their sympathy in her behalf in a sincere and earnest prayer for her speedy recovery. The Chairman then read a letter from Mrs. Colby, expressing her regret that she could not be present, and sending greetings and congratulations to Bro. Chase.

Among the congratulatory letters received

TROY, N. Y.. Jan 4th, 1887.

To the Worcester Association of Spiritualists, assembled at Grand Army Hall to celebrate the Seventy-Fourth Birthday of Warren Chase.

The Boolety of Progressive Spiritualists of Troy, N. Y., sends fraternal greeting, and joins most heartily "in spirit" in the exercises of the evening in honor of "that grand old man."

W. H. Vosburgh, President.

MRS. E. B. Duffy, Secretary.

The Chairman then introduced "the Boy that

was born seventy-four years ago to morrow morning, Hon. Warren Chase."

morning, Hon. WARREN CHASE."

As Mr. Chase arose and stepped to the front of the platform, he was warmly greeted by the audience, and when the applause had subsided he said, in substance:

1 am glad to be here; glad I was born, or I presume I would not be here; glad to see you all present. I regret exceedingly the absence of our esteemed sister Colby on this occasion, and I still more regret to learn of her failing health, which prevented her being with us. But I realize very sensibly that she is doing the wise thing in leaving the field of lecturing for a time and seeking needed rest from her the wise thing in leaving the field of fecturing for a time and seeking needed rest from her long-continued labors on the platform, which have so exhausted her vitality and brain forces that unless she does take the rest her system requires I fear she will not long remain in the physical body. We cannot spare her yet, for she is one of the most able, brave and earn-

est workers in the great struggle of free-thought and justice with ignorance and oppression.

I am not going to make a speech on Spiritualism to-night, but in what little I have to say I shall run along in the line of briefly recounting to you some of the circumstances of my birth and some of my averaging in the past seventy. and some of my experience in the past seventyfour years of life.

New Hampshire is a cold State. It is a cold

climate in January, and as I have learned, must have been desolate indeed in that weatherhave been desolate indeed in that weatherbeaten dwelling where that stricken woman,
my mother—no house within a half a mile,
and poor as poor could be—suffered all night
long, when near morning, Jan. 5th, 1813, I first
saw the light. No one was near or with her
but an old woman. No doctor, no father present, no friends; she suffered for my sake—all
alone! Think of that condition which gave me
birth. No one seemed to care for us, whether
we lived or died; and why we did not die, and

have birth and death united in the first and last act of the drama of my earthly existence, some one wiser than myself must explain.

one wher than myself must explain.

At the time of my birth my father was away in the army, and was killed in the battle of Plattsburg, N Y., in the war of 1812. Soon after my birth, my mother was taken, with myself, to the old rocky homestead of her parents, where they eked out a meagre subsistence by hard work. I visited the old place last fall, now in the hand of strangers, and viewed the twelve graves, with their rude granite headstones—not a word or line to designate either, yet containing the dust of my mother and her father's family—located in what was once the old orchard, now gone to decay.

At three years of age my mother put me in the care of a Quaker family, that she might be the better able to work for my support. I remained there but a few months, when she suddenly passed to the spirit-world, becoming, as I have reason to know, my watchful guardian

I have reason to know, my watchful guardian angel through my early years of suffering and trial.

The kind Quaker family being unable to support me, soon turned me over to the selectmen, who were the "Overseers of the Poor." They bound me out to a man, whose name I will not mention, but whose cruelty, with the many stripes and severe hardships I had to endure, caused these round shoulders and this bent form which I have carried all my life. He too has long since passed to spirit-life, and is no doubt settling his accounts of ten years' cruel injustice to the poor orphan, "according to the deeds done in the body."

At the end of ten years, having lost his proparty he moved away from the town carrying.

erty, he moved away from the town, carrying me with him; and one Sunday afternoon, when he was absent, I left his home forever. It was in the month of May that, with bare feet, scantly clad with tow-cloth, and wearing the "chip hat" commonly used by poor children, I made my way to a distant relative of my mother, in a neighboring town, where I spent the night. They advised me to return in the morning, but, They advised me to return in the morning, but, avoiding their scrutiny. I pursued my journey to my native town, which I reached late in the evening—having had nothing to eat since morning—and spent a fresty night in the hotel barnyard with the cattle, being too tired to go through the woods to my grandmother's, whither I went in the morning.

That day the selectmen had a meeting, and a kind woman, one of their neighbors, accompanying me, laid my case before them. She elo-

and women, the of their neighbors, accoming mying me, laid my case before them. She eloquently pleaded for me, and I timidly added what I could to the story of my wrongs, and begged that I might not be returned to my

I was never intoxicated; was never sued; I have never used profane language; I have never belonged to any church, and never expect to. I may have been a great sinner in the estimation of some, but, if so it was probably owing to my birth, and yet I fail to see how I could be very much to blame for that.

Having secured all the education my limited

means would permit in those early days, long before that great philanthropist Horace Greeley uttered the sage advice: "Go West, young man," I caught the spirit of it, and went to Michigan, then a Territory. I got married in Michigan, and after some severe struggles always incident to frontier life, I secured a little home, and settled in Monroe, Mich., and always had a home after that until my wife passed to means would permit in those early days, long

In the year 1838 I moved to Wisconsin—then a Territory—and aided in establishing a small society or "Colony," under the "Fourier System" the only one in the country that ever and its debts.

tem," the only one in the country that ever paid its debts.

I was somewhat of a politician then—and a Demoorat; but though I was opposed because I was a Fourierite, a temperance man and an Infidel, (1) I was elected to the first Constitutional Convention, and returned to the second, which framed the Constitution for the now

which framed the Constitution for the now great State of Wisconsin.

I made the motion in the convention to strike out the word "white" in the qualifications for citizenship. Although I was a Democrat it made about as much stir in that convention as a boy has often made by running a pole into a hornet's nest, and they said: "We will see how many lungted Abolitionists there are here." how many lunatic Abolitionists there are here. And they found there were just six! Then the great majority breathed freer! Then I moved to strike out of the Constitution the word "male!" whereupon they sneered and shouted: "He is two hundred years ahead of his time."

But I stoke and labored for these and kindnes." But I spoke and labored for these and kindred issues, telling my opponents that I should live to see the accursed system of negro slavery abolished, and also to see women vote. Well, where is slavery? And do not women vote now on questions and matters of interest in education? And the two hundred years are not passed yet!

I also secured a provision in the Constitution of Wiscomin that no man should have any of his civil rights abridged on account of his religious or infidel views.

The State of Wisconsin was admitted into

the Union, and I was elected to the State When General Lewis Cass of Michigan was

nominated for President, and wrote his famous "Nicholson letter," recognizing slavery, I bade adieu to the Democratic party? adieu to the Democratic party?
I called the first convention in the United States, which was held in Wisconsin, to organize the "Free Soil Party," and was named as its candidate for Governor of Wisconsin. Then

Is was opposed because I advocated Spiritualism, holding a discussion with Rev. Mr. Van Amringe regarding the claims of a book entitled, "Nature's Divine Revelations," the same year

it was published.

I attended the National Convention of the Free Soil Party, held at Pittsburg in 1862. Gerritt Smith, Joshua R. Giddings, Fred Douglass and myself made the four principal speeches

before the convention.

I moved to Battle Creek, Mich., to educate my children, where I lived several years. I lived also in Southern Illinois, for a time, and knew personally Abraham Lincoln, John A. Logap, Stephen A. Douglas and Horace Gree-ley, who was a personal friend. Moving to St. Louis, Mo., I was nominated and chosen a Presidential Elector from that State on the

[Continued on eighth page.] Live Sant of the sand in the territory of the

For the Banner of Light. THE OLD YEAR.

"The Old Year is dead i" the people say, And a New Year is born to the world to-day." But we answer, " Nay! the Old Year lives, And unto us each its message gives.'

Ay! the Old Year lives in each deed and thought That from human lives has been outwrought. In the lover's smile, in the mourner's tear, In the true, in the false, still lives the "Old Year."

Ah t Old Year, men thought you were going away, As they bade you farewell, upon New Year's day; But through haunting mem'ries of pleasure and pain, You'll come amongst us, Old Year, again. Worcester, Mass.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER NINETEEN.

To the Editor of the Banner of Light:

It is not for material compensation that I venture to present one more chapter of my "Experiences" with spiritual phenomena. long ago became aware that it is not for my financial interests to be known as a Spiritualist, and antagonistic to the popular religious beliefs in the towns or cities where I give my experimental lectures on mesmerism; and therefore my testimony may perhaps be accepted as more convincing than if I were financially interested in the promulgation of Spiritualism.

I have been "boycotted" in nearly every city where I have given exhibitions of psychic force, from Eastport, Me., to Wichita, Kan., by zealous members of Christian churches, because I am known to be a Spiritualist, and also for the reason that mesmerism is supposed to be closely allied to Spiritualism; while in reality it is as closely connected with the majority of conversions to a belief in Christianity.

Not many realize the great fact that conversion to a religious dogma is produced by so nearly the same process as that employed in mesmerizing that it is difficult to distinguish the difference between them. Both are only the result of impressions made on minds while in a receptive condition, without the semblance of a rational or scientific basis for their belief; each one believing as impressed by preacher or mesmerist.

Only last week a devout member of a church asked if I believed in Jesus as the son of God. I asked, Who is God? From impressions previously made on his mind by another person, he answered, saying that God was a Trinity, composed of "Father, Son and Holy Ghost." I asked how long a time God had existed as such. He replied, "From everlasting to everlasting, without beginning and without ending." He was very much surprised when I assured him in all candor that no such God had ever existed: that he was laboring under a semi-mesmeric hallucination. For in the very nature of things the Father must of necessity be older than his son, and the son the offspring of the father. And God, as Father, Son and Holy Ghost, could not have existed as such from everlasting. Neither could God have given his only begotten son to die for sinners, for the simple reason that he never had a son to give. The gentleman had insinuated during the first part of our conversation that a man was sadly deluded if he believed in Spiritualism, and for the first time been to realize that he had been living under a delusion himself.

The whole system of theology, with its beliefs in Jesus and the devil, salvation by faith alone, hell and heaven, is evidently as positive an hallucination impressed on the mind as is the imaginary dog, or other thing, on the mind of the magnetized mesmeric subject.

I have been repeatedly asked if it is not more than probable that those who relate what they have witnessed at a spiritual séance were not | mesmerized when they supposed that they saw spirit forms, or other spiritual manifestations, or deceived by confederates of the medium. As only about twenty-five per cent. of an average audience can be mesmerized, and only by a process requiring an effort on the part of the mesmerist, and as no such effort is ever made at a public materializing séance, and as all present see the same forms when they appear, and as mesmerized persons seldom remember what transpired while they were sufficiently magnetized to see imaginary objects, it must be selfevident that those who attend and remember | as on the previous occasion spoken of, which what took place were not mesmerized. Passes or gestures, words spoken in an earnest manner and often repeated, are the principal agents employed by a mesmerist; and the same holds good in nearly every case of so-called conversions. A more extended comprehension of the cause and effect of religious impressions seems to be needed by the masses at the present time.

Not all who come forward to "the anxious seat" are converted at the first trial of a revivalist or preacher who tries to make an impression on the mind. Generally about as | ilege of using the parlor, of whom a widow lady large a proportion are converted as under similar circumstances are fully mesmerized. Indeed, with as good conditions and surround- ing informed the people that Mrs. Ross had ings as at a revival meeting-that is, with volunteers coming forward in a quiet, expectant | the previous evening, after her visitors had frame of mind, with no lookers on to interfere the chances are at least three to one in favor | the door when she left the house, and that no of the mesmerist. He could impress a larger proportion of the people, at the first trial, that hell is in sight "just now," than the revivalist could that it was waiting to receive them in the future.

Owing to a lack of general information on this subject, together with persons traveling over the country as fraudulent mediums, the willful misrepresentations by church-members and preachers, and the many "exposés," thousands of people who have no opportunities for a careful investigation of spiritual phenomena are wavering between hope and fear in relation to the all-important subject of a future life and the possibility of ever meeting the ing a seat I was able to sit nearest the cabinet loved ones whose once smiling faces and loving of any one, and 'to examine every face that natures have been swallowed up in death.

Many do not care concerning a continuity of life beyond the grave: but there are those with anxious hearts and throbbing brows, in every hamlet, town and city, who would willingly give all they possess for positive proof that those they loved dearer than life itself are not

lost to them forever. I would rather have the evidence already recoived that my "Emma," who loved me as but few fathers have been loved, lives in the spiritworld, and the assurance that she will meet me with outstretched hands on the threshold of another life, when earthly toils are ended, than possess a deed of every sore of land on earth. A statement, merely, of what I have seen and heard at a spiritual scance, of the number and

variety of forms that appeared, without giving

some evidence that they were genuine spirit

to be at present a need of more minute statements in relation to materialization of spirits than anything I have read on this interesting subject. Although I have had many interesting experiences of late with several mediums, I will confine myself to one only in this communication:

I attended the materializing séances of Mrs. H. V. Ross, at 172 South Main street, Providence, R. I., many times during the last four years, and became thoroughly convinced of the genuineness of the many spirit forms that emerged at various times from her cabinet. I distinctly remember seeing a lady, dressed in white, who appeared at one of her séances, who in every particular-height, shape of nose and face, and movements—reminded me of my wife's sister, then recently deceased, and while living so closely resembled my wife as often to be mistaken for her. She gave me her correct name, and requested that I send for "Margaret," as she wished to talk with her concerning her last sickness. I do not think that any one in Providence knew my wife's name or that of her sister, or that she ever had a sister. I sent for my wife, and together we attended the scance. The sister came again, and as natural as we ever saw her, even to a slight scar on one of the eyebrows, to which my wife called my attention.

She gave us the full particulars of her exposure to the smallpox, of her being subsequently taken sick at the depot in New Britain, Conn.; how she was conveyed to the pest-house in that city; of her "death," and the burial of the body by two half-drunken men, and the position in which we should find the body if ever removed to the family burying-ground. She talked of many things supposed to be unknown outside the family circle. My wife still believes (knows, she says,) that she saw and conversed with her arisen sister.

Mrs. Ross subsequently invited my wife and self to spend an afternoon at her residence, which we did. While there. I became somewhat familiar with the location of the rooms in the rear part of the house. A few evenings later, after my arrival at her seance-room, she announced that Mr. Ross had been called out of the city, and had not returned, as he was expected to, in time to manage the cabinet, and therefore there would be no seance that night. I volunteered to assist; it only required some one to be near the cabinet, ready to call up any one from the audience if a form came too feeble or too inexperienced to walk out to the friend in the circle.

When the séance was well under way, the light (from an oil lamp) began to grow dim, and finally went out. I requested the company to be patient, while I tried to find the oil-can, and as noiselessly as possible I left the room, and felt my way in the dark through one room into another. Had there been confederates there, they would have supposed me to be one had they heard any noise I might have made. I listened attentively a minute or more. Only the silence of death was around me. I struck a match, lighted a lamp that was on the mantel shelf, and carefully, thoroughly searched every nook and corner of every room accessible. I found the hall door locked, the key in it on the inside; every window was securely fastened on the inside also. I found the oil-can in the pantry, returned to the séance-room, and apologized for being gone so long.

Mrs. Ross same out of the transo and sat in the cabinet with the curtains just thrown apart as I entered the room. Seeing that there was no one there with her, I filled the lamp in the adjustable receptacle, lighted it and went on with the séance. As about the usual number and variety of forms materialized that night and came out of the cabinet-two, three, and sometimes four at a time. I am satisfied that no confederates took part in the manifestations.

I attended séances every Thursday afternoon and Sunday evening for several weeks, while giving mesmeric entertainments in Providence and vicinity week-day evenings, which gave me good opportunities for continued investigation. Many of my own relatives appeared at various times, acting and talking as naturally as before their decease.

Subsequently Mrs. Ross gave a number of seances in Boston and before her removal to that city, two of which I attended. As Mr. Ross was not present one evening I again assisted, gave me another opportunity of scrutinizing every face and form that came, to the number of twenty-five or more, as unlike each other as an equal number of ordinary mortals.

After the close of the first of these two seances I was detained outside the house for halfan-hour or longer, and, unobserved, saw Mrs. Ross as she came out of the door alone and started for her boarding house. The lady of whom she rented the parlor for a séance-room had rented chambers to others, with the privand her son were very much offended, and on the assembling of the company the second eventwo confederates who left the house with her gone. I immediately stated that I was near one went out with her, or for more than fifteen minutes afterwards. When questioned further, the widow said it might be a mistake, but she was "told so"; and she had forgotten who her informant was.

Mrs. Ross has now taken a residence in Boston, at 96 West Concord street, corner of Shawmut Avenue. I gave mesmeric entertainments in Wells's Hall, Lowell, Mass., seven weeks in succession this season, and, being so near Boston, was able to attend her séances, which I did, my principal object being to more closely investigate the phenomena of spirit-materialization than ever before. By previously engag-

came.
The front parlor is used as the seance-room. The cabinet is in a rear corner, with only a brick wall between it and Shawmut Avenue. I examined the walls and floor, as did many others, before and after the seance, and found no possible means of ingress save between the curtains that extended across that corner of the room, with space enough behind them for three medium-sized adults to stand in.

I attended one seance Sunday afternoon, Nov. 14th, and again the following Sunday, returning to Lowellon the late train. One spiritform I hoped to see did not come out of the cabinet, but materialized sufficiently to say that if I would come again she would do so.

After the close of a week's engagement at St. Johnsbury, Vt., I took the midnight or Sunday morning train for Boston, to attend anothmaterialisations, would be but a repetition of er scance. I attended two of Mrs. Ross's se-what has already been given in the BARRER of ances that Sunday afternoon and evening, er scance. I attended two of Mrs. Ross's sc-

be too tedious, and I shall confine myself to smaller than any one of them. Two very large the last one only, first saying this-that many with whom I converse on Spiritualism have asked why they, too, cannot see these things as well as I, and, on inquiry, I learn that they have never been to the expense of a penny to find out anything about it.

The seance-room is not darkened for one moment sufficiently to prevent seeing every person present distinctly, and also the closed dwors between the front and back parlors. As soon as Mrs. Ross entered the cabinet, and the curtains were lowered, I heard people who sat opposite me talking in a low voice about watching the white casing between the closed doors and cabinet, to see if any object passed between them and it, into the cabinet, from any opening that might have been overlooked in examining the doors. I was closely observing the same place, and had anything gone by it would have been seen by all in the room.

Within half a minute after the curtains were lowered, two forms appeared that were recognized as the brother and son of a gentleman who was present. The best proofs of spirit power, or presence, generally come unexpectedly. While I was removing my overcoat in the hall, before the séance commenced, the door-bell rang, and two men were admitted, one of whom, Mr. E. P. Miller, of Hartford, Conn., I was perspirit was able to give it.

great surprise, greeted them in a most affectionate manner. In answer to my question she said they were her mother and son.

The room was light enough for me to make, in coarse writing, as I often do, a memorandum of every form that came. I was sitting not three feet from the boy as he looked at me, and then up into the face of the elderly lady, saying, 'Grandma, what's the man got paper for?" I explained to him why, and requested permission for the gentleman who recognized me at the door to come and see him. Mr. Miller at once came forward, thus obtaining a better view of the intelligent-looking face of the youthful visitant. He made an exclamation of surprise, and the boy replied, "Your name is Mr. Miller, and there's somebody in there who knows you, but can't come now." As Mr. Miller's name had not been mentioned, it was a good test to me, and the very one Mr. Miller himself desired.

A lady by the name of Mrs. Coffin, with whom I am acquainted, came forward to see the boy more closely than she could from her seat, and asked the mother, who held the little fellow by the hand, if she was sure it was her child. The answer was that she positively recognized him as her son and the elderly lady as her mother. Mrs. Coffin remarked that he was about the age of her boy that died. The child looked up into her face and said: "Was he truly your boy, lady?" Mrs. C. was dazed for a moment, and then replied: "No, not truly, my boy, but one that I had the care of.

At one time a form parted the curtains and requested Mr. Ross to light the gas, the light than haing from an oil lamp in the opposite cor-ner of the parior. The gas was turned about half on and lighted. A second request was made to turn it all on, which was done. Mrs. Ross then came out of the cabinet deeply entranced, accompanied by a young lady about eighteen years of age, as tall as Mrs. Ross, but not more than half as heavy. Without exaggeration I can say that she was one of the most beautiful beings I ever saw. She was escorted by the medium around the room close to each one present, thus giving all an opportunity of seeing her face distinctly. There were many exclamations of surprise, and remarks as to the beauty of her form and face, to which she bowed an acknowledgment. I would rather have lost a hundred dollars than missed witnessing that one materialization.

Later in the evening a man came out of the cabinet dressed in soldier clothes, who was recognized by a lady, and the two conversed in a very animated manner several minutes. She said he was her husband, formerly a captain of marines. After he retired, a lady, unlike any I ever saw before, came out and walked up to the organist, Mr. Longley, and before she returned gave the full name of the man who preceded her loud enough for others to hear. This lady, Mr. Longley said, was unmistakably the materialized form of his deceased wife. Some one replied that she had given the wrong name of the last spirit. The lady who had claimed him as her husband answered, "No, she did not; that was the name of my first husband: but no one present except myself knew that."

A young lady who resembled my daughter Emma (who passed over at the age of twentyone years, in 1877,) came to me, gave her name, and requested permission to change my chair. She placed it so that when I sat down I faced the rear end of the parlor. She then kneeled down on the floor in front of me, leaving a vacant space between herself and the end of the organ, about large enough for another person. We were several feet from the cabinet, and twenty people or more observed her movements. Hardly had she taken that position, and my hand in hers, before another form appeared in that vacant space, that in every particular-size, shape of face and nose, and actions—resembled my son Jerome, who passed over in 1884 at the age of twenty-three years. He seemed to be there without coming, as I saw nothing of him as of one coming from another place. He appeared to be very much pleased at meeting me, took hold of my hands as Emma did, in a very loving manner, and talked of the family at home. At least a dozen persons came forward to look at them, Mr. Miller, Mr. Longley and Mrs. Coffin being of the number, and while many were looking at us Jerome disappeared from our view as mysterionely as he came. He had vanished without making a visible movement.

Rena, a spirit who often comes with Emma, appeared at the opening in the curtains for a few moments only, and asked me to send her love to her mother. She also said she would be glad to stay longer, but there were so many others who wished to come, who never had, that she would not occupy the time longer. Before the scance closed, four forms came out of the cabinet at once, one of whom appeared to be a real Indian. He gave his name as "White Moccasin," and had such on his feet, I shook hands with him and examined his feetures very closely. These four walked around the room as familiarly as if at home with friends, and for a while nearly the entire company were standing around and talking with LIGHT and other spiritual papers. There seems Dec. 5tb, 1886. To give a recital of what took them. An elderly man came out after those

four returned to the cabinet, who was much smaller than any one of them. Two very large tall men came out after the elderly form disappeared. They were much taller than any of the others I saw that night. They were both recognized also. A lady made her appearance who was claimed as the wife of a gentleman who sat near me. She had a small babe in her arms, that all were allowed to see and touch. It had every appearance of being a real live babe. She had also two children with her, one on each side, of about five and ten years of age; place at the four which I attended there would four returned to the cabinet, who was much on each side, of about five and ten years of age; the gentleman said to me that they were his children, of which fact he said he could not be mistaken.

I have not related all that transpired, though by taking notes of passing events during the evening I am able to describe the principal materializations and incidents. I and others watched the retreating forms of not less than twenty different-sized people that night as they returned within the cabinet; and when the seance closed Mrs. Ross came out of the trance and threw back the curtains, enabling all to see that she was there alone.

I have endeavored to present an unexaggerated statement of a part only of that which took place in almost the very centre of the city of Boston, Mass, in a commodious residence on the corner of two well-known streets, on the evening of Dec. 5th, 1886. Had I witnessed these sonally acquainted with, and he at once pri- things in a far-away country years ago, I should vately requested me not to mention his name, risk my reputation for truth and veracity, and saying that it would be a test to him if any all claim to sanity, by publicly stating the facts, as, under those circumstances, it would be very During the evening an elderly lady came out | difficult to back up the statement with suffiseveral feet from the cabinet, leading by the cient evidence to convince anybody of its hand a boy, apparently six or seven years of truthfulness. Any who are desirous of knowage. A lady was called up from the opposite ing for themselves can attend three or four side of the room, who, after an expression of times a week and witness similar manifestations.

The great question of all questions is not "If a man die, shall he live again?" but "Does man die?" Spiritualism answers, No. From October, with Warren Chase as speaker. He rethe mystic realms of the once unknown the angelic forms of those I love, whom the world than mine would be required to adequately express calls dead, come back to me. They tell me in an audible voice of the beauties of that other land; of flowers that bloom; of birds that sing; of temples grander than are known on earth; of music that far exceeds the highest conceptions of mortal men; of loftier aspirations than finite beings know; of heights to be attained in knowledge; of God's eternal goodness; of the reuniting of loved ones; of opportunities for the most debased and unfortunate sons or daughters of earth to outgrow their misfortunes. They teli me the great fact, that no Jesus can bear another's sins; that to live a pure life on earth is the only sure passport to the glorious realms of God's angelic hosts; that to mingle with the good and the intelligent one grander, holier, better than a death-bed repentance or faith in Jesus; that God's eternal love is over every child of earth and inhabitant of that immortal country.

Last Sunday night a spirit at Mrs. Ross's séance came to me and requested that I ask Mr. Longley to sing that song, "Only a Thin Veil ly by all in the room.

The True Line of Progress.

To the Editor of the Banner of Light: The progress of mankind is from barbarian, ignorance to skillful knowledge, and from the lower to the higher forms of knowledge. Physical science precedes philosophy, and the attempt of the ancients to develop philosophy without any scientific basis, resulted only in the fanciful vagaries and crudities of scholastic metaphysics.

Mankind have already advanced so far in science as to begin to acquire the rudiments of philosophy. Philosophy is a comprehension of the relations of all things as connected by causa-tion. It gives the source of all phenomena, the origin of the present from the past, and the ne-cessary development of the future from the present.

As causation is the chief subject of philosophy, and as the line of causation leads us into the spiritual, which is the realm of causes, it is manifest that spiritual science is the higher form of knowledge—the only form in which philosophy can attain its full development. The nineteenth century is therefore the era of the beginning of philosophy.

The first step toward the evolution of a com-prehensive philosophy was taken by Dr. Gall, when he advanced beyond the purely physical knowledge of medical schools and grasped the knowledge of medical schools and grasped the brain, in which the soul has its home—the only position in material science from which the realm of spirit can be approached. It is true the spirit-world comes down to man in his interior consciousness, and by the aid of human spirituality, invisible materialized forms and audible voices. But this belongs to the supernal life, and does not enable us to comprehend the life on earth and study the embodied spirit in the human race. The human soul in its earthly tabernacle can be understood if we approach it rightly, and this is the understanding that we need.

