VOL. LX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 29, 1887.

\$8,00 Per Annum, Postage Tree.

NO. 20.

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THE THINGS IN STORE

'T was on an August afternoon,
The day was warm and bright.
The sun shone o'er the purple hills
In floods of purple light.

On every electing mountain slope, On meadow and on plain. From forest top to moveless cloud One spirit seemed to reign.

It was the very soul of rest, It settled everywhere; It was a world all full of peace, Rich, luminous and rare.

I sauntered on through pleasant ways, O'er hill, through forest glade; I gathered primrose in the light, And gentlan in the shade;

I sauntered till the bursting sun,
Bathed in a crimson dye,
The moveless clouds above had drowned
With splendors of the sky;

Until the robin from his perch Among the branches high, As richly filled the air with song As sunshine filled the sky-For 't is the song immortal that The robin gives at even, The same the risen spirit sings On entiring into heaven.

l sauntered till o'er wood and dale, On every stream and river, I saw the struggling sunbeams fade And pass away forever.

The glory of the peaceful day,
The beauty of its dying,
All filled my heart with wonderment,
And left my spirit sighing.

But looking up I quick beheld, For one, ten thousand days; For that one sunset of my sphere A million others blaze,

On globes of light, with peaceful days, With sunsets rich and rare, For every wonder I had seen I saw ten thousand there. So shall it be when on this life Our eyes shall close in tears. And we no more discern the joys Of these enchanted years.

We still shall know that restful days And wondrous scenes shall be Spread out like constellations, on

A vast eternity. For every purple ray of light
That bathes these mountains fair,
For songs immortal that are poured
Upon this twilight air;

Our larger view, our deeper sense, To others shall be given. For every blessed thing of earth A million are in heaven.

—Lewis G. Wilson, in The Herald.

free Thought.

A VOICE FROM PARIS. BY HENRY LACROIX.

To the Editor of the Banner of Light:

The theme most predominant in public thought, here as elsewhere, is that which concerns the material welfare of mortals. Away with all subjects that can distract us from the common earthly duties I is the sincere and conscientious cry heard everywhere. And in this Old World of Europe, where conditions in Old World of Europe, where conditions in everything are quite different from what they are with us in the New World, that sentiment and reason become quite logical and appropos, No sensible mind, no close reasoner, can find No sensible mind, no close reasoner, can find fault with it. I once said here before many of the Fraternity, that, from my experience, I found as much difference between this Old World and ours as there is between the material and the spirit-world.

That current of thought leads me, in my com-

That current of thought leads me, in my comparative mood, which is seldom asleep—it being one of my active faculties—to cast a look back over a sort of event that took place—at home—within our ranks, not so very long ago. Every one remembers that a would-be prodigy from the East suddenly appeared among us, with would-be glifts that were going to revolutionize our doctrine, and lead us way ahead of it, into a sphere of theory and fact quite unknown. The mysteries and miracles of Isls were to be unveiled—and they were unveiled after a while. In the interval a few initiated ones held their index fingers on their lips with solemn significance, which meant hush! woit! And our people, psychologized by such unusual, weird-like display, stood still and waited. Mrs. Blavatsky meanwhile got herself interviewed, and with display, stood still and waited. Mrs. Blavatsky meanwhile got herself interviewed, and with a man afterward quite prominent in her councils went to the Eddys' in Vermont—where they managed to create a public stir, by publishing first in the New York Graphic, and after in book form, a work on the marvels that happened there concerning Mrs. Blavatsky's interests, no doubt, as they sustained her pretendions. One of the Eddys, however, told me afterwards that one of the incidents spoken of in the published account was incorrect: of a trinkat or decoration (I believe) which had been trinket or decoration (I believe) which had been dug out of the ground by spirit indication, and had once belonged to one of Mrs. B.'s relatives, passed away.

And then came the fla-fla at Brooklyn, where And then came the fla-fla at Brooklyn, where a hall, styled as the Temple of Theosophy, or Occultism, was made much of by the reporters—as a nest of angels, Then a certain Baron, an initiated, died suddenly and opropos, as he left something (not much, but all he had) to the Temple, which amount served to defray the expenses of the reclame—which was conceived to make the concern look big in the eyes legisted to make the concern look big in the eyes legisted to make the concern look big in the eyes.

purpose of "revolutionizing Europe intellectually." Well, they did nothing of the kind. In the Revue Spirite, of Paris, 15th Dec., 1885, and lat Jan., 1886, there are editorials on that point. The editor, M. Leymarie, begins by saying that he had been appointed a member of the Theosophical Society in 1872, since its foundation in New York, and later as one of the General Council. (1) That although one of the Sacred Body, he waited (he also) to be enlightened. The opportunity was close at hand: The pair, or rather the trio, condescended to meet a party of inquirers, well disposed, at the house of Mr. Chs. Fauvety, a philosopher and fine writer, at Asnieres, near Paris. The interview took place at three P. M., and lasted until six. Besides the three would be revolutionists, the select party was composed of Mr. and Mrs. Fauvety, Miss Maria Deraisme, Duchess of Pomar, Eugène Nus; E. Bonnemère, P. G. Leymarie and two English gentlemen, prominent Theosophists. After a calm and serious discussion of three hours no satisfactory conclusion was arrived at. To understand the "revolutionists," Mr. Leymarie suggestively says: "It would have required, on the part of the hearage, to have been in a special soft mood, to have lived on vegetables, without wine or any fermented liquor, drink only water, lie down on a mat (a hard one), be pure, or otherwise, kill the body to fortify the spirit." No test was given by the Mahatmas, who follow everywhere the prophets—who are "so powerful," and "not controlled by conditions," as our dear spirit-friends are. Mr. L. further adds: "Be logical; throw some light over your seven elements or principles. It is true you have the attraction of strange words, new to the neophytes who seek after the unknown: Luigha Sahira, Kama Rupa, Manas, Atma, Kama, Kama Kama Rupa, Manas, Atma, Kama, Kama Ioca, Devachaw, Rupa Ioca, Arupa, Loka-L'Aviron, the Nigrana. known: Luiga Sahira, Kama Rupa, Manas, Atma, Kabma, Kama Ioca, Devauhar, Rupa Ioca, Arupa, Loka-L'Avittoh, the Mrvana, Upadana. Nyakta, Avyakta, Peakhiti, etc. Would not understanding be initiation? You affirm that you possess superior, absolute truths; that the spiritual doctrines are deceitful and clouded. Prove to us that you are right, with dignified and not sharp language toward those who do not acceptyour theories." The exposé, or "unveiling," at Madras by the English agent, Mr. M. R. Hodgson, has started Mrs. Blavataky from there—as she was started from New York. She is now silently ensconced at Ostende, Belgium.

"A WARNING FROM EAST TO WEST," ETC.

To the Editor of the Banner of Light :

I always read the lectures of Mr. Dawbarn with delight. He is honest, fearless and aggressive. His lecture on the Hindu religion and the spiritual twist his reasonings take are and the spiritual twist his reasonings take are acute, but singularly wide of hitting the mark. For the inferiority of the divilization of India causes may be found lying nearer than hereditary mediumship, caste, and tyrannical spiritual control. Never since the time of Alexander has India had a chance to develop its scientific resources. The resolutionist the investor der has india and a chance to develop its scientific resources. The revolutionist, the invader and the priest are the united cause of the degeneracy of India. Physical causes can be assigned, and are sufficient to explain all the special phenomena of Hinducivilization. True, the moral qualities and peculiar virtues of a religion will be reflected in the state of the people but other causes its descriptor and effect the

ple, but other causes lie deeper, and affect the character more, such as climate and food. Mind has a physical basis, and whatever changes the physical constitution of man, changes character, religiou and mental aptitudes.

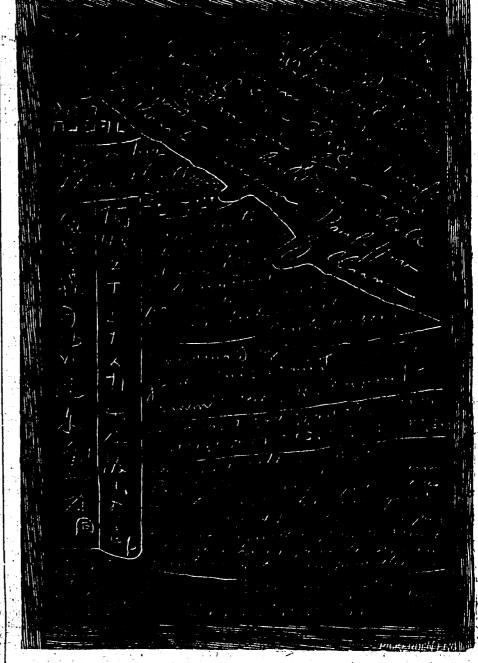
ship," which may become injurious to free thought and civilization, but for a great while I see no danger of that. Mediums are unpopular, and men suspect and doubt them too much to kill themselves with over-medium-worship. I see a danger arising in thinkers who assume this form: "I would not give up my individ-uality to any spirit, however exaited." "An active brain is death to mediumship." These active brain is death to mediumship." These are clever and glib phrases, but they are wide of the mark. Mediumship does not destroy individuality. An active brain is not death to mediumship. I deny both propositions. I deny that the great progress made by Germany, England and the United States is due to the absence of cultivated hereditary mediumship. I think that I could now this offermation that think that I could prove this affirmation that the extraordinary progress of the Western nations of Europe and the United States may be attributed to climate, physical environments, food supply, necessities of geographical posi-tions and resources, the inventive genius of the people, aided by the spirit and indomita-Intellectual power is not necessarily the pro-

duct of mediumship. Intellectual weakness is not the best form of mind for spirits to act upon. Great thinkers are the most inspired. Great brains are the best instruments for spirits to use; little brains are not worth much to either man or spirit. Individuality is nei-ther made nor lost by or through mediumship. Mediumship is organic; it is natural; it out-rages no law. Everything that happens in nature happens according to law.

The spiritual condition of India is due to any-

thing but mediumistic causes. It is the morality of the religious system. All religious are tyrannical; advancing civilization is fighting all of them. The curiosities of Mr. Dawbarn's original reasoning will do no harm. I like his resh, vigorous manliness. Newton, Kan. J. Clegg Wright.

The street of th



(From the Golden Gate of Dec. 18th, 1886, 1 INDEPENDENT SLATE-WRITING.

THROUGH THE MEDIUMSHIP OF FRED EVANS, SAN FRANCISCO.

elmile of a al duced in size, written through the mediumship of Mr. Fred Evans, of this city, in the presence of the editor of this journal and his wife. We regard it as the finest instance of psychographic writing yet given to the world.

The medium is a young man of twenty four years, with only a moderate English education. No one who knows him believes him capable of writing such a slate as this; and to suppose that the various writings and languages could have been placed thereon by persons competent to do the same would be to suppose that such educated persons would become parties to a stupendous deception, involving the orime of forgery. The history of this slate is as follows: In September last the editor of this journal, having in contemplation the publication of a holiday number of the Golden Gate, called upon

Mr. Evans, accompanied by his wife, for the purpose of consulting with him, or rather with his psychographic guide, Spirit John Gray, concerning the preparation of a slate, that we could have engraved, which should bear upon its face some intellectual evidence of genuineness, as any slate, written in English, no matter how crucial the conditions under which it was prepared, would be positive evidence only to those knowing to the facts.

Our first interview was on Sunday, Sept. 11th, 1886, at 10 o'clock A. M. Besides the invisibles,

only the three persons above mentioned were present. Sitting at a table, in the full light of present. Sitting at a table, in the full light or day, Mr. Gray instantly signalled his presence by raps upon the table, when we explained to him our object, inquiring if it was possible for him to bring together a number of spirits of different earthly nationalities, who could furnish us short messages in their native languages. He replied that he thought he could do so the output of the could decrease. do so, answering our questions either by writing independently, by telegraphic rapping (which his medium has learned to read), or by writing automatically through the medium's hand. He at once entered heartly into our plaus. It was found, as has usually been our experi

ence when sitting with mediums for this phase, that our presence afforded a strong assisting battery, and that the writing came with great readiness, three and four slates being written upon simultaneously, and all without the slightest attempt at concealment.
The controlling influence requested that we

meet the medium at the same hour for a few Sundays, and hold the same slate, when he could more fully determine his ability in the matter. We placed a private mark upon the slate, which we had then held for a few minutes, and it was

then rem ved his hands entirely. In about five minutes loud raps signalled that the writing was finished. We raised the slate and found the under side covered as seen in the engraving.
Two other slates, which had been prepared

in like manner and placed upon the floor, with a bit of pencil between, were found at the close of the seance written full. As the message purports to come from the controlling spirit, and relates to the main work in hand, we give

MY DEAR FRIENDS, MR. AND MRS. OWEN: I see your object is to create an interest among skeptics of spiritual phenomena and cause them to investigate. I entered in with your feelings, and have succeeded in inducing twelve spirits of different nationality to write a few words in the language they used when on earth. You will, no doubt, find many defects, but we have done the best we can, and you must accept it with the knowledge that these spirits never wrote through the medium before; therefore they are at a disadvantage; and there is also a difficulty in bringing them here to write, for, as you well understand, there is no here to write, for, as you well understand, there is no attraction for them. But I have the medium, yourattraction for them. But I have the medium, your-self and wife, for an attraction. You will see that the languages written embrace Chinese, Japanese. Egyp-tlau, Old Asiatic, Hebrew, German, Italian, French, Spanish, Greek, Norwegian and English. Wishing your dear wife, yourself and the Golden Gate every prosperity, I am your friend and well-wisher in spirit, JOHN GRAY.