If the soul can be grasped as the subject of If the soul can be grasped as the subject of solence—if we can detect its operations in each convolution of the brain, and the emanation of its power from the brain into the body—the relations of its faculties to physiological life and to all its surroundings in earth or heaven, we thus accomplish the great aim of philosophy, for we solve the problem of the universe. That this is the consummation of philosophy is apparent when we reflect that man in his spiritual nature is a representation of the spiritworld or the divine, and when we fully comual nature is a representation of the spirit-world or the divine, and when we fully com-prehend the spiritual nature and all its laws, we comprehend the spirit world. But as the spiritual nature of man is logged in and has continual interaction with the material, the study of man rightly prosecuted gives us a pro-found understanding of the interaction of the spiritual and material worlds which make the universe.

universe.
From this mastery of philosophy the scientific world has held back. It has refused to tine world has held back. It has refused to recognize the soul as the subject of science, because it is not material. It has refused even to approach the sphere of psychology, refused to follow the lead of Gall, and continues to this day to study the brain chiefly as the source of muscular phenomena and bodily sensations. Hence, knowing nothing of the soul, not even its existence, scientists refuse to acknowledge or even tolerate the approach of the spiritworld to mortals.

What we need therefore is to alknowledge.

What we need, therefore, is to elevate solence from the study of the purely physical to the study of the psychic operations of the brain, so that we may understand the laws of human life in this sphere and the laws of the human soul when excarnated.

This is precisely what the scientific world re-fuses to do, what all medical colleges resist with all their intolerant energy, what the Orthodox church resists, what fashionable society and literature steadily ignore, and yet it is the solitary and unwelcomed labor to which my life has been devoted for half a century, with this result, that the functions of the brain and soul of man have been seerful and a continuous of man have been seerful and a continuous life. requit, that the functions of the brain and soul of man have been ascertained by experiment in connection with its anatomy, have been demonstrated in a scientific manner; and have been made convincingly satisfactory to all who listen to my demonstrations, whether in the medical college or among the people.

Yet what is "the still, small voice of reason" and dispassionate science, amid the turbulence of the stirring world of manimom ontaide of the halls in which medical and clerical orthodoxy reign supreme, with windows closed against nineteenth century light? It is a voice to which

It is not colleges or churches, but the sovereign people, that must do the work. It is they
that pull down thrones and open dungeons. It
is they that compel the medical and clerical
professions to advance, that assert the rights
of man, listen to the voice of the oppressed,
open the way for the advent of the spirit-world
and give the first welcome to discoveries in solence against which colleges are barred.
Again I shall appeal to the people by a monthly "Journal of Man," beginning in February, devoted to that fascinating new world of
universal science and universal reform which
is to be ushered in by Anthropology, the
science of the soul of man, alike in its temporary and its permanent home, a science of which
its foremost element, Psychometry, illuminates all existing sciences, reveals the entire
past and foreshadows the future.

In that divine volume, the human soul, we
find not only philosophy for all relations of
human life, but all the truths of religion, in a
greater amplitude than has ever been expressed

human life, but all the truths of religion, in a greater amplitude than has ever been expressed in any written volume.

A monthly journal, devoted to the sublime philosophy, which includes all reforms, looking over all progress with the eye of philanthropy, and bringing the whole before the people, free from mystery and technicality, cannot fall to enlist the sympathy of the best and wisest, the foremost thinkers in the line of progress.

Jos. Rodes Buchanan.

Banner Correspondence.

Massachusetts.

SPRINGFIELD .- N. E. Smith writes : "Our meetings for the season began as usual the first Sunday of mained with us through the month. An abler pen the vast wealth of service this veteran speaker has rendered humanity. His utterances are always philosophical; his conclusions always logical. He was followed by E. W. Emerson the first two Sundays in November. The tests of Mr. Emerson are always

sure to draw a full house. A. E. Tisdale, our resident medium, occupied our platform Nov. 21st, 28th, and Dec. 5th. He is a remarkable instrument in the hands of the spirits, giving lectures of great ability and power, and is destined to rank with the ablest of our speakers. We feel to recommend him to all as a lecturer. He was followed by Dr. J. K. Bailey, of Pennsylvania, Dec. 12th, a man of large experience, both in the lecture field and as a healer. We are glad to know he is kept busy, and hope to hear from him again.

Dec. 19th and 26th we listened to the centrols of J. P. Thorndyke, of Manchester, N. H., to the delight must be fitted for their society by something and satisfaction of large and highly appreciative audiences. Mr. Thorndyke is a man of culture and refinement, and has won many friends among us by his genial, unostentations dignity of manner and his earnest intelligence and zeal in the cause of Spiritualism and reform.

A year ago the ladies of our society organized a Ladies' Ald Society, and although it has only been running a short time, it has been very successful thus far Between Us," and while he did so she joined in the attainment of the objects for which it was inhim in singing, her voice being heard distinct- stituted. We contemplate fitting up and furnishingla hall of our own where we may hold seances, entertainments, suppers, etc., from time to time, and shall then feel we are on a more substantial basis. We know there is sufficient ability and interest in Spiritualism in Springfield to make a success of anything we undertake, and we propose to develop them."

Maine.

WATERVILLE .- A correspondent puts us in possession of the following: "MR. EPHRAIM MAXHAM passed to spirit-life from

"MR. RPHRAIM MAXHAM passed to spirituite from his home in this place, Dec. 28th, at a ripe old age. His health had been gradually failing for the pastfew years. Himself and Mr. Wing were associated in editing and publishing the Waterville Mail, a weekly paper, devoted to the general news. Mr. Maxham has been connected with this paper for forty years, as adding and proprietor. Heleaves a widow and one as editor and proprietor. He leaves a widow and one

In religious belief he was an avowed Epiritualist, and was not ashamed to have it generally known. He commenced his investigation in the early days of Epiritualism, and became fully satisfied of its truthfulness; he was one of the oldest subscribers for the Banner of Light. As an individual he enjoyed holding discussions with intelligent skeptics, and, being well informed and intellectually able to meet opposition, he personally gave the opponents of the Philosophy some food for thought and consideration, though, by reason of business connections with others and the general ground occupied by his paper in community, he did not feel to court such controversy in his paper.

Mr. Maxham was an honorable man in his dealing with men and things; also an industrious, hardworking individual, and had the respect and esteem of the citizens here, without regard to his polities or his religious views. He will be sadly missed by a large circle of relativer, friends and neighbors.

'It is well with him.' A Congregationalist churchmember, in writing concerning him, since his departure, says: 'Mr. Maxham was a Spiritualist and one of my best friends. I expect to see him again.' (Mr. Wing, his partner, who died a year ago, was a Baptist.) California. son. In religious belief he was an avowed Spiritualist,

California.

SAN DIEGO.-"H. W. G." writes: "The worldrenowned Jesse Shepard is here, and holding seances with grand success. He has held four, and now has a class for developing, and more classes and séances are talked of. It is truly wonderful to hear the independent voices of his various controls, and to recognize their presence as they walk in our midst, lay their musical instruments upon our persons while being played upon, and whisper to us."

Our correspondent adds to the above that Mrs. Ada-McCulloch is holding seances for materialization, at which wonderful illustrations of the power of spirits in that phase of manifestation occur; and that, were he to write a description of all that has transpired in San Diego of this nature within the past few weeks the account would more than fill an entire number of the BANNER OF LIGHT. Much interest is manifested in every quarter.

Pennsylvania.

PHILADELPHIA, R. A. Thompson, 3600 Marshall street, writes: "The First Association of Spiritualists of Philadelphia had Mrs. E. Paul of Yormont as its speaker during December. But such weather ! Those who were fortunate enough to hear this gifted advocate of our cause were more than repaid for their disagreeable journey to the hall by her grand lectures. Dr. Fred L. H. Willis of Brooklyn, N. Y., speaks for us during January, 1887. Our camp-meeting commences June 1st, 1887.

Connecticut.

GLASTONBURY. S. H. Tracy writes : For the twenty-eighth time I renew my subscription to your paper. Since the hour the truth of spirit communion dawned upon my soul the BANNER OF LIGHT has been a light to guide me onward and upward. No doubts, no backsliding, no falling from grace, ever come to an honest Spiritualist,"

"Can you recall the names of those two friends, my dear," he said to his wife, "whose affection was 50 great that one offered to die for the other?" Dar Dathe first begins with a D." the first begins with a D."
"Oh! yes," said the lady placidly," you are thinking of Dan and Beersbeba." Harper's Basar, 22, 235

WANTED, A GOOD REASON. BY IRENE ACKERMAN.

Can any one give a good reason—
Can any one tell us why,
When some great calamity happens,
The public and newspapers cry;
"Let all of the theatres open,
And give a performance some night;
In aid of so worthy an object,
The profession will do what is right"?

Can any one give a good reason—
Why the doctors do not give up the fee
Which they get from their patients some evening
In aid of the same charity?
Or the lawyers give all the money
Obtained in their practice that day;
Or the clergymen salary Sunday;
As well as the theatres, pray?

Can any one give a good reason-

Oan any one give a good reason—
Why the merchants should all be exempt
From giving a whole day of profit,
Or the landlords a certain day's rent,
To make up the money required?
Or is it the right thing to call
On actors and actresses only
To carry the burden for all?

Oan any one give a good reason—
Why the dramatic profession alone
Should work for all charities graits,
And their pocketbooks open be thrown,
While those who so often decry them
Do nothing but hand round the plate;
And, though putting themselves nothing in it,
Get much praise for their charity great?

Petter of Trabel.

EASTWARD FROM PARIS.

BY HENRY LACROIX.

To the Editor of the Banner of Light: Since my last "Word" from Paris, published 31st July, I went eastward, as I announced,

but not as far as I intended. The bare fact is that "man proposes and the purse disposes," in such cases. Circumstances are conditions that control us, very often against our wishes. The

such cases. Circumstances are conditions that control us, very often against our wishes. The further eastward one goes from Paris the more he finds hard and expensive fare.

In July I left Paris for Strasbourg—a twelve hours' trip by rail. I wished much to see that celebrated and despoiled or violated city and its grand cathedral, and I found the population (one hundred and twenty thousand) more Frenchy than ever. Every one talks French, as if to tease and annoy the new rulers, who garrison the city and country thickly and fill every official position. I admired much the stately cathedral, with its lace-like exterior ornaments, so profuse and artistic, and boldly ascending high up into the skies in spiral form. The interior is in perfect keeping with the exterior. The immense columns that uphold the very lofty vault, all have an altar at the base—which struck me as a novel feature in church architecture, a feature quite practical and ingenious, I thought. The Rhine runs through the city rapidly and enlivens it with its peaceful and commercial looks; but, alas! the regimental bugles and bands spoil the natural perspective by their destructive like sounds heard everywhere in drilling or accompanying hosts of men who would be much better employed in tilling fields and making them productive than strewing them with havoo, maimed or dead bodies. Alas! poor Europe! all through, the god of old, Mars, is still the one who commands the stuation, notwithstanding the vaunted benefits of Christianity and its would-be fraternal doctrines. Indeed, when we come here and compare this "Old World" with our "New World" we become struck with astonishment almost, and get reconciled with our individual and general position. almost, and get reconciled with our individual and general position.

and general position.

Throughout Germany not a pound of baggage is allowed free, and that item comes as expensive almost as the personal ticket. It is the same in some other States, while in France sixty pounds is allowed to each passenger.

My next stopping place was Stuttgart (one hundred and twenty thousand inhabitants). This is a watering resort and nice city, hilly all around, covered much with vines and many orchards. This part of Germany is thickly populated and comfort in it seems to prevail. The cars used here are somewhat American like.

At Ulm (seventy thousand inhabitants) I remained part of a day and visited the splendid cathedral, Munster, of the thirteenth century. It is very elaborate and grand in designi. The Danube (not navigable here) runs through the city, dividing Wurtemburg from Bavarla.

A three-hours' ride brought me next at Munich (350,000 ishabitants). It is called München, in German. This fine and gay city is quite original in type different from all others. The

nich (350,000 inhabitants). It is called München, in German. This fine and gay city is onite
original in type, different from all others. The
paople are sympathetic, and have joyial looks
and manners. Here is the largest and handsomest railway station in Germany. The public
buildings are often odd-looking somest railway station in Germany. buildings are often odd-looking, some are paint-ed yellow, as in Genoa, Italy, sometimes with pictures in the front walls; so are some cafes and restaurants alike adorned. The Royal Palace, in the city, has a common exterior ap-pearance, but it is fine inside. It has a large park, which is open to the public. There is here a celebrated University and Polytechnic School. The students are often seen with gashed faces, owing to the frequent duels which they indulge in, to show their manhood or gashed faces, owing to the frequent duels which they indulge in, to show their manhood or bravery. The art museums are rich with antique and middle age curiosities and paintings. There are many beer gardens and balls—the most famous of the latter is the Holbrauhaus, where each one helps himself by taking a plut or quart glass, with a pewter cover, and goes to the counter to be served. What a bue and cry in this much frequented place! which has the best beer in Munich. It is owned by the government. The price of beer is three cents a plut, and six cents a quart, all over Germany. Very few are seen with plut measures before them, even women; and such quantities as are swallowed! "A young man told me that he one evening drank ten quarts. Military bands are seen occasionally playing in the beer gardens, one of which, called Lowenbrau-Kellar, is large and tastily laid out. It has a vaulted reataurant, much frequented by the students, where a fair meal is to be had for fifty pfenning, or ten cents. In fact living is cheap in Munich, even at the hotels. Tobacco and olgars are also them, not of the States of Europe; but public opinion went strongly against the measure, and defeated it. Usb fare is very low in this city—ten cents a drive within the limits. There are many arched monuments and statues here and there, and monuments and statues here and there, and much artistic, taste displayed in han'v arched monuments and statues here and many arched monuments and statues here and there, and much artistic taste displayed in many things. The buildings are fine, the streets wide, well payed and kept clean. Steam and horse tramways run in many directions, and are cheap, the fare being two and three cents. The Bayarian paintings all have stout female digrees being to perfect keeping with the live figures, being in perfect keeping with the liv-ing anticots. The bronze figures on the fine monument of Bayaria, which is sixty-nine feet high, including the pedestal, bears no exception to the rule. The Grecian temple, or portico, nigh, including the pedestal, bears no exception to the rule. The Grecian temple, or portice, back of it has a graceful appearance. Oxen are often seen in the streets drawing wagons. The horses are large, and kept in good order. Heer trucks, wery low and long, are heavily loaded underneath, as well as on top. It is not uncommon to see women on the streets sawing wood, and carrying it up stairs on their backs. They are used to heavy work throughout Europe, among the poor class. They work in the construction of buildings. The stores, as a rule, close, early, at 7° g. k. The climate is very changeable in Bavaria; we had two chilly days in July. During the whole of this mouth the oburch bells at noon, throughout the country, were kept ringing for a whole hour, on secount of the tragical death of the late King, Louis II., who was much beloved by the people. The population of Bavaria is principally Roman Catholic.

town, of \$3,000 inhabitants, is interesting; its monuments on public squares and gardens have a religious character. Our boat stopped here the whole night. Left next morning at 7:30, and arrived at Vienna at 4:30 r. M. All the way down the scenery is lovely and grand, and, like the Rhine, abounds with castle; and abbeys, perched high up, in ruins. At Melk, where we arrived at noon. I saw a large and imposing convent, beautifully situated; and the abbey of the Benedictines, a little further, is also an immense and stately edifice, commanding a magnificent position. Inlooking back over the history of this beautiful Danube we find that pirsoy and murder were all along, before and during the middle ages, the common employment of the rough and "noble" lords of the land, who have transmitted their emblazoned names and titles down to our time. Oh I the

during the middle ages, the common employment of the rough and "noble" lords of the land, who have transmitted their emblazoned names and titles down to our time. Oh! the good old time, as some still say.

An hour before arriving at Vienna we had to change boat for a smaller one, and course through the river Wien, a branch of the Danube, which runs through the city. It is a fair stream and very swift. The approach of Vienna is fianked by an elegant mountain. The wharves are of out stone and present a fine appearance. Vienna (over a million inhabitants) ranks next to Paris. The public buildings are remarkably fine and are strewn along the Ring, or circular inside boulevard, which is the principal feature of Vienna. The new Oity Hall, University, Opera, Court House, Parliament House, Museums, Votive Church, Church of the Savior, the old Imperial Palace, and many other palaces follow one another in succession, intervened by public squares and gardens that are large and beautiful. The style of those edifices reflects highly on the achitects who concived their gorgeous and elegant plans. Nowhere else will one finds o much plasticity in architectural art as in most of those buildings. Carvings and statuary are profusely inserted, not only in public buildings but in many others as well throughout the city. A great number of stores and private dwellings have indeed the appearance of palaces. St. Stephen's Church, in the lower part of the city, is one of the grand churches of Europe. It was begun during the twelfth century. Its main steeple is a wonderful achievement of stone carving throughout. The whole sacred edifice is sure to absorb the attention and interest of every visitor. St. Charles Borromée is also another fine church. The purser around St. Stephen's Church is very capriciously laid out, like all old wards (as in old Boston), and one is sure to lose himself there. The bridges in Vienna are elegant, of out stone. The Frater is the favorite park of the people; it extends outside the city limits, and is reached from being elegant or clean. The tramway cars, divided also in the same way, are better looking. Living is expensive in Vienna for visitors who have not "learned the ropes," as the sailors

I had heard that the women of Vienna were remarkable for their beauty as blondes, and I found it so. Among the poor classes, however, the tender sex is far from being pretty. They

the tender sex is far from being pretty. They work like men in the construction of buildings, and are often seen with heavy loads on their backs, carried in a sort of deep wooden tub strapped over their shoulders. The working class is poorly paid in Austria, and cannot buy meat every day. The laborer who gets fifty cents a day is a lucky man.

Austria makes a big show in Vienna, but it is a poor country, and badly managed. Some of the silver coin is half copper, and circulates on its face value; but when duties are paid at the Custom House, gold is exacted, which makes a loss to the consumers of twenty five per cent. That gives an idea of the political economy of the country. The taxes by the State and municipality are grinding, and it is no wonder that rents and everything else are high. The large standing army is a cancer on the resources of the country, and royalty and nobility are other soves that prey also deeply on its vitality. The Austrians are not such a hardy looking people as the Germans, and in a conflict with them would certainly come out second best. That is would certainly come out second best. That is my opinion in the case. There are many Immy opinion in the case. There are many imperial castles in the country, as in most other states of Europe, that are kept open for no earthly use, entailing heavy expenses on the public chest. I visited the palace of Schonbrum, just outside the city, which claims to be the Versailles of the country; but it is far back of it in every way.

In point of art Vienna stands high; in architecture, music, painting and photography it occupies front ranks. But the possession of such glits does not make up for the want of the com-

concierge who opens the door. The stores, as a rule, in both countries, close at 7 P. M.

The Roman clergy exercise a strong sway over Austria, evidence of which is seen in the public monuments, that bear everywhere quite a religious type. On such mementos one will often see saints and angels resting on clouds the whole in stone or marble, and very artisti-

Asin Russia and Finland the double windows are kept up the year round in every house; but the lower part is easily opened at will. They all have cushions between the two to rest the elbows on in summer and in winter to stop the eldows on in summer and in winter to stop the issue of the cold draft. As a rule the stairs are of stone and iron, as a prevention against fire. It is seldom indeed in Europe anywhere that the fire bells are rung as at home.

After spending a few days in Vienna, I left by boat for Pesth, or Buda-Pesth, as also called. Our boat, on this lower part of the Danube, alternation and the property of the Danube and the property of the

though a little larger than those on the upper part, was not better otherwise. Baggage is olarged on these boats full weight, as on railways. From 7 A. M. until 8 P. M. I was again on the Danube. Its "blue" waters have been tiuged yellow, like those of the Mississippi, by some incomprehensible means. The banks are much lower than in the upper part, and the scenery is therefore more tame. At and around Pressbourg (fifty thousand inhabitants) there Pressbourg (fifty thousand inhabitants) there are good heights, which, wherever seen, are sure to show some old ruin of castle or abbey, where the lords or pirates of old nested, like eagles, to prey more easily on smaller fry. The Danube is an important highway for traffic with the East, but its capacities are not taxed high Many rafts of lumber, &c., are seen on its swift sheet, as on the St. Lawrence. Queer looking boats, ferrying scross all along, with high peaked ends and painted capriciously, remind one of Chinese junks. And large flat boats, with paddle wheels at one side, which the strong current keeps turning, are used as grist-mills. It is a cheep and commodious power. There are many stopping places, but most of them are insignificant villages. In Hungary, an agricultural country altogether, there are no manutural country altogether, there are no manu-factories of any account, except at Pestil. The country looks poor as seen from the Danube, but by rail, as I saw it returning, it bears a good aspect. Indian corn is much cultivated, and so is the vine, which produces excellent

wines.
We arrived at Pesth at eight P M. The population of this important and fine city is four hundred thousand. Its position is beautiful, principally on the right side of the Danube, where Buda is located, which is now annexed to Pesth, and is linked to it by a fine bridge, over which a line of tramway runs. Pesth is a great resort for tourists. It has fine bathhouses outside the city, on the island Marguerits, which is reached by boat. The wharves are of cut stone and quite elegant, with a beautiful, shady promenade above. Many grand Wines. in July. During the whole of this month the church bells at noon, throughout the country, were kept ringing for a whole hour, on second of the tragical death of the late King, Louis III., who was much beloved by the people. The population of Bavaria is principally Roman Oatholio.

A five-hours' trip by rall, brought me to Passing on the Danube, on one side of which is Bavaria, and on the other Austria. The examination of baggage by the officers here is very plose and strict. The boats from this place to Vising are poor institutions, small, and not over blean. The fare at the table is poor in diality, and rich in price. Downward to Lint the banks of the muddy-like or yellow-land into the banks of the banks of the muddy-like or yellow-land into the banks of th

REGENERATIVE TRANSFORMATION. BY JACOB EDSON.

We find in every man's life a chord which. touched by a kindred sympathetic vibration. thrills and echoes through the inmost fibres of our own soul. Clinging to this, each and every human being urges his way on in life; find where it is attached, and you have a clew, following which you can trace each step the man has trod, and divers mazes, unnatural wanderings, and inexplicable contradictions become the clear and necessary results of easily defined law. It is the law of love evidencing its divine origin, its inherent divinity, and its universal adaptation to all conditions of men.

There is a principle in music by which, if certain notes are struck in their proper combination, other notes will respond, unfold and express the harmony of life. As in music, so in morals and religion. There are discrete degrees-notes of goods and use, as well as differentiated conditions of servants and service rendered, ranging all the way from the most abject conditions of fear and force in the Mosaic dispensation up through regenerating transformation into the unbounded freedom and exquisite harmony of perfect love. Our object in writing this article is to so strike the spiritual chord of divine life within you that it will respond, unfold and demonstrate the allcontrolling power and goodness of God in man.

As it lies in our mind, religion, the soul of science, based upon the "idea of God, as affected by modern knowledge," must necessarily evolve-regeneratively transform the triune soul of man from its animal, through its human, into its divine department of life. Knowledge is power for good, but ignorance, superstition, bigotry and sectarian strife hinder and distort its expression. It is difficult, if not impossible, to control animal men in the gorilla department of religious life, and worse than useless to attempt to run the kingdom of heaven with unregenerated officers within the spheres of hades.

There is no mystery-no supercilious godliness-about this regenerative transformation of the "citadel" from the animal through the human into the divine. It matters not what the professor of religion puts upon his sign, or where or how he hangs it in the new dispensation. It is, so to speak, a sea of glass-pure orystal, in which we see as we are seen and know as we are known; we are taken for what we are and hope to be.

When we see the granaries of Christendom literally bursting under the superabundant pressure of the golden product, and the poor producer left out in the cold to starve, we are enabled to realize beyond the possibility of mistake that religion upon the animal plane is cruel, and ought to be condemned as the "barren fig tree" were it not for the fact that the time of spiritual fruitage has but begun to dawn. The soul that sinneth-eateth of the tree-must die. Death-continued change-is but another name for life. We die to the old as we are regeneratively born into the new.

Charity and wisdom are fruits of the Tree of of necessity unfold and express its infinite self in all its finite branches. In the uncontaminated animal kingdom, controlled by instinct, might is right; the strong oppress, control and consume the weak; it is the law of death unto | labor-saving compound, and always bears the name of death. But in the human department of the composite man that connects the animal with the divine, in which the law of life unto life has begun to appear, right is a thing to be determined, sought for and obtained. By and through its absolute and all-controlling power, love, will and wisdom, which seek to unfold and express themselves in the composite man. God helping him, is bound to succeed.

To be alone is to be with God. Contemplative receptivity, in solitude and slience that can be felt, is the state or the condition in which to perceive and appreciate truth, to listen, worship and adore. Perfect life is perfect action; perfect action is perfect rest. Nirvana, our future home, is not unconscious rest; it is an all-conscious condition, in which all the individual parts so blend as to consti-

BY RAPHAEL

The Astrology of the Niedeenth

Lor, rattlesnake, copperhead, and all else
that have contributed any part or parcel in
our unfoldment, are to lie down together, a
happy family—in perfect at one ment with the
all-pervading Cause.

Conceive in your mind an unalterable as well
s unbounded fountain of absolute good, so reted to each and every entity as to be its own
origin and destiny, as much so as though it,
fountain, and you, the outflow, were the
entities that ever lived—and you have
p you, in virtue of such conception, in esthe begotten Son of God, eternal life—
ing Word, the Spiritual Vine—the proTree with its Infinite Husbandman,
t of necessity fruit Eternal Good.

January Magazines.

Ature—"Nature in its Relation to the
inners and Gustoms of Various Races"
if the opening artiele, an interesting
by H. G. M. Murray-Aynsley, B. W.
utes a skeptical consideration
umns in length, of ""
y" are give—

The Astrology of the Niedeenth

COON TENTS.

BY RAP HAEL

The Astrology of the Niedeenth

COON TENTS.

Monthly Calendar and Weather Guide,
monthly Calendar and Weather Table.
Ready Reconer and Wages Table.
Manura and Guadenara Table.
Manura and Guadenara Table.
Ready Reconer and Wages Ta

'Notes on Biology" are given by R. W. Conant M. D.; "The Science and Philosophy of Suffering" are treated upon by Rev. Wm. Tucker, D. D., and Byolution by Mind" by W. I. Gill, A. M. Cosmic Pub. Co., Chicago.

THE HOMILETIC REVIEW .- Dr. T. W. Chambers, of New York, attacks "The Sunday Newspaper," asserting that the issue of a paper on that day "is evil and only evil, and that continually," remarking that as "the wheels of commerce and manufactures, both by law and usage, stand still" on the Sabbath, the same should be the case with that of journalism. To be consistent in this view. Dr. Chambers should insist upon the non-issue of the Monday morning paper, not that of Sunday; for the "wheels" that turn for the latter revolve on Saturday, while those that produce the former do so on the very day, or a portion of it, whose "sanctity" he so dogmatically cham. of the Law of Justice between Capital and Labor. Price 20 cents. plone. The writer is not even willing to adopt the For sale by COLBY & RICH. the state of the theory of the state of

charity implied in the old adage, "give the devil his due," for he condemns the "religious" articles in the Sunday papers (which often include sermons of our most eminent preachers,) as "merely gossip which gratifies curiosity, but has little to do with edification," and complains that they go to "the worldlyminded who care nothing for sacred things," as though they were not the very class to be reached, ignoring the fact that" the whole need not a physician." There are other points in this article that are open to criticism-sheer fallacies-which want of space compels us to pass by. The tendency of religious thought in Burope, as shown in Dr. Stuckenberg's Berlin article, is worthy of careful perusal. New York: Funk & Wagnalls.