Of the messages given there are some defects, as Mr. Gray says may be expected; but on the whole we regard the writing as most remarkable, the Asiatic languages especially, of which but very few of our own race have ever acquired anything more than an imperfect speaking knowledge. A learned professor, who as-sisted in the translations, thinks there is not a scholar in this city who can write all the lan-guages given upon this slate. Following are the translations of the writings:

GERMAN—I have found an easy way for making known to science the proof of the return of the dead to this earth, and I shall soon give it to the world. PROFESSOR ZOLLNER. ITALIAN—I am glad to be able to write you a few lines to aid in proving the truth of a future life.

COUNT ROZZIA. FRENCH-Monsieur Gray: I have acquitted myself of your commission.

Or your commission.

Here we have a seek for better things—

BOCRATES.

SPANISH-My Dear Friend, Sr. Don Owen: Rich or wise as a man may be, don't let him be proud. It is from a King, Agesilaus, we have that grand maxim.

Norwegian—I am here. Here House. Norwegian-I am here. Chinese-I write a few words for you. LU Yeun. JAPANESE-How do you do? OYAMA GENTUBA.

HERREW-[This is a name of a book describing the killing of animals according to the Jewish rites.] the killing of animals according to the Jewish Fites.;
EGYPTIAN AND OLD ASLATIC—[See note below.]
MY DEAR FRIEND, MR. OWEN: I have succeeded
in bringing the above spirit friends together and inducing them to write a few words in their earthly language, as a test of spirit-reture. This is the best we
can do. Good-by.

JOHN GRAY.

Written for the Banner of Light. THEY ARE NOT DEAD.

BY BELLE BUSH Victory ! victory ! shouts the soul. When like an eagle it nears the goal, Leaving the earth and the stern control Of the clay built but in the vales below, Where wander the numberless streams of woe. With a mournful sound and a fitful flow.

Victory I victory I sings the child On whom the angels of God have smiled And wooed from earth and its tangled wild While yet its spirit was undefiled. And free from the darkness of doubt and fear, Out of which gather the mourner's tear.

Victory I victory I words of cheer! Oh! fathers and mothers, could you but hear How they are warbled and echoed clear, By the joyous groups that are waiting near, You would weep no more for the little girl, With laughing eye and the golden curl, Who cheered you once with her baby glee, Or lisped a prayer on her bended knee. But whom you missed from your home one day. When her still, cold image was borne away, And you wept o'er your idol that turned to clay. You would weep no more for the noble boy Whose lightest smile was a thing of joy; Who grew to manhood beneath your eye, "Only to droop," as you say, " and die Too soon for his blossoming thoughts to seed And bear rich fruitage in word and deed."

Oh! could you but look on the paths they tread, You would turn from the casket from which they fled, And joyfully murmur, " They are not dead! For lo ! they are treading a shining way, And oft they come to us day by day. With gifts of love on our hearts to lay." Belvidere Seminary, New Jersey.

Original Essay.

JUSTICE, EQUITY, RESPONSIBILITY, RECIPROCITY.

This seems to be a rather ponderous title, but these subjects are so nearly related that they should be considered together. .

DEFINITIONS. Justice. "The virtue which consists in giving to every one what is his just due. It forbids us doing wrong to any one, and requires us to repair the wrongs we have done to others." Impartiality. It demands; receives; is legal.

"They who supplicate for mercy from others can never hope for justice through themselves." -Burke.

"The giving to every one his exact Equity. deserts. It forbids us doing to others what we would not have them do to us; and requires us to do to others what in similar circumstances we would expect from them." It does; gives;

"Every rule of equity demands that virtue and vice from the Almighty's hands should due rewards and punishments receive."-Jenuns.

Responsibility implies the possession of power; the ability to choose; and obligation. Reciprocity, the obligation to make a return

for benefits received. What is justly due to and from every one? or, what are the principles of justice and equity?

Let us start at the beginning of human life, or from our lowest standpoint, at bedrock, and see if we can find answers to these questions. All beings come into this life, so far as we

can judge, without any choice of their own, either of earthly life at all, or of any of the conditions of this life. In this respect, then, there is no responsibility attached to the human being at birth.

How many there are who, after living for a own; from ill health; or the lack of the necessaries or the comforts of life; or unhappily situated physically or mentally; or with almost overwhelming labor, or cares and responsibilities; or in slavery to themselves through deand tired of life as to conclude to bring it to an end, so far as they can see. Others of this number would like to part with life, but, thinking there may possibly be some life or condition worse than this, hesitate, and wait, with more or less impatience or indifference, for the end to come.

This state of things suggests the thought whether it is just or right to be born at all under certain circumstances. Perhaps, if we consider this life alone, it may be true that in many cases life is a failure, and not worth liv-

Then it seems that we are obliged to take either one of two explanations of the fact or object of life under these conditions. Either it is unjust to be born at all under adverse conditions, or else there must be a future life or state in which these wrongs will be righted, and justice done.

Take another fact: that one-quarter of the human race die before the age of five years. What is the use of living at all for so short a time, and when in very many cases this short life is one of misery? There is certainly no justice in this, unless there is some life somewhere in some connection with this, where they will have a better chance to live and be happy. Is it just to bring a human being into existence only to live a life of unhappiness or misery? Certainly not.

Again: Is it just and right that some persons are permitted to live, enjoying all the comforts or luxuries and advantages of life, without making any effort of their own to obtain these things? while others who are equally worthy, or perhaps more so, and who strive hard constantly to obtain a comfortable living, fail utterly, and perhaps suffer from want and sickness and every disadvantage? If every human being is eventually to have equal and exact justice, there must surely be a life after this, where all these inequalities will be rectified and justice done. Impartial justice requires that all human beings should have an equal amount of suffering and of bliss; that is, according to their

When we look over the history of the world,

prit. Oh! what a saddening truth in the say- in life; for this is but just and right. ing, "Man's inhumanity to man makes countless thousands mourn."

The more we look into these things the more we shall find that man is the principal criminal; and if so, the remedy must be in his own hands. And if every human being will see to it that he does justice in all things, how soon all these wrongs will be righted. Man is largely responsible for the life and happiness of his fellow-man.

The old question, "Am I my brother's keeper?" sprang from an intuitive feeling of responsibility. Yes; you should be to a great extent your brother's keeper or helper.

Is there a more comprehensive sentence than this: "The Fatherhood of God and the Brotherhood of Man"? Here we have the relationship of parent and child; also that of children; and all are under equal obligations to each other. Let us see if justice is not an inherent principle in this idea.

If life is a good thing, or if life can become good and happy, or if self-conscious being, with unlimited capacity to know, to do, and to progress, is desirable, then whoever has these is under obligations to the one who gives them; for no one could possibly bestow them upon himself. Therefore whatever power or being is able to confer these great gifts must certainly be the best judge of their ultimate purpose.

And it is evident that we, from our human standpoint, cannot judge correctly in these things; for we cannot now see and understand the ultimate purpose of life, unless it is with the intent of developing our best powers and faculties.

As human beings are constituted and brought into the world, we see that all are in a great | rant upon the intelligent, the poor upon the measure dependent upon and responsible to rich, are, to a certain extent, just and equitaeach other; that is, the parent and child are under obligations to each other; individuals to hardly right, but look a little deeper and we each other; the community and the individual; | shall see how justice equalizes the claims of all the nation and the community; the world and the nation: Deity and man. Consequently the true principles of justice and reciprocity bind each to each, and all together. And the stronger, or predecessor, is first responsible or under obligations to the weaker or successor.

Now it is comparatively easy for the strong one to get his due, and also to avoid his obligations; so the great aim should be to bind him to his responsibilities and obligations with an irresistible bond. (The weak one can be more easily controlled.) This we find absolutely necessary when we consider the inherent selfishness of almost every human being. This explains, to a great extent, why we have so much injustice in the world. It springs principally from the innate selfishness of human nature.

Who can we hold responsible for all this selfishness? Whoever is the cause of it. In some cases it may be the parents or progenitors of the being; in some cases it may be the com- strengthened together. munity in which the person lives; in some cases the individual himself. It is certainly unjust to hold a human being responsible for acts of his progenitors before his birth; he may suffer for them, but surely is not responsible for them. No one is responsible for anything he cannot help.

Take another aspect of the case: Here we are, living, self-conscious beings, and we find we are endowed with certain faculties or powers which may be used to make ourselves or others either happy or miserable. Here, then, is a chance for us to choose, to a certain extent, the path that will lead to the one or the other of these states. Now the moment we have the power of choice, that moment responsibility longer or shorter time, are more or less dissat- begins. We find that when we follow certain isfied with life, such as they experience; being lines of action they bring us and our fellow-bemuch of the time unhappy, or in wretchedness | ings the most permanent happiness; and this nd of action is most closely related to instice and reciprocity; that is, where all do right by each other and give to each other all the assistance possible.

Every human being as soon as born has a right to proper food, raiment, shelter and care ; prayed passions or appetites; or to others also education, in its broadest sense, as soon as through overpowering might which deprives the faculties begin to expand; that is, he has them of their rights; or through adversity or a right to a certain amount of the knowledge affliction. And some are so much dissatisfied and experience of those who have preceded him in life. The new-born human being, in most respects, being more helpless than all young animals, must have these needs supplied by its parents or other human beings. So, justice, in the name of the new-born one, reaches out with a firm and tenacious grasp upon its predecessors, and save in unmistakable tones. 'You are responsible for my life, and to some extent for the faculties with which I am endowed; for my health, present and future; for my education, which will be largely my capital for life's work, as well as for my immedi-

ate wants and care." Thus the claims of justice bind the parents or authors of the being; or in case of their inability to supply these things, those who are able; so that all who are responsible for a life are bound, so far as is in their power, to give that being a fair chance to live happily; either by providing favorable conditions at once, or by bestowing the ability so that the being can choose and provide for himself.

Let us go a little deeper into the relations or obligations of the parent and child, for from these relations we may trace the relations of society to the individual: the nation to the community; and from Deity to man; and we will find that the higher or stronger is first responsible to the lower or weaker; afterward comes the reciprocal obligations. We can easily understand that the parents are under the greatest obligation and responsibility to the child in almost every respect; for, besides being the primary cause or generators of the physical body, they are largely the cause or modifiers of the temperament, disposition and mental characteristics of their offspring.

· How grossly unjust, then, it is for parents to impose life-long burdens of suffering upon their offspring, such as a deformed or imperfeet body, or the germs of disease. Even so as the parents are responsible for the mental and moral character, also for the disposition, the injustice is as great, or perhaps greater, for them to be the primary cause of a bad or vicious disposition, and an abnormal or unbalanced brain or bad mental make-up,

"There is not, perhaps, in all the stores of

of it comes from man. It will be evident to any pre-natal precaution, and thus give the offreflecting mind that man is the greatest cul- spring the best possible chance of a good start

Justice forbids us doing wrong in any way to any one. Equity requires us to do to others what we would have done to us, and should always begin with those nearest us.

After the first needs of the child are provided for, then next, and of the greatest importance, is the proper education of all the faculties. This should begin very early in life; that is, in the youngest days, and in those littie things which so soon affect very much the disposition and character of the child.

One celebrated writer has said very truly that we have three characters: one implanted by Deity, and which often remains concealed during earthly life; one given us pre-natally by our parents, and one that is the consequence of our environment.

How much the character is influenced, often temporarily, by our surroundings! Very much like the seeds in the vegetable world, good seed being of very little use in poor soil, but flourishing in good soil, if it also have enough sunshine and rain, and even poor seed doing well in good soil and with sunshine and rain.