WIDE AWAKE .- An exceptionally interesting number opens the new year, the frontispiece of which, "The Pigeon-Tower of Grandval," is given in illustration of a quaint contribution to the reader's fund of history, entitled "The Doves of the French Revolution." Prominent among the many attractive fea-tures that follow is "The Obristmas Guest," a capital story by Sarah Orne Jewett, and equally so a description of the house in which Longfellow lived in Portland, Me., fully illustrated with nine drawings and photographs, including one of the table on which the poet wrote his earliest verse, and the desk on which he wrote "The Rainy Day," in 1841. A chapter of war-times chronicles the devotion of a little colored boy to his master. An Indian story relates to "Howling Wolf and His Trick Pony"; one for business boys is "A Young Prince of Commerce"; romantic adventure is portrayed in "Montezuma's Gold Mines"; high comedy in "Romulus and Remus," and a score of other entertaining and instructive stories, sketches, poems, etc., properly illustrated, render this all that can be desired. D. Lothrop & Co., Boston.

HERALD OF HEALTH .-- In new dress and under a ew management this periodical comes to us greatly improved and with renewed youth in its general appearance. The opening article, "Health Habits of the Great African Explorer, Henry M. Stanley," related by himself, will be read with interest. The remaining general contents are: "Malaria, Its Prevention," by Dr. M. L. Holbrook; "Dakota as a Health Resort," by G. H. Barrett. Instructive pages follow, under the headings of "Editor's Study," "Mothers and Nurses," "Health Inventions," etc. Herald of Health Co., 13 Laight street, New York.

THE ELECTRICIAN .- "Storage Batteries - The Faure and Brush Patents," is the subject of the opening article, followed by remarks upon the District "LIFE'S MORNING AND EVENING." Messenger Service and Long-Distance Telephony. Among items it is stated that the number of messages sent by the Western Union during the year ending June, 1886, was 43,289,807. Several Illustrated articles statistical tables and diagrams are given, in addition to notes, correspondence and current news. Electric Publishing Company, New York.

MENTAL HEALING .- "Man as a Spiritual Being" was the subject of a discourse delivered by Dr. T. B. Campbell last month, a report of which is given. "Old or New," by C. M. Barrows, "The Art of Mind-Healing," by Clara E. Choate, and a variety of other articles relating to "Christian Science," form the remaining contents. Published at 130 Chandler street, Boston.

THE COSMOPOLITAN gives an interesting variety of stories, sketches and poems; among the latter one by W. C. Richards. Several fine engravings adorn its pages. Rochester, N. Y.: Schlight & Field Company.

We devote a portion of our space this week to "Yours for Health," the woman's sure friend. Its popularity is on the increase.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZIKGLY. Life-products of the Infinite Vine, that must | and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY S.

JAMES PYLE, NEW YORK.

Received from England.

RAPHAEL'S ALMANAC: OR, THE PROPHETIC MESSENGER

YND Weather Guide, FOR 1887:

Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year. War and Accidents! Sedition and R Heat and Thunder!

A Large Hieroglyphic,

Price 35 cents, postage free. Formale by COLBY & RICH. THE MEDIUMISTIC EXPERIENCES

John Brown, the Medium of the Rockies WITH AN INTRODUCTION BY PROF. J. S. LOVELAND.

This work is not a blography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and comprehenable has been the only aim of the author and editor; and as the former had no education in early life, and has acquired through his medium-hip most of what he now possesses, it furnishes another illustration of the good of Spiritualism.

Cloth, pp. 167. Price \$1.00.

For sale by COLBY & RICH.

FREE!----PREMIUMS!----FREE. UNTIL FURTHER NOTICE.

Persons sending DIRECT TO THE "BANNER OF LIGHT, Bosworth Street, Bosien, Mass.," \$2.00 for a year's subscription to the "BANNEE of Light," will be entitled to a choice of one of the following Premiums, of his or her own selection.

All New Subscribers, or Old Patrons, on Renewing their Subscriptions TO THE

OF LIGHT BANNER

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

A choice of ONB of the below-described beau-

ENGRAVINGS.

"MY PETS."

A bouncing girl, healthy and happy, sits among her Angola cats and kittens, on the steps of a French cottage, around which grape vin's gracefully climb. She foolly embraces one of her pots, and her countenance in awast elequence bespeaks a heart brimful of the dawning of maternal love. Painted by L. Perrault. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches.

"AN ARMFUL."

This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasantly with the hot sunshine in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens frole in hay and apples at her feet. The mother, in cloquently pleading attitude, is putting in a decided but dignified protest against the abduction. It is a very animated and pleasing gene of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent therman artist. Size of sheet, 22x23 inches.

"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x29 inches; engraved surface, 16x21 inches.

From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD."

Designed and painted by Joseph John. Bize of sheet, 22x3,

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches. For each additional Engraving 50 cents extra.

Any person sending \$3,50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and StippleSteet Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

At "Craigie House," Old Cambridge, Mass.

The plate is 24x2 inches. The central figure is that of the GREAT PORT. He is seated on the right of a circular table, which is stream with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book case, containing all the Poet's own works, in their original manuscript, fianked by those of De Quincy, Irving, Bacon, Milton, Danté, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdom. The Sage of Concord, Balph Waldo Emerson, also adorns the wall. The chair was presented to him by the school children of Cambridge, and is made from the Spreading Chestnut which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand reits near the open desk on the table.

This beautiful historic work of art is a lasting souvenir and cramment for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending as \$3,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$47,50.

Any person sending \$1,50 for six months' subscription to fellowing Pamphlets:

the BANNER OF LIGHT will be entitled to one of the fellowing Pamphlets:

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. The above is the title of a pamphlet of overone hundred pages. It is filled with matter interesting, and upon subjects that should be fully understood by every Spiritualist. We know of no one book that gives to the enquirer so good an understanding of the teachings of Spiritualism as this. A better understanding of the value of the work can be formed, perhaps, from the titles of several of its chapters, which are given: "Human Life and its Origin; Relicarnation; Authority; Modern Interpretation of the Bible: Mediumship, Its Laws, and the Reliability of Spirit Communications; Prophecy; Psychological Power; Spirit Healing the Highest Mode of Treatment; Sunday—is it Bacred? Influence and Disease imparted to Chidren; Religion; Spirit Materialization; Capital Panishment; The Ultimate Resolus of Spirit Teachings." It is designed to convey facts to Spiritualists, also to do a missionary work with skeptics and church members. Two copies for one year's subscription, one for six months."

SUMMARY OF SUBSTANTIALISM: OB, PHILOSOPHY OF KNOWLEDGE. By Jean Story. The suthor claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the GOOD in humanity; thence urges the utter repadiation of the GOOD in humanity; thence urges the utter repadiation of the GOOD in humanity; thence urges the utter repadiation of the Soul-degrading practice of idol-worship, whether the idois be ideal-gode, or sun-gods, or men-gods, or paper, small pica, 113 pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. The following subjects are treated: Universal Unity of Things; Nature Without and Within Man; The Absolute Certainy of Death; The Boul's Bupremacy to Death; Degrading Teaching of Theology; The Infallible Teachings of Nature; Harmonial Views of Lite and Destiny; Man, the Hig

tions identical; The Last Scene of All. Paper.

AGASHIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Allen Futnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

DANGER'SIGNALS: AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. This elequent and comprehensive pamphlet is especially needed in the present "crisis." While it reveals the sublime inner life of true Spiritualism, it most pointedly and compactly portrays the errors and abuses that abound. Mrs. Davis's effective utterances at once protect the friends and enlighten the enemies of truth and progress. TALES OF THE SUN-RAYS. What Hans Christian

TALES OF THE BUN-HAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobits (in Styria), Austria, and translated by Dr. O. Bloede, of Brooklyn, N. Y. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

ORDEAL OF LIFE. Graphically illustrated in the exporience of fiteen hundred individuals, promiscuously drawn from all nations, religions, classes and conditions of men-alphabetically arranged, and given perchometrically through the mediumship of Dr. J. C. Urinnell, in presence of the compiler, Thomas R. Hazard. computer, Thomas R. Hazard.

SERPENT AND BIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Serpent Worship. Two Treatises. By Hyde Clark and C. Stanliand Wake, M. A. I. Edited by Alexander Wilder, M. D.

Or any two of the following pamphlets: ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, etc. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton.

RELIGION OF SPIRITUALISM. By Eugene Crow-REVIEW of a Lecture by Jas. Freeman Clarke.

BYMBOL SERIES of Three Lectures, by Cora L. V. Tap-BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan. SKETOH OF THE LIFE OF EDWARDS, WHEEL-ER, the Distinguished Improvisator and Lecturer. By Geo. A. Bacon.

INNER MYSTERY. An Inspirational Poom, delivered by Miss Lizzle Boton, at a Festival Commemorative of the Twentieth Anniversary of the Advent of Modern Spiritual-ism, held in Music Hall, Boston, March Sist, 1868. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE:

TO BOOK PURCHASERS

Colby & Rich. Publishers and Booksoliers, 9 Bosworth street (formerly Montgomery Place), corner of Province street, Roston, Mass., keep for sale a complete assortment of SPIRITIAL, PROGRESSIVE, REFORMATORY AND MISCELLANEOUS BOOKS, at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not smiticent to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps in once than one dollar will not be accepted. All business speciations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mall or express.

or express.

All Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

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

the varies shades of opinion to when correspondences the utterance.

A We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to retaril 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 pencil or ink line around the article he desires specially to recommend for perusal.

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

Banner of Pight.

BOSTON, SATURDAY, JANUARY 15, 1887.

PUBLICATION OFFICE AND BOOKSTORE, 9 Rosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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

Business Letters must be addressed to Isaac B. Richt, danner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLEY. Private letters should invariably be marked "Personal" on the envelope.

tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

The Trial of the Andover Professors.

A brief summary of the proceedings at the trial in this city of the five Andover Professors on the general charge of departure from the iron-clad creed of Calvinistic Orthodoxy was given in last week's BANNER, to which little that is of essential interest is to be added besides the statement that the trial has been brought to a close, and that the Board of Visitors, who constitute judge and jury in the case. have taken the evidence and arguments into their consulting consideration. It is not necessary to pursue this trial in its details, nor do we propose to do so. The people of thought and advancing tendencies do not especially care to stop to pick over the mouldy crusts of juiceless theological disputation. They are more interested in living things.

The trial began on the 28th of December and ended January 31. Prof. Smyth's case was taken up first, after which the other four Professors were heard, in a lump. The contesting parties have been clergymen, either graduates or officers of the seminary, while the lawyers were introduced to hold the two parties in dispute closely to the points of law involved. The main question was, whether the terms of the creed adopted by the associate founders of Andover Seminary have been violated by Prof. ecific charges, lest if they should fail to prove them their whole case would go with the charges and thus make an end; so they presented to the Board of Visitors what they called statements, refusing to call them even arguments, the main purpose of which was to maintain the traditional interpretation of the assoclate creed. The defendant, Prof. Smyth, put forward Prof. Dwight, an instructor of law in New York, to clear away the obscurity that envelopes the origin and early reception of this creed, which was preliminary work. Then he stood forth himself to show that his position as a teacher in the seminary was but an interpretation of the creed and the rules which the founders themselves and their followers felt compelled to adopt. And he proceeded to show further that thoughtful men who are teaching theological beliefs with any view to influencing our own time could not well accept any other interpretation without making their work ridiculous in the eyes of all.

The characteristic features of this trial were, that no specific charges were brought against the offending professors, and that the defense was altogether a matter of explanation, and not one of argument. If there was indeed any dispute at all raised between the parties, it was in reference to what constitutes a definite charge; and this supplied a wide margin for the defense to put in a general statement of their case, and thus gave to it a wider range of treatment. Prof. Smyth aimed throughout to avoid everything like subterfuge, while he held fast to the broadest construction of the creed. The defense pointed out that the Board of Visitors are already committed to the qualified subscription to the creed made by certain professors before, and that they had already sanctioned the construction of it which was allowed and expected by the founders. Hence they were bound to see that Prof. Smyth was not judged by any narrow and rigid interpretation of the creed.

The defense further pointed out that when the Board of Visitors chose Dr. Newman Smyth to fill the position he does in the seminary, he was known to them to hold opinions similar to those held by his brother, the present accused professor, in regard to probation after death, and therefore that the board did not consider the holding of such views inconsistent with fidelity to the terms of the associate founders' creed. Finally, the defense showed that a decision was given seventy years ago by a judge who personally knew the founders of the seminary, and sense, but were desirous that it should permit upon these considerations, not the least imto establish the fact that the interpretation of side of liberty

to all this, which is the only vital thing in the case, but held on their course in maintaining that it was the purpose of one set of the founders to follow the Westminster Confession. The defense aimed to show that the creed as finally adopted was the result of a compromise, and that the two parties to its construction, who beginning of the century, were scrupulously careful to yield nothing that was deemed essential on the one side or threatened to narrow not that such work is an utter impossibility in the line of creeds.

The responsibility, in the ecclesiastical sense, that devolves upon the few men composing the Board of Visitors who have the decision of this question of faithfulness to the Orthodox creed, and therefore of the interpretation of the creed, can hardly fail to be appreciated even by themselves. Upon their decision turns the, future of Orthodox belief. If they shall decide against the Smyth party of professors, they inevitably drive away from the seminary and the church it feeds and nourishes the larger brain and the humaner heart which are more nceded in this time than anything else. If they shall decide in favor of the professors and their increasingly liberal interpretation of the them as well as the news. creed, then they deliberately confess the narrowness and bigotry which it embodies and down the rigid barriers it imposes. In the one might well reason that it is better to break up bigoted determination to preserve it. This many signs of the times, showing how steadily and surely the human spirit is emancipating itself from the fetters which the tyrants of the past regarded as safer for it than freedom.

Plain Talk with the Clergy.

above written, abounds with trenchant and the history in brief of the various churches, since the time of the founder of Christianity, the addressing spirit sums it all up in the assertion that during two thousand years there Word; and that Word altered by permission | tals words that the preachers do not understand. of ecclesiastical bodies. But it is the spirit that is abroad in the world of to-day, and not mere dogma and doctrine. It is not a theory, nor a school, nor a catechism, nor an ecclesiastical body, nor any organism; it is a presence and influence outside of and beyond the earth -the manifestations and the whole subject of Modern Spiritualism. And the priests and preachers can offer no excuse for their ignorance of it, since it is their special business to know all that is to be known about the spiritual domain concerning which they claim such rights of preëmption.

If the clergy answer that they do not know, then they confess their blind ignorance. It is their business. however. to inform themselves: just as an astronomer would direct his gaze into that quarter of the heavens in which a new planet or star was announced to have made its appearance; just as a teacher of any branch Smyth's teachings. The accusing plaintiffs de- of knowledge would instinctively regard it as clined to bring their complaints in the form of his duty to know all there was to be known, from whatever source or in whatever way, respecting the subject in which he was giving instruction. If such persons are forced to confess their ignorance, it certainly does not qualify them any better to discharge the duties of their office. The preacher cannot dismiss the subject by sneeringly, or even indifferently, asking what he has got to do with Spiritualism or any other ism, and protesting that it is foreign to his chosen vocation. He certainly has to do with whatever throws light upon man's spiritual life. No matter to what church or creed he belongs, if while he is discussing and disputing on points of belief there is heard a voice from the other world that claims to be able to settle so many vexed questions, especially as to the absorbing problem of immortality and a future state, he has no right to refuse to listen to it.

This new and welcome voice is able to decide whether any or all of the various religious denominations hold the truth, or any portion of the truth, respecting a future state. It can declare whether the Roman Catholic or the Presbyterian is correct in his professed belief, the former in adding purgatory to an everlasting hell, the latter in relegating souls to heaven or hell. It can decide clearly all the theological disputes and clarify all the ecclesiastical dogmas, but the clergy, as a body, persistently refuse to listen. They do not think it worth the while. What do they mean when they answer that? Nay, nothing is plainer than that it is their positive duty to meet this fact, if it be a fact, and to confront it just as it stands before them. They were solemnly summoned to do this nearly forty years ago, when this new light was at its dawning; when little children were made its readlest instruments, and young men and maidens were made to speak publicly to others when the clergy merely came forward with their dry and dead interpretations of the Bible and denounced it as sorcery and necromancy.

First the clergy cried out "Humbug," Then, finding that useless, they thought to sweep the new manifestation of the spirit away with convenient explanations, ingenious and familiar. Finally they resorted to the epithets "witchcraft" and "demonology." But all this failed to frighten away the spirits, whether it affected mortals or not. In the face of this clerical abuse and denunciation the spirit-child came forth and gave its blessing to the parent in bereavement; the mother bent over son or daughter with affectionate words of love and wiswas fully conversant with what they meant | dom ! No ecclesiastical interpretation of the their creed should teach, to the effect that the | Bible was able to drive away the ministering founders had no desire that their croed should spirits; they could answer text with text, be interpreted in a narrow and technical proving themselves to be authorized of God. The clergy after a time withdrew into a stony a wholesome intellectual liberty. It is mainly silence, or else they secretly offered Spiritual ism a partial assent and acceptance, hypocritiportant of which was that of the board's own cally borrowing from it what they really could action in similar cases, that Professor Smyth not do without and rejecting the rest; which rested his vindication and defense. He sought | explains their latest inclination to talk of the spirit-land, the summer-land, and the land of the creed had been from the beginning on the | the soul, while giving no syllable nor lisp of | by the bigots of London for being a spiritual oredit to what brought it to them, which medium,

The prosecution practically paid no attention | makes them scan with eagerness the literature of Spiritualism, appropriate what they professionally need, and thus win the plaudits of their bearers.

If they regard Spiritualism, on the other hand, as a scientific movement, to be investigated only by those who make it their business to investigate scientific subjects, why do they from together represented the entire Orthodoxy of | time to time comment on the movements of sci-New England at the time, which was at the ence? Or if they regard it as too secular for the formal recognition of the Church, why do they so often comment on secular themes? They certainly speak often in support of Mammon, the faith on the other. Each party thought a | and that is secular enough. And if they conperfect work had been accomplished, knowing sider the whole subject as unworthy of them, and Spiritualists as weak-minded and foolish, what have they to say to the notorious fact that many an one has voluntarily and from conviction left their own pulpits in order to help spread abroad the larger and more blessed knowledge of this new dispensation? A man like Theodore Parker could see in Spiritualism the religion of the future. A statesman of the eminence and erudition of Lord Brougham could see in it a little cloud no larger than a man's hand which would in time cover the whole sky. Professional men in all walks consider it worthy of their grateful acceptance. And it is stendily working its way into the churches themselves, silently passing by the hollow warnings and denunciations of the pulpits, and promising eventually to occupy

As a material organization the Christian fabric is falling apart and coming down. Being illustrates, and admit the necessity of breaking | but the work of man, it cannot expect exemption from the destiny which follows all hucase, the Orthodox church is rent asunder; in | man contrivances. It is man alone who crethe other, the creed goes to pieces. And they ated denominational religion, and that, too, from selfish interest rather than from spiritual an iron-clad formulary of faith and get it out | necessity; but truth, unlimited and free, comes of the way, than to break up the church in a of inspiration, and belongs to all ages alike; and it speaks to day from the lips alike of trial is to be taken merely as another of the | children and women, of gray haired men and men of the world. It is no uncertainty, and it is not afar from the reach of any of us. Unless the doors of the so-called sanctuaries are voluntarily opened to it, it will surely find a way to enter itself; it will stand beside the speakers in the pulpits, as it has done time and again, and through ministering spirits it will utter its A recently published discourse by Spirit voice and that voice will be heard. People may Thomas Starr King, through the guides of Mrs. ask the preachers, after they have spoken, if Richmond, in the vein described in the phrase they are Spiritualists, and they will deny it with all emphasis, and still they have spoken timely expressions on the subject of religion its word, proclaimed its gospel, clad themselves and religious worship whose distribution can- in the raiment of the message it bears, and the not well be made too general. After reciting veil has been torn aside. Every man must sooner or later leave the pulpit, where he prosects and denominations which have arisen fesses to minister to man's spiritual nature, who refuses to accept the voice of God's inspiration. And he can no more stay there and bottle up a little of it for private use than he has been given to the present generation no can bottle up the sunshine. Ministering spirits less than two hundred different interpreta- are continually passing to and fro in the pure, tions of the professed Word of God, the same open air of heaven, and are speaking to mor-

Mrs. H. W. Cushman.

We desire to call the attention of our readers to the condition of Mrs. H. W. Cushman of 212 Main street, Charlestown District, Boston. This lady is one of our best known and oldest workers in the spiritual field. For many years her wonderful musical mediumship accomplished grand pioneer work for our Cause, and many have been convinced of the reality of spirit-communion through her instrumentality. For a long time Mrs. Cushman has been a victim to paralysis. Added to this infirmity, she is at present afflicted with hemorrhage of the stomach.

It does not seem right that a faithful and conscientious medium, who has spent her best years in laboring for the spirit-world and humanity, should in her declining days be left alone to battle helplessly with sickness and poverty, and we therefore bespeak for Mrs. Cushman the warm sympathy and pecuniary assistance of those who have been blessed with the light of spirit-communion.

Mrs. C. still holds seances for the physical manifestations in her peculiar line, as will be seen by her advertisement which we have placed upon our seventh page.

A New York correspondent wrote to us recently querying whether or not all who possess the divine gift of mediumship were "devil mediums." That some who possess the gift pervert it at times there can be no doubt, and are still doing so-simply to aggrandize themselves, with no view whatever of promoting the truth of spirit communion; but these people, we are glad to know, are in the minority, and even they will ere long lose the power to manifest if they do not change their unprincipled course. There are many spiritual mediums, on the other hand, who are devoted workers in the cause, leading pure and holy lives, hence drawing to themselves spirits who are in deep sympathy with their earthly labors. We have had ample evidence of this fact for many years. As an illustration we append to these remarks a communication recently received from a spirit mother through the agency of one of our most refined lady mediums, showing as it does the anxiety manifested by the mother who was obliged by death to relinquish the personal care of her darling. This mother knew ere she left the earth-life that the gates were open between the two worlds, and she had taught this fact as well as she could to her

child: "MY DEAR BABY—Mamma never forgets her darling, and she has no greater joy than to come and send her love to her dear little girl. I am very glad that you are trying to be so good. It makes mamma feel very nicely. I come to you every night and watch over you while you sleep. Sometimes mamma can make you dream of her, and that is very pleasant.

I want you to know, darling, that I bave a very lovely home in the spirit world. Your dear grandma lives there, and she is as good as she can be. We have everything pleasant there, and we shall have a beautiful place for papa and for you when you come over to our world to live.

You must think that it is a real world, full of nice buildings and schools, and such fine temples. Then we have pretty homes where people are well and happy. Some day you will see all this, and I want you to know of it before you come.

Now, darling, be a good girl and love papa. Mamma will be with you often and will always love her little girl. I will write you when I can, but I will be with you even when you do not hear from me.

I send you many warm kisses.

MANMA.

December 8th, 1880. "MY DEAR BABY-Mamma never forgets her dar-

The Medium and Daybreak of the 24th ult publishes reports from over one hundred places in England outside of London in which Spiritualist meetings are held, and a great and growing interest in the truths of Spiritualism exists. In many of these a Children's Progressive Lyceum is established—the first having been formed at Nottingham about twenty vears ago. .

Sergeant William Ballantyne, the noted English barrister, is dead at seventy five. This gentleman was employed by the Spiritualists of this country and England to defend Dr. Slade several years ago, when he was arrested

Benefit Entertainment at Parker Memorial Hall.

On the evening of Thursday, Jan. 6th, the entertainment for the benefit of Children's Lyceum No. 1, of Boston, occurred at this hall, as by previous announcement, and proved a pronounced success-a large audience, a fine programme, and good pecuniary returns combining harmoniously in the pleasant sum total.

bining harmoniously in the pleasant sum total. The order of exercises comprised well rendered selections by a fine orchestra: vocal selections by Misses Hutchinson and Hall, Messrs. Chute and Adams, the Mendelssohn Ladles' Qartette, Mr. J. Aldrich Libby, and the Ardine Sisters, Katie and Cora; "Reminiscences of ve Revolution," by Charles W. Sulivan; readings by Wyzeman Marshall, Esq., Lucette Webster, Maria Falls; piano solos by Miss Maud Banks and Miss Etta Parr, a violin solo by Mr. Louis Poole, and an inspirational poem by W. J. Colville, the subjects for which, viz: "The Children's Lyceum," and "Music," were furnished by the audience.

viz: "The Children's Lyceum," and "Music," were furnished by the audience.
This entertainment for the worthy object of pecuniarily assisting the Children's Lyceum in its work was organized and carried out by Mrs. Maggie (Folsom) Butler—to whose liberality, and that of her husband, W. S. Butler, Esq., the enterprise owes much of its practical success—assisted by Mrs. Lizzie Clapp, Messrs. David Brown, W. B. Johnson, and others. The hepself cleared \$130 for the Lyceum treasury. benefit cleared \$130 for the Lyceum treasury.
On motion of Eben Cobb, a vote of thanks was passed to Mrs. Butler and her co-laborers for the kindly action they had taken in the interests of the young.

BENEFIT SEANCE:

At the request of Mrs. Butler, presiding, Mr. Cobb stated from the platform that Mr. G. T. Albro would give a benefit séance in aid of the Lyceum's finances, at 55 Rutland street, Boston, on Tuesday evening, Jan. 18th, at which Gertrude Berry would be present, with others.

SOCIAL RE-UNIONS.

Mrs. Maggie Butler announces that she will commence on Thursday evening, Jan. 20th. and continue for the present, twice per month, at Langham Hall, Boston, a series of meetings for the benefit of the poor and destitute-Mrs. Lizzie Clapp assisting her in the enterprise. The exercises at first named date will take the form of a "Turkey Supper"-for which the modest fee of fifteen cents per plate will be charged.

The one hundred and eighty-first anniversary of the birth of Benjamin Franklin, and the sixty-third anniversary of that organization, will be celebrated under the auspices of the Franklin Typographical Society on Monday evening, Jan. 17th, at the United States Hotel. A dinner, vocal and instrumental music, and remarks of an eloquent and practical nature (as they always are at these anniversaries) will make up the programme of exercises. We have always felt a peculiar interest in Benjamin Franklin, aside from his historic position, as he was the first returning spirit who interested us in the phenomenon, and encouraged us-with William Berry, our former partnerin establishing the BANNER OF LIGHT. We well remember the great interest he manifested in spirit-life, as evinced by several written messages we received from him, while the erection and dedication of his statue, now to be seen in front of Boston's City Hall, were in progress.

THE SPIRIT MESSAGE DEPARTMENT opens this week with a communication from Frank Page to friends in Portland, Me.; and in due course, similar utterances are presented from Cordelia Evans, to her daughter Isabel in New York; Carrie Henderson, to her mother in Boston; "Olive," to a lady then present at the circle; Andrew Peabody, to those who knew him in East Boston; Catherine Smith, of Baltimore, Md.; Sarah Rush, of Philadelphia, Pa.; Henry Davis, of Topeka, Kan.: John Stacey, of Watertown, Mass.; Rebecca Wilson, to her mother in Los Angeles, Cal.; and George Markham, to friends in Detroit, Mich., Cleveland, O., and other points in the West and the questions treated by the Control ling Intelligence are interesting as bearing on the conditions of life in the spirit-world, a prophecy of coming illness in children, etc.

A New Creed.-The American Board of Foreign Missions, flushed with its victory over the more liberal "second probationists," is now aspiring to build a new creed. Copies of the same are being sent out from its Boston office on Beacon Hill, and the Christian Union (progressive Orthodox), of New York City, wants to know who pays for the printing, and where the representatives of the [presumably Foreign] Board in this city got their authority for promulgating a creed in America! "Echo answers 'where?'"

Mr. A. E. Newton, in a private note to us, says he has carefully perused Mr. Charles Dawbarn's lecture lately delivered in Worcestor, Mass., which appeared in the last number of the Banner, and desires to reply to it. Mr. N. thinks some of Mr. D.'s points are not without pertinence, but there are others the lecturer evidently had not thought of. We should be pleased to hear from Bro. Newton upon the subject under consideration whenever his convenience permits.

God's Poor Fund, which the angel-world requested us to establish years ago, has been the means of keeping the wolf from the door of many a destitute person, and is still doing so; but the call for aid the present season has increased so rapidly that the funds on hand are getting short, and consequently need replenishing; therefore we hope the philanthropic will remember the poor whom our spirit-friends call upon us to befriend.

It is said that our new Governor tried to get shaved on a Sunday morning recently in Boston, but could n't-so he has recommended in his inaugural message that all such "blue laws" be repealed. Hope the Legislature will take the hint, and revise our statute laws at once, and, while they are about it, enact a law taxing all wealthy church corporations. A great majority of the tax-payers of the Commonwealth demand this reform.

Mrs. E. A. Wells, the genuine materializing medium of New York City, who has just recovered from a severe illness, is once more able to give regular séances at her rooms, 822 Sixth Avenue, on Tuesday and Thursday evenings of each week. The materializations of forms which appear in her presence are very remarkable.

SPIRITUALISTIC EXPERIENCES .- Prof. J. W. Cadwell, on our second page, continues the interesting series of Experiences which in times past he has been contributing to the BANNER columns. He is at present giving highly successful mesmeric entertainments in Dover, N. H.

Be Specimen coplesof the BANNER OF LIGHT will be sent to any address upon application to this office. Subscriptions always in order.

New England Spiritualists' Association.

The Board of Directors of this corporation held their annual meeting at the Crawford House, Boston, Jan. 8th. The Board was quite fully represented, and important matters pertaining to the future of Lake Pleasant cocupied the attention of the officials most of the day. We were pleased to take the friends by the hand and once more have a social chat with them all. But one thing puzzles us very much. The Lake Pleasant camp grounds are located in Massachusetts, yet these officials, who meet each year at our hotel, fail to give us a list of the officers chosen at such meetings. It was promised us positively this year, but our reporter makes no mention of the fact. The annual camp meeting the coming season will be held July 30th to Aug. 29th inclusive.

Too True.

Several of our lecturers write that they are continually surprised at the apathy shown by the officers of the Spiritualistic societies in different sections of the country, "who nearly all," they say, "fail in posting our journals as to place, times and speakers at their meetings, and who, in a majority of cases, seem never to report any doings. It is too bad!" Yes indeed! We have called upon the friends many times for information in regard to the movements of our workers, and have been disappointed at the lukewarmness manifested.

DR. FRED L. H. WILLIS .- We have received a letter (which we shall print next week) from A. B. Brown, of Philadelphia, Pa., paying a merited tribute of praise to Dr. Willis as an orator and inspirational improvisator. Spiritualist societies should keep the Doctor busy. His address now is 123 Amity street, Brooklyn,

The First Unitarian Society of Hartford. Ct., inaugurates a series of public lectures this winter which will consist of three each on Temperance, Woman Suffrage, Labor Reform and Spiritualism. The lectures are to be given by able exponents of each subject, and will undoubtedly attract large audiences.

THE CARRIER DOVE (Oakland, Cal.) .- The contents of the January number are introduced by a frontisplece representing a scroll upon which a spirit message is inscribed and around which is a wreath of flowers in their natural colors. The whole is onequarter size of the original painting executed by a spirit-intelligence through the mediumship of Mrs. A. E. Blair, while blindfolded, for Mrs. M. S. Fish, who gives a detailed description of the manner of its production and other particulars. Portraits and blographical sketches are also given of Prof. J. R. Buchanan, J. J. Owen and Mattle P. Owen of the Golden Gate, Lorenzo Painter and Franklin A. Davis. A. story is contributed by J. J. Morse, an article upon Dangers in the Line of Progress," by Prof. Buchanan, and a history of Spiritualism in its rise and progress on the Pacific Coast, by W. N. Slocum. Editorially are passed in review the Spiritualist papers of the United States. The above, with other instructive matter, constitute this New Year's number one of

New Songs .- Mr. C. P. Longley, the well-known composer, has just issued two new and beautiful songs which will take the musical loving public by storm. So daintly sweet and spiritual are these new productions of the composer that they will appeal to the heart of every pure-minded person whose aspirations tend toward the elevated and the true: "Only a Thin Vell Between Us," dedicated to Miss Annie E. Lewis, of Springfield, just before her release from the mortal, is one of the most tender and hopeful of songs; while, When the Dear Ones Gather at Home." (inscribed to the late Benator Morrill of Amesbury,) is an excellent production, both in the words and melody. They appeal to the best impulses of the soul. We commend the attention of our readers to the beautiful songs above mentioned, which they will find on sale at our

A writer in the Minneapolis Tribune, after referring to the strange blunder by which a former President of Harvard College did not get invited to the recent festival of that time-honored institution, and so came on his own hook, to the great relief of the committee, makes the following additional point. Wonder if it contains the true solution :

"A strange omission from the list of invitations was the name of ALFRED RUSSEL WALLACE, the eminent English naturalist, coadjutor of Darwin and Huxley, and a man whose scientific research is a main reliance in Harvard's curriculum. Mr. Wallace was delive ring a course of lectures in the Lowell Institute. in Boston at the time, and as his presence could not but have been known to the committee, the failure to invite him was not accidental. It is rather hard to believe that the reason he was not invited was that he is a Spiritualist, but such is said to be the fact."

THE FREETHINKER'S MAGAZINE has changed its place of publication from Salamanca to Buffalo, N. Y. and in its January number greets its readers in a new, neat and attractive form. The contents open with "A Lay Sermon" by Robert G. Ingersoll, followed by an article upon "Prohibition" by A. B. Bradford, and the first of a series of articles upon Spiritualism by Lyman C. Howe, which gives promise of placing before the disciples of the agnostic school a clear and comprehensive elucidation of the subject. The literary and editorial departments are well filled, the correspondence extended and informable, and the work, as a whole, appears worthy of the patronage of all. liberal minds.

"FACTS."-The December number contains a portrait of Dr. F. L. H. Willis, and editorial mention of events of thirty years ago that made him prominent in the history of the early days of Modern Spiritualismreferring the reader to Allen Putnam's recently published book, "Post-Mortem Confessions," for further particulars. Additions to the vast number of proofs already made public of the truth of open communication with the spirit-world are given by Mrs. H. E. Beach, Dr. W. Crichley, S. McCleary, and others, sufficlent in themselves to confirm the faith of believers and arouse the thought of skeptics. For sale by Colby & Rich, 9 Bosworth street, Boston,

At a materializing seance held recently in Brooklyn, N. Y., by Dr. A. W. S. Rothermel-we are informed-five spirits (of different age and sex) were seen at one and the same time. A striking proof of the verity of the Doctor's medial powers.

Mrs. Carrie E. S. Twing has recovered from the severe illness with which she has been afflicted of late. and can be found by parties desiring her services at 13 Davis street, Boston.

We are pleased to note that the Social Drift now reaches this office regularly from its place of publication, Muskegon, Mich.

THE INDIAN SEVERALTY BILL bassed the House just before the holidays. It was so changed that Senator Dawes would hardly recognize it as his bill; and is not likely to adopt it. It will be referred to a conference committee of the two Houses. The National Indian Delence Ascolation has appointed a committee to oppose its final passage. This committee, with Rev. Dr. Bunderland at the head, will ask for a hearing before the conference committee. The amendments to the bill adopted by the House, with the exception of the one suggested by the N. I. D. All that puts it out of the power of the Fresident or Secretary of Interior to break up any Indian reservation without the consent of a majority of the men of the tibe, do not improve the bill. It is still a measure that ought not to become a law.—The Council Five for Jan.

THE BANNER OF LIGHT - In this issue can be found the prospectus of the Rainer of Light, the oldest and ablest ournel devoted to the interests of Spiritvallish. Those desiring to investigate this peculiar philosophy, will find the Bassers independent of The Lagrangian vanua Intelligences Formation, Par

ALL SORTS OF PARAGRAPHS.

SNOWFLAKES. Where do they go,
The melting flakes of the bright, white snow?
They go to nourish the April showers:
They go to foster the Maylime flowers;
Where the roots of the hidden grasses grow,
There do they go.

How do they go?

Drop after drop, in a silent flow.

When the warm rain falls, and the winds are loud, And the swallow sings in the ritt of a cloud, Through the frozen velus of the earth below

They softly go.

— Kate Putnam Osgood, in Wide Awake.

Our thanks are hereby extended to Blair & Hallett printers, 197 Devonshire street, Boston, and to Fowler & Wells Co., 753 Broadway, New York, for fine speci-

mens of calendar work for 1887. Why judge ye not yourselves what is right?-Jesus.

THE HOROSCOPE for 1887 has a very dark look : Great men will suddenly pass away; disasters by sea and land, worse than ever before; bloody wars; great riots and bloodshed in many places; all owing to the perihelion of the planets.

John Roach, who has built millions of dollars' worth of steamships, is dead.

Invalid Wife (to husband).—"The doctor tells me that I ought to have a change of ollmate." Husband (hopefully).—"All right, my dear; I see by the 'probabilities' that we are to have colder weather with snow, followed by warmer weather with rain."—Harper's Bazar.

Boston just now could give the "change of climate" needed, and have plenty to spare.

Berne despatches of Jan. 9th state that an avalanche in the Canton of Grisons, Switzerland, has destroyed thirty chalets. The village escaped destruction, but great distress prevails.

The German ship Elizabeth, from Bremen to Baltimore, went ashore off Cape Henry on the 8th inst., and all hands, twenty-two, were drowned, as well as five men of the life-saving station in the attempt to resoue them. Two of the life-savers survived. The vessel and cargo are lost.

> Ali life Is strife. From cradle to grave. The right Must fight.

To show they are brave.

There was a great gathering of Democrats at the Revere House, this city, last Saturday, in honor of Gen. Andrew Jackson, it being the anniversary of the battle of New Orleans, which was won against the British invaders. Happy, telling speeches were made after a bounteous repast had been gone through with.

The Frankfort Zeitung says that Turkey has joined Germany and Russia in the adoption of a common Balkan polloy, and that they are trying to induce France to cooperate.

The German Government has forbidden Frenchmen belonging to the territorial army to stay in Alsace-Lorraine longer than a few days, some manufacturers in that province, who are in sympathy with France, having evinced a preference for French workmen.

College professors are attending, often, the séances of our mediums for the physical manifestations in this city. A greater interest than the present was never manifested here in regard to this special phase of spirit power.

Charleston, S. C., after receiving damages by the earthquakes, in extent estimated at \$7,000,000, is again being shaken up at intervals, and grave fears are entertained for its future.

tertained for its future.

A daily print recently headed its article on money maters in large black letters, "Surplus in the Treasury: What is the Wisest Way of Disposing of It?" To which a friend of ours replied, "Return it to the People who were robbed of it!"

Loons attain a great age among birds. An ancient ioon that was caught in the Philadelphia Zoological Garden had around his neck a little silver collar, on which was engraved "Nemo, the bermit, 1804."

Those abuses of the freedom of speech are the excresses of liberiy. They ought to be repressed, but to whom dare we commit the care of doing it? An evil magistrate, intrusted with power to punish for words, would be armed with a weapon the most destructive and terrible. Under pretense of pruning off the exuberant branches, he would be apt to destroy the tree.

The Methodist ministers of San Francisco tackled a time of the same writer says:

"I call your attention to the beautiful book, 'Marietta', a most spiritual dictation to a simple-hearted medium in Zaragoza, who never before nor afterwards had written any literary production. It is not possible to express in more poetic style and popular manner the fundamental truths of spiritualism.

"In another manner exclusively didactical, as a classic work, the same spiritual doctrines are expressed in a book entitled 'El Espiritismo es la Filosofia, which will give an idea of the profound wisdom in Spiritualism of some Spanish scholars like this author, Gonzales Soriana, lately deceased.

"Refutation of: Materialism,' a discourse pronounced on a solemn occasion by the president, Dr. St. Anastatio Garcia Lopez, exhibits the elevated with a weapon the most destructive and terrible. Under pretense of pruning off the exuberant branches, he would be apt to destroy the tree.

"Exposicion y Defense, it is a fine specimen of the gifted author-better and the outcome of the gifted author-better and the outcome of the same spiritual doctrines are expressed in a book entitled 'El Espiritismo es la Filosofia, which will giv

knotty question when they discussed at a recent meet-Who Was Cain's Wife?" The supposition of a pre-Adamite race was suggested, but the prevailing sentiment seemed to be against that idea as unscripural. We wonder what view of that subject is taught at Andover. A witty essayist thinks that "Adam has seen his best days."

The Beacon Light, of New York, copies in one of its recent issues, with commendatory remarks, an answer given by Spirit S. B. Brittan at our Free Circle (published Dec. 18th) regarding the after-life and its expe-

It is now said that a general war in Europe is immi nent, and the papers name it "a disruption of peace." Why not call it by its right name - Wholesale Murder?

The strike of the employes of the Consolidated Horse-Railroad in this city ended Monday night last. After twenty-four hours' reflection the corporation acceded to the just terms of the men.

. The Hollis-Street Theatre is the best conducted institution of the kind in this city. That is why it is so popular.

Press me closer, all mine own,
Warms my heart for thee alone.
Every sense responsive thrills,
Each caress my being fills;
Reat and peade in vain I crave,
In ecatasy I live, thy slave;
Dowered with hope, with promise blest,
Thou dost reign upon my breast;
Closer still, for I am thine,
Burns my heart, for thou art mine;
Thou the message, I the wire.
I the servant, thou the master—
Roaring, rad hot mustard plaster! Roaring, red hot mustard plaster!

An English doctor says that if a person would take good care of himself from the age of ten up-not overeating, catching cold, exposing himself, etc .- he would very likely live to the age of one hundred. It is human carelessness which shortens human life. This is a fact. The physician is right, provided the individual is born healthy.

Beware of impostors under the guise of materializing mediums. We understand one or two of this lik have lately arrived in Boston.

"MIND-READING."-Thought travels in the air, and

intuitive minds drink it in. "And now, my dear General, come and sit by me and tell me all the scandal that's happened while I've been away." "Well, really, Mrs. Mallecho, eryou see-er-the fact is, that while you've been away there has been no scandal."—Punch.

TO EGG BUYERS -La Nature asserts that the age of eggs can be accurately determined by the follow ing method: Dissolve two ounces of kitchen salt in apint of water. A fresh laid egg if put in this solution will sink to the bottom ; one laid a day previous will not quite reach the bottom; an egg three days old will swim in the liquid, and one older will float on the surface, projecting itself above the water more and more in proportion to its age.

"Gentlemen," said an enthusiastic but rather "previous" orator, just after the election of his favorite candidate, "The renown of this glorious victory will reschoin golden letters through the corridors of the

Letter from Lyman C. Howe.

To the Editor of the Banner of Light: I found the cause in Michigan ready for willing workers at every point 1 touched. A

new society at Grand Rapids looks promising, and their purpose is systematic study of occult phenomena and methodical cultivation of mediumship. Hon. L. V. Moulton is president, and his good wife a fine medium and seer. At Muskegon, the 2d inst., I spoke in the Univer-Muskegon, the 2d inst., I spoke in the Universalist Church to a large audience of the best minds in the city. The Social Drift is published there, and I enjoyed a pleasant visit with the editor. Muskegon is a town of twenty thousand inhabitants, has some thirty-two mills, and employs from two to three thousand men during the spring and summer. There are many liberals and inquirers there. I returned and snoke at Benton Harbor again Monday and spoke at Benton Harbor again Monday evening, Jan. 3d, and Bro. W. T. Jones will keep the ball rolling. Mrs. O. E. Bishop spoke there Sunday the 26th, and gave excellent satisfaction. Her Sunday evening lecture was pronounced by many, I am told, the best lecture ever delivered in Benton Harbor. She also gave some quite satisfactory tests.

On my way to Kansas City I stopped in Chicago to visit my old friend Dr. C. I. Thacher, whose MAGNETIO SHIELDS are advertised in whose magnetic shields are advertised in the Bannen. He is an earnest worker for every good cause, as he sees it, a Spiritualist and medium, and intensely enthused with faith in his shields, and he has abundance of evidence to support his claims. He is truly a benefactor. Mrs. Richmond is speaking here; her admirers are very devoted to her and to her work. I enjoyed a pleasant and are fit all. ner aumirers are very devoted to her and to her work. I enjoyed a pleasant and profitable visit with Bros. John C. Bundy and J. R. Fran-cis, of the Religio-Philosophical Journal, both of whom seemed in the best of spirits, and de-voted to the cause all progressive thinkers love. "Christian Scientists" have been stirring the elements here, and have captured some bright minds, who seem all aglow with faith and enthusiasm. As I have not studied the "Science" (?) from their standpoint I cannot judge its merits impartially; but some of their assumptions seem to a "heretic" decidedly

u. Ever faithfully, with love of truth, LYMAN C. HOWE.

Foreign Spiritualistic Items.

"Morgendæmringen; Tidsskrift for Spiritistiske Studier" is the name of a new monthly published at Christiana, Norway, by H. Storjohann, who writes to the Medium and Daybreak: "Blade was here twelve days; the reporters have, of course, told things they had not seen, and forgotten to tell what they did see. He went from here to Stockholm, where he has astonished several professors of the agnostic type."

Sig. Damiani, writing from Florence, Italy, says: 'Chev. S. Fenzi, speaking of the death of his brother, says: He had promised to give me a proof of the continuity of life beyond the tomb, and he appeared to me at the moment of death, when I was seventy miles away; obliging me to leave the house, though a hurricane was raging, he showed himself on a mass of rocks by the sea-shore (where I then was), quietly descending from one rock to another, as if the weather was perfect.""

Of Spiritualism in Spain, Felix Navarro contributes to the Medium and Daybreak an interesting account, in course of which he says:

in course of which he says:

"Spiritualism has in our country more a private than public life, and we find centres like the Sociedad Espiritista Española (Madrid—President, Dr. D. Anastasio García Lopez), wherein public discussions were brilliantly sustained, and every one was pleased to come; like the Sociedad de Estudios Faicologicos de Zaragoza, which has created two elementary late schools, and published a paper, and some books; like the Sociedades of Barcelona, Alicante, Seville, and others. There are also a great many private centres, every one connected with public known centres."

Of the literature of Spiritualism emanating from the Spanish press, the same writer says:

The Methodist ministers of San Francisco tackled a succeedingly question when they discussed at a recent meetare "Who Was Cain's Wife?" The supposition of a succeedingly spiration is really wonderful. Huelves is one of our best champions for Spiritualism."

Movements of Mediums and Lecturers. [Notices for this Department must reach our office by

Monday's mail to insure insertion the same week.] Dr. Fred. L. H. Willis, of Brooklyn, N. Y., is the speaker for the First Association of Spiritualists, Philadelphia. Pa., during January. [We hope the Secretary will send us for publication an account or accounts of Bro. Willis's ministrations.—ED.]

O. E. Watkins, the slate-writer, will be at the Burnett Hotel, Cincinnati, O., Jan. 21st. Mrs. C. W. Odlorne of East Boston is ready to make platform engagements only for tests, readings and de-lineations of character. Address her at 131 Eutaw street.

Prof. W. F. Peck has met with much appreciation at Bridgeport, where he is to speak again next Sunday afternoon and evening. He speaks at Norwich, Conn., Jan. 30th, and desires other engagements. Address, Bridgeport, Conn.

W. J. Colville can respond to lecture engagements out of Boston on Wednesday and Thursday evenings; he can also be engaged for funerals. Address 608 Tremont street, Boston,

Tremont street, Boston.

Helen Stuart Richings's time is fully engaged until June 18th. The current mouth in Louisville; February, March and April in Texas—the time being divided between Galveston, San Antonio, Houston, Waco and Fort Worth; May in Washington, D. C., and the first two weeks of June in Southern Ohio. Those desiring her services for camp-meetings, or for fail and winter lecture engagements, can address in care of the Banner of Light.

Mrs. H. S. Lake speaks at the Spiritual Temple again next Sunday, the 16th; at Worcester the 23d and 30th; at Berkeley Hall, Boston, Feb. 6th and 13th. Solieties or individuals desiring hall or parior lectures, followed by psychometric tests, will address her, 123 West Concord street, Boston. Terms reasonable.

A correspondent writing us from Marblehead, Mass. says Frank T. Ripley gave good satisfaction there on Bundays Jan. 2d and 9th, with his lectures and tests from the platform.

Mrs. L., M. Spencer, of Milwaukee, Wis, will answer calls to lecture, give platform tests, and attend funerals anywhere within a day's ride of that city. Address 470 East Water street. J. Wm. Fletcher can be eugaged for lectures on Spiritualism, followed by descriptions, after Feb. 1st. He may be addressed at 6 Beacon street, Boston.

Mrs. Clara A. Field speaks in Saratoga, N. Y., Jan. 16th. She will answer calls to lecture or attend funcials. Permanent address 83 Boylston street, Boston.

A Card.

I beg to say to friends and the public that I have now opened my office at 6 Beacon street, for the re-ception of patients and visitors, my guides having de-cided to make Boston my present centre for medium-istic work.

istic work.

I wish to thank the generous public for the warm recognition it has ever accorded my work, and to add that it is my endeavor to become more worthy of its support as time moves on. John WM. FLETCHER.

6 Beacon street, 3 Tremont Place, Boston; Mass.

Address Wanted.

Charles H. Brown, whose residence was in Hicksville, O., June, 1886, can have a package of letters sent him which was forwarded to the undersigned from the Dead Letter Office, Washington, recently.

O. M. Brown,

Publisher Eastern Star, Glenburn, Me.

The truths coming through Miss M. T. Shelbamer, the BANNER OF LIGHT medium, and printed in that paper, are of more value to this age than the combined teachings of all the aftver of time."

A Frenchman left an order in his will that five hundred thousand france should be buried with him. A nephew was thoughtful enough to have a sheek for the amount put it the comm.

Could be made; Foundation Principles, Clinate amount put it the comm.

Saratoga Springs, N. Y .- The report of Dr. W. B. Mills. President and Treasurer of the First Society of Spiritualists, was an interesting business docuty of Spiritualists, was an interesting business document. There had been seventy-six lectures during the year, of which eleven were by Mrs. Nellie J. T. Brigham, ten by Mrs. Fannie Davis Smith, eight each by Mr. Donnelly and H. Morse Baker, six by Hon. Warren Chase, nine by Mrs. Clara A. Field, four by Mrs. E. B. Duffy, six by M. Larkin, and two each by Mrs. E. B. Duffy, six by M. Larkin, and two each by G. F. Baker, Eider F. W. Evans, J. Clegg Wright, Mrs. Clara Banks, A. S. Pease and H. J. Horn. Local talent was freely and acceptably used for the balance. Dr. W. B. Mills has taken the platform thirtyone times and described spirits. The meetings have been held in Grand Army Hall, a cozy place, but not quite large enough to accommodate the audiences in all cases.

peen neid in Grand Army Hall, a cozy place, but not quite large enough to accommodate the audiences in all cases.

For the coming year Dr. W. B. Mills will again act as President and Treasurer. Peter Thompson as Vice President, E. J. Huling as Clerk, and P. Thompson, C. S. Bates and Mrs. Mary B. A. Mills as Lecture Committee. The Court of Appeals Room in the Town Hall, a larger and more accessible place than Grand Army Hall, has been engaged, and Mrs. Clara A. Field of Boston, who spoke to good acceptance last year, is expected to be here most of the present month.

As an interesting incident of the past year I will mention that some time in the early part of the season two ladies began to be noticed as attentive listeners at the evening services. A few years ago the writer of this was asked to contribute to a public library, and among the books given was "Startling Facts," by Mir. N. B. Wolfe. It appears that the younger of the two ladies had taken that book to read, and thereby became interested in the investigation of Spiritualism. Attending the lectures with the mother of her husband, they learned more, and after some correspondence with Dr. J. V. Mansfield, concluded to go to Lake Pleasant, where they met Maud E. Lord and others, including Dr. Rogers and wife of New York. Members of the party made three separate visits to the Lake, and finally Dr. Rogers and wife returned with them. Sittings of the family and Dr. and Mrs. Rogers were held, and finally at a sitting, under careful conditions, a crayon portrait of the father of the younger lady's husband, who died in 1849, was made by the spirits. When the party left for their Southern home, in September, they were allewell grounded in the truths of Spiritualism, and will probably investigate further during the present whiter. Seeds scattered at Saratoga may ohance to spring mpin more than one place hereafter.

Frovidence, R. I.—Sunday, the 9th inst., the

Providence, R. I .- Sunday, the 9th inst., the Providence Association of Spiritualists had the pleasure of listening to two of the logical, lucid and farreaching lectures of Hon. Warren Chase. His topic
was "The Evolution of Religion," which occupied in
its consideration the forencon and evening lectures.
Tracing tilly idea of religion in the past as shadowed
forth in the idea of God, it was shown how the Godidea had changed, until now even Orthodoxy dare
not preach and pray its creed. Evolution has gradually wrought this change preparatory to Spiritualism,
which has come in answer to needs of mankind, out
of which is to be evolved that religion which will be
natural and therefore true, in which shall inhere the
elements of progress, out of which shall come a new
order of things, better fitted to humanity, more conducive to its growth and development. Bro. Chase
speaks again next Sunday.

WM. FOSTER, JR. ure of listening to two of the logical, lucid and far-

l'o the Editor of the Ranner of Light: Since our last report the Ladies' Ald have held two meetings; a marked and increased interest has been manifested at both. On Tuesday evening of each manifested at both. On Tuesday evening of each week they have a social gathering, to which Spiritualists and the public are invited; on Thursday, lectures and tests, to which all mediums are invited. Thursday last Dr. F. H. Roscoe spoke upon "What We Owe to the Spirit World." His discourse was listened to with close attention. Dr. R. is one who works for the good of all. Mrs. McDougal gave some wonderful tests. Mr. Richardson spoke under control, and was very entertaining. Twelve new members joined the Ladies' Ald at this meeting. We are to hold meetings at Room No. 2, Slade Building, Tuesday and Thursday evenings of each week until further notice.

MRS. F. H. ROSCOE, Cor. Sec.

New Bedford, Mass .- Mrs. Abble N. Burnham exercised her beautiful gifts of mediumship here last Sunday, the 9th, in her ever-pleasing and instructive manner, giving many tests of spirit presence to indi-viduals in the hall at the close of both afternoon and

viduals in the hall at the close of both afternoon and evening discourses.

Mrs. Burnham has been long in the field as a spiritual worker, and continues with unabated zeal. It is many years since she last "administered the sacrament" to the Spiritualists of New Bedford, and finds on returning here many of the old workers, as I. C. Ray, Williard Sears, Edward Seabury, Father Hoag and Mrs. Guild have passed to the higher life, and that their well-remembered faces greet her only from their spirit homes.

Mrs. Burnham spoke in the afternoon from the concise text "It Takes Time," and in illustration aluded to the time it had taken heroes and martyrs like Fuiton and Gaillec, Luther and Livingstone, to contribute to the world's progress, and the patient waiting of the angel world, who through the raps first heard at Hydesville had now permeated the vast church organization.

heard at Hydesville had now permeasured the church organization.