This shows how necessary it is that the child should be favorably situated and properly taught almost from the hour of birth; proper care and education being to the child what good soil and sunshine and rain are to the flowers and plants. And all these things are justly his due, so as to give him the knowledge and ability to assume and well fulfill his own duties in due time.

If these demands or claims of the child upon the parents are just and right-and who can deny that they are so?-then the claims everywhere of the weak upon the strong, the ignoble. This may seem at the Arst glance as uron each other.

We find all through nature and life that the strong must belp the weak, and that by the law of reciprocation the weak will react upon and therefore benefit the strong. The operations in electricity and magnetism, which are the vital forces of the universe, reveal this law in that realm. We see it operating also in the building up of forms all through nature. In the vegetable world, the tender plants and flowers must first draw strength from the earth. air, sun and rain. In return they give off their refined odors and gases to benefit other things.

In the case of the parent and child: as the parent assists the child in all things, the child grows strong in all ways, and consequently the parent is made happy by enjoying the company. development and help of the child. A new power or being is thus developed to add to the community, and all are thereby benefited and

No person can begin and carry on existence alone. He must from the start have assistance, and have it more or less continually; and every human being has a right to the help of other human beings, just so far as he needs help more than others. He is assisted when weak, and is therefore bound, by the laws of justice and reciprocity, to help himself and others as soon as he becomes able to do so; but the stronger must always first begin to act, for the weak have not the power to control the strong.

The strong controls the weak; spirit controls matter; mind controls the body; intelligence controls ignorance. The unseen, because of more power, controls the seen; and, as a rule. the most powerful is the cause or generator of der the greatest obligations, because he must first act upon the weaker, who is then under obligations to respond or react.

If these things are true, then the principles of justice bind the strong to the weak under lasting obligations, no matter on what plane of life they operate. Therefore the parent is under great obligations to the child; the community to the individual; the nation to the community; and so on, through all higher life, binding the higher to the lower from deity downward to man, and all lower life.

Justice never opposes love, but rather tends to preserve or to induce genuine love. And true mercy is most fully shown by the complete operation of justice.

The universal law of reciprocation requires all beings to use all their powers, within reasonable limits, to help other beings; and by so doing a reacting benefit will surely, sooner or later, be returned upon themselves. If any fail to do their duty, they alone should be the greatest sufferers; this is just, and not that some innocent one should suffer in their stead. and they, the guilty, go free. How utterly unjust and absurd the idea that a disinterested, innocent being should suffer instead of the guilty one.

The saying that "the gods help those who and should ever be acted upon. This implies that those who are assisted have some power to help themselves, or at least that they desire so to do, and which of course applies to those who have sufficient knowledge to understand their condition or situation.

By studying the workings of the laws of nature, we see that all life seems to be bound together like the links of a chain, and that one link must be acted upon by or from the next link. Deity acts thus upon humanity—that is, through humanity. Thus in human society the young child is directly amenable to the parents, as a rule, and individuals to each other and to the community, the community to the nation, and so on to all higher life. And all are responsible for the complete development and proper use of their powers and faculties, just as soon as they possess the ability to improve and use them.

Thus the relations or obligations between man and Delty are the same in principle, although somewhat different in kind, as the relations and obligations between the oblid and the parent; and a we get a judier knowledge of these obligations we get a plearer idea of our duty to all with whom we come in contact either above or below our plane of life.

When we look over the history of the world, we find a continual record of great cruelty and injustice which has been and is now being persecuted by the strong upon the weak; the many upon the few; the gullty upon the innocent; and we are tempted to exclaim: When parents, or these contemplating parents is the God of Justice? Does one exist? And we ere of the contemplating parents is the God of Justice? Does one exist? And when will justice be done? On justice if the best of the justice is the behoped they will do all that is possible thou art a divine attribute, when and where will thou prevail?

But wait a moment. Let us try to find out from whom comes this cruelty and injustice. Is it from Delty? or, from man? or from the necessary conditions of existence? Very man, and injustice. It is the general contemplation, guidance, care and second prevented by.

There is not, perhaps, in all the stores of the large in the physical plane, deal angulsh, a thought more painful than the conditions of the best of the large in the properties of the life was eath abound together to travel nearly the second of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the properties of the sum of the large in the sum of the large in the sum of the large in the l All through nature, on the physical plane,

human nature. It is spontaneous and universal throughout the race, and must have been implanted by the Great First Cause. How quickly a child, even if quite young, understands and remonstrates against any instance of injustice. After selfishness has got control of the being, then in individual action justice is put in the background and kept for occasional use. But the great effort should always be to bring the principles of justice and equity. into play in every action; for "with what measure ye mete it shall be measured to you again" is the unvarying law of the universe, and will be enforced, sooner or later, upon every human being; for it is a principle inherent in the soul, from which there is no escape and by which the soul ultimately passes judgment upon itself for every action done.

How, essential, then for the permanent or ultimate happiness of every one, that they practice constantly or live up to the demands of justice and reciprocity in all their actions.

The law of reciprocation and the necessity for the stronger to strive first to help the weaker, is in operation on all planes of life, reaching from the unseen or spiritual realm to the seen or material world. This is proved by the almost innumerable host of spiritual beings who are constantly striving to assist mortals, although there may be a limited number of beings who have passed the bounds of mortal life, who still try to carry out their former ideas, not having come into the fuil light of a progressed spiritual condition. Such beings are popularly known as devils or evil spirits.

In the spirit-world this rule or law is in operation, viz., that the condition and surroundings of all spirits are determined by their moral status; this is just and right, and should be enforced on this earthly plane. If so, how soon society would be remodelled; for then the rich but vicious or unscrupulous person would be brought to his own level, in the filth and mire of his own grasping selfishness; and the poor, but virtuous and faithful one, would be surrounded by all the comforts and beauties of life. And many who are now puffed up with pride and high positions would be brought low. and perhaps to meanness and poverty, while the lowly but unselfish person would be elevated to places of honor and trust.

As all human beings are indissolubly bound together in moral and other relations, so the surest way to help ourselves permanently is to help others, when possible. This is a law of the universe. Then, as rational beings, why not act upon these principles in all our dealings with each other?

We did not make this earth, or atmosphere, or sunlight. They are for our use only while we live this earthly life. All other beings have as much right to life and the use of these earthly things as we have. We have an exclusive right to our own efforts only, and to the products of those efforts, only so far as we need them more than others. That is, if we are stronger than others in any way, we are bound by the laws previously stated to bestow upon others. If we are weaker than others, they are bound by the same laws to help us. Of course all are bound to do for themselves as far as is possible, and our reason and wisdom must be our guide in all our actions.

These principles should be the guide in all private and public acts; and if they were observed, how soon all this infernal selfishness and contention would be overcome—as between individuals and between communities, such as capital against labor, natives against foreigners, mobs against municipalities, and nation

It is certainly discouraging to look about in the world, for it seems as if nine-tenths of manthe less powerful; therefore the stronger is un- kind are bent upon voraciously devouring everything they can get hold of and letting and foreigners; governments and peoples; and everybody else suffer from want (for all they care), acting more like vampires than human beings.

Now if we have found out the true relation interrelations of one and all, together with the or the weaker ones, would reciprocate. principles or laws that should govern all, showing us the true way to remedy these evils. what remains but to apply the remedy to every one, in all cases? Ah! there's the rub! We know we are sick; we know what will cure us. but, oh! we cannot take the bitter medicine. Do not ask us to give up any of our darling habits, even if by so doing we shall have good

health. What foolish children we all are! Can we wonder that the higher powers take hold of us sometimes with the grip of a giant and compel | handed justice in all things. us to comply with our needs, whether we will or not? Truly we are spoiled children and will not look at the light, even when it might to full action that the reign of heaven on earth shine full in our faces if we would only turn

Let us take as an illustration a case where several persons are climbing a high, steep and rugged mountain. All are bound together by a strong rope extending from the experienced strive to help themselves" is true in principle guide above to the last person below. The guide, who is furthest up the mountain, knows all about the best path to take and the dangers that beset the way, because he has been over the ground and is higher up and can see better than those lower down. The one who has this knowledge and experience is responsible, to a certain extent, to those beneath, and should make all reasonable efforts to help them; those below should certainly heed the advice of those above them, and strive to help themselves as well as those still below them; thus all will get on well together and to their mutual benefit.

But suppose any one refuses to do his part in any way, viz: will not heed the advice given, and tries to go off his own way, then all are disturbed and troubled. Perhaps disaster comes to one or all, unless the obstinate one is cut adrift, and left to his own destruction. Just so in the affairs of life, and in the moral world; those who will not receive and heed the assistance and advice of their helpers must either be compelled to submit or left to their

We are all climbing the rugged mountains of life, and should desire and be willing to repelve all the assistance others can, give; at the same time we should assuredly strive to help ourselves in all ways, and also those beneath us: for we are all bound together to travel nearly

own fate.

those who have had it to care for and educate. or who should have given these things the proper direction.

Nor is the ignorant or vicious person always to blame for all his evil deeds. It may be owing to his pre-natal tendencies, or bringing up. or surroundings. Very many evil-disposed or criminal persons should be considered as mentally or morally sick, and treated accordingly.

In most of the affairs of life the community is responsible or under obligations to individuals, because the community has the collective or aggregate knowledge and power of all, and is able to enforce its demands. It is therefore bound to see that justice is done in all cases, viz: between parent and child, between individuals, and between itself and other communities.

As the community is made up of individuals, how necessary, then, that every one should inform himself upon and practice, these principles of justice and reciprocity! And thus if every one has the knowledge of and the power and disposition to practice justice, how soon these principles would prevail.

As we have thus far brought to view the laws or principles of justice, equity, responsibility and reciprocity, let us now apply the operations of these laws to the every-day affairs of life; and we will commence at home to do so.

In the family the strongest person or parent, mentally or morally, should be the first one to begin to practice these principles toward the weaker companion or children. It, is not an evidence of weakness or a sacrifice of dignity so to do, but an indication of nobleness of disposition. Nor need there be any sacrifice of firmness of devotion to the right, or of tenacity of purpose, but a generous willingness to help others up to the higher plane of life to which all should aspire. That is, to rise above all the lower and selfish desires of the animal nature, to get above the swine plane of life.

The practice of these principles will surely bring out all that is noblest and best in human nature, such as great patience: firmness for the right; unlimited perseverance; gentleness to some extent; calm, cool judgment; honesty; truthfulness and all the higher virtues, and a desire for continual improvement. All these virtues would, sooner or later, be reflected from all with whom they came in contact, just as the sunlight is reflected from and warms more or less all objects on which it shines.

We all grow in accordance with what we feed upon; so if we feed our higher natures upon these higher virtues, we become more noble and God-like, and unconsciously influence others in the same direction.

This willingness and effort to assist others should, of course, be extended generally to those who are willing or desirous to receive benefits. It would be useless to be continually casting pearls before swine." There may be cases where good seed could be sown that would germinate and grow in the future, but in most cases after an offer of help has been repeatedly refused or spurned, let the needy one wait until he realizes his condition, through suffering, if necessary, and then ask for assist-

As these principles are fully developed and practiced in all the family relations, so also they should be carried out just the same in all our intercourse with other human beings. For the family is in one sense but an epitome or representation of the whole race. If they were so understood and lived up to by all human beings, how soon all contention and injustice would cease in all the affairs of life, viz: between husband and wife; parents and children: and between individuals; between master and servant; employer and employes; capital and labor; between the rich and the poor; natives in fact in all the relations of life. And let us again repeat and emphasize the idea, that the stronger person, either mentally, morally, financially, socially, or in any respect, should of things, that is, the condition of individuals | first begin to practice these principles. Then and society, the true needs, capabilities and they would have a right to expect that others,

One of the principal functions of the Governmentshould be to insist that justice is maintained in all things. The officers of the Government being but the servants or executors of the will of the people, and being also the representatives of the knowledge and power of the people, ought to be chiefly engaged in enforcing justice between all parties and in all things.

So it seems that if there is one thing more tobe desired than any other it is exact, even-

Thus we see that the God of Justice lies latent in humanity, and needs only to be aroused may begin.

Oh Justice! what a divine attribute! When will mankind realize that their highest and most permanent happiness will be enjoyed only as thou reignest supremely? And when will they also realize that this wondrous power exists, although perhaps unknown, in every human being? ALFRED ANDREWS.