Her utterances of the evening on the subject "There is No Death, But Life, Immortal Life," were highly inspiring, engaging the closest attention of her large audience to the close.

On Monday evening following Mrs. Burnham gave readings and tests in the spacious pariors of Mr. and Mrs. George Kelly, 242 Acushnet avenue, where some fitty received evidence that spirit-friends ever attend us.

WM. F. NYE.

Haverhill, Mass., Good Templars Hall .- Mrs. Hattle C. Mason occupied the platform for the First Spiritualist Society of this city, Sunday, Jan. 9th, speaking to good audiences at 2 o'clock and 7 o'clock P. M. Mrs. Mason's exercise in mediumship was well P. M. Mrs. Mason's exercise in mediumship was well received, the descriptions appearing to be clear and concise, though she was not able to give more than the Christian name in the course of any description. Her selections in singing were appropriate and rendered in fine style, meeting a hearty response.

Dean Clarke will occupy the same platform next Sunday, the 16th.

W. W. Currier.

Haverhill, Mass .- Brittan Hall .- Dr. F. H. Roscoe, of Providence, R. I., spoke for the first time in this city last Sunday, giving psychometric readings in the afternoon and evening before intelligent and interested audiences. The readings were quite minute and satisfactory. He will speak again and give readings before the Association next Sunday. E. P. H. Haverhill, Mass., Jan. 10th.

Worcester, Mass .- Woodbury C. Smith writes: ' Mr. Edgar W. Emerson(always a favorite in Worces ter, and one of our best platform mediums,) has been with us the past two Sundays. Mr. Thomas W. Sutton, of this city, will speak next Sunday, the 16th, and Mrs. H. S. Lake the last two Sundays of the month." [The remainder of our correspondent's favor will appear next week.—ED.]

Cincinnati, O .- Mrs. Helen Stuart-Richings gave one of her highly interesting entertainments in this city, at G. A. R. Hall, on the evening of the 29th ult.. the proceeds of which were devoted to the benefit of the Union Society of Spiritualists. The benefit was largely attended and highly successful in a pecuniary as well as an elocutionary sense.

Newburyport, Mass .- The Ladies' Aid Society has made choice of the following officers for the year ensuing: President, Mrs. N. A. Easson; Vice President, Mrs. T. W. Goodwin; Secretary, Mrs. Etta Porter; Treasurer, Mrs. William P. Holt.

Bridgeport, Ct.-Mrs. S. A. Blinn, in the course of a letter which we shall print next week, says: "We are making arrangements to fit up a hall, and hope to be able to hold regular meetings here in the near fu-

Horsford's Acid Phosphate as a Nervine. Dr. F. De V. Hoard, Concordia, Kan-says: "I have used it personally, and am great-ly pleased with its action as a nervine."

Amelia H. Colby.

Married By Justice Cleveland, at Aliman's Abstract Office, in Crown Point, Ind., Jan. 5th, 1887, James H. Luther to Mrs.

Special Notice.

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

Colhy & Rich, Publishers.

Allen Potnam, Esq., will answer calls to lecture of to attend fulcrals.

Allen Potnam, Esq., will answer calls to lecture of to attend fulcrals.

Allen Potnam, Esq., will answer calls to lecture of to attend fulcrals.

Allen Potnam, Esq., will answer calls to lecture of the sq. (201E, 41 Main street Bennington, Vt. Treats at a distance. Send stamped envelope for particulars.

DSYCHOMETRY — Analytic, Medical and Prophetic-by Mrs. C. H. Buchanan, c James street, Boston, Mass. they look with confidence to the friends of the

The Crawford House.

Captain Oakes, who has been connected with the hotels of this city for many years, took charge of the Crawford on Monday last as its manager. Mr. Oakes will have associated with Voices from Many Hill-Tops--him in the management, Mr. John McIntyre, another veteran hotel man, and for many years connected with the hotels of this city. Captain Oakes told us yesterday he would conduct the hotel on strictly business principles, and at the price of \$1.50 per day. In speaking of the cuisine, he said ? "I shall give my guests the best the markets afford, and shall take special pains to see that every patron is satisfied. It pains to see that every patron is satisfied. It will be my aim to give the best accommodations that can be had in Cincinnati for \$1,50 per day. I have thousands of friends among the country merchants and others, and am happy to say that all of my acquaintances are first-class people, who will go to a good cheap hotel, where they are certain of good treatment." The Captain is a good hotel man, and is noted for setting a good table. He is an old resident of this city, and is known for keeping a neat clean and orderly house, run on strictly resident of this city, and is known for keeping a neat, clean and orderly house, run on strictly business principles. He tells us that he will make many decided improvements, and cordially invites the traveling public to stop with him. Mr. McIntyre, who has been in the office of the Palace Hotel, and for a long time connected with the Walnut Street House, will have charge of the cash and books, and is a good man for his position. Both Captain Oakes and Mr. McIntyre were connected with this and Mr. McIntyre were connected with this house as managers years ago, and the old habitués and patrons will welcome them back with a cordial greeting. We wish them a world of success.—Cincinnati Hotel Journal.

For Sale at this Office:

FOR SAIO At this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, 42,01. Single copy 5 cents.

THE CARRIER DOVE. An Illustrated Monthly Magazine, containing Portraits and Blographical Sketches of Medums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents.

THE ROSTRUM. Published in Vincland, N. J. A Fortnightly Journal, devoted te the philosophy of Spiritualism, etc. Price 5 cents.

MISCELLANEOUS NOTES AND QUEBIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utics, N. Y. A monthly. Price 10 cents.
RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, 111. Per year, \$2,50; six months, \$1,26. Single copy, 5 cents.
THE FILETHINKERS' MAGAZINE. Published monthly at Buffalo, N. Y. Single copies, 25 cents
THE NEW THOUGHT. Published weekly in Des Moines, 10wa. Per year, \$1,50. Single copy, 5 cents.
THE WATCHMAN. Published monthly at Chicago, III. Eight pages. Per year, \$1,00. Single copies, 10 cents.
THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.
THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, III. Single copy, 10 cents.
THE HERALD OF HEALTHAND JOURNAL OF PRYSICAL CULTURE. Published monthly in New York. Price it cents.

COLTURE, Published monthly in New York, 12 conts.
THE SHAKER MANIFESTO, Published monthly in Shakers, N. Y. 60 cents per annum. Single copy 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Single copy. 50 cents.
LIGHT FOR THINKERS. Published weekly in Chattaneoga Tenn. Single copy. 5 cents.
THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theo-ophylin America, and Aryan Philosophy. Single copy, 20 cents.
MENTAL HEALING. A Monthly Magazine, Published Bingie copy, 20 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING.

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

**Npecial Notices forty cents per line, Minion, each insertion. special Notices forty cents per line, Minion, each insertion.

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

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

Fayments in all cases in advance.

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

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

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thurs-

Dr.F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. Jai 13w*

Dr. Jas. V. Mansfield, at 28 Dartmonth street, Boston, answers sealed letters. Terms \$3, and 10c. postage.

Consumption Surely Cured. TO THE EDITOR-

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, DR. T. A. SLOUUM, 181 Pearl St., New York.

To Foreign Subscribers the subscription price of the BANNER of Light is \$3,50 per year, er \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New castle-on Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

ADVERTISEMENTS.

MRS. L. W. TUCK, M.D. MOLECTIO, and a Medical Electrician. Ohronic Dis-leases a specialty. Also is a thorough student in Meta-physics, teaching and practicing with good success when latients wish, and are subjects for treatment. Office 48 Boylston st., Boston. Hours 9 to 4, excepting Thursdays, Jaib

A Special Seance

FOR Materialization, by Mits. ROSS. Friday, at 80 clock P.M., Jan. 14th. at No. 90 West Concord street, corner shawmut Avenue, Boston. 1w Jais DR. J. L. PAXSON,

TOR 30 years a Spiritual and Magnetic Healer in this country and England, 670 Tremont street, Boston. Office hours from 9 A.M. to 1 P.M. 4w* Jais Magnetized Letters.

HIESE Letters will attract to the wearer a spirit control for Healing or Development. Ten cents per shoot. WILLIAM DENNIS, 120 13th street, Buffalo, N.Y. Jaib

MRS. W. A. RICH, TEST and Business Medium, 41 Bramfield street, Bos-ton, Office hours from 10 A.M. to 6 P.M. Circles Sun-day and Thursday evenings, at 8 o'clock. 1w* Jai5

Crawford House,

\$1.50 PER DAY. Corner Sixth and Walnut streets, Man-sger.

MRS. JAMES A. BLISS, No. 22 Rutland street, Boston. 4w

PROF. BEARSE, Astrologer, 259 Meridian st.,

- Kast Boston, Mass. Your whole life written, horoscope thereof free of charge, Reliable on Business, Marriage, Bliesase, and all Financial and Social Affairs. Send age, stamp, and hour of birth if pessible.

Now on Sale.

The Grandest Spiritual Work Ever Published

-Echoes from Many Valleys:

Experiences of the Spirits Eon and Eona. In Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Age; and their Many In-carnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eona to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to carth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

it has 650 large-sized pages, is elegantly bound in fine English cloth, has bevoled boards and glit top. Will be sont by mail on receipt of 82.00. Sond amount in Money Order or Registered Letter.

CATARRH CAN BE CURED!

It is being cured every day by the use of "Dr. Sykes" Bure Cure." If you will write to us, and mention this paper, we will send a book, without charge, containing ample

DR. SYKES SURE CURE CO.,

5 Lakeside Building, Chicago.

DR. J. C. STREET.

THE NEW METHOD OF MASSAGE TREATMENT FOR CORPULENCY AND PARALYSIS. DISEASES OF THE EYE AND EAR A SPECIALTY. 78 MONTGOMERY STREET, BOSTON, MASS. Jai

THE

Freethinkers' Magazine.

PROSPECTUS FOR VOL. V., 287.

In this opening month of a new year we shall issue the first number of volume five of this Magazine, and continue its publication through the year as a Monthly. We intend that it shall be a great improvement on the last volume, which all our friends pronounce very good. The following well known writers, and many others not here named, will contribute to its columns: Robert G. Ingersoil B. F. Underwood, Wm. Emmetto Coleman, James M. McCann, Frederick May Holland, Helen H. Gardener. Allen Pringle, J. M. Peebles, Lyman O. Howe, Elizabeth Cady Stanton, T. B. Wakeman, A. B. Bradford, S. H. Presson, Courtiandt Palmer. Matilda Jocellyn Gage, John R. Kelfo, J. Wm. Lloyd, Elia E. Gibson. There will be a very interesting we shall from month to month publish in the Magazine a digest of the most notable occurrences in this country and Canada in the Freelhought inovement, and which will be of interest to all p-cople interested in advanced ideas.

As the name indicates, this will be a FREETHINKERS' publication. No article will be rejected on account of sentiments therein expressed; but whoever have anything tession and knows how to say it, shall have a hearing in these coguized, able, representative Orthodox writer, to defend the Orthodox creed in these columns, as we have fully sides and then decide." If there is any truth in the Christian religion we, as Freethinkers, want it. Whatever is true and good in the Bible we fully endorse. Our invariable rule is to

rule is to

"Accept the truth wherever found,
On Heathen or on Christian ground,"

Reader, if this is the kind of publication you desire, send us your subscription immediately, for it takes money to publish a Magazine. The terms are \$\frac{1}{2}\times \text{op per year, strictly} in advance; 25 cents for a single copy; 10 cents for a sample copy. For the sake of greatly increasing the circulation, we will send six copies or more to one post-office, in one package, for one dollar each to new subscribers, if received by us before Feb. 1st. 1st. GREEN, Publisher,

Jai5 3w Courier Office, Buffalo, N.Y.

NEW MUSIC.

BY C. P. LONGLEY. Chorus. Words and Music by C. P. Longley. Price 25 "WHEN THE DEAR ONES GATHER AT HOME."
Song and Chorus. Words and Music by C. P. Longley. Song and Chorus. Words and Price 25 cents. For sale by COLBY & RICH.

Being Letters Written Through a Mortal's Hand by Spirits Who, When

POST-MORTEM CONFESSIONS:

OFFICERS OF HARVARD COLLEGE:

With Comments by ALLEN PUTNAM, A.M.,

in Mortal, Were

Author of "Natty, a Spirit," "Bible Marvel-Workers,"
"New England Witchcraft Explained by Modern
Spiritualism," "Agassiz and Spiritualism,"

This volume contains several letters written by spirits who, while in mortal, were efficers of liarvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern spiritualism in 1857 miscailed The Harvard Investigation. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

INDEX. INDEX.

Harvard Investigation; Agassiz, Professor; Bell, M. D.;

Eustis, Professor; Feiton, Professor; Gardner, Doctor;

Lunt, Editor; Petree, Professor; Putnam, D. D.; Walker,

Prosident; Willis, Dector.

SUPPLEMENT.

SUPPLEMENT.

Introduction: Planetary Influences; Openers of the Gates; God; Managors of Spiritualism; Methods, Motives and Alms; For Whose Good? First Needs; Sad Conditions; Various Locatious; Mediumship: How Commune; Business; Healing; Consolation; Religious Aspects; Personal Experiences; Appendix.

The entire proceeds from the sales of this work are to be devoted to the support of Mr. Putnam in his declining wars. Paper, price 50 cents. Cloth, 75 cents. (Sold only at re-tail.) For sale by COLBY & RICH.

ATLANTIS, The Ante-Diluvian World.

Two Inspirational Discourses, delivered by W. J. COL-ILLE. Also, Invocations and Impromptu Poems. Paper. Price 15 cents. For sale by COLBY & RICH.

NEW AND REVISED EDITION.

Psychometry; or Soul Measure; With Proofs of its Reality, and Directions for its Develop-BY MRS. L. A. COFFIN.

Paper. Price 15 cents. For sale by COLBY & RICH,

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the HANNEH OF LIGHT OFFICE, 9 Hosworth street (formerly Montgomery Place), every Tursday and FRIDAY AFTERNOON. The Hall (which is used only for these scances) will be onen at 2 o'clock, and services commence at 3 o'clock processly, at which time the doors will be closed, allowing no excess until the conclusion of the scance, except in easy of absolute necessity. The public Green condition is supported to the mass of absolute necessity. The public arry with them the characteristics of their earth life to that beyond—whother for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We lake 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 earnest desire that those who may recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

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

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

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does sho receive visitors on Tuesdays. We disesdays or Fridays.)

All Letters of inquiry in regard to this department of the Banneit must not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

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

Report of Public Séance held Nov. 26th, 1886-Continued from last issue. Frank Page.

I feel almost like an encroacher in coming I feel almost like an encroacher in coming here, Mr. Chairman, being a stranger, and having no claims upon you. It seems to me as though I hardly ought to step in: yet I would like to meet my friends, to send them greeting and tell them what a glorious experience I am having on the spirit side. I was something of a man of the world, perhaps; I cared more for outside life, for business pursuits, for the social pleasures of earthly existence than I did for the things pertaining to the soul; at least that the things pertaining to the soul; at least that is what some of my religious friends would tell is whatsome of my religious friends would tell you if they had an opportunity of discussing my past life; yet I cannot say that I was very much under the cloud, when I passed from the body. I might have staid here longer, I might have attained to old age, and perhaps have profited more by things material. I was not willing to pass out in the prime of life, yet being obliged to I tried to make the best of the situation. That is one faculty I had which seems to be a part of my nature—to make the best of to be a part of my nature—to make the best of what comes, even if it is not all I would desire. I do not speak of it boastingly, only to tell my friends that I am the same now that I was in

the body in the past.

Let me tell you that I come from Portland, as I have interests and friends and many things friends and relatives in other parts of Maino. Perhaps they will be glad to know I have returned, and perhaps they will reject my mescurred, and perhaps they will reject my message, and say it has never been given by their old friend; however that may be, I shall feel happier for making the attempt. I shall feel better for trying to call their attention to spiritual truths and the world beyond the grave.

Perhaps they would ask me what I am engaged in. Certainly not in the old lines of occurred the state of th

cupation. I have outgrown them; I have risen above the material; I do not care to gather in the wealth that belongs only to the outside, al-though I sometimes see spirits who seem to be doing this very thing, as though they thought material wealth could help them, could make them happy, could enrich their lives; they seem to live entirely in the external world. It seems to me I have gained all that I care to of such things, and it is best for me to leave them to others who can make use of them, and I hope they will make a very good use, so that when they come to give an account—not to any external personage in the name of God, but to their own souls, and render up their stewardtheir own souls, and render up their stewardship to their own searching conscience—they will be ready to say they have done the best they could with what they have gained, not only for their own souls, but for the benefit of their fellows. I have a very fraternal feeling for my friends; it seems to me they are all my brothers or my sisters; but I can serve them only by calling their attention to spiritual things and to their own natures.

I was not much of a preacher when on earth; I used to hughingly say I would leave that to

t used to laughingly say I would leave that to others, while I concerned myself with the more practical affairs of life; and I am not a preacher or a teacher in the spirit-world; only I feel that I can come back and speak a few world; to my friends concerning these spiritual accordance. With a psychological law-and onds concerning these spiritual things. I bring them much love, not only from my own heart, but from the friends who are None are lost who leave this earth. but all find their homes and their own places somewhere and in good time. I am called

Corde la Evans.

I come, Mr. Chairman, seeking my daughter sabel. I know that it seems almost a fruitless sabel. I know that it seems almost a fruitless errand to try and find one in the large city of New York, but it seems to me I shall be able to go to her after this, for I have tried many times. She is a little interested in Spiritualism, but rather fears to undertake its investigation; she

does not know what it may lead her into. She has the warning of well-meaning friends, who tell her it is all evil, and may do her harm.

I say to my daughter, this thing is only for good to those who try to understand it in its true beauty and its truthfulness; it will bring you comfort and peace in the hour of sorrow, and make your life heter for it will always. and make your life better, for it will give you evidence of the presence and of the interest of those dear ones who have passed from your sight, and it will inspire you to try to do your duty faithfully and nobly, because you will understand that the lowing over of avoid friends.

duty faithfully and nobly, because you will understand that the loving eyes of angel friends are upon you, and you will also seek to merit their approval, and to be ready to meet them in higher homes when you pass from earth.

I bring you, my dear child, consolation for your sadness. You have had hours of pain; you need comfort the outside world does not understand; it cannot minister to the sorrows of a bleeding heart, only the apirits of lays who of a bleeding heart, only the spirits of love who know the interior secrets of your life can do this, for they do understand, and they bring you peace, comfort and affection.

1 would advise my daughter to continue in

her own chosen work, and not to pay heed to the advice of friends who do not know what is the advice of friends who do not know what is best for her. There are parties who have recommended her to make a change—that will indeed change her entire life—but she has not attended to their counsel. I trustabe will not, because it is best for her to move quietly along as she has been doing, taking up the experiences that come to her, striving to do her duty by those dependent upon her, in such ways as she knows the friends on high would have her to. I bring love to all friends. I wish them to know that I am not dead; there is no such thing as death, for every soul who passes from the body death, for every soul who passes from the body finds new life and power, new energy, better conditions for making itself stronger and useful than it had before. My name, Mr. Chair man, is Cordelia Evans.

Carrie Henderson. I, too, would like to send love to my friends. I would like to find my mother, who lives in Boston. She is not happy, because she grieves for those who have gone away from her. My mother has had hard trials to bear, and for the last few mouths it seems to her as though they were heavier than ever, not so much because of those she misses from her life, but because of other troubles that come to her from those who are still in the form. I have tried to bring her comfort, because I know she has needed it so much, but she did not know I was by, trying with all my little might to make her more happy and to bring her peace.

My mother is mediumistic, and I think if she will stell no and trying by and to bring her peace.

will sit alone, and try to be calm. I will by and-bye be able to manifest to her. Grandmother is with me, and she, too, sends her love, and wants mother to do as I have suggested, beis with me, and she, too, sends her love, and wants mother to do as I have suggested because she thinks we can do her much good in this way. My mother sometimes receives impressions, and her friends think it strange that is so very sensitive that it may be impossible to she can tell beforehand what is going to take ward off all the conflicting and adverse conditions.

seems to feel it for days previous. They do not know what it is that gives her these sensations. It is because her spirit-friends can come so

Closely to her.

Now if she will only try todevelop that power she will be able to get consolation, messages of cheer and of identification from those who have gone before, and I am sure we will be able to advise her in her life, so as to make her path way more easy to her feet. Many friends send their love to her, and to others, and if they try to understand this thing we will do our best to communicate with them, for we wish them to know that we are still alive, and have a pleasant home in the spirit-world, and that we can come to those we love, and try to bless and comfort them. My name is Carrie Henderson; my mother's name is Mary.

Olive.

I am attracted here by a lady who is present. I have seen the desire of her soul to receive something from the spirit-world, something that would give her a little light and encouragement. I have been privileged to be with that friend and to watch over her in times past, trying to make her life more happy and to open before her view that pathway which she would feel to be useful. Other spirits have been surrounding her, bringing their influence to help bear the burdens of life, to make conditions more harmonious for her. ditions more harmonious for her.

ditions more harmonious for her.

The friend ito whom I refer sometimes feels that the conditions of her life are not for the best unfoldment of her powers or for the working out of her highest aspirations, yet we have promised, and we will still promise, to do all that is possible to brighten the way, to make things more peaceful, and to enlarge the work. I cannot speak as I would in private, neither can the friends who are with me, yet we wish to bring only encouragement and to we wish to bring only encouragement and to say that we have known your secret thoughts say that we have known your secret thoughts and aspirations. We have tried constantly to make the way rlain before you; we know that those impressions which have come to your mind were given by your best and loving friends. Your own mother stands by your side giving you her counsel and cheer. She will never forsake her child, but will bring those impressions which she feels may be for your highest good. Under her care you can trustingly walk, knowing that as soon as possi-ble the shadows will pass away and the clear sunshine will stream upon your path. I am known to my friends on earth as a spirit call-ing herself Olive.

Report of Public Séance held Nov. 30th, 1886. Invocation.

Oh! our Heavenly Father, we give thanks to thee at this hour for all thy bounties, for all thy blessings unto mankind; we know that thou doest all things well, according to thy own wise judgment; and though we may not clearly understand thy purpose, but walk blindly through the shadows and the mists of life, yet

blindly through the shadows and the mists of life, yet we have an abiding trust in thy love and protecting care. We offer grateful thanks for all that thou hast bestowed upon humanity.

We ask at this hour the benediction and presence of angels from the higher life; we would follow them in their high and lofty thoughts, and go upward in their company, pursuing good works and fulfilling noble missions. Oh! may they be given power to send forth a grand, uplifting influence unto every home, and into each one's heart, a knowledge of thy love and a full comprehension of thy divine truth. Amen.

Questions and Answers.

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

QUES.—[By C. E. S.] What is the condition, on entering the spirit-world, of the spirit-body of a man who starved to death?

AND That depends your much upon the

tally in an abnormal condition. Now, one such person as this, in passing to the spirit-world, may find himself freed from physical limitations; he may have been brought to his former condition because of some obstruction or dis-organization of the material body, and if so, in loosening his hold upon that body he will find his mind coming to its own true condition, and he will be able to understand the situation. If he is at all aspirational by nature, if he desires to become entirely freed from the old life, he will be assisted not only by exalted intelli-gences who aim ever to aid the unfortunate and aspiring, but also by the expansion of his own mind, and he will speedily come to the state wherein he may gain happiness, and even nease. In coming in contact with the earthcondition because of some obstruction or disaccordance with a psychological law-and which he cannot escape from. Another spirit, on entering the spiritual life, having passed out through the same conditions, physically speaking, as the first, may find himself chained speaking, as the first, may find himself chained to the external state, his mind may not have been in such a condition as the one of whom we first spoke; the body may not have been physically disorganized, but he may have gone to work deliberately to starve himself from the body, either through some miserly habit or because he felt arrivers to come swarf form continuous and the state of the s cause he felt anxious to come away from earth and unwilling to perform his duties toward himself and his fellow creatures, and to fulfill the mission in life to which he must have been adapted. This spirit will not be able to free himself from the old conditions which will enchain him while his life is in connection with the physical, and he will be unable to rise above them; he will see only as through a glass very darkly, and will not be able to behold the bright spiritual intelligences around about him. Why? Because he has not performed his duty; he has been recreant to those duties pressing upon him; his mission or work has not been fulfilled; it lies in contact with the physical cause he felt anxious to come away from earth fulfilled; it lies in contact with the physical life, and he will find himself bound down to the earth, passing to and fro, seeking an avenue of expression, yet unable to attain it; feeling depleted in vital and nervous force; powerless to do the work which he fain would accomplish, and in all respects an unhappy, restless being. This condition may last for years, or he may, through the exercise of his will and the awakening desire to be of use, to grow above his condi-tion, come out into a broader, larger life, thinking of others in preference to self, and in a lit-tle while find such power as will assist him to throw off adverse conditions and surroundings, and rise to a more peaceful state. This, how-ever, the spirit will not do; neither will he find himself growing full of strength and health, rising above a depleted state of mind and body, unless he is fully determined to advance, to help his fellows and ignore his own personal

gratification.
Q.—[By G. T. M.] A loving mother says she can always tell when her baby boy is going to be sick, because he lifts so heavily—like a dead weight in her arms. She wonders what is the cause, and the remedy, if any, of this feeling. She thinks if she knew she might prevent occasions of severe iliness sometimes. Will you please give her some advice?

please give her some advice?

A.—Undoubtedly the organism of the child is such that it absorbs, at times, elements from the atmosphere and probably from persons around it that are poisonous in their nature; these elements making a difference in the weight of the physical body. We have met with many persons, in our experience, who are such absorbents as 'that which we mentioned. The body comes into an abnormal condition, its fluids do not circulate freely; there is a stagnation of the functions of the vital organs—not sufficient flexibility throughout the entire system to enable the person thus affected to rise buoyantly above the adverse conditions; but this stagnation of the fluids, this ed to rise budyantly above the adverse conditions; but this stagnation of the fluids, this absorption of poisonous elements, creates a condition in the system which would affect the scale were the body placed upon it. We do not know how the mother of this child can obviate the difficulty. It would be well for her to watch her little one and ascertain what surroundings seem to be best, adapted to it, and quard it against the approach of persons who do not appear to be congenial to the child, and also to guard it, by way of giving it proper diet, exercise and atmospheric conditions. A little caution, a little watchfulcess will berhaps do

Andrew Peabody.

Good afternoon, Mr. Chairman. I have been a long time, at least it seems so to my impatient heart, in getting here; for I have attempted this thing several-times.

I feel at home in Boston. I resided in East Boston, and felt very familiar with the streets of that island. Sometimes I have felt as though I had never left the precincts of this good old city, but that I still lived here, and dwelt among my fellow-men. I appear to be as mortal as those I see around me, and the only thing that troubles me is, why those I once knew and conversed with do not see and hear me as I do them. My spiritual bedy corresponds to the one which I laid down at death—as large and apparently as corporeal as was that—yet I know it is not composed of those elements of matter which go to make up the mortal frame. I am not quite ignorant concerning these things, yet I sometimes wonder why it is that mortals do not understand and perceive more clearly the spirits who come around them.

I would like to send my love to friends, and

not understand and perceive more clearly the spirits who come around them.

I would like to send my love to friends, and tell them I am well satisfied with my condition. I did not feel aged, for time had dealt gently with me; I felt vigorous, and itseemed as though I might yet do a great deal of work in connection with earthly affairs; that is why I stay around here, and have not cared to get up into more spiritual countries, where I am told all the people who have left earth live.

For some years during the latter part of my earthly life I engaged my mind in trying to outwork a certain invention, which I thought would be practically useful to myself and to others. I puzzled over this thing a good deal, but never satisfied myself upon it. I have been looking into the subject more carefully since I went out of the body, and I think I can see ways and avenues of work in connection with it that may be made useful, and I would like some of my friends who were interested in me in veges past to give me an opportunity of some of my friends who were interested in me in years past to give me an opportunity of speaking to them through some private medium, because I hope I shall be able to tell thom my plans and ideas, and help them to put the thought into practical shape. This is a very worldly errand I am on, but it is of great interest to me

I hope my friends will believe that I did truly come here, and that I am anxious to have a good talk with them of the past, and a little of the future—it would do me a great deal of good, and I am sure it would not harm one of them. Andrew Peabody.

Catherine Smith.

I am from Baltimore, Mr. Chairman. My name is Catherine Smith. I have dear friends to whom I wish to come, bringing my love and asking them to accept what I say as a token of my continued existence. They have thought of me as dead, and it has troubled me. They do not know I can come near them and inform myself of what they are doing. They put me away off in their thoughts as one who has no more concern in life and who has gone forever. I have tried very hard to give my friends infor-I have tried very hard to give my friends infor-mation of my presence, and other friends have also tried. Susie comes with me, and so does Isaac. They are as anxious as I am to send their love and ask our friends to receive them, and give them also something of affection and welcome.

I did not wish to die. I had a dread of what might lie beyond this earth. I trembled when I thought of death, it seemed so cold, dark and uncheering. My friends were sad for me, but we knew the change must come, and so I was obliged to grow submissive even though I

feared.
When I went to the spirit-world all things of a man who starved to death?

Ans.—That depends very much upon the quality or nature of the mind of the man. Undeath, so to speak, is unbalanced in mind, or his senses are not in full operation; he is mentally in an abnormal condition. Now, one such a distance of the spirit world all things were so bright it seemed like stepping out of a dark room, out of the chill and gloom of a forbidding place into the bloom and freshness and sweetness of summer life, and it gave me for a quiet peace that I forgot all about my field and the server wanted to tell my friends of this, and to the form when I went to the spirit world all things were so bright it seemed like stepping out of a dark room, out of the chill and gloom of a forbidding place into the bloom and freshness and sweetness of summer life, and it gave me forbidding place into the bloom and freshness and sweetness of summer life, and it gave me forbidding place into the bloom and freshness and sweetness of summer life, and it gave me forbidding place into the bloom and freshness and sweetness of summer life, and it gave me forbidding place into the bloom and freshness and sweetness of summer life, and it gave me forbidding place into the bloom and freshness and sweetness of summer life, and it gave me forbidding place into the bloom and freshness and sweetness of summer life, and it gave me let them know what a pretty, sweet home I have found, and that there is no cause for fear. I hope when their time comes they will look forward with joy, feeling they are to meet dear loving friends, that there is nothing to dread,

for only something higher and better must come to those who try to do right.

I was told to come here by a spirit whose name is Danskin. He said that you had here an open place for returning spirits, through which they could make their missions known.

Sarah Rush.

In coming back here I feel a little worn and weary, as I did before I left the earth, but in spirit-life I am strong and well, and have no pain or weakness. My home was in Philadelphia. I have a brother George and a sister Mary there. I hope I will find them—not exactly that they are lost to me, because I can be a little track of their may are not a little track of their may be not keep a little track of their movements, but what I mean is that they will know I have come back, and that I can go to them. I bring them much love.

My friends, like most of earth's children, have trials to endure; their way is not altogether smooth and easy, and sometimes they get dis-couraged and disappointed with what life brings to them. It was so with me sometimes. I felt that the burdens were too heavy to be borne; yet I had a certain cheerfulness, inherited from my mother, which made me look above these sorrows and try to find pleasure in whatever sorrows and try to find pleasure in whatever life had to bring. This same state of mind comes to my dear ones here, and so they try to look on the best side. I want to tell them I am with them, and mother, too; we try so hard to have them realize it, we want them to feel they are not alone, that their loving friends are trying to make them happy, and give them instruction concerning the best part of life.

I find that my friends have had a little more brightness during the last year than they had

brightness during the last year than they had some time before, and it has given me much pleasure. I know they have earned all that they receive, that they have worked faithfully and well, and that the compensation coming is only the sure result of their own untiring ef-forts. This is pleasing to me, as it must be to them, and I encourage them to press on, trying to do their duty as best they can, and seeking constantly to understand that which will bring them the truest enjoyment, spiritually as well as physically. It seems to me that we can all extractfrom life much of sunshine, even though the shadows do come to make our hearts sad and gloomy for a time. I am Sarah Rush.

Henry Davis.

[To the Chairman:] Henry Davis, sir, at your service. I am ashamed at having to come here, such a long distance, in order to reach those I have known; yet I have journeyed here from Topeka, because in that thriving city, where there is so much enterprise and bustle, I am unable to gain a hearing. I know there are Spiritualists there—people whom I have met, who are somewhat interested in these things, yet I cannot get to them, and I cannot get to those who know me best. I am glad of the opportunity of coming here. I thank you

for the permission. I did not interest myself very much in anything of this kind. I put all my energy and force into outside business life. I felt that I had all I could do to look to the present, and not to concern myself with the future; it seemed to me it would be time enough for me to search into it when I was obliged to face it, but there were problems and interests claim. but there were problems and interests claiming my attention here, calling out my powers

ing my attention here, calling out my powers of thought and labor more perhaps of a mental than a manual nature, that kept me on the surface of things, and I did not delve into those more secret, intricate mysteries.

I was, however, obliged to face eternity and to come to an understanding somewhat of its laws. I found myself a spirit, surrounded by spirits, out off from the physical life and unsale to communicate with those I had known. This was a strange experience to me, but in a surface of things, and I did not delve into those more secret, intricate mysteries.

I believe there is an old adage, something about the "colling stone," Well, I don't know to come to an understanding somewhat of its laws. I found myself a spirit, surrounded by spirits, cut oil from the physical life and unable to communicate with those I had known. This was a strange experience to nie, but in a little while I gathered my powers of thought and came to the conclusion I had better face about and look into this thing. Having done so it became important to me to reach my earth friends and to inform them of what I had learned. Then I found that I was travellag in a wain search for light, for them as well as for myself. I went around here and there, over the same ground, week after week, hoping to say a word or to gain the ear-of-s friend, but with out the same ground, week after week, hoping to say a word or to gain the ear-of-s friend, but with out the same ground, week after week, hoping to say a word or to gain the ear-of-s friend, but with out the same ground, week after week, hoping to say a word or to gain the ear-of-s friend, but with out the same ground, week after week, hoping to say a word or to gain the ear-of-s friend, but with out of the same ground, week after week, hoping to say a word or to gain the ear-of-s friend, but with out of the same ground, week after week, hoping to say a word or to gain the ear-of-s friend, but with the same ground week after week, hoping to say a word or to gain the ear-of-s friend, but with the same ground week after week, hoping to say a word or to gain the ear-of-s friend, but with the same ground where a word or to gain the ear-of-s friend, but with the same ground while the same ground where a word or to gain the ear-of-s friend, but with the same ground while the way I don't care yet mind to have a word or to gain the ear-of-s friend, but

be here now. I tell my friends I am gratified with my present position; it is not exactly what I might have chosen, yet it is adapted to me. I can make use of my mental energies as fully as I could formerly, and I do n't know but

I can put them into as practical operation.

I would like very much to come to my friends.

There is a circle that meets once a week in Topeka, where spirits manifest, and there is a medium, who is entranced, who voices messages from the unseen to the sitters who come. My friends, my personal friends, are not of that number, but it seems to me some one would give me an opportunity of making myself known could it be made known to my former associates that I am very anxious to come into

communication with them.

Perhaps, Mr. Chairman, after having been here I will gain the power to reach that circle of light and make myself known; if so, I shall be deeply grateful for the high privilege you have extended to me here.

John Stacey.

I suppose I may still claim the name by which I was known on earth, and that was John Stacey. I do not hear myself called "John," or "Stace," or "Stacey," the same as I did when on earth, according to the familiarity of my friends, but I know that name has belonged to me, and so I repeat it here. I come hoping to get to friends in Watertown, Mass., that are very dear to me, and it seems as though I must give them a few words of greeting and remembrance from the other shore. They may think it is a late day for me to do this, but time passes very rapidly for me in the spirit-world. I do not realize its passage until I come in contact with earth, and look over the movements of man.

man.
Yet I do not feel that so much time has elapsed; not many changes have taken place with my earthly friends; they are plodding along as formerly; some of them may be looking ahead to the other world, but most of them seem to be greatly interested in the affairs of this outside life. I bring them greeting; I want them to know I have had their interests at

It was not my fault that I did not explain to them those matters which were so puzzling, which they did not quite understand after I passed from the body; it was not my fault that friends in Watertown, as well as in other parts of this State, did not fully comprehend all that they wished, but I think it was for the best; it seems to me that in going to work to arrange matters for themselves, it has enlarged their ideas, given them something to think of and to do outside of their own particular rut, and has brought them into fuller communication with the world at large.

I think what I say will be understood by those

most vitally concerned, and that is all that is necessary. I have good friends on the other side; they join me in respects to those who are here; we each one move along in our own way, not all doing the same work, or walking the same path, but all agreed to look upon the doings of others as right, and each one living in harmon with all the work. to hear from me privately, and will find a way for me to come to them, I shall be most happy to bring them what I can from the spirit-world.

Rebecca Wilson.

My mother is spending the winter in Los Angeles, Cal., and since going to that beauti-ful place she has become interested in Spirit-Int place she has become interested in Spiritualism, because of the interest of a friend of
hers who reads your paper, who has read some
of its messages of consolation to my dear
mother; so I have seen my mother mentally
asking, "Why, if this thing is true, cannot my
darling Becca go to that distant circle and
send me a few words of comfort?" I do not
know how it is that I have been permitted to
come when so many others are kent away for

come when so many others are kept away, for I see spirits here with anxious looks on their faces trying to get in, and yet unable to speak. I am very thankful that I can speak in this way. I wish to say to my mother: "Yes, dear ma, I have been with you. I have known of your sorrows, and many times at night when your pillow has been close by, laying sweet flowers around your head that their nersweet flowers around your head that their per-fume might bring you rest and peace. Some-times, when the world has seemed darkest, most full of pain, you have suddenly felt a sweet feeling of calmness fall on your spirit; sweet feeling of calmness fall on your spirit; you have closed your eyes as in slumber, thanking God for his kind protection. You did not know that your little girl brought you these influences of peace; but it was so, and I shall always try to do this. I do not want you to mourn for me, because I am safe in a bright world with loving friends.

panions in heaven as we were friends on earth; our tastes are similar, our employments not much dissimilar; we spend the time trying to help our friends on earth as well as to cultivate our spirits in the other life. We have many kind friends here and on earth, and we trust that all will feel united, that those in the body will not think that they are forever separated from those who have gone on, but that they come close to their homes and their hearts.
Oh! give them cheer and pleasant words of welcome, and there will be such an influence of harmony and peace around as will make the

weary ones rejoice and lift up their hearts to the Heavenly Father in thanksgiving and praise.

My name is Rebecca Wilson.

I must tell you that my father is in the spiritworld, and he, too, is happy and contented, and he sends his love to the friends on earth. He is not with me in my home, because he has ther dates and amplements also were therefore. other duties and employments elsewhere, but I often see him, and we are always happy to meet. I must also tell you my mother has again married, but that was before I passed to the spirit-world.

George Markham.

I hope, Mr. Chairman, you have room for one more. I feel very glad to come. My name is George Markham. I hardly know how to tell you where my home was, because I had no permanent abiding place. For many years my business was such that it called me in different localities. I traveled West and South, and it sometimes seemed as though, I had no home whatever. whatever.

Well, I haven't got over that feeling yet. I do not content myself to remain stationary in one place; there is something urging me to go on from point to point, looking into this thing and that, trying to discover what is to bring the best results to me as a man of labor. I sup-

pose that is in my constitution, and I have to work it out in some way.

Recently the thought has come that I might try to reach some of the friends I have known

try to reach some of the friends I have known on earth, to give them a word of cheer, a sort of "hall fellow, well met."

I always was glad to meet my friends and clasp their hands when I came among them, and I never could complain of the reception which they tendered me. I could tell n good story on occasion, and I could listen to one and enjoy it just as keenly if it came from the lips of another; so you may believe I have had many good times on earth and I don't want to get shut out from them; when my friends meet I want them to know I am there.

I have some very good friends in Detroit, Michigan. I send them my cordial good greeting. I have other near friends in Cleveland, Ohio; they may learn of my return and understand that the traveler has got back among them and wants again to give them a few words them and wants again to give them's few words of cheer.

believe there is an old adage, something

ashamed of my position, but I try to keep up with those around me; when I see them undertaking a good work, I want to lend a helping hand. The people I have come across seem to be benevolent; they look not indulgently on sinful practices, but they are charitable by nature, and when they see a poor fellow kicking against adverse conditions around him, and trying in some way to get up above the mud that others are seeking to press him into, they try to throw an influence over him something like a rope, by which he may rise to higher ground. Take it all in all, I am very well satisfied with those I have met. I hope my friends on this side will meet as good company.

Much obliged to you, Mr. Chairman. While I mentioned Detroit and Cleveland, I have friends in other cities of the West and Northwest, as well as the South, who I hope will understand that I include them all in my greetings and my friendly regards.

ings and my friendly regards.

TO BE PUBLISHED NEXT WEEK.

Dec. 2 - Eben B. Phillips: Sarah Poole: Charles Baker;
Gracie Shariand; George Butter; Mary Hamilton; Jeanette Norton; Ellen Davis.

Dec. 10. - Calvin Hall: Horace White; Clara Baker;
Amasa Walker; Ellen Preston; Charles Tripp; Mamile
French. THE MESSAGES GIVEN

As per dates will appear in due course.

Dec. 31.—John Hayes: Mary Howe; William Packard;
Eben Fisher; Clara Norris; Harriet Bishop; Albeit Main;
Mrs. Laura Bramhall; John Morgan; Mary Ann Johnson;
William Elliot.

Jan. 4.—Henry Walbridge; Guy C. Parrish; Henrietta
Smith; Samuel Peters; John Condon; Sarah Drake; Mary
E. Morrill; Mrs. R. C. Baker; Sarah; Julla.

Spirit Power.

To the Editor of the Banner of Light: The universe is full of intelligent spirit force and power, and human sufferers need its application to assist nature in eradicating disease of the body and mind.

For the past seventeen years I have, with signal success, continued the practice of transmitting spirit magnetism to the sick at a distance by and through the vehicle of paper properly magnetized before being forwarded by mail. This mode of procedure has proved very efficacious, both in alleviating suffering and in proving to the severest skeptics—including some of the so called "Regular" practitioners—that spirit power can be utilized effectually in treating the sick at a distance.

I will, for the next fifteen days, on receipt of stamp to prepay postage, send, by mail only, without further charge, a half package of my paper to those not pecuniarily able to pay for

A. S. HAYWARD, Magnetic Physician. 443 Shawmut Avenue, Boston, Jan. 15th, 1887.

Verification of a Spirit-Message.

L. BYINGTON. In the BANNER OF LIGHT of Dec. 11th, 1886. is a communication from L. BYINGTON, which has given me much pleasure and comfort. I know it is from my dear uncle, who passed away last June, in San Francisco, Cal. I hope he will come again and tell us more. MRS SUSIE N. FOLGER.

32 Eastern Avenue, Cincinnati, O.

Lydia E. Pinkham's Liver Pills are far superior to all others for biliousness and kidney complaints. 25c. at all druggists'.

Passed to Spirit-Life

From Fitchburg, Mass., Dec. 28th, Southworth Loring,

aged 67 years.

For nearly two years Bro. Loring bore, with great fortitude, the most agonizing suffering, during which time his wife cared for him with threless devotion. He was for a long time actively identified with Spiritualism in Middle-boro', his former home, and was also a member of. "May Flower" Masonic Ledge of that place since its incorporation. A delegation therefrom was present at the funeral, bringing a beautiful floral emblem. Mr. Loring had taken the BANNER OF LIGHT most of the time since its first appearance. He faithfully served his country in her hour of need, and gave his support to every good work. His transition was a welcome suswer to the constant prayer v. the loved ones for release from mortal suffering. The friends at Onset will remember his genial face and that of "Lone Status" medium (his wile), who dwelt in the Applin obtage. The funeral took place Friday, Dec. Sist, the writer officiating. The many beautiful flowers—offerings from the wife, Masons, and E.V. Summer Hellef Corps—and the sweet, tender music, made cheerful the home from which the weary pligrim had passed into rest.

Funeral services were conducted at Brookline, N. H., near Townsend Centre, Mass., on Tuesday, Dec. 23th, by W. J. Colville, over the remains of Alpheus Shattuck, who

shall always try to do this. I do not want you to mourn for me, because I am safe in a bright world with loving friends.

Lulu is with me. She sends much love to you and to her own dear mother. We are complete the services, which were very impressive and consoling. Our arisen brother was for many years a slocero and devoted spiritualist, and one who, by his analyse selfish, exemplary life, endeared himself and the cause he selfish, exemplary life, endeared himself and the cause he selfish, exemplary life, endeared himself and the cause he selfah, exemplary life, endeared himself and the cause he su worthily represented to all who knew him. The intelligence inspiring Mr. Colville evidently knew him well, as many points in the address abundantly testified to a deep knowledge of his interior as well as his outward life. This circumstance (as Mr. Colville was a total stanger to the departed) added much to the appropriateness as well as inspiring character of the remarks. The floral offerings were many and beautiful. The interment was private.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Convention in Vermont.

Convention in Vermont.

The Quarterly Convention of the Vermont Spiritualist Association will be held in "Barrett's Hall;" Waterbury, Vt., Jan. 14th, 18th and 16th, 1857; commencing at 19:20 A. M., Friday, Jan. 14th.

Speakers for the occasion will be: Mrs. Abble W. Crossett, of Duxbury; Mrs. Fannie Davis Smith, of Brandon; Mrs. Emma L. Paul, of Morrivville; Mrs. Lizzie S. Manchester, of West Randolph; Mrs. S. A. Wiley, of Rockingham; Aloszo F. Huddard, Esg., of Tyson; and all speakers and mediums within the State are hereby cordially invited by the managers to be present and help by their divine glits to make this Convention one which shall result in great good to humanity.

For iest and circle mediums we expect Mrs. G. B. Howard, East Wallingford; Mrs. Hannah Turner, Duxbury; Mr. Lucius B. Colburn, Bennington, and others. Dr. Good music will be furnished by the Duxbury Glee Oub, Every one knows where Waterbury; a sat many of our conventions have been held there. All are cordially invited to attend; in omatter whether they believe, as we doer not, they are welcome.

Good board at the Hotel, \$1.00 per day; single meal, 25 conts.

Free return checks will be furnished over the Central

cents.

Free return checks will be furnished over the Central Vermont Railroad, to those who pay fu'l fare over this road to attend the Convention.

Those who have felt it a duty to pledge the payment of certain aums quarterly to assist in defraying expenses, will please forward the same to the Treasurer, Janus Crossett, Waterbury, Vt., if not present at the Convention.

Luther O. Weeks, Secretary.

NEW AND ENLARGED EDITION. The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC

TO WOR THE STREET OF THE STREET Choir, Congregation and Social Circle. Decree Bris. W. TUOKER. 2011 at 1911

Angels, Come to Me.
Angel Presence,
Beautiful Isle.
Come Angels,
Come Angels,
Come Angels,
Compensation,
Detroit,
Angel Presence,
Beautiful Isle.
Come Angels,
Come Angels,
Compensation,
Day by Day.
Going Home,
Home of Rest.
Ho

Adbertisements.

YOURS FOR HEALTH. LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE For all of these Painful Complaints and Wenknesses so common among OUR WIVES, MOTHERS AND DAUGHTERS.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES. INFLAMMATION AND ULCREATION, FALLING AND UBSTLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND 18 PARTICULARLY ADAPTED TO THE CHANGE OP LIFE.

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

IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS AND RELIEVES WEAKNESS OF THE STOMACH, IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGES.

GEREAL DEBILITY, DEPRESSION AND INDIGES.
TION
THAT FEELING OF BEARING DOWN. CAUSING PAIN. WEIGHT AND BACKACHE, IS ALWAYS PERMARENTLY CURED BY ITS USE.
IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.
AT ITS PURPOSE IS MULELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN. AND THAT IT DOES ALL ITCLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. CALLY DIA E. PINKHAM'S VEGETABLE COMPOSITIONS OF THE CURE OF KIDNEY COMPLAINTS IN ELLIPLIA E. PINKHAM'S VEGETABLE COMPOSITIONS OF THE CURE OF KIDNEY COMPLAINTS IN ELLY DIA E. PINKHAM'S VEGETABLE COMPOSITIONS OF THE CURE OF THE CUR ill be mailed free to my Dany Shambol of the mailed free to my Dany Shambol E. PINK-nd fan ily should be without LYDIA E. PINK-IAM'S LIVER PILLS. They cure Constipation illiousness and Torpidity of the Liver, 25 cents per X. 1y Au21

L. H. Willis

123 Amity Street, Brooklyn, N. Y. P. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychemetrically. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seres.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage examp.

Send for Oirculars, with References and Terms.

DR. J. R. NEWTON OTILL heals the sick! MRS. NEWTON, controlled by DR. NEWTON, cures Disease by Magnetized Letters, Send for circular and testimonials. Address: MRS. J. B. NEWTON, P. O. Station G. New York City.

Jai 18w*

SOUL READING. Or Psychometrical Delineation of Character.

Or Psychemetrical Delineation of Character.

M. BS. A. B. SEVEBANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief defineation, \$1.00, and four 2-cent stamps. Brief defineation, \$1.00, and four 2-cent stamps.

Centre street, between Church and Prairie streets, 02 6m*

EMERSON Piano-Fortes.

146A TREMONT STREET, BOSTON.

BUCHANAN'S JOURNAL OF MAN.

M will be issued February, 1837. When formerly published at Oincinnatt, it had the unanimous commendation of the press for uncommon originality and ability. It will be devoted, as heretofore, to all human progress, to the Science of Man as demonstrated by Dr. Buchanan, including Psychometry, Barcegnomy, Spiritual Science, Hygiene, Reform and all that concerns human welfare, It will ever be the organ of the foremost thought and discovery, Specimen copies free. Remit by postal order to DR. J. R. BU-OHANAN, 6 James street, Boston. Agents wanted.



PARKER'S HAIR BALSAM, The popular favorite for dressing the

hair, restoring color when gray, and pre-venting Dandruff. It cleanses the scalp, stops the hair falling, and is sure to please. My22 50c. and \$1,00 at Druggists.

Inspirational Speaker. MR. F. E. GODFREY will answer calls to speak on Bundays. Address 81 Mason street, Taunton, Mass.

MRS. ELIZA A. MARTIN,
OXFORD, MASS.,
A NSWERS Scaled Letters on Business, Health, Mediumistic Powers, &c., Fee \$1,00 and 2 postage stamps.

4w

ASTONISHING OFFER.

DEND three 2-centstamps, lock of hair, age, sex, one leading symptom, and your disease will be disgnosed free by spirit power. DB. A. B. DOBSUN, Maquoketa, lows.

The 6th and 7th BOOKS of MOSES. Albertus Mag-Germain, and many other Rate, Scarce and Curious Books. Send for free catalogue. J. G. STAUFFER, Palmyra. Pa. Nig. MADAM BENNETT, Scientific Astrologist and Medium. Send for Prospectus, 1907 Pennsylvanis Avenue, Washington, D. O.

"Glad Tidings of Immortality. Finely executed lithographs bearing the above title have been received by us. The size is 22/121/3. The principal figure is a female, widenty designed to represent a materialised spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a servil inscribed with the words; i Message of Love. Over, her thead are three starts. The drappery on each side appears to be the curtains of a cabloel, between which above stands, in an exceedingly graceful position, suggestive of the line. A thing of beauty is a joy forever. From above a ray-of-light radiates over the entire form. Vignette likenessed; likes, Brighand, Mrs. Hickmond, Mrs. Lillie and Mrs. Briten, and Messra, Howell and Colville, are given, we are informed, has executed many beautiful drawings linestrative of the Brittsuh Philosophy.

For sale by COLBY & RIOH.

STELLAR SCIENCE.

Will give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents. a me pusce and date of their dirth (giving for) and Edenta, money or stamps, and and Predictive Letters (from the above data). Also dayles upon any matter, it shower to treat the angle of the school of the school of the school of a fee of \$1; a coordance with my inderstanding of the school of a fee of \$1; a coordance with my inderstanding of the school of a fee of \$1; at omes, and treat ment affect. n istrect. (attvities written at prices proportionate to the detail de-nated. Address OLIVER AMES GOULD, Box 1684; July 19.

PATENT OFFICE, 28 BOHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS have had a professional experience of inteen years. Hend for pamphlet of instructions,

Mediums in Boston.

Developing and Business Medium, Medical Clairvoyant, 603 Tremont Street, Boston. Sittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

Private Developing Sittings.

BIX PRIVATE SITTINGS FOR \$4,00 IN ADVANCE.

CIRCLES. Bunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry. Tests and Inspirational Music. Thursday evening, at 7:30, for Development.

Do you Wish to Know if you are a Medium? Enclose 54 cents, give name, age and sex, and I will sen you a mediumship and temperament reading. 4w* Ji5

CEANCES at their home, No. 53 Rutland street, Sunday Sevening, at 80 clock; also Thursday and Saturday after noons, at 2:30 o clock. G. T. ALBRO, Manager. Jai

AMANDA M. COWAN, CEANCES for Materialization at No. 55 Rutland street Boston, Tuesday and Saturday evening, at 80'clock also Sunday afternoon, at 2:30 o'clock. G. T. ALBHO Manager.

NO: 55 Rutland street, Boston, will give PRIVATE SITTINGS for the development of mediums for Full Formaterializations. For terms, apply in person at above and dress.

Mrs. Abble M. H. Tyler,

Mental and Magnetic Healer.

67 DOVER ST., BOSTON, Spiritual and Material Remchois, Given for Nervousness, Insomnia and Mejanchois, Obesity, Liver and Kidney Complaints; also
streng thensand restores Failing Sight. Treats at a distance,
Auf

PROF. J. McLEOD. DSYCHOLOGIST, &c., possesses the highest phases of Mediumship known outside of India, namely, ability to confer upon others by magnetic treatment) Ulairougance, Calaroudience, and to free from Obsession, Sickness, &c. Rooms 120 Lenox street, Boston, Mass.

MISS A. PEABODY, DUSINESS. Test, Clairvoyant Medium. Sittings daily. Circles Bunday and Thursday evenings. Tuesday afternoon at 3. Magnetic treatments and electricity by battery. I Bennet street, corner Washington street, Boston. Jul.

MRS. H. V. ROSS, TORMERI.Y of Providence, R. I., will held Séances at Pher residence, 98 West Concord street, corner Shawmut Avenue, Boston, Saturday, Sunday and Thursday afternoons, at 2:30, and Saturday, Sunday and Wednesday evenings, at 80'clock.