Yonkers, N. Y. 医乳腺 医电影电影 医电影电影 Fraternity Rooms, Brooklyn, E. D. On Saturday evening, Jan. 15th, the members of Alpha Lyceum gave their fourth annual Musical and Dramatic Entertainment in the above rooms, corner Bedford Avenue and S. 2d. street. Eastern District. The large hall was inconveniently crowded by the company that assembled, and the lengthy programme presented was most creditable in arrangement and execution to all concerned. The entertainment was divided into two vocal and instrumental parts and two dramatic interindes.—"Wanted A. Young Lady," and "The Belle of the Kitohan," respectively. The various selections, songs, dances, dislogues, etc., were presented by public of the Lyceum, with one or two exceptions, and the following is a list, approximately correct of the hollowing is a list, approximately correct of the hollowing is a list, approximately correct, of the hollowing is a list, approximately correct, of the hollowing is a list, approximately correct, of the hollowing is a list, approximately condition, and the following is a list, approximately condition on the second that we have in a mericial the syching it misses and keden Alloc Reynolds. A. H. Dalley, Ead, Professor Benner; Masters J. Lawrene, George and Eddle Allier. All acquitted themselves in a manner highly creditable to the performers and the organization they belong to."

The Lyceum is in a prosperpty condition; its officers, just elected for the particular was and the organization they belong to."

Assistant Guardian, Mrs. Florovich; Beoprond, Or. Mr. Geo. Hosens; Goardian, Mrs. Bate Schroeder; Assistant Guardian, Mrs. Florovich; Beoprond, Justical Directoress, Miss Rila Gardies.

Beoprond, Justical Lawrence, Justical Pynchon street, Missish Calent, has reselved covers of the corner with the Third Calent, has reselved covers of the corner with the Third Calent, has reselved covers of the corner with the Third Calent, has reselved covers of the corner with the Third Calent, has reselved covers of the corner with the Third Calent, has reselved covers of the corner with the Third Calent, has reselved covers of the corner with the Third Calent, has reselved covers of the corner with the Third Dramatic Entertainment in the above rooms, corner Bedford Avenue and S. 2d attest. Rastern District.

dealer, has received copies of the Synchon street misto dealer, has received copies of the song "Unity a Thin. Vall Between Us, "which was written by MY U.?" Long-ley of Roston; and inspribed to the late Miss Amile E. Lawis of this city just; before her death; The song is one of Mr. Lonkey's best, and will be of special interest to the large circle of Miss Lewis a friends in this city, wann, of whom will; was tho procure as copy. Another song of his, also just from the press, is entitled. When the Dear Grass Cather at Home, "and is inscribed to the late fleater which as meebur; and the stoppe sold is as fleater at Home," and which et those sold is her days the miss with his meebur; which et those sold is her days the miss with the meebur; and the processing the sold of the stoppe sold is the meebur; and the sold of the stoppe sold is a meebur; and the sold of the sold o

Banner Correspondence.

New York.

ALBANY.—J. D. Chism, jr., Secretary of the First Spiritualist Society, writes: "Mrs. Neilie J. T. Brigham lectured in Spiritual Hall, Friday, evening, Jan. 14th, to a large and attentive audience. The subjects were selected by several strangers present, and formed the basis of a very intellectual and instructive discourse, to which every person present listened with close and earnest attention. Mrs. Brigham also gave one of her fine inspirational poems, which was highly appreciated.

Mrs. Reynolds of Troy made the invocation at the beginning of the services, and Mrs. Clara A. Field gave a few of her fine psychometric readings at the close of the lecture.

Mrs. Brigham is engaged by the Spiritual Society to lecture once a month in this city until the close of the season, and every time she speaks here she gains new friends, and coments more firmly the ties of friendship of those who have long known her.

Mrs. Morse-Baker recently delivered four of the finest lectures on the subject of Modern Spiritualism that have been given in this city for some time. She is a fine lecturer, and her remarks are above the average in intelligence and range of thought. No one, however bitterly opposed to her in religious convictions, can listen to her remarks without being benefited thereby, and receiving food for further reflections.

Dr. F. O. Mathews still occupies the largest hall in the city, 'Graves Hall,' attracting large audiences, seven hundred persons being present last Sunday evening, (16th.) He also holds public scances four times a week. We can assure those of our brethren who have looked upon Albany as being almost dead to the truths of Spiritualism for many years; that it has truly awakened from its lethargy, and the movement now begun will not end until every man, woman and child in our city shall hear of the truths of Spiritualism and eternal life."

WESTBURY .- " H." writes : "Shame on modern legislatures, I say. It seems to be very easy for legislatures in certain quarters to pass laws to protect a class of people who claim great science in medicine, against others not belonging to their ilk who are an hundred-fold more worthy to be protected. I think a law should be passed to protect the people against the Regular M. D.s, who as a general rule are uncertain as to what disease afflicts the patient they visit; two of our prominent men have recently died of a mysterious allment whose nature was beyond the power of the M. (D.s to pronounce, and others are dropping off suddenly with the same trouble, when they might,

many of them, I believe, be cured. I know personally of a case of a girl afflicted with a sickness which one of the Regulars, when called in, said he could not pronounce upon, yet he dealt out medicine all the same; another Regular being called agreed with his brother, and both tended her till she died. A little sister of the deceased was taken in the same manner a few days after; one who is not a regular M. D. was called to see her, and she was up and about her play again the next day. I do not guess at this, I was knowing to it, as they lived within forty rods' distance of my home."

SARATOGA SPRINGS .- John Johnson writes : "I subscribe to no doctrine which involves the destruction of free agency, but I believe it has limitations circumscribed by the intelligence of the individual. As a man's egotism is likely to lead him to exaggerate his intelligence, so in like manner he is apt to magnify his possession of the God-like attribute of free agency. The lives of a vast majority of mankind are undoubtedly governed by environing conditions to a far greater extent than their sense of importance permits them to imagine. Well might Spenser ask:

But who can turn the stream of destiny?

I further, believe the progress of civilization gradually enlarges the scope of free agency, and that in the on-rolling ages, through the operation of God's inflexible laws, creatures of circumstances may become controllers of events."

in her b Massachusetts?

NEW BEDFORD.-Thomas M. James writes: "Our glorious cause is progressing under the indefatigable labors of Bro. W. F. Nye, who not only does all he can but contributes more than his share of the labor. and expense. Geo. Y. Nickerson is also doing much for the cause by holding independent meetings and enlightehing the people about materialization, through | thought of for some time, several from a son and son in- | cabinet. After her appeared, in rapid succes-Mrs. Bliss, who comes here three or four times a month law who went over to the brighter world a few months with good success generally to herself and the investago. These communications came in such an unquestally to herself and the investago. These communications came in such an unquestago. tigators. i. We have speakers tengaged for several | tionable shape that I was agreeably disappointed, and months to come, and anticipate much pleasure and as I was entirely unknown to the lady medium, were profit in listening to such speakers as Mrs. Nickerson, Mr. Brown and Mrs. Burnham. BOSTON. - We are informed that the late Wat-

son B. Hastings (of Cambridge) - an account of whose demise will be found under our oblivary head on page six—was for several years before his sudden death a patient of Miss Lucy Barnicoat, 175 Tremont street, this city (Evans House). On Janunry ist, the day of his passing on, he, becoming suddenly ill, repaired to her office, where, after complaining of feeling very strangely, he abruptly became unconscious, in which state he remained for five hours, when death came to his relief. He was an important landmark among the business men of Cambridge, and was well known in Boston, particularly among insurance men. The testimony of such a man to the value of the so-called "irregular" practice in bonefiting his case, when the Regulars falled of producing the desired results, is worthy of being put on record at a time when the Old Behool doctors are pondering in many States as to how they can put down by law the magnetic healers and psychometric physicians who are now working so successfully under the authority of angel-given" diplomas," received through practical development because of mental and physical fitness for the work. Therefore we append the last words which Mr. Hastings spoke to Miss Barnicoat, on the occasion of his latest visit to her office before his decease, and at a time when he regarded himself as in a gleorous condition; it is pever, can be grated ful enough to you for what you have done for me; you have not only given me life, but, health, which is better. "I for several years before consulting Miss Barnicoat, we are informed," My. Hastings had rarely known the benefit of a good and continuous dight's rest; he had great faith in her general mediumship as well as in her medical gifts, and had received from her guides tests of a yery, convincing nature to him-Masonic and otherwise. At the day of the funeral the spirit of Mr. Hastings was brought by "Pale Lily." Miss B.'s control, into the presence of the gathering of weeping friends, and close to the side of her medium—slady clair voyant present so informing Miss Barnicoat, after the sweeting, Wilch's book explained to her a restrol feeling which had dome suddenly upon her while the mortadry services were proceeding. Mrs. Mary A. Boyer, the mother of Mr. Hastings, who is herself a medium; and has attained to seventy all years of mortal experience, was present at the funeral; she subsequently called on Miss Barnicoat, and thanked her for what she had been privileged by her fifts to accomplish for Mr. Hastings's relief. Mr. Hustings's roller. The hard up and poor the orange in

PROVIDENCE. Warren Chase writes 1975 Under the snowy, snopp, of the sky, and gret; the lay side: Baker; Parvis, Martino, Weldermier, Kemp and Volpp; walks, of this beautiful city, gathered; at Blackstone. Executive. Committee: Bros. Wilson, Winder, Martino in the provincial home of Roger Williams, who could not the provincial home of Roger Williams, who could not live in Massachusetts, and where Mr. Shatting could be supported in the provincial home of Roger Williams, who could not live in Massachusetts, and where Mr. Shatting could be supported in the provincial home of Roger Williams, who could not live in Massachusetts, and where Mr. Shatting could be supported in the state of the same of the same with us on Sunday in the fact and late that the same of the the snowy canopy of the sky and over the largaide. ing both off. In that day, and later, the Prients (they | (16th) with two of the fluest discourses ever delivered

been made by evolution in religious ideas and devo-tions since the remotest period of history of which

twhou they hecoing so interested that they do-

tary age, and all weapons of human destruction, including the gallows. This could never be reached by or in the reign of Christianity, but must come with Spiritualism, and a natural religion that will soon supersede the supernaturalism. It is as plain as any fact can be that the modern temples and their gods have no more to do with human affairs in this life, or the next, than had the stone gods of old. The people are rapidly opening their eyes to this fact, after such experiments as the united effort of the sectarian priesthood in their holy temples to induce their God to save the life of Garfield and Grant, and the still later and zealous efforts of the Woman's Christian Temperance Union, and their clerical friends, to get help from the gods in the cause of temperance, and the repeated assurance (which I often hear uttered) that God and Christ are on their side, and working with them. I heard this in Worcester, and yet I regret to say it was a lost cause in the late election in our city, where one year ago without any evidence of God's help No License prevailed, and this year, with that help assured by several preachers, the cause was lost. All of these events are 'eye-openers,' and in time we shall all know that God helps only those who help

Kentucky.

LOUISVILLE.-Helen Stuart-Richings writes: "I read the editorial in the Louisville Courier-Journal of Dec. 22d, and noted in a recent BANNER your dignified remarks on it. To paraphrase the Latin proverb, 'The voice of the Courier is the voice of the people' here regarding Spiritualism. It is scoffed and sneered at by the large majority; handled by some with a very long pair of tongs; 'coquetted with'-as the Courier calls it -by some of Mrs. Grundy's sycophantic slaves, whose opinions are formed or abandoned at a frown or a nod from that despotic dame; but treasured as a jewel of inestimable value by a small band of brave soulsbrave because they dare, despite derision and contumely, be true to their convictions.

It is most difficult to get an announcement of the Sunday meetings in the columns of the city papers. The custom here, as elsewhere, is to publish the Church Directory' free, but if a notice from the 'First Spiritual Church' be handed in, unless the price of an 'ad.' accompany it, it generally goes into the waste-basket. And if it be paid for, some obscure corner of the paper is selected for its appearance, as being most likely to escape observation.

But the day will come in Louisville, as elsewhere, when the hooting owls of Orthodoxy and the blind bats of bigotry will find themselves compelled to retire before the increasing brilliancy of the Sun of Truth."

New Hampshire.

HOLLIS .-- R. C. Boutwell writes : "My business for some years previous to the war, and since—covering a period of fifteen years—was that of traveling salesnan, till malaria, contracted in the Louisiana swamps in '62 and '63, developed to such an extent, I could do nothing at all to support myself; some of the time I was obliged to hire a man to take care of me. Numerous M. D.s frankly gave up my case, saying they could not help me. It will be three years Feb. 11th since I took the first medicine prescribed for me by a non-professional medium, an uneducated laboring man (Mr. E. A. Fessenden, of Milford, N. H.;) whom I heard of, and visited. He is controlled by Dr. Cutter, who once had charge of the asylum in Pepperell, Mass., and through this medium he (Dr. C.) has wrought some wonderful cures. Dr. C. was, while in practice here, an Allopathic physician, but prescribes nothing now except vegetable and botanic remedies. He told me at once that mine was a severe chronic case of malarial blood-poisoning, and would require three years' treatment to cure; but he could see no reason why he could not cure me. He has to the degree that I am now better than for ten years past. Charles Bell. of this town, who went down on the City of Columbus, came to me through this medium; also my aunt, after she had left us only one week; also 'Red Jacket.' 'Tecumseh,' and others."

Texas.

GALVESTON .- R. G. Crozler writes: "The Ban-NER OF LIGHT was the first paper I ever read on the subject of Spiritualism, and that was the very first issue of the BANNEB. A lady of this city, Mrs. Fink, who is what is called an independent slate-writing medium, was visited a few days ago by me, and I received several communications from relatives and friends, one from an acquaintance whom I had not convincing proof of the immortality of the human soul, and of its glorious destiny beyond this life.

Mrs. Fink is the most satisfactory medium I ever met. The peculiar phase of mediumship (writing without pencil, and bringing of flowers) is well calculated to convince and convert skeptics, better than any I have ever seen, and I hope she may do as much toward the overthrow of unbelief in the fact of spiritreturn ; I have been convinced of the truth of Spiritualism for over thirty years, and feel it a duty to my fellow man to drop a word, in the hope that it may be like seed sown in good ground."

Pennsylvania.

WARREN.-Thomas Palphramand writes: "I have been a reader of the BANNEB OF LIGHT for many years; I have received more information from its pages than all other papers I have encountered." He adds that in 1848 he crossed the Atlantic in the little ship IFELliam Penn, having among his companions on the pas-senger list the late Prof. William Denton. A party of seven, leaving Darlington for Liverpool, met Mr. Denton at that port. The voyage to Philadelphia consumed five weeks, was tempestuous and disagreeable. Our correspondent says he is indebted to his knowledge of Spiritualism for such light as illumines his old age-eighty-two years-and says: "Sixty-four years ago I heard a Voice that has ever been my guide; I am waiting now to hear that Voice call me home-not to rest but to freedom."

PITTSBURGH. Jesse O. Lippincott writes : "Your reply to Rev. D. B. Duncan, in the BANNER OF LIGHT of Dec. 18th, was an admirable one. It sincerely be-lieve that the truths of Spiritualism are misrepresent-ed more by ministers than by any other class; for the minister speaks from the pulpit, and naturally most of the congregation agree with him. I often wonder how the tide would turn were the ministers to speak in favor of Spiritualism; if this were to happen we would speedily hear from many who have been afraid to admit they are Spiritualists, for fear of being laughed at." () Anthony of and this

New Jersey.

TRENTON .- W. Davenport writes: "The Association during the past year held meetings regularly in the hall corner Broad and Factory streets, with Bro. James W. Royle as permanent speaker, and occasional exchanges. Bro. Milton Baker frequently addressed us. Bro. Royle's services have been very acceptable. The officers elected for the year 1887 are, President,

Albert F. Bhuitz ; First Vice President, J. Johnson Second Vice President, Jane Tams; Treasurer, Wil--or ban di Rhode dalandad dalina and l'liam Davenport; Recording Secretary, Thos. Foulds; Corresponding Secretary, R. Kemp; Trustees, Bros. Baker, Pervis, Martino, Weldermier, Kemp and Volpp;

do not like to be called Quakers) held about the same in this city, in the atternoon his subject was ! Evolution to the popular churches and constant adviser in spiritual truth. Her portrait is now framed and visible to any to the popular churches.

The popular churches.

The popular churches.

The popular churches.

The popular churches. to the popular churches. 10. to not postbill dis han some state world? I was delivered to an audience that My lectures were on the wonderful progress that has sociopled every seat, and left a large number standing. We are delighted with the work done; and gladly recommend him to alle in weat of a good speaker. The future prospects of our cause are very promising."

With the territory .

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements,—Publishers B. of L.

Materializations in New York. To the Editor of the Banner of Light:

Saturday, the 18th of December last, was a day of rain and storm, but in spite of the rage of the elements I attended a séance held at 323 West 33d street, this city, by Mrs. Stoddard Gray and her son as medium.

Upon my arrival at her house I found but three persons present, and, Mrs. Gray deciding to hold no seance, I advised to the contrary, and she, changing her mind, consented to sit, and a seance-was held, with Mr. De Witt Hough, medium, and Mrs. Gray, two ladies, another gentleman and myself the entire number present.

We had hardly sang the first verse of one song, sitting in the dark circle, when an illuminated spirit came up from the carpet, and for nearly half an hour we had the most wonderful manifestations of spirit-nower I ever beheld. Even Col. Baker, our spirit-control, said: "Well, I declare, I do n't know what they will do next!"

Our attention was called to an illumination on the ceiling, and from that descended an illuminated spirit-form which stood directly before us, clad in bright, ethereal robes, her arms, hands and face plainly visible. Inquiring who our lovely visitor was, she said in tones audible to all, "Laura," the name of my only sister. How happy I was to greet her you can imagine, and, as she came close to me, she took my hand, caressed my face, and then faded from our sight. We all thought it was the most wonderful vision we had ever seen; verily an angel descending from heaven.

Next a child of, say, twelve years of age, materialized by the side of Mrs. Gray, and stood there, while three other Illuminated spirits were in different parts of the room; and then we heard the key in the parlor door click, and from that direction a spirit came, and passed through the seance-room with great velocity. At that time spirit-lights, bright and radiant, began illuminating our surroundings, and a spirit-form, seven or eight feet high, appeared before us and walked about the room.

This is but a part of the beautiful programme. Spirit after spirit came to us, and vanished before our astonished eyes. Col. Baker called for light, and hardly had his wish been complied with when a "lady superior" appeared at the cabinet opening and called us all to her. Then she signalled to Mrs. Gray to get her some article from a closet in the room. Mrs. Gray brought a copy of Miller's Psychometric Circular and handed it to her. She opened it and held it up before her. and called my attention to an article, which proved to be a recital of a portion of her life and death, given in a lengthy account of the appearance and identification of the same spirit at a seance held in 1883, in the office of that paper, through the instrumentality of the same medium, the narrative being written by Miss L. E. A., an intimate friend of the spirit, who left her ill at a convent near Paris, a year previous, but who had not heard of her decease.

After we had taken our seats this spirit came than usual, and stood before us. By request she raised her veil and showed us herdark face and hair, bowed to us, and returned to the sion, spirit after spirit.

of the room furthest from the cabinet and near the folding-doors, which were locked. Here a spirit materialized back of her, and went to the folding-doors, unlocked them and opened them about two inches, letting in daylight, and then entered the cabinet. Some one asked Col. Baker, our cabinet control, if doors could be opened, and he replied it would do no harm, whereupon Mrs. Gray opened the doors about five feet and let in the daylight.

A spirit came out of the cabinet and walked out to this light, showing us her drapery, and then, lifting her veil, showed me the light hair, blue eyes and lovely face of my dear; sister Laura, standing there in daylight, as fair and lovely a vision as ever gladdened human heart. After the door was closed she came out of the cabinet, sat at the table and wrote, and then handed me a paper on which was written:

"DEAR, DEAR BROTHER—I am so glad you came to day. I impressed the medium to hold the seance, to show you our power. I am ever near you. Angels guard and bless you.

Your loving sister, LAURA."

I cannot tell you a tithe of the beauties revealed to us five in that rainy, stormy Saturday afternoon seance. There seemed a stronger power there than I ever, witnessed before in any one of hundreds of sittings, proving incontestably that if we give these dear angel-friends the proper harmonious conditions, heaven opens to our mortal sight. Would that all unbelieving, doubting mortals could behold these glories and be led to develop the spirit that lives within. Respectfully, H. C. M. CONKLIN.

. A Spirit-Likeness Obtained. To the Editor of the Banner of Light:

The 24th of last December, while calling for a message through Dr. Rogers's independent slate-writing, I was requested, by a dear spiritfriend, to obtain her picture as she is and appears in the spirit-world-pictures which Dr. Rogers's guides can produce. It took little time to settle terms and conditions, and by the 4th of January he was informed by his guides that by Friday evening, the 11th, they would be ready for the manifestation.

At the time appointed we were at hand to form a harmonious battery, and within twenty minutes the canvas stretched upon the easel—blank before was adorned with a beautiful orayon likeness, resembling in features and complexion the picture taken of the friend in question while in earth-life, some ninety years ago. though never seen by the medium.

This friend first appeared to me at Mrs. Williams's public seances, 232 West 46th street, a few months ago, and ever since has been a retrue believer in this great philosophy.

FRED. BORSCHNECK. 840 West 47th street, New York City.

January Magazines.

INDEPENDENT PULPIT .- A continuation is given of the elaborate discussion upon "Statecraft and Priestoraft in their Relation to Civil Liberty and Personal Freedom." This is followed by "A Plea for Secular Education." A favorable notice is given of Rev. Samuel Watson's writings in support of Spiritualism, closing with a commendation of them to any one purposing to investigate the subject. Mr. E. J. Gurley, having stated in the September, 1885, number of the Pulpit that phenomena similar to those attendant upon the life, death and resurrection of Christ were of common occurrence in this age, and that Prof Crookes had testified to the fact, and the reference to Prof. Crookes being in a subsequent number characterized by an anonymous writer as a fiction, Mr. Gurley contributes "A Vindication," in which he substantiates the truth of what he had said of Prof. Crookes and clearly exhibits the ignorance of his accusers of points at issue. It is a strong, able and justifiable defense of personal veracity against the reckless animadversions of one who has, in all his bitter attacks published in the Pulpit, shown a disposition to adopt for his rule of conduct "anything to beat Spiritual ism." After making many quotations, and stating more of like tenor might be placed before his readers, Mr. Gurley remarks, "I am indebted to Mr. Luther Colby, editor of the BANNER OF LIGHT, a gentleman upon whom I had no claims whatever, and whose valuable services in hunting up and sending me the proof necessary in this article, I shall ever hold in most grateful remembrance." Waco, Texas: J. D. Shaw.

MENTAL SCIENCE MAGAZINE .- "Strength in Weakness," "The Law of Compensation," and "Can Imagination Kill?" are the subjects of the opening articles. Editorially Mr. Swarts treats upon " The Second Coming." Chicago: A. J. Swarts. AMERICAN ART has for a frontisplece a photo-etch-

ing of a "Cape Breton Fisher Boy." "Bella Donna,!" two "Female Heads" and "Fishing Boats at Dieppe," are the chief remaining illustrations. The letter. press is replete with instructive suggestions to artists. American Art Magazine Co., Studio Building, Boston. THE TRUTH BEEKER.-The editor, Rev. John Page Hopps, champions the cause of Ireland in a paper addressed "To the Voters of England," bearing the title, "Is Home Rule for Ireland Just and Safe?" On subsequent pages he defends Spiritualism against the attacks of F. W. Newman, in a London pamphlet, gives favorable comments on Cremation, and reports an address by himself in Leicester against capital punishment. London: Williams & Norgate.

GRAMMAR SCHOOL.-An interesting and instructive arrangement of reading for young people, followed by more advanced matter on history and science. Boston Interstate Publishing Co., 30 Franklin street, which firm also brings out other varieties of a like nature.

HORTICULTURAL ART JOURNAL .- This periodical the specialty of which is colored fruits and flowers, contains in the current number superbly painted lithographs of Strawberries, Roses, Grapes, Begonias and Fuchsias. A newly engraved portrait of Marshall P. Wilder serves as a frontispiece. Stecher Lithographic Co., Rochester, N. Y.

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At "Craigie House," Old Cambridge, Mass.

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This peautiful historic work of art is a leasting account.

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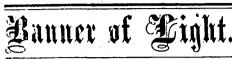
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BOSTON, BATURDAY, JANUARY 29, 1887.

PUBLICATION OFFICE AND BOOKSTORE, 9 Rosworth Mt. (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. 39 and 41 Chambers Street, New York.

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Respectable Robbery.

COAL IS PLENTY.—The cry that coal is scarce is a false-hool. The United States has more coal than all the rest of the world together. The supply is practically inexhausting. Men who might be mining it are starving in dileness that the supply may not be up to the demand. The coal which a honeficent providence placed in this country is cornered, and the unconscionable robbers who now prate of scarcity know it.—Chicago Herald.

"Respectable Robbery" is the name given by a judge of the New York Supreme Court, in a suit recently decided by him, to the modern practice of buying up the indispensable necessaries of life, and keeping them out of the reach of consumers until they have created a famine in them, and thus raised prices to the standard established by these unscrupulous dealers. Such combinations are styled "corners" in the street, and they are put up, from time to time, on wheat, meat, coal, and other necessaries. A number of wealthy speculators, says the New York Herald, eager to make money on an enormous scale, combine to control the wheat market. With or without cash, they buy, or agree to buy, millions of bushels. Having got control of this vast amount, they at once advance the price far beyond the normal market quotations. The speculators have a monopoly, and the wheat is needed to supply the usual demand. Smaller and more honest buyers and millers are comes artificial and fictitions. is demoralized. Trade and industry are disturbed and injuriously affected. Losses fall heavily upon honest dealers and millers bound pose. by contracts made on the legitimate basis of natural market fluctuations. Consumers of bread are the chief victims of the extortion.