MISS HELEN A. SLOAN, MAGNETIC Physician. Vapor and Medicated Baths, Celebrated "Acid Cure." Office hours from 9 A.M. to 8 P.M. 171 Trement street, corner Mason st., Boston, Jai5

DR. J. N. M. CLOUCH, MAGNETIC and Electric Healer, 686 Tremont street, Boston. All diseases treated without the use of medi-claftles. "Will visit patients.

MRS. M. L. HARDY, 208 THEMONT STREET, Boston, Magnetic Treat ments, Electricity by Battery, Vapor and Medicated Baths, Also Eye Hemedy from recipe through the late Mrs. Hardy, Send stamp for Circular, 4w D25

DR. K. MEYENBERG, MAGNETIO and Hydropathic, cures all diseases. Diseases of the Eyes, Nerves, Brain, Lungs, and internal Tumors, specialities. 28 Dartmouth street, Boston. Jails

MRS. H. W. CUSHMAN. MUSICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 2:30 P. M., 212 Main street, Charlestown.

E. A. HUSTON.

MEDICAL Medium and Electrician. Examinations by Hair. 147 Tremont street, Room 7, Boston. Mrs. M. Houghton-Chamberlain, CLAIRVOYANT and Magnetic Physician. Examinations by hair. No. 71 West Brookline street, Boston.

MRS. ALDEN. TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. D4. 5w*

Mrs. Mellie D. Cofran, SPIRIT MEDIUM and Magnetic Healer. Hours 9 to 1.
363 Columbus Ave., Bosten. Sittings by appointment.
Jaio

MRS. H. B. FAY. NO. 62 West Newton street, Boston. Beances Tuesday, Saturday and Bunday at 8 P.M., and Thursday at 2:30 P.M.

Massage and Magnetism. MRS. DR. E. M. FAXON, 10 Temple Place, Boston. Consultation free. Also instruction given.

MRS. JENNIE OROSSE, Test, Clairvoyant, Business and Medical Medium, returned to W Kendall street. Bix questions by mail, 50 cents and stamp. Whole Life Reading, \$1,00 and two stamps. Disease a specialty.

MRS. L. F. KITTREDGE MAGNETIC HEALING, 48 Gray street, Boston.

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN and Test Medium, 42 Winterstreet, Room 11.

JOSEPH L. NEWMAN, Magnetic Healer, No. 184 Bosworth street (formerly Montgomery Place), Hoom 4, Bosten, Mass. Office hours, from 1 to 4 F. M.

Jy2

MRS. DR. JULIA ORAFTS SMITH gives medical examinations free every Thursday from 9 to 5.

Omes, Hotel "Gabe," 8 Appleton street, Boston.

Jas.

Dr. H. G. Petersen. TRED OROCKETT. Magnetic, Clairvoyant. Circles Sunday evening, 7:30. 24 Shawmut Avenue orner of Bradferd street, Boston:

MRS. N. J. MORSE, Electro-Magnetist, Hotel Polham (Room 20), corner Boylston and Tremont streets, Boston. MRS. K. E. FISHER, 147 Tremont street,
Heom 6. Boston, Magnetic and Massage Treatment,
Patients visited. Medicated Vapor Baths. iw Jaio DR. FANNIE C. DEXTER MILLER, Medium, tells past, presentand future. Se Edinboro st., Boston.

MISS C. W. KNOX, Test Medium, Medical oxaminations a specialty. 37 Winter street, Boston, MISS L. F. HASKELL, Magnetic Healer, 278 Webawmus Avenue, Boston.

Jas J. C. EVVELL. 3 Concord Square, Boston. J. A. SHELHAMER,

Mediums in Boston.

HEALTH, BUSINESS,

Spiritual Surroundings,

6 Beacon Street, Boston. Hours 9 to 5.

MR. FLETCHER treats the sick with great success, also advises as to Mediumistic Unfoldment.
Of his powers, PROF. ALFRED R. WALLAGE wrote in the London Spiritualist: "My interviews with Mit. FLETCHER have done more to convince me of the reality of the psychical phenomena than all other manifestations put together."

PSYCHIC HEALING,

Dy transmission of Vital Energy, which is the most powerful and successful force known. Trance produce by one application of Soul-Force. Address letters, DR F. M. CUBURN, care 9 Bosworth street, Boston, Mass Vital Electric Magnet: price \$1.00. MRS. J. D. BRUCE,

BUSINESS, Test and Medical Medium, will give Private Sittings week days from 10 A.M. to 5 P.M. at 13 Davis treet. Hoston. Also Magnetic Treatments and Psychomotric Readings givon. MRS. J. R. PICKERING

WILL give Séances Tuesday, Thursday, Saturday and Sunday eventures, at 8 o'clock; also Friday and Sun-day afternoons, at 2:30. 721 Tremont street, Boston. LOUIS F.JONES SPIRIT ARTIST,

41 Roxbury street, near Washington st., Boston Highlands, Jai A S. HAY WARD, Magnetist, 443 Shawmut
A. Ave., eradicates disease with his healing gift when
medicine falls. Hours 9 to 4; other times will visit the sick.
For 17 years he has had signal success in cures with his poteful Epirit-Hagnetised Paper; 2 packages by mail, \$1,00.

DR. A. H. RICHARDSON, Magnetic Healer Waverly House, Charlestown. 13w* 825



IT is impossible to overestimate the value of warm feet at this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Diseases, so stati to the people of our land. Could we make the world know how valuable our Magnetic Foot Batteries are for keeping upa warm, genial glow through the feet and limbs, none would be without them. These insoles warm the whole body, keep the vital forces up, magnetise the iron in the blood, and cause a feeling of warmth and comfort over the whole body. If no other result was produced than to insulate the body from the wet, cold earth, the Insoles would be invaluable. In many cases the Insoles alone will cute Rhematism, Neuraigia, and Swelling of the Limbs, \$1 a pair, or three pairs for \$7\$, to any address by mail, send stamps or currency in letter, stating size of boot or shoe, and we will send free by mail to any part of the world. Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.

Jal No. 6 Central Music Hall, Chicago, Ill. Sole Agents for

Geo. Steck & Co. Pianos Indoraced by the leading Plantata of this and foreign coun-tries, and are without doubt the equal of any Plano made. We invite com-narison.

AND **PIANO**

"Steck" and Smith American
FIANOS,
BRITH ORGANS, AT OUR WARRHOOMS,

531 Tremont Street,

BUSTON.

Tremont Street Uars pass the door

Illustrated Uatalogue free.

GRATEFUL-COMFORTING.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of, well-selected Cocca, Mr. Epps has provided our breakfast tables with a delicately flavored beverage, which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to regist every tendency to disease. Hundreds of subtle malantles are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." Civil Earsice Gazetts.

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

JAMES EPPS & CO., Homocopathic Chemists, London, England. 18teow

LADY ACENTS WANTED FOR MADAME GRISWOLD'S Patent Skirt-Supporting Corsets and Skirt-Supporters.

We keep on hand a large variety of styles, qualities and different lengths of Walste in Shoulder Brace, Abdominal and other kinds, so we can dt seery form. Prices within Ersch of all. Corset Parlors and Wholesale Department.

Department,
459 Washington Street, Boston
Opposite Jordan, Marsh & Co.
13W

ALL DISEASES TREATED BY
SPIRIT MAGMETIAM.
MEDICINES NOT USED. JOHN K. HALLOWELL, Medium,

Hours 10 A.M. to 7 P.M. 1923 REED ST., PHILADA.

J. have marvelous success in all cases of Nervous or
Brain Disorders, Consumption and Cancer.

Ar Magnetized Bandago, for relief of the Sick, mailed
to any address on receipt of \$1,00. Sealed Letters Answered. MRS. DR. ELEANOR MARTIN, 78 West Lane Avenue, Columbus, Ohio. \$1 and 8 cents. 44 Jib

The Writing Planchette.

The Writing Planchette.

BOIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent allowers to questions saled either about or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its second and no dementic circle should be without one. All investigators who desire practice in writing medimaship shelld avail themselves of these. "Flanchette," which may be committed on all questions, as also fer communications from decessed relatives or triends, "piece of paper (printing of 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 or spacen questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the lightrument 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 styrs are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely peaked in a box, and sent by mail, poetage free.

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

GARLAND'S VEGETABLE COUGH DROPS.

CATARRH. Diphtheria, and all Throat Discusses, curable by the use of DR. J. E. MERICIGES and THEORY REMEDY. Mr. Andrew Jackson Davis and Datarrhal Argolions, including Diphtheria, 1 know to Descuss to Lie Cambon in Companies and Datarrhal Argolions, including Diphtheria, 1 know to Descuss to Lie Cambon in the advertisement. The Merician Companies and all Nervous Disorders. Companies by the saderisement. The Merician Companies and all Nervous Disorders. Companies to Lie Cambon in the advertisement. The Merician Companies and all Nervous Disorders. Companies to Lie Cambon in Companies and all Nervous Disorders. Companies to Lie Cambon in Companies and all Nervous Disorders. Companies to Lie Cambon in Companies and Companie

Miscellaneons.

CATARRH CAN BE CURED!

MARY A. HULL

HAS secured a supply of the well-known SYKES' SURE
LOURE MEDICINES, and will supply there and give
personal attention to the affileted at her New Parlors in the
Arlington, 1413 Washington street. Eoston. She has also
a tull line of SPIRIT 'MOTHER RACHEL HAWKINS'' Invaluable Remedies for the numerous like of Life,
that sit rus LAZY LIVERS, Purity the BLOOD and
strengthen the OVERTAXED KIDNEYS that now so
generally and fearfully affile almost overy one. Sample
Treatment will be given at her Rooms to all who apply.
These Remedies can be found at the stores of the best
Drugglats in Boston and elsewhere. The Drug Trade will
be supplied with 'Mether Hawkins'' Remedies at the
Company's Prices. Correspondence and personal calls
solicited.
MARY A. HULL,
Parlors 1413 Washington street, Arlington House,
D4

The Spiritual Offering,

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

EDITORIAL CONTRIBUTORS,

Prof. Henry Kiddle, No. 7 East 180th St., New York City
"Unina," through her medium, Mrs. Cora L. V. Hichmend
64 Union Park Place, Chicago, Ill.
Among its contributors will be found our oldest and ablest
writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.
A Young Folks' Department has recently been added,
edited by Ouing, through her Medium, Mrs. Cora L. V.
Richmend; also a Department, "The Offen 198 School
for Young and Old," A. Danforth, of Boston, Mass., Principal.

TREMS OF SUBSCRIPTION: Par Year, \$2.00; Bix Months, \$1,00; Three Months, 50 cents.

Any person wanting the Offering, who is unable to pay more than \$1,50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as a present to friends.

In remitting by mails Fost-Office Money () rider on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Single copies a cents; newdesters 3 cents, payable in advance, enonthry or quarterly.

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

ATTHE circulation of the Offering in every State and Territory now makes it a very desirable paper for advertisers. Address, Add

Light for Thinkers,

THE FIONEER SPIRITUAL JOURNAL OF THE SOUTH.

Issued weekly at Châttanoogs, Tenn.

A. C. LADD, Publisher, G. W. KATES, Editor,
Assisted by a large corps of able writers.

Light for Thinkers is a first-class Family Newspaper
of eight pages, devoted to the dissemination of original
Spiritual and Liberal thought and news. Its columns will
be found to be replete with interesting and instructive reading, embracing the following features and departments:
Reports of Phenomens; Kaports of Spiritual Lectures;
Spirit Messago Department; Criginal Essays and Contributions; Children's Lyceum Department; Editorial Department, etc., etc.

Terms of Subscription—One copy, one year, \$1.50; one
copy six months, 75 cent; one copy three months, 40 cents;
five ceples one year, one address, \$4,00; ten or vare, one
year, one address, \$1,00 each. Single copy 5 cents, specimes
copy free. Fractional parts of a dollar may be remitted is
postage stamps.

Advartisements published at tan cents per line for a single THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH.

HOW TO BECOME MEDIUN IN YOUR OWN HOME.

WILL send you a 16-page Pamphiet, containing full instructions, and a Sealed Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphinx, or the Lost Key Found, and a sample copy of "THE N. D. C. AXE," for only 15 cents, in one or two-cent stamps. Address JAMES A. BL188, No. 474A Broadway, South Boston, Mass.

The Weekly Discourse,

A Pamphlet (especially arranged for binding) Containing one of the Discourses given through theor

ganism of MRS. CORA L. V. RICHMOND The preceding Sunday,

Is published each week. Price, \$2,50 per year.

WILLIAM RICHMOND, Address, 64 Union Park Place, Chicago, Ill.

SPIRITUALISTS,

Light in the West, St. Liouis, Mo.,

FOR copy of a sixteen-page weekly, devoted to the Philosophy of Spiritualism, at \$1,00 per annum. F20 Motto: "LET THERE BE LIGHT."

La Lumiere. A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCIE GHANGE, Ed. iter. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, \$1,20. In remitting by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GRANGE, 75, Boulevard Monimorency, Auteuil.

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 248. Price 66 cents, postage free. For sale by LA LUMIERE, Paris, France.

A NTI-MATERIALISTISCHE MONATSSCHRIFT tischen "i wissenschaftliche Untersuchung der "mystischen "i und "magischen" Thatachen, mit Beiträgen von Carl du Prei, Alf. Russ. Wallace, der Professoren Barrat und tiones, mehrere Brahamnen u. s. w., herausgegeben von Dr. Hübbe-Schleiden.
Bubscription: \$1,50 for six months, \$3,00 per annum.
Messra, COLHY & RICH, 9 Bosworth street, Boston, Mass. will receive subscriptions and forward the same to the publisher.

THE CARRIER DOVE, An Illustrated Monthly Magazine, DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Each number will
contain the Portraits and Biographical Sketches of some of
the Prominent Mediums and Spiritual Workers. Also
flyirit Pictures by our Artist Mediums, Lectures, Essays,
Poems, Spirit Messages, Editorials, etc.
Terma: 24.50 per year; single copies, 25 cents,
Address all communications to THE CARBIER DOVE,
854% Broadway, Oakland, Cal.

The Boston Investigator,

THE oldestratorm journal in publication.

Price, 23,00 a year, months, it, 50 for six months, Some sper single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.

Address J. P. HENDUH.

Investigator Office.

April Header, Mans.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by, an able, experienced and reliable author.

This little book size fourthins Catalogue of Books published and for sale by COLBY & RICH.

Beat free on application to COLBY & RICH.

New york Adbertisements.

New York Beacon Light, AN INDEPENDENT WEEKLY SPIRITUAL JOURNAL,
GIVING MESSAGES PHON OUR LOVED ONES IN
SPIRITLIPE, AND CONTAINING MATTER OF GENERAL
INTEREST CONNECTED WITH SPIRITUAL SCIENCE.
FREE FROM CONTROVERSY AND PERSONALITIES,

Mrs. M. El. WILLIAME,

Subscription Rates. — One year, \$2,00; six months, \$1,00; three months, Societa. Postage free.

Rates of Advertising.—One dollar per inch for first insertion; 50 cents for each subsequent one. No advertisement inserted for less than \$1,00. For long standing advertisements and special rates, address the Publisher. Payments in advance.

Epeciment Copies sent free on application.

Nowadealers aupplied by the American News Company, 39 and 41 Chambers street. New York.
All communications and remittances should be addressed to the Street of the Street

WHEN I say cure I do not mean merely to stop them for a time and then have them return again. I mean radical cure. I have made the disease of FITS, EPILEP. BY OF FALLING SICKNESS at life-long study. I warrant my remedy to cure the worst cases. Because others have the first than the measure for not row receiving a cure. Send as

Have you heard of the astounding reduction for Dr. J. A. BHERMAN'S Famous Home Treatment, the only known guarantee, comfort and cure, without operation or hindrance from labor! No steel or from bands. Perfect retention night and day, no chafing, sulted to all ages. Now 810 only. Send for circular of measurements, instructions and proofs. Got cured at home and be happy. Office 294 Broadway, New York. 12w Bit

PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS
Perfectly Restore the Hearing, and perform the work
of the natural drum. Invisible, confortable and aways in
position., All conversation and even whispers heard distinctly. Send for illustrated book with testimonials FREE.
Address or call on F. HISCOX. SER Broadway. New York.

EAFNESS its causes, and a new and successful the superior own how, by one who was deaf twenty-eight years. Treated by most of the noted specialists without beneath of the superior of the sup

Mrs. Stoddard Gray and Son, DeWitt C. Hough,

HOLD Materializing Béances every Bunday, Wednesday and Friday evening, 80 clock. Tuesday and Baturday, 20 clock, at 328 West 34th street. New York. Dally att-tings for Communications and Business. 4wr. D25 DR. DUMONT C. DAKE, NO. 28 West 28th street, New York City, successfully treats all Chromic and Nervous Diseases. Magnetism and Clairroyant Remedies a specialty. Terms reasonable, Remedies sent by express. Send for Circular. 1w° Jaio

MRS. M. B. THAYER. SITTINGS daily for Independent State-Writing, 42 East 20th street, New York. 5w* D18

DISCARD ALL MEDICINES, and by Faith and Prayer ye shall be cured. Consult in person or by Jai E. M. ENDY, 341 West 23d street, New York City. MRS. H. WILSON, M. D., 408 West 42d street. New York.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 153 West 26th street, New N20 A LIBERAL OFFER,

OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGE, Smithyllie, Jefferson Co., N.Y. [Mention this paper.] N20

Clairvoyant Examinations Free. ENGLOSE lock of hair, with leading symptoms. We will give you a correct disgnosis of your case. Address E. F. BUTTERFIELD. M. D., corner Warren and Fayette streets, Syracuse, New York.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of MRS. CORA L. V. BICHMOND.

MHB. CURA L. V. HICHMOND.

NO. 1.—GENERATION AND REGENERATION.

NO. 2.—THE LESSON OF THE HOUR.

NO. 3.—THE SPIRITUAL BASIS OF LIFE.

NO. 4.—MY RELIGION, by Spirit Thomas Paino.

NO. 5.—THE DEATH OF MOLOGH AND THE DAWN

OF PEACE.

NO. 6.—RELIGION, MORALS AND LAW—WHICH

NO. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUAL
ISM.

TIONS IN THE LIGHT OF SPIRITUAL18M.
No. 8.—THE ORIGINAL MEANING OF EASTER.
No. 2.—SPIRITUALISM AS A PREVENTIVE OF
CHIME.
No. 10.—THE ANGEL OF THE NEW DISPENSATION.
No. 11.—CAIN, WHERE IS THY BHOTHER?
No. 12.—THE SPIRITUAL NEMESIS.
No. 13.—HOW I GAINED THE CELESTIAL CITY.
No. 14.—THE KING OF LIFE AND THE KING OF
No. 14.—THE KING OF LIFE AND THE KING OF
No. 16.—THE TEMPLE OF HUMAN CHARITY.
No. 16.—MR. GLADSTONE AND HOME RULE.
No. 17.—SOME OF THE MODERN ORACLES AND
MYTHS.
No. 18.—HOW DOES SPIRITUALISM TREAT
CHURCH, STATE AND OTHER INSTITUTIONS AND PROFESSIONS THAT DENY
ITHE SPIRITUAL REPUBLIC.

No. 19.—THE SPIRITUAL REPUBLIC.
No. 20.—HEAVEN IS MY HOME.
No. 21.—WHAT IS THE ETHICS OF SPIRITUALISM.
No. 21.—WHAT IS THE ETHICS OF SPIRITUALISM.
No. 22.—WHAT AND IS WHENCE AM IS AND WHITHER AM I GOING!
No. 23.—THE DEVIL—HIS ORIGIN, MISSION ON
EARTH AND FINAL DESTINY.
No. 24.—THE ADVENT OF SPIRITUAL TRUTH.
No. 25.—THE BIBLE AS A FACTOR IN CIVILIZATION: PRESENT AND FUTURE.
No. 25.—FAMINE AND FOOD—MATERIAL AND
NO. 25.—FAMINE AND FOOD—MATERIAL AND
NO. 25.—FAMINE AND FOOD—MATERIAL AND RITUAL.
SUMMER OF THE SOUL.
SPIRITUAL WORK, AND WHAT IT
W PROMISES.
ITUAL HEALING; OR, THE GIFT OF No. 30.-THE No. 31.-THE No. 22.-SPIH

ING.

FT OF HEALING (continued).

FT OF HEALING (concluded).

UAI. GIFTS: ESPECIALLY THE

OF PROPHECT.

ANDWHTING ON THE WALL.

PREE SPIR! UAL GRACES.

PRITUAL INTERPRETATION OF

BETHING OUT OF DEVILS.

OOK OF REVELATION. OF REVELATION. LITY AND ETERNAL LIFE: ARE SYNONYMOUS! No. 89.—THE COMING CHRIST. No. 40.—THE SPIRITUAL MEANING OF BALVA-No. 41.—A PLAIN TALK WITH THE CLERGY, No. 42.—THE BAPTISM OF WATER THE BAPTISM OF THE HOLY SPIRE AND THE BAPTISM OF THE HOLY SPIRIT, NEW DISPENSATIONS CONTRASTED AND COMPARED.

Price 5 cents each. For sale by COLBY & RICH. ELEVENTH EDITION.

THE VOICES.

BY WARREN SUMNER BABLOW.

THE VOICE OF NATURE represents God in the light of lesson and Philosophy—in His unchangeable and glorious Reason and Philosophy—in His unchangesole and geories attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their soord, and proves by numerous passages from the Bibe that the God of Moese has been defeated by Batan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Eleventh edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

Price \$1,00; postage 10 cents.

posrds.

Price \$1.00; postage 10 cents.

Price \$1.00; postage 10 cents.

Poli glit (seventh edition), \$1,25; postage 10 cents.

Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's new pamphiletentitled "ORTHODOX HASH, WITH CHANGE OF DIET," if For sale by COLBY & RICH. NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated montpulations, by Dn. Brown. For sale at this office. Price \$1,25. cloth-bound copies, \$2,50. NATTY, A SPIRIT; His Portrait and his Life. By ALLEN FUTNAM, ESQ.
Cloth, 75 cents, Postage 6 cents, percents, postage 6 cents, postage 7 cents, postage 7 cents, postage 7 cents, postage 8 cents.

[Continued from first page.] Greeley ticket, when he was a candidate for

Greeley tlaket, when he was a candidate for the Presidency.

During all this time I lectured and advocated the truths of Spiritualism. Did it ever hurt me? Did it make me unpopular? No, never. Only a coward would think so!

I then went to California, and settled in San Bernardimo County. In the political campaign for the new State Constitution—which taxes all Church property the same as other property—I made speeches and edited a paper in its defense; as a result of which I was elected to the State Senate, in 1879, for a term of three years,

fense; as a result of which I was elected to the State Senate, in 1879, for a term of three years, over the candidates of both the old parties. And, remember, I was a known Spiritualist all the time, and advocating it wherever I chose to. While in the Senate I successfully contested and secured the abandonment of the former practice of employing a chaplain to pray for that body, claiming that overy honorable Senator ought to be able to do his own praying, and that It was unjust to the people to use their money in support of such a useless custom.

I advocated the cause of temperance, the equal rights of woman, land limitation—to divide up the large land estates—and other reform measures.

During all this time I was an outspoken Spiritualist, and lectured Sunday evenings upon the

itualist, and loctured Sunday evenings upon the same, and my lectures were often attended by Gov. Perkins, and other State officers; also by Maj.-Gen. Stoneman, Gov. Perkins's successor, a personal friend of mine, and a well-known Spiritualist. I speak of these things to show you that being a Spiritualist has never injured me

that being a Spiritualist and in public life.

I could have returned to the Senate, or gone to Congress, had I desired, but I had decided to return to the East to spend the remainder of my days with my children and in lecturing on

Spiritualism.

The pride of my life is that all my family are The pride of my life is that are my factory spiritualists! I have two sons, and fourteen grandchildren—the oldest a professor in a college—all Spiritualists, and none of them use tobacco, ilquor or profane language, and were

When I had determined on my course, some earnest political friends said: "Why don't you earnest political friends said: "Why don't you let those silly raps alone? You can have anything in office." I told them the "raps" were worth more than all else! I have seen this cause grow from numbers less than the persons in this hall to a fair estimate of ten million! The thinkers are taking hold of it, and our losity-seekers will soon leave it, and then its triumph will be assured. triumph will be assured.

The Chairman then introduced Mr. F. L. Hildreth, of Worcester, who said: When Bro. Chase commenced his public work in the world I was a small boy: my mother was a medium, but I remember standing and looking over her shoulder, while she read the utterances and speeches made by this old veteran and others, in that early day of the advocacy of Spiritualism, anti-slavery and other reforms: and I am thankful that they made such an impression thankful that they made such an impression upon my mind in youth, that no bigoted creed, or church, ever held me in its limited grasp

I regret now that I cannot say as much in

I regret now that I cannot say as much in regard to the use of tobacco. My relatives and friends used the weed, and it is not strange that I did. I was "a base and ignoble slave" to its use for twenty years, but now no money could hire me to use it again.

I see many old heads here—and I see them at our Spiritualist meetings—but I do not see children at those meetings in any considerable numbers. Why is it? Where are the children? Where are our Children's Lyceums? The Spiritualists must answer. No one else can or will. We do not properly estimate the great importance of the Lyceum work, or we would answer by pointing to our increasing would answer by pointing to our increasing schools, instead of noting their gradual disap-pearance without seeming concern. Perhaps I feel more deeply on this subject than some, because I come from an old blue Presbyterian stock, and remember my mother warned me against the ideas and sentiments expressed by

Bro. Chase and others, in favor of free thought, Spiritualism and freedom for the slave.

I have no words with which I can fully express my admiration for Bro. Chase in his noble, brave and persistent advocacy of these grand ideas and truths throughout his eventful life. I have known him intimately and well for many years, and I gladly join with other friends here to-night, in sincere congratulations on his seventy-fourth birthday, hoping he may he spared to see many more

he may be spared to see many more. ne may be spared to see many more.

I wish also to express the pleasure I feel in meeting once more our old friend and zealous worker, Bro. A. A. Wheelock, who is with us to pight as the representative of the BANNER. or Light, whose clarion voice I well remember hearing, full twenty years ago, at the first Spiritualist camp-meeting at Lake Walden. As we all know, there was not then nor has there been since any uncertain sound to his voice on all the great questions of human interest, and he has been one of our most earnest, able advocates of Spiritualism with both tongue and pen.

Again the audience were delighted by Mrs. Moulton singing that charming ballad: "Beautiful Hands."

The Chairman then introduced Mr. Edgar W. Emerson, the well-known test-medium and speaker, who, in a brief response, among other speaker, who, in a brief response, among other good things said he was glad to know—as he was from New Hampshire—that one like "Father Chase" had been born among its rugged hills. As he listened to-night to the story of the "Life-Line of the Lone One," as told by himself, as at his seventy-fourth birthday he neared the summit of "Life's Mountain," he

casion, to address the people. He responded briefly by uniting in earnest congratulations with those present upon the apparently healthy appearance and prosperous condition of the "venerable infant" who had the good luck to be born seventy four years ago. It was a great thing to be born at all; a greater thing to be born right, and still greater to grow right and keep right, so as to be sure of being born right the second time, instead of dying, which some people were foolish enough to believe was possible.

"Seventy-four years" is a long time to live, even if our lives are full of "good works," bringing ripe fruits as a result; but "seventy-four years" is a terrible load to carry if the time the conduct of the Bornan Catholic Church has not been devoted to the service of those

underlying principles of justice, truth and love, and the growth and progress of humanity, which alone can give the soul joy and triumph

in its second birth.
At the conclusion of his remarks—which embraced a short review of the extended and important public labors of Bro. Chase, and contained reference also to his own pleasant service in Worcester in years past as a speaker and the organizer of the Lyceum there—Mr. Wheelock expressed his happiness at meeting with so many old friends, and hoped all might live to celebrate the attainment of seventy-four years of useful life, as had the venerable worker whom we had met on the present occasion to honor.

CONCLUSION.

The Chairman then announced that the evening's exercises would be concluded with music, and with Mrs. Moulton leading at the piano, the audience rising joined in singing, "Nearer, Mrs. Cad. to Then."

My God, to Thee."

Thus, amid the warm congratulations of his friends, "Father Chase" marked another "mile-stone" in the journey of a practical and eventful life.

A. A. Wheelock.

As a sort of crystallized presentation, and an official recognition of some of the experiences of Bro. Chase, I append the subjoined, which will be found on page 61 of a neat volume of four hundred pages, entitled: "Memorial Record of the Fathers of Wisconsin," published by that State:

"Warren Chase was born in Pittsfield, N. H., Jan.

that State:

"Warren Chase was born in Pittsfield, N. H., Jan. 5th, 1813. He received an academic education at Pittsfield and Glimanton. In 1835 he settled at Monroe, Mich., in which place he was married to Miss Mary P. White, of Newport, N. H. Mrs. Chase died in November, 1875. In 1833 he came to Wisconsin, and in the spring of that year settled in Southport (now Kenosha,) where he resided till 1844, in which year he located a colony at Cerseco, now Ripon, being the first settlers in the place. He was a leading man in the Phalaux, which for a time was prosperous, but became unpopular, and was broken up.

In 1846 Mr. Chase was elected a member of the first Constitutional Convention, and served in that body on the Committee on Miscellaneous Provisions, not embraced in the subjects of other committees. He was again, in 1847, elected to the Second Constitutional Convention, and in that body served as Chairman of the Committee on Banks, Banking and Incorporations. The proceedings of both Conventions will show that Mr. Chase was an able, active and strong member of those bodies. He reported himself as a farmer, but he was well versed on the subjects before the Convention, and was among the best debaters in It. He did not indulge in long speeches, but was able to express himself in pointed and strong terms upon most questions that came up for consideration. Mr. Chase was elected a member of the first State Senate in 1848, and served two years; he was efficient in the organization of the State government. He served as Chairman of the Board of Supervisors in Fond du Lac County. In 1853 he removed to Battle Creek, Mich., where he resided for some time. In 1872 he was a resident of St. Louis, Mo., and was that year chosen a presidential elector in that State. In 1876 he removed to California, and settled at Santa Barbara.... In 1879 he was elected a member of the California State Senate, for a term of three years. Mr. Chase has lived a somewhat eventiul life, having served as a member of two Constitutional Conventions in

A. A. W

Spiritualistic Meetings in Boston:

Banner of Light Circle-Room, 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. sixth page. L. B. Wilson, Chairman.

Boston Npiritual Temple, at Berkeley Hall.—
Bervices every Sunday at 10% A. M. and 7% P. M. Richard
Holmes. Chairman: Wm. A. Dunkies, Treasurer. The
Ladies' Industrial Society will meet fortughtly the coming
season at Laugham Hall, No. 4 Berkeley street.

season at Laugham Hall, No. 4 Berkeley street.

Parker Hemorial Hall, Berkeley and Appleton Streets.—Public meetings every sunday at 10½ A.M., 3 and 7½ r.M. Lecturer, W. J. Colville. Organist, Rudolph King.—683 Tremont street: Monday, 7M P.M., W. J. Colville's receptions for answering questions, etc.; Tuesday and Friday, Classes in Spiritual Science, 2½ and 7½ p.M.; Saturday, Lecture and Conversation on Theosophy, at 8 p.M.; Ladies' Benevolent Union meets every Wednesday from 2 till 6 r.M.—all ladies cordially invited. First Spiritual Temple, corner Newbury and Exeter Streets.—The Spiritual Fraternity Society will hold public services every Sunday P. M. at 24. Sociables every Wednesday evening. All invited.

College Hall, 31 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M., and Wednesday at 2½ P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Sireet, corner of Essex.—Suntays, at 2% and 7% P.M.; aslo Thursdays at 3 P.M. Able speakers and test mediums. Excellent music, Prescott Robinson, Chairman.

Spiritualistic Phenomena Association, Berkeley Hall.—Meetings Sundays at 2½ P. M. Address all communications "Spiritualistic Phenomena Association, 1631 Washington street, Boston, Mass." D. J. Ricker, Vresdent,

Children's Progressive Lyceum No. 1, Paine Memorial Hall.—Sessions Sundays at 11 A. M. Seats free. All invited. Bonl. P. Wenver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston. 1031 Washington Street.—The First Spiritualist Pey, Secretary.

Mrs. J. F. Dillingham, assisted by Mrs. Fales, will hold mettings—a prominent feature of which will be test seances—on Sunday evenings for the present.

Langham Hall, corner Berkeley and Tremon Streets.—Meetings each Sunday noon. Dr. Aspinwall,

Choisen.—The Ladies Social Aid Society meets in the Hall over Bellingham Station every Friday afternoon and evening. All are invited. Mrs. E. H. Prati, President; Mts. M. A. Dodge, Secretary.

Parker Memorial Hall .- On Sunday last W. J Colville delivered three discourses, followed by impromptu poems. In the morning the subject was 'True Spiritual Harmony," which was treated in an was from New H ampulte—that consider—Table—results and instructive manner. Taking nature decreases the construction of Character from attoine placed in the Ampulte of Character from a transport of the Character from the Character from a transport of the Character from the Charac interesting and instructive manner. Taking nature as a starting point, the lecturer pointed to the infinite diversity and yet perfect harmony which everywhere abounds. No two trees are alike, no two flowers iden-

against itself on he part of Irish American workingmen. The Church has been quite consistent with itself in deposing Father McGlynn from St. Stephen's, N. Y.; but the question at issue is, will the great bulk of working people who have been baptized into the Roman fold, longer submit to the enactments of a foreign council which sternly prohibits free thought and speech on political questions. Henry George has felt the pulse of many a working-man carrectly, when he says that however ready many may be to submit to ecolesiastical diotation in matters religious, when civil affairs are at stake they will insist on personal liberty. Nowhere and at no time can any church control politics if the mass of the people are fairly well educated.

The day of disestablishment has come in France, and is coming in England; all attempts to establish an ecclesiastical despoism having control over government in this country will inevitably meet with signal failure; but lovers of freedom must not rest; the encroachments of Protestant ministers must be resisted, as well as those of Catholic priests. Church property must be taxed; the Bible must no longer be read in the schools as a religious exercise; the appointment of chaplains for the State institutions, opening Congress with prayer, and all smitar practices, must be put an end to. Sunday may be a legal holiday, and its observance enforced by government on behalf of those who labor on the other days of the week; but every vestige of religious authority in the State must come to an end. Religion has always been defined as a personal matter between man and God. With man's relations to God the State must not interfere; perfect toleration all religions must receive, but no State recognition. Morality as it concerns man's relation to man is a matter for the State to deal with; morality the State must uphold, religion it must leave to the private wishes of citizens.

On Sunday next, Jan. 16th, Mr. Colville's subjects will be, at 10.30 A. Mr. "Spiritual Truth at the Bar of Reason." 2:45

a single session.

Boston Spiritual Temple at Berkeley Hall .-Mrs. R. Shepard Lillie gave a very fine lecture last Sunday morning. The service was introduced by singing by Mr. and Mrs. Lillie, and an invocation. Hersubject was "The Religious Conflict of the Ages." This conflict, said the speaker, has been going on from the earliest ages. Manis now thinking more than ever before. Millions of people have lived on earth and passed from it whose thoughts have not been expressed in the fullness they had attained. When some one stepped forward and volced them, he was termed a radical or heretic. He was in advance of the age. The teachings of Jesus were radical; he made innovations on the customs of his day. He was called a biasphemer, and of him it was said, "he hath a devil," and because of his expression of advanced thought was put to death. Atterward his followers raised him to the godhead. None who to day are called Christian would have been considered such two hundred years ago. Andover is rattling the chains of the Christianity of the past in order to give lits views of God, man and religion broader scope. It is this stirring up that prevents at again and decay. "Blessed are ye when men shall say all manner of evil against you falsely." for they do not see the truth. Much is said against Byritualism by those who look at it from a false position; were their position different they would speak otherwise. The world will not be redeemed by regeneration; pure generation only will doit. Drunkenness, theft, and their like, result from hereditary causes. The drunkard and the moderate tippler differ only in degree, the latter being not so far advanced as the former. Which first, God or law? Principle first, expression afterward. The inventor develops a previous principle. The law of Moses, the commandments, existed before Moses expressed them. Call it law, or God, as you may, it is all the same. God is a name piven by man to something be does not know. The starts have always existed, but become known in their true relations to the earth by the weep of the telescope of recent invention. Mainre and nature's God will bring forth, as th Bunday morning. The service was introduced by singing by Mr. and Mrs. Lillle, and an invocation. Her subject was "The Religious Conflict of the Ages."

THE LADIES' INDUSTRIAL SOCIETY connected with the Boston Spiritual Temple Society met at the residence of Mr. and Mrs. E. Ricker, 11 Wyoming street. Roxbury, on the evening of Jan. 4th. Capt. Richard Holmes presided, Mr. and Mrs. J. F. Lillie opened the exercises with the song, "The Isles of the By-and-Bye," and was followed by interesting remarks by Dr. J. C. Street. Original song by Mrs. M. F. Lovering. Mrs. R. S. Lillie, Mr. L. L. Whitlock, Mr. W. A. Dunk-Mrs. E. S. Line. Mr. L. L. Whitlook, Mr. W. A. Dunk-lee and Mrs. E. Ricker spoke earnesity and well. Dr. C. T. Buflum and Mr. J. T. Lillie favored the company with several of their inspiring songs. Mrs. H. S. Lake was listened to with interest, and gave correct delineations of character from articles placed in her hauds. Mr. O. Rockwood, Capt. Richard Holmes, Mrs. L. L. Whitlock and Mrs. W. A. Dunklee gave fine rec-ltations. Mrs. MARY F. LOYERING, Secretary.

tended and an unusual degree of interest was manifested. The afternoon exercises were opened by David Brown, who offered an invocation, followed by remarks. Interesting remarks were also made by Dr. M. V. Thomas, Mrs. J. R. Davis, and others, and descriptions of spirit friends and psychometric readings given by Dr. E. H. Mathews, Miss. M. A. Keating, Dr. Thomas, Mrs. A. E. Hardy and several others, all of which were reconjugad as being correct.

In the evening Mr. F. E. Godfrey, of Tannton, opened the meeting with an invocation, and was followed by Dr. Q. Kenney, under a pirit-pontrol, with 'interesting remarks, and the singing of an insolvational song. Mrs. Nellie, F. Thomas, index control of her guides, merely to pass it to another.

made remarks and gave a number of tests, all of which were pronounced correct, Dr. J. C. Street, under control, asswered in detail questions upon "Astronomy," and was listened to by the large audience with close attention. Mr. Godfrey gave finely rendered recitations that were highly appreciated. The exercises were closed with remarks, tests and psychometric readings by Mrs. M. W. Leslie.

The Spiritualistic Phenomena Association, at its meeting in Berkeley Hall last Sunday, was addressed by Mr. A. A. Wheelock, who gave a long and profound lecture upon the "Physical and Spiritual Phenomena of Life and their Results." He was list-Phenomena of Life and their results. He was assement to with marked attention for more than an hour. At the close, a vote of thanks was tendered him. Mr. Wheelock said that before entering into a discussion of his subject he would, by request, exhibit some pictures, which, from the manner in which they were produced, were a wonderful exhibition of spirit power. These beautiful pictures, some of them orayons, some of them orayons, some of them oil paintings, were produced in full daylight in the presence of several persons, and without being handled at all by the medium. The person desiring the picture took the blank cird and retained it in his possession, sitting all the time some distance from the medium, until the picture appeared upon the card. This manifestation of spirit power, Mr. Wheelock said, was not produced by a combination of physical and spiritual forces, but by spiritual alone. It was a long way from the tiny rap to full-form materialization, yet that way had been traveled, and the perfection of what is called physical phenomena had been reached. There could be nothing greater in that line, any more than there could be any higher form of physical life on earth in its present condition than is exemplified in man. Progress now must come in mental and spiritual unfoldment. Knowledge that is not assimilated by the soul so that it will find expression in justice, purity, love, right living and right thinking, is not worth having. Especially must we learn to think aright, for as a man thinketh, so is he.

God was defined as the perfect embodiment of all power, force, wisdom; the source and origin of all things. No man has a right to call God his lather who ened to with marked attention for more than an hour.

a man thinketh, so is he.
God was defined as the perfect embodiment of all
power, force, wizdom; the source and origin of all
things. No man has a right to call God his tather who
does not call all men his brethren. Spirit alone is
life and power. All matter in and of itself is dead.
Faith-cure, mind cure, mind-reading, all that there is
in them of vital force or power, is spirit. This physical world that we perceive with our senses is a world
of results. The spiritual world is the world of causes.
The old theology taught that man was a sinner, as
prone to sin as sparks are to fly upward. Just the opposite is the fact. Man is hungering and thirsting for
the truth. He is crying out for it day and night; he
cannot be satisfied without it.
Mr. Wheelock earnestly exhorted his hearers not to
become mere wonder-seekers, not to be satisfied with
simply hearing and seeing wonderful things, but to
study the laws that govern them, to become wise in
the only way in which it is possible to gain true wisdom, by earnest thinking; and then to let that knowledge and wisdom expand their lives and characters.
Next Sunday the well-known test medium, Mr. Edgar W. Emerson, will occupy the platform. Investigators of Spiritualism, as well as Spiritualists, should
improve the opportunity to hear him.

Boston Spiritual Lyceum-Paine Hall .- Notwithstanding the inclemency of the weather last Sunwithstanding the inclemency of the weather last Sunday, the attendance was good. Readings and recitations were given by Miss Maria Falis, Mrs S. D. Francis, Minnie Haywood, Jennie Porceiain, Hannah Roscoe, Sadie Porceiain, Grace Shiles. Levey Thorpe; plano solo by Bertie Knowiton. Mrs. W. S. Builer was warmly welcomed, and said that the result of the entertainment in aid of the school, recently given under her direction, was about \$130 above all expenses. She also alluded to future endeavors that were to be put fortht o aid the Lyceum. Mrs. B. never does anything by halves, and all Lyceum workers return thanks for her great efforts in our behalf during the past few weeks. The members of the school tender special thanks to all who participated in the entertainment. Dr. M. V. Thomas delivered an interesting and practical address. With this session closed the Lyceum year, the annual election taking place on Wednesday evenling of this week. Conductor Benjamin P. Weaver, who by his record of service has endeared himself to his co-laborer, will doubtless be unanimously elected. Mrs. V. Havener was recently chosen Secretary of the Eadles' Association, and Mrs. Russell. President of the Sewing Circle. The Dramatic Club will soon produce "The Ladies'-Club" and "Turn Him Out." Meetings have recently been held with Miss Annie L. Clark at her home, to arrange for these productions. All carnest, upright and down ight Spiritualists are urgently requested to become members of our Assectation. May truth and progression be our motto, and our march steadily upward during 1837.

Francis B. Woodbruk, Cor. Sec. 45 Indiana Place, Boston, Jan. 10th.

College Hall, 34 Essex Street.—The morning day, the attendance was good. Readings and recita-

College Hall, 34 Essex Street .- The morning service of last Sunday was opened by Mr. Eben Cobb, with an eloquent address upon "Spiritual Salvation."

with an eloquent address upon "Spiritual Salvation."
Recognized tests and readings were given by Mrs. M.
A. Chaudler, Mrs. W. A. Rigur, Mrs. A. E. Countingbam, Mrs. J. D. Bruce, and Dr. H. F. Tripp.
At the afternoon session Dr. H. B. Storer gave an
address full of earnest, practical thoughts, in his usual
forcible manner, commanding the closest attention of
the audlence. Tests were given by Mrs. B. F. Willard,
Miss A. E. Colt, Miss Sheldon, under the control of
"Spolila," and "Little Luiu."
The evening session was opened with singing by the
choir. Mr. Cobb spoke up. n "The Manifold Terms
Applied to Spiritualism." Tests were given by Miss
A. Peabody. Mrs. C. W. Odlorne gave psychometric
readings. Dr. Carpenter, the well-known mesmerist,
said that this is an age when people are seeking facts,
and we come here to nave the facts connected with

and we come here to have the facts connected with spirit-intercourse. The kospel of Spiritualism is a gospel of gladness. The spirit world is made up of men and women who have lived among us, done business with us, been known and loved by us, and who now work in harmony with us for the elevation of humanity, Dr. J. O. Street gave a vivid description of the reception of a spirit from this life into that beautiful land where there is no sickness and no partice. land where there is no sickness and no parting.

Ladies' Aid Society.—At the annual meeting of the First Spiritualist Ladies' Aid Society on Friday, Jan. 7th, the following officers were elected for the ensuing year: President, Mrs. Ann E. Binn; Vice-President, Mrs. Amanda F. Butterfield: Secretary, Mrs. Alice P. Torrey; Treasurer, Mrs. Ada H. Simmons; Directors, Mrs. A. A. Woods, Mrs. Mattle Alibe, Mrs. Abble Foster, Mrs. M. H. Chamberlain, Mrs. Nellie E. Baxter.—In the evening remarks were made by Dr. A. H. Richardson, Messis, A. A. Wheelock, Jacob Edson and Mrs. Alice Waterhouse; a reading was given by Lucette Webster, and singing was folned in by the audience—Mrs. Mary F. Lovering presiding at the plano.

ALICE P. TORREY, Secretary. Jan. 7th, the following officers were elected for the

Langham Hall .- Dr. Aspinwall's noon meeting at this hail on Sunday last was very well attended, and quite interesting. The Doctor, Mrs. Dr. Cutting, Mrs. Cunningham, Mrs. Rich, Mrs. Hardy, Mrs. Conant, a newly-developed medium (name unknown) and Prof. Mathews participated in the services. It any change is made in the place of holding these meetings it will be noticed in Saturday and Sunday Globe.

J. Frank Baxter in Cincinnati, O.

To the Editor of the Banner of Light: On Sunday, Jan. 2d, Mr. J. Frank Baxter made his débût in Cincinnati. He did not come to us exactly as a stranger, however, for his name and ability had for years been heralded. To the city he was unknown. but among Spiritualists his name had been a house-

years been heralded. To the city he was unknown, but among Spiritualists his name had been a household word, so identified has he been with the cause of Spiritualism. We regretted his opening Sunday was so bitter—degrees below zero; yet not for years have we had such large and intelligent audiences. Of course, expectancy was great, and it is much to say, yet such is the fact, each and every one was well paid and pleased, Mr. Baxter surpassing even the anticipations of those who had previously met him in the Kast. All are looking forward to his other Sundays—the remaining ones of this month—for much pleasure and profit. Mr. Baxter's introductory lecture on "A Religion for Humanity" not only served his purpose as a preface to the month's series, but was admirably adapted to the opening new year. Mr. Baxter was laboring with a coid, but was ably assisted and relieved by the choir and orchestra of the society, in the singing. As it was, he rendered two or three selections, and all there will ever remember the ringing music, beautiful melody and appropriate sentiment of his opening ballad, "Roses Uncerneath the Snow."

The evening efforts were indeed fine, but, naturally, the greatest interest of the promiscuous, yet thoughtful, audience was centered on the exercises in mediumship, about three quarters of an hour belong thus devoted. Several grand descriptions were given; some creating sensation, and often such points as to clicit applause. The most marked and remarkable was a vivid description of scenes in the life and exit of a certain Olachnatian. Some, by mannerisms and explanations, saw foreshadowings of who it was, and when the full name—Jacob Gessert—was pronounced, the pointedness of detail and action carried much weight; but when Mr. Baxter went on giving particulars of a son, who within a short time had been received by Mr. Gessert in spirit from Martin, Fla., a Bouthern with outstretched atms receiving him, a hush fell over the house, while the mission of these spirits was explained. Mr. Gessert was a lat

yusu ko kati ka juli

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fulton Street and Bedford Avenue.—Services every Sunday at 11 A.H.

Brooklyn, N. Y.

To the Editor of the Banner of Light:
On Sunday last this city was visited by the heaviest snow fall of the present season, which greatly impeded snow fall of the present season, which greatly impeded travel of all kinds, and exercised a restrictive effect upon the attendance at the various meetings held during the day. Conservatory Hall, though, had, in spite of the above named climatic disadvantages, two very satisfactory audiences, which were effectively and instructively ministered to by the controls of our good English brother, Mr. J. Morse.

In the morning, questions from the andience were in order, and the replies were, as usual, apt, elequent and pertinent to the topics presented. Mr. Morse prefaced his morning exercises by a very effective reading of the poem entitled "Moral Book-keeping," which appears in the BANNER of 8th inst.

In the evening Mr. Morse's controls discoursed upon "Evil Spirits: Their Source and Power." They treated the matter from the standpoints of history superstition and Modern Spiritualism, reaching the conclusions that the only evil spirits that had ever existed, so far as this world is concerned, were the undeveloped and unprogressed members of the human race. The address was a plain common sense review of a question too often obscured by the mists of theological ignorance and superstition.

The services, morning and evening, concluded by some very clear and satisfactory descriptions of spirits and personal surroundings by Mrs. Henderson, of New York City, whose services were highly appreciated by the audience, as indeed they thoroughly deserved to be.

Brooklyn, N. Y., Jan. 10th, 1837. travel of all kinds, and exercised a restrictive effect

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M.; also Thursday afternoon, at 3 o'clock. Frank W. Jones, Conductor.

Metropolitan Church for Hamanity. - Services each Sunday morning at 11 o'clock at No. 251 West 230 street. Rev. Mrs. T. B. Stryker, pastor. All cordially invited.

Grand Opera House, 23d Street and Sth Avenue.—Services every Sunday at 11A.M. and 7% P.M. Conforence every Sunday at 2% P.M. Admission free to each meeting.

People's Spiritual Meeting.

To the Editor of the Banner of Light: Notwithstanding the exceeding inclemency of the weather a fair-sized audience assembled at Spencer Hall yesterday to listen to an address by Mrs. S. A. English, M. D., of Vineland, N. J. Her address was an eloquent appeal for practical work among Spiritualists in exemplification of their philosophy. Mypen cannot do justice to her earnest and instructive address. Progressive Spiritualists were intensely interested in her remarks, and she was frequently applications.

plauded.
Mrs. M. C. Morreil, Mr. T. O. Ostrander and Mrs. Fanny R. Emmertz followed with telling words in support of the Doctor's address. Several have expressed a desire that Mrs. English visit us again. Societies elsewhere should secure her services.

Frank W. Jones.

New York, Jan. 10th, 1887.

Newton, Kan.

To the Editor of the Banner of Light: Newton is a beautiful and thriving town. It has a population of about ten thousand souls, no beer saloons, several gambling resorts, two policemen, eight parsons, and one spiritualistic lecturer. The mainstreet is the business street. It is wide, with stores. on each side; some of them are very handsome; all

street is the business street. It is wide, with stores on each side; some of them are very handsome; all show that they are catering for a cultivated and industrious class of people. There are quite a number of banks and loan offices. People here borrow money at very high rates of interest; it ranges from saven to twenty per cent. Everything is hurried. Everybody wanting to get rich soon. Christianity is in strong power; so is liberalism; spiritnalism, too, has some very earnest representatives; the Lecture Association has about one hundred and thirty members, who subscribe to the fund. Mr. Munger is Chairman, an earnest and true-hearted liberal and Spiritualist. I have found him, so far, a true friend to the cause, and ready to stand his ground.

My advent here has produced a tempest of religious excitement; the religious people have a perfect horror of Spiritualism and Infidelity. We have had Clark. Braden here for fourteen days, who has been stirring up the fires of bigotry, and challenging everybody, like a mediaval Don Quixote, to meet him in debate; but the moment we thought we had caught this valiant (?) church advocate upon some definite issue, form you ideation was mut in it make debate with him impossible. One thing he has done: The people have all taken either the one side or the other—even the children at the common schools are debating the merits of Christian evidences, spirit-return, etc.

Our meetings are well attended, and before the winter is gone the cause of progressive thought will have taken a good hold here.

J. Cleege Whight.

Rindge Camp-Meeting Co.

To the Editor of the Banner of Light: At the regular meeting of the Rindge (N. H.) Camp Meeting Co., held at 186 Chandler street, Monday evening, Jan. 3d, Mrs. Abble Ripley was elected Assistant Clerk of the Association to fill the vacancy made by the resignation of Dr. James A. Bliss. All communications should be addressed to her at 133 Chandler street, Boston.

GEORGE A. FULLER, President.

Dover, Mass., Jan. 5th, 1837.

NEWARK, N. J.—The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dors, President.

CHICAGO, ILL.—Avenue Hall, 150 22d street. Children's Lyceum, Bunday, at 1% P.M. Spiritualists' and Mediums' Meeting. 3 P.M. Mediums' Receptions; first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

KNABE

PIANOFORTES. UNEQUALLED IN

Tone. Touch, Workmanship, and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Balti-more. No. 113 Fifth Avenue, New York.

E. W. TYLER, Sole Agent, isisw 178 Tremont Street. Boston.

BAKER'S

BREAKFAST COCOA.

COLD MEDAL, PARIS, 1878. Warranted absolutely pure Cocos, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing-less than and cent a cup-It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for

w. BAKER & CO., Dorchester, Mass. PRICES REDUCED.

WORKS OF KERSEY GRAVES.

THE WORLD'S SIXTEEN ORUCIFIED SA-New, Startling, and Extraordinary Reveations in Redigious History, which disclose the Original Startling. LVIORS: or, Christianity, Before, Christ, Combaining, New, Startling, and Extraordinary Revolutions in Religions, History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Mirackes of the Christian. New Testament, and furnishing a Key for Unlocking many of its Bacred Mysteries, bealdes, comprising the History of Sixteen Oriental Crucking Gods. By Rights CRAVES, Printed on fine white paper, large 12mo, 886 pages with portrait of author, \$1,50, pastage to cents. (Former price, 2,00.)

THE BIBLE OF BIBLES, Or Twenty Seven

1. Divine Revelations 1. Containing a Description of
Twenty-Seven Bibles, and as Exposition of Two Thousand
Biblical Errors in Bolence, History, Morals Religion, and
General Events, Also a Dollneston of the Characters of
the Principal Personages of the Christian Bible, and an
Examination of their Dectrines, 197, EREES, 111 AVES,
author of The World's Sixteen Original Saviors, and
"The Biography of Satan."
The Biography of Satan.
(Former price \$1,00.)

BOGRAPHY OF SATAN OF A Historical
Closing the Original Schiller in Devi and fee
ture endless penders the Also in Param owner of the
Berlptura terms Extensions 1. Lake of the side fine
Berlptura terms Extensions 1. Lake of the Also and SpinBerlptura terms Extensions 1. Lake of the Also and SpinBerlptura terms Extensions 1. Lake of the Also Berlptura

GEV. 1. Seven Dev. 1