As the miller must pay more for his wheat, he must of course get more for his flour. The baker must raise the price of his bread, because he has to give more for his flour. Hence every family that buys a loaf of bread, every poor working-man or woman who buys a few pounds of flour must pay an advanced price, must give for the flour or bread more than its legitimate value. And this is what is none too lightly called respectable robbery.

It is the same way when coal, instead of wheat, is the agency by which these organized operators seek to satiate their greed. Half-adozen powerful railroad corporations, for instance, combine to control the output and the sale of coal. They limit the production, and thereby cut down wages and drive thousands of miners into enforced idleness for long periods. They advance prices, and, as they have a monopoly, consumers everywhere, large and small, rich and poor, must pay them. A heavier burden is thus imposed upon every needy wage-earner, every struggling washerwoman, every family head in a miserable tenementhouse, who is forced to pay more of the hardearned pennies for every pailful of coal needed to keep fireplace or stove warm.

The Herald draws the picture just as it exists in actual life. No one can tell the amount of suffering caused by this heartless monopoly of the common necessaries of life. These speculators set out to make money. So does the highway robber, and so does the burglar. The latter attack those who are able to stand the loss; the monopolists attack those who are poor as well as those who are rich, plundering all classes alike. The most needy consumers, says the Herald, working men and women struggling for a bare existence, are made to pay the oppressive tribute, to take more from their scanty, hard-got earnings and hand it over to swell the gains of millionaire specula-

Is there no law, then, to check such abominable transactions? Cannot the helpless victims of this deliberate robbery be protected? Are there no means of escape? no redress for the infliction of wrongs so cruel? Over and over again these questions have been asked and answered in the courte, and each time according to the rules of justice and right. The Judge to whom we have referred above, declared that the law " will not permit parties owning property and contemplating the purchase or sale of more of it, to combine together to keep it off the market and oblige the public to pay a larger price for the article than it would otherwise bring. Such a combination is an unlawful conspiracy, punishable as a crime." And so it has been decided by the courts that all combinations to raise the price of coal, wheat, and other necessaries of life; are criminal conspiracies and punishable as such. Nevertheless, those who so aim their

among the men who build and maintain the costly churches, and demand exemption from taxation for these elegant edifices. And they are buried from them with all possible coremeny and impressive pomp; and funeral disto church if they would, are denied Christian burial-whatever that may mean-for not having attended church in their lifetime. What best!

The Decay of the Sects.

The plain truth needs to be digged out of the quarry from time to time and exposed to the surface as much in matters social as in matters theoretic and speculative. For instance, it is high time that it should be more widely and thoroughly known that the existing religious organizations have lost their claim to exercise any further social authority, for the reason that they no longer exercise any real social influence. Of course we speak comparatively. It is at last confessed by the assumed leaders of religious thought that the great masses of the people, especially in the manufacturing and mining centres of the country, are influenced little or none by the organizations which these leaders represent. Nor is this fact to be explained away by saying that it is owing to the increasing volume of foreign immigration: it is true in strictly American communities of Puritan antecedents, in which what the church people call the religious spirit is visibly on the decline. It is noted here in New England, and has become the subject of comment in the recognized church periodicals.

It is interesting to review the discussion of the causes that are given in these different publications for the state of affairs of which they complain. Among them are such as this, that the large cities and the great West have drawn the life blood from these rural communities whose churches are deserted; but even this explanation fails fully to explain. Emigration is not allowed to account satisfactorily for the decay in the religious life of the New England towns. Except in a few and scattered instances, it is positively asserted that the population of New England communities has not really diminished; there are as many people in them as there ever were, and they are in just the same need of the influences of a truly religious life as their predecessors were. But another reason is now advanced for this falling off from church-going, in the multiplication of sects, each doing its best to starve out its rival. The differences over the modes of baptism, over church government, and over almost everything but actual conduct, are multiplied until religion has been lost sight of altogether.

More real religion, say these mourners for the old-time state of things, is the plain need; but if that is starved out and kept down by the simple weight of church machinery, so much the worse for the machinery, and so much the more need of getting rid of it. Then, again, it is urged that the failure of the churches in the cities and large centres of population to reach the mass of the working people is very largely due to the exclusiveness of the pulpits on the one side, and the pew-holders on the other. This seems to us to be the religious farce of our time, a perfect travesty on the religion of Christ which is so ostentationaly professed. Church ornamentation in the name of a bestowal on God; fine and costly apparel flaunted in the face of those who are not able to possess it; the eager desire of gifted preachers to collect rich congregations around them; in fine, costly churches and costly clothes have usurped the place of plain and humble devotion, expelling all religious feeling, exciting envy and jealforced to yield to their exactions. The price ousy, and final hostility, drying up the springs of those motives which are capable of inspirin right conduct, and accounting for about all that the religious leaders complain of to no pur-

> Meanwhile the uplifting and heart-cheering revelations of angel-communion, untrammeled by the demands of fashion and so-called "respectability," are making their way everywhere, and the great mass of humanity begins to feel that it can dispense with the theological husks of the Aforetime, in presence of the spiritual bread of the Now!

Man's Immortality.

This is the question of the ages, the question forever recurring to the human mind; and blessed ought that agency or intermediary to be esteemed that tends to clear up all doubts on the matter and establish fixed belief. Such an agency is Modern Spiritualism. A belief in God, said Prof. Felix Adler, in a recent lecture in New York, frequently and fervently as it is proclaimed, is of secondary importance on the minds of men as compared with their belief in the immortality of the soul. He regarded the attitude of men toward religion as so selfish that he thought they would willingly barter it away for the certainty of securing immortality

In regard to a reunion with the dead, Prof. Adler asserted that what was best in man, like his affections, was indestructible and could not perish. It passed into his personal immortality, and man became reunited with the beloved who went before him into immortality. If, then, that which was best in this life could not perish, the loving may in thought identify themselves with the beloved dead, call up their well-remembered faces, and think they behold them in the glories and splendors of a heavenly dawn. Let us, then, said he in concluding, put away the sable vestments which the mourners for the beloved ones are accustomed to clothe themselves in. The dead yet live, and live in the light, and by our thoughts of that light which they enjoy, and by our actions which shall reflect that light, we shall keep our communion with them unbroken even here, do honor to their radiant memory, and publish to the world the belief with which we are filled of a blessed immortality which will endure for all ages.

Fred Borschneck of New York City has, under the heading "Spiritual Phenomena" on our third page, a brief endorsement of the powers of Dr. Rogers of that city as a medium for the production of orayon likenesses of denizens of the spirit-world. Dr. Rogers is certainly possessed of this gift, also that of independent slate-writing, to a remarkable degree.

The Freethinkers of New England are invited to meet in Convention in the Paine Memorial, Boston, on Jan. 20th and 80th, 1887, to celebrate in appropriate exercises the anniversary of the birthday of Thomas Paine.

Read the card of Mrs. H. W. Cushman on our seventh page. She is a veteran in the keen death-strokes at the very heart of homan field, and richly deserves practical nownwill in any mining stock operations, neither has he society in its closest relationship, are conspicult edgment at this time.

The Poor Shop-Girls.

The struggle of the shop-girls in a large city to keep the wolf from the door, coupled with the courage and fortitude displayed by them during the steady conflict, would make a story courses are preached over them from the pul- to harrow the feelings of all readers. One of the pits, while their victims who cannot afford to go leading dailies of Boston states that there are over twenty thousand girls in this city living on amid multiplied discomforts, no less than fifteen thousand of which number have a terria hollow mockery are all these professions at | ble struggle for life. For years these girls have not had such a hard winter as the present, some of them not being able to earn more than two dollars and a half a week.

Their food is necessarily of the cheapest description and is often wanting in quantity, as room rent eats up about the whole of their scanty earnings, unless a girl will live far from her place of employment. Some of them live four miles from their shops, ride in the morn ing and walk home at night.

Another resource for girls seeking a livelihood-viz., going out to service in families-is at the present season at a low ebb, owing to the "hard times," which have rendered many householders unable to keep help, so the unemployed ones from this sphere of labor are

also crowding toward the shops. The same paper whose enumeration of these unfortunate girls we have just quoted is responsible for the statement-which it declares is based upon the personal inquiries and practical researches of its reporter—that many shops where they labor are simply gilded slavepens, where work is done by the piece. Girls have to be on hand at seven o'clock in the morning, or earlier, rain or shine, and in order to do this they must be up at half-past five. The worst of it is that work is not now to be depended on by them. There will be a rush, and then will come a lull. Sometimes there will be days when there is nothing for them to do, but they must be on hand in the shop all the same.

While shops will not have girls who are not up to a certain standard of efficiency, the proprietors nevertheless will not guarantee to give them even one dollar a week. They get no pay for their weary "waits," while often the most unjust systems for the stoppage of wages when

they are late, etc., are in vogue. Among this brave army which is fighting the wolf of starvation in the very midst of our gilded civilization are to be found delicate ladies who never did an hour's labor until driven by misfortune to earn their own living as best they can; there are tenderly reared daughters, many with their mothers for shop companions; there are the children of well-to do parents, little orphans, like timid birds, with just strength and bravery enough to keep their heads up: there are widows struggling for bread for little ones in their chilly homes. These unfortunates struggle on, under the most complicated embarrassments, with infinitesimal wages, departed health and saddened hearts, with no hope of a betterment of conditions in coming days. Is not the contemplation of such a state of affairs enough to shadow the very

soul of every well-wisher for his race? We trust the charitably inclined, who may read this necessarily brief recital of human wrongs, will feel moved to do what may be possible to them to render pecuniary assistance to the struggling ones: And we assure such kind and sympathetic souls that they cannot do better than to send their offerings to the bravehearted Jennie Collins, founder of Boffin's Bower for the working girls, at No. 1031 Washington street, Boston, who-by reason of her. past experience and present knowledge in the premises-is specially fitted to see that their benevolence is applied in directions which will prove of the greatest good to those who so sorely need a helping hand.

English Spiritualism.

We shall print next week a highly interesting paper affording a bird's-eye-view of the birth and subsequent growth of the New Dispensation in Great Britain. The narration has been specially prepared for our columns by J. J. Morse, whose long-continued and practical connection with the movement in the British Isles renders him eminently fitted for the work he has taken in hand.

THE SPIRIT MESSAGE DEPARTMENT the present week contains characteristic communications from Clara Baker (Lancaster. Pa.); Amasa Walker (Boston); Ellen Preston, (Rochester, N. Y.); Charles Tripp (New Bedford, Mass.); Mamie French (Newark, N. J.); Stephen Pearl Andrews; Henry Miller (Providence, R. I.); Nellie Hardy (Cleveland, O.); Charlie Bassett (Boston); Jeanie Gifford (Baltimore, Md.); and Mary Connor (Halifax, N. S.); the Controlling Spirit also presents personal messages from John Maffit, Hannah Kimball, "Viola" and "Forest Flower" among the themes interestingly treated in the Questions and Answers Department may be specified "mind-reading," the existence of dormant musical faculties, etc.

Mr. W. J. Colville's lecture last Sunday forenoon on the "Spiritual Mission of Art." at Parker Memorial Hall, was a masterly effort and highly gratified the select audience present. Had one of our Boston divines preached such a sermon, the daily press would have published it at once entire; but it was uttered by a Spiritualist-and so...their types did not respond. The BANNER will publish his Sunday afternoon address, delivered at the First Spiritual Temple, corner of Newbury and Exeter streets.

NEWBURYPORT. MASS .- Charles W. Hidden writes that Mrs. S. Dick addressed the friends at this place on Jan. 9th; Joseph D. Stiles spoke and gave tests on Jan. 16th; and Miss M. T. Shelhamer was the speaker for the 23d; all these workers giving excellent satisfaction. Miss Shelhamer, he further writes, was given a largely attended reception at the home of Mrs. Dr. Greene on Saturday evening, Jan. 22d.

GEORGE Mosrow, of Chicago, Ill,-but who of late has been residing in Pennsylvaniamade us apleasant call recently. Mr. Mostow was formerly our agent in Chicago, and an occasional correspondent. He will remain, for the present, in Boston. He reports meeting the best of evidence as to the vitality of Spiritualism during his varied journeyings.

Read the announcements on our seventh page, made by George T. Albro regarding the extra Tuesday evening seance hereafter to be given by E. Gertrude Berry, and the new work which Mr. A. proposes to institute for the present in Providence, R. I.

The editor of this paper wishes it dis-

tinctly understood that he has never invested

Union Anniversary Celebration.

Our readers in Boston and vicinity cannot have failed to note the efficial announcements To the Editor of the Banner of Light: -which we have for some months past printed in these columns-embodying the arrangements, as far as made, for a Union Celebration at Tremont Temple, on the 31st of March next, by the various Spiritualist societies of this city.

We are glad to note these signs of harmonious unity, and trust that each and all will feel called upon to put forth extra exertions, that the occasion may be one long to be chermemory.

The BANNER of LIGHT has endeavored at all times to encourage efforts in this city and elsewhere for the commemoration of the Anniversary of the Advent of Modern Spiritualism; it is not so many years ago that its publishers, Colby & Rich, bore the entire expense of securing Paine Hall for a meeting of this nature; it has ever favored unity among Spiritualists on that great day when the World exchanged pursuance of this course it contained last year an earnest editorial call for the societies hereabout to join their forces for a grand outpouring of spiritual power in this city. We are glad to see that this call has received a hearty response, and wish the ladies and gentlemen employed in arranging for the coming Jubilee every success in the prosecution of their important work.

Massachusetts Blue Laws.

Now is the time to petition the Legislature to revise the statutes of this State, and cancel all the so-called "blue-laws," enacted many years ago by the stiff-necked bigots of that day. It is perfectly ridiculous to make fish of one and fowl of another in the way the ancient Sunday law is enforced at present. If it is a to get shaved on Sunday, why not a "sin" for the editors, who prepare their Monday morning papers on Sunday? The barbers are complained of, but the printers are not. Why not keep the post office closed on Sunday altogether? Now we learn that no one was allowed to dispose of newspapers in Chelsea last Sunday. Put on the screws, gentlemen bigots, and hasten the Andover evolutionists to liberalize the State. A move in the right direction cannot be made any too soon, or our State will become a laughing-stock and a byword all over the country.

"The Golden Gate."

The latest issue of the above ably conducted and efficient journal of Spiritualism, (San Francisco, Cal.,) closes its third volume. Its aim has been, as stated by its editor, to "command the respect, at least, of all good people, of every belief, and of no belief." In this, we have no hesitation in saying, it has met with success, for no one has had reason to question the fairness with which it has presented the vast truths it has sought to bring to the knowledge of its readers. In view of the opening of a new volume Mr. Owen says: "We go forward to the work of the future with unfaltering trust in the Guiding Power that has led us thus far up the delectable mountain of success, which to many seemed insurmountable."

Another Victory for Medical Freedom!

Information reaches us from Maine that the proposed bill to enact a "Doctors' Plot Law" brought before the Judiciary Committee of the present Legislature at Augusta, and received the rebuff such attacks on the people's liberties deserve, in a report by that body that "it ought not to pass."

"Flaming Posters."

Very truly says Light for Thinkers, under a recent date, when referring to the floods of trashy handbills, embodying utterly impossible promises with which certain charlatans ever and anon deluge the public:

"As a rule to abide by, adopt one that will keep you from lending presence and aid to the professional show-people who advertise as mediums. Mediums worthy of the support of Spiritualists do not use flaming posters."

We are informed that Mrs. John R. Pickering is now holding successful scances for materialization at 721 Tremont street, Boston.

Mrs Allen, of Providence, R. I., is a fine medium, doing in a quiet way a great deal of

MEDICAL EXAMINATIONS FROM LOCK OF HAIR by J. W. Fletcher, 6 Beacon street, Boston.

The corporation of the Massachuserts In-STITUTE OF TECHNOLOGY, located at Boston, has memorialized the Legislature now in session to the effect that as a knowledge of the ends and aims of the institution is gained, the number of pupils and the demand on its services steadily increase, therefore they ask an appropriation of \$200,000 from the State treasury, for the further endowment of this School of Industrial Science. The Institute is doing a great and worthy work in the way of the really practical education of the young, and we hope the prayer of the memorialists may be granted.

The Courier-Journal, Louisville, Ky., in its issue of the 17th gave the leading points of Helen Stuart-Richings's lecture in Colgan Hail, the evening previous, without the deprecatory comments usually appended by papers not favorably disposed to Spiritualism. There are signs in various quarters that a persistent presentation of the truth will finally gain for it a fair consideration, and eventually an accept ance, even as a "continual dropping will wear away

DR. H. B. STORER, who has been seriously ill for some time past, is now, we are glad to learn, on the way to better bodily conditions. He has spoken recently at the funeral exercises of the late George W. Smith, of Boston, and Mrs. James S. Beals, of South Hingham, Mass., and perceives no ill result to his health from his resumed labors.

Dr. W. Harry Powell, slate-writing and billet test-medium of Philadelphia, will be in Indianapolis January 80th; from there he goes to St. Louis and Kansas City, Mo.: Friends in Missouri, Illinois and Wisconsin, wishing to make arrangements with him for seances, can address Cleveland P. O., Ohio.

Our thanks are hereby returned to our friend nd correspondent, Chas. R. Taylor, F. B. G. S. of St. Thomas, D. W. I., for his recent kindly remembrance of the BANNER household in the form of New Year's, cards, His good wishes for our welfare are all carncetty reel processed as uniterest a state of party of diagrams. Another call for three per cent. bonds will shortly

be insued.

Letter from Wm. R. Tice.

SEANCES WITH MRS. ROSS.

nne.

While visiting Boston to attend a meeting of the Board of Directors of the New England Spiritualist Camp-Meeting Association, I was induced to attend a scance of Mrs. H. V. Ross, 96 West Concord street, corner Shawmut Ave-

On Saturday evening I met Mr. Luther Colby at the hotel where I was stopping, and he gave me a card of introduction to Mrs. Ross, which, no doubt, afforded me favorable opportunities, such as front seats, which otherwise I might ished by the friends of the cause in grateful not have had. Myself and wife, also Mr. and Mrs. James Wilson, of Bridgeport, Conn., arrived at the house about quarter before eight o'clock, and found some twenty-five or more assembled. The cabinet was in the corner on the left end of the front parlor, just beyond the mantel-piece, and reached over to the casings of the sliding doors separating the front and back parlors. These doors had glass in the upper part, and wood panels in the lower part. The chandelier was in the centre of the room, and a good light was shed on the cabinet, which all were invited to inspect. The cabinet consisted Hope for Knowledge of Immortality; and in of cloth curtains hung on a rod about seven feet from the floor, and three feet lower than the ceiling, so that all could see over the top of the cabinet, even to the cornice of the parlor ceiling up in the corner.

I examined the enclosure behind the curtains very carefully, by both sounding and otherwise. I found the wall on one side was brick and plastered, and that of the other was lath and plaster—the sliding door going in and out of its place—which had no other thickness than was required. The floor was covered with carpet like the rest of the room, and was tacked down.

I examined the back room also; there was a closet in that in the rear of the cabinet, but the shelves were comparatively bare, so that we could see the plastered wall at the back of it. I was invited to go down into the cellar, which I did with others. In the front cellar, just under the cabinet, there was a bricked-in furnace with the usual tin pipes running from the top to the various registers. We could see over the top of the furnace back to the wall; the ceiling was lathed and plastered; there were no openings in it except where the tin pipes connected with the registers in the front and back parlors. The back basement was a kitchen, in which were the usual appointments. and a closet similar to the one in the back parlor and under it. I looked and could not find any connection or place of concealment; all those who went down stairs expressed the same conviction.

After returning to the parlor the light in the back parlor was put out and the sliding doors were closed. An invitation was given to seal the doors so that they could not be opened without breaking the seals. Mr. Wilson put a postage stamp and marked it on the joint of the doors, which was found intact at the close of the seance. The light for the seance was located in the front corner of the room, and strings ran from the cabinet to the covering over it, so as to increase or lessen the light as circumstances required. All being ready the light in the chandelier was turned very low, and a dim orange light was diffused from the contrivance in the corner. A gentleman presided at the organ and sang.

The medium (Mrs. Ross) was dressed in dark clothing, no light or white appearing on her person. In a few moments there was seen a form dressed in white at the cabinet, and a moment after the medium walked out leading a young miss by the hand whom she brought up to the sitters in the circle. The form was clad in a white, short dress, light-colored stockings and slippers; her hair was light, and hung in in that State—to which we have several times | ringlets around her head. She touched my made mention, as pending—has at last been hands (as well as others,) with hers, which were cold and moist to the feeling. She advanced under the light in the corner, which gave a fair sight of her, and it was a living, moving form. The medium and the miss returned to the cabinet and a moment after another form, somewhat larger, came close up to me but instantly retreated; she was clad in flowing white. The form again appeared at the curtains, when it was announced by Mr. Ross. who stood near the cabinet, that Mr. Tice was called for. I went up to the cabinet, and saw the form dimly; the cabinet being remote from the light I could not see sufficiently to recognize it, but it purported to be my wife, who passed over in 1876. My present wife went up to the cabinet with me.

I asked the form to call me by the pet name she used when in this life, but she did not. She approved of my choice in my present companion. and then withdrew.

Other forms came for other parties, some of whom said they recognized them. Soon a man appeared and I was called up. I could not recognize who he was-was he a relative? Was answered, "No." I then asked if it was friend; answered, "Yes." I asked if it were Mr. S. B. Nichols; the form nodded in the affirmative, and gave me a hearty shake of hands with a firm grip and pronounced strength. The control speaking through the medium said she did not know that S. B. Nichols had passed over-It happened then and at other times that the medium would speak while forms were out. I asked if he had a message to send to his wife, but got no response—this form not speaking. but nodding assent or otherwise.

Among other personal experiences was the appearance of a female form with a babe in herarms: both Mrs. Tice and myself putour hands upon it and felt of it. I asked to be allowed to feel its feet, when instantly the babe disappeared, and the form said: "You have taken my baby," and showed her hands and arms which before were holding the babe. There also appeared at this seance several times two and three forms at the same time, which were positive and unmistakable. There was an Indian brave who came out and remained several minutes, shaking hands and talking with various ones of the circle; he was dressed in Indian costume, and was comparatively tall.

During this seance there were as many as twenty or more forms in all that appeared, of both sexes, and children of various sizes, After the scance the light in the chandeller was turned up brightly and a reexamination of the cabinet and surroundings was made the seal being found intact; the back room was examined, and no indication of deception could be

This scance was hold on Saturday evening.

Jan. 8th, 1887, [Next day, Sunday, I was related to Jan. 8th, 1887; Next day, Runday, was relating my, experiences ste, way, friends who had detended the secologistic Comp. Meeting Acceptation (in the species of Mey Wilsons who determined the secologistic Comp. Mey Wilsons who determined the secologistic Comp. Mey Wilsons who determined the second comp. Mey Wilsons who determined the second second comp. The seco

termined to remain over until Monday, instead of returning on that Sunday afternoon as intended. One of the parties was very skeptical. and thought he could find the evidence of deception if any existed. I told him if I was deceived I should like to be undeceived; so it was determined that the two gentlemen, and myself and wife, would attend the sitting on that Sunday afternoon—it being her regularly advertised séance.

I sent a note to Mrs. Ross stating that a party of four of us would attend, and requesting her to reserve the best seats she could. We arrived there a few minutes before the time, and found about twenty-five attendants already there. She had kindly reserved us four seats on the front row. I had suggested before leaving the hotel to take with us some stickingpaper to seal the doors with, which was done by using the margins of unused envelopes with the mucilage on.

In a conversation with Mrs. Tice she had said she was sure that what purported to be the babe in arms on the previous night was no babe at all, but the form's hands so placed together that they were mistaken for a child's face, and that when she took her hands apart of course the child disappeared. I had determined to put that to the test if opportunity offered-which did occur. The surroundings were the same as described the evening before; my friends were permitted, and availed themselves of the opportunity, to make a thorough examination of the cabinet, the walls and floor, back room and cellar; they sealed the slidingdoors, both at the casings near the cabinet and the centre of the doors-the seals of which were found by them unbroken and undisturbed after the seance as on the former occasion. During this seance I should think as many as thirty forms in all appeared to various ones in the assembly-some of which forms were said to be unmistakably recognized. Two, three, and even five forms appeared at one time.

Among the personal experiences of myself and wife was the appearance of the form with the babe in arms, when both Mrs. Tice and myself, as well as many others, went up and became convinced that it was a living, breathing babe that she held in her arms; while my wife and I were up, I felt of its face and its nose, and Mrs. Tice felt its ear and hair, so gave up her theory of the hands as before described.

There were also two male forms which appeared together; I was called up, but could not recognize them. Then two children came, which I knelt down to see more closely; I asked them to put out their hands, which they did. The Indian also came as the night before, and remained out several minutes.

A gentleman present was called up to two boys, whom he said he recognized as being two of seven who had appeared together at one time. After those two had retired the other five came together, being recognized by the gentleman as the other ones. The five forms were visible to nearly every one in the room. What purported to be Mr. S. B. Nichols came again to me and gave the very hearty shake of hands as before, but did not speak. The little girl described in the former seance came again, and the light in the chandelier was turned up, so that all in the room saw her distinctly; she touched the hands of several, who said the hands felt the same as before-cold and clammy, There was also the form of a female clad in white, on whom the full light of the gas was turned; she remained several seconds, so that all saw her distinctly.

Other experiences of a kind similar to what have already been described were had, and after the scance an examination was again made, but no evidence of a possibility of confederates was discovered, and my friend who thought he could tell "how it was done," gave it up! If the theory of confederates is advanced, it will have to include seven or more, of both sexes, adults and children. The cabinet is too small to contain more than three grown persons behind the curtains at one time.

I have endeavored in the foregoing recital not to exaggerate in any degree, and on reading the manuscript to Mrs. Tice she agrees with me as to the facts stated.

I have had considerable experience in this and other phases of phenomena, but never have the conditions been of such a satisfactory character. I have found positive and confessed fraud on several occasions, which makes me more critical than many, or than I would otherwise be.

LAKE PLEASANT.

Nearly all of the Directors were present at the late session of the Camp-Meeting Association, also the Clerk, Mr. N. S. Henry, and myself as Tressurer.

After the usual routine of business it was voted to hold the next annual camp-meeting at Lake Pleasant, commencing Saturday, July 30th, and ending Monday, August 29th. It was arranged between the two Associations—the new one being the Lake Pleasant Association, (which is now the owner of the grounds formerly hired from the Fitchburg Railroad Company by the Camp-Meeting Association,) the Board of Trustees of which are Messrs. Plerce, Bartholomew and Whiting-that the old Society should have twenty five per cent, of the net income of all sales of lots and rentals, and of the revenue derived from the various railroads, as well as the rental of the grounds free; the Lake Pleasant Association to keep the grounds in repair and pump water, as heretofore done by the Pitchburg Railroad : which seemed to be more than was expected of those directors representing the Camp-Meeting Asscolation who were not members of the new.
There seemed a mutual disposition to further the interests of this camp meeting, and no doubt we will have in the future much improved ground and homes, where those owning their lots will stay longer than the mere month of August as heretofore.

There was exhibited a map of the old grounds as surveyed under the direction of the Trustees' of the present owners, which shows considerable tact and much labor. New streets are laid out, old once straightened and extended. and dividing lines and dimensions of each lot shown. Care has been taken not to disturb the former claims more than was absolutely necessary to straighten the streets and give all lots a frontage. of it will be evident to all that ton, \$3,500,000; Lehigh; \$1,800,000; Cornell, \$1,400,000. the future good of the Camp-Meeting will be much enhanced by the chauge, and it no doubt will grow in interest and attendance.

WM. R. TICE. 838 Bohermerhorn street, Brooklyn, N. Y.

LETTERS ON BUSINESS MATTERS answered by J. W. Fletcher, 6 Beacon street, Boston.

The particularies of Father McGirms stall hold to him with both and stalling a set appear to the set appear to the set appear to the rest appear to the rest of th

ALL SORTS OF PARAGRAPHS.

HEALTH VS. WEALTH. The riches of health Are superior to wealth; But how few think of this in time! Men work night and day When they're sure it will pay, Then sicken and die in their prime.

Some one has said that "attention to small things is the economy of virtue." This may be the case some-times; but there are economical "small things" trotting around which possess no virtue at all.

The United States Senate passed, Jan. 24th, by a vote of forty-six to one, the bill reported by Mr. Ed-munds, giving the President power to exclude Canadian and other British vessels, and Canadian fish of all sorts, from our ports. The debate on this retaliatory measure was spirited. It now remains to see what the House will do in the premises.

Over five thousand Indian children are now attending schools supported by the general Government, religious societies and the State of New York. At Hampton Institute, Virginia, a number of married couples are in attendance, and six cottages have been erected for their use. About fifty Indian girls have been admitted to the public schools of Philadelphia, and they mingle with the white children in attendance. Nine out of twelve prizes offered for proficiency were taken by Indian girls, the first being given to one of the Omahas.

The Interstate Commerce Bill has passed both houses of Congress, and will no doubt become a law, as undoubtedly the President will sign it. There is great excitement among railroad men in consequence.

Coarse engravings still disgrace the daily press.

The Cleveland Herald, of the 20th inst., states that a measure which it denominates "Dr. Sinnett's bill to establish a medical board of examiners and licensers. and to regulate the practice of medicine and surgery in the State of Ohio, and to define the duties and powers of such board," passed the Buckeye Senate, on the 19th, although in a largely amended form. Wake up, friends of medical freedom in Ohio !--or have you slumbered till it is too late?

The French are massing troops on the German fron-

In the death of Prof. E. L. Youmans the country loses the man who has done perhaps more than any other person to spread a knowledge of the scientific theories of Darwin and Huxley and the philosophy of Herbert Spencer in America.

It is proposed to search the public and private archives of Europe for early American history.

The interior of the Washington monument was lighted from top to bottom Fap. 21st, and Mrs. Oleveland, wife of the President, enjoyed the view from the 500-foot level.

BELVIDERE SEMINARY .- The spring term of Bel videre Seminary will begin Feb. 7th and continue twenty weeks. Terms moderate. No extras except for music. Pupils can remain during the summer va cation and take special studies in mathematics or the languages. Address B. F. Clark, M. D., Belvidere,

Murders and suicides still continue in different parts of the country.

The Nation, (N. Y.,) of Jan 13th, has a keen criticism on John Robert Seley's recent "campaign document"—we beg pardon, "Short History of Napoleon the First"—which shows that this latest assailant of the great Emperor has nothing new to offer, but has put forth the usual stories of his enemies in a new dress. The Nation is entitled to credit for this threecolumn effort in denunciation of time-honored but illyfounded reports against Napoleon, and in behalf of historical fair play.

> The miser he died in his rotten rags, Half-starved before he went, Clutching the while his money-bags. As he would n't spend a cent. His only thought was his coffers to fill; In the land of souls he's a miser still!

MISER PAINE.

Archduchess Stephanie, wife of the Crown Prince of Austria and daughter of the King of Belgium, is seri-

A philanthropic woman in New York City is furnishing the poor with substantial meals on the payment of one cent! That is, the applicant can get a plate of pork and beans, a cup of good coffee and a large slice of bread for a penny.

At the meeting of Congregational preachers at the Grand Pacific, Prof. G. N. Boardman read a paper on the new Andover doctrine of "Progressive Orthodoxy," contending that the Andover doctrine is by no means new or heretical, but was taught in the second century by Clement of Alexandria, and was generally believed by the Christian Greeks.—Chicago Herald.

They want an underground railway in New York City, and they will have one, too, sooner than many

THE FIRE ASSOCIATION OF NEW YORK-156 and 158 Broadway-has our thanks for a fine office calendar for 1887; we have received a like favor from L. Jeff. Milbourne & Co., newspaper advertising agents, 123 E. Baltimore street, Baltimore, Md.

Cochituate water is nasty.

Smallpox is rapidly on the increase in New York, and the people of that city, it is said, are becoming alarmed. Whoever is unfortunate enough to have it should keep in a dark room, live on boiled rice, and keep from getting cold.

Nova Scotia wants to be divorced from the Dominion of Canada. The people there are in earnest in this matter, it is said.

The Boston horse-railroads are the worst monopoly ever inflicted upon the people of the city. In other days pedestrians had the right of way-such is the law now-but it is never heeded. It is as much as a man's life is worth to cross the street, night or day. The cars monopolize the streets in the daytime, while the infernal herdics do so by night. These nulsances should in some way be abated.

The shameful and scandalous evictions with which Irish landlords have disgraced themselves of late are at last arousing immense indignation throughout Great Britain.

Mrs. Jellaby—"Whata dreadful thing it would be if the heathen were allowed to have a future place of probation." Mr. Jellaby—"I do n't agree with you, my love. You wouldn't like to have him roasted forever, would you?" Mrs. Jellaby—"Gertainly not; but, on the other hand, I wouldn't want the poor missionary to be out of a job. Think for a mement of the Rev. Mr. Dull's wife and thirteen children."—Boston Gasette.

Rev. Dr. Wellman-who we fear is the glant Goliah of the Andover controversy—has recently been trying to clear his skirts regarding certain matters which do not give him joy, touching the prosecution of the Professors and his steps to bring about the same. But the Boston Herald is not to be exposed by his fine writing, and cunningly and sarcastically pillories him (Jan. 23d) as follows:

(Jan. 250) as follows:

"Bey. Dr. Wellman finds eleven very obtuse or vary obstinate men associated with him on the Andover Board of Trustees, for they do not agree with him in regard to what happened in a meeting of the Board."

The most heavily endowed educational institutions in the United States are: Girard College, \$10,000,000; Columbia, \$5,000,000; Johns Hopkins, \$4,000,000; Prince

Europe is so peaceful now that it is impossible to supply the universal demand for arms.

There are whisperings in the air that the year 1887 will witness a mighty indux of spirit-power upon the world. Make your hearts ready, oh mortals I for the coming glory !-- Golden Gale.

A had breath may be cured as follows, no matter what the cause (Three hours after breakfast a teaspoonfulot the following mixture i/Ohlorate of potash, two diseasing awastened water, four others. Wash the misting with the strain, and the the Mouth occasionally with the his breath will be as sweet as an intant's.

Social Re-union and Benefit Entertainment at Laugham Hall,

On the evening of Jan. 20th, a social entertainment was held in Langham Hall for the benefit of the Children's Lyceum No. 1, under the superintendence of Mrs. Maggie F. Butler. assisted by Mrs. Lizzie Clapp. About two hundred persons partook of the Turkey Supper. After the tables were cleared a social meeting followed, Capt. Richard Holmes presiding, who gave words of welcome to the friends present, representing different spiritual societies, and recited two original poems. Mr. J. T. Lillierendered a piano solo. Mrs. R.S. Lillie then addressed the company, her remarks being especially adapted to the large number of children present. Piano solo by Miss Morse, song by Mrs. Edwards and Mrs. Carr; Miss Lucette Webster gave several recitations, and was warmly applauded. Mr. Lillie sang, for the entertainment of the children, "Riding in a Sleigh," and "My Trundle-Bed," Mrs. L. L. Whitlock spoke in reference to her interest in the children. Song by Mrs. M. F. Lovering. Recitations by Miss Hattie Dodge, Gracie Thorpe, Bessie Brown, Mabel Simonds and Master Alden Bradford. Mrs. R. S. Stevens's control, "Starlight," made a pleasing address. Mr. W. A. Dunklee said he was particularly interested in the Children's Lyceum, as he was once connected with it, and although other duties claimed his attention, he was still thoughtful of its spiritual welfare; this movement would be of great benefit to the city.

Mrs. Maggie F. Butler was then introduced; said she was led to commence a series of meetings for the benefit to the city. pecially adapted to the large number of chil-

said she was led to commence a series of meet-ings for the benefit of the poor and destitute and to assist the Lyceum by a telegram she re-ceived from the spirit-world; that she had con-secrated herself and talents to the service of educating the children into this spiritual light, educating the children into this spiritual light, and desired to start a revival in the direction indicated. She closed with a cordial invitation to all present to meet again Thursday evening, Feb. 3d, in the same hall and partake of an old-fashioned supper of baked beans and brown bread, stating that nineteen dollars were received for the Lyceum at the benefit séance held at Mr. Albro's Jan. 18th. She further said that Mr. David Brown would give a séance in his parlors, Tuesday evening, Jan. 25th, for the same object. Mr. Brown then spoke of the desirability of Spiritualists sending their children to the Lyceums, instead of their attending the

to the Lyceums, instead of their attending the evangelical Sunday schools.

On motion of Dr. J. D. Moore a vote of thanks was passed to Mrs. Butler and her co-laborers for their interest in the young, and not only for the material but spiritual and intellectual feast all had received that evening. The large gath-ering dispersed, feeling that another ray of sun-shine from the spiritual world had fallen upon

the workers.

The next meeting will be held in Langham
Hall, Feb. 3d. All are invited.

MRS. MARY F. LOVERING.

Spirit Photographing AT MRS. MOSS'S MATERIALIZING SEANCES, 707 STH AVENUE, NEW YORK.

To the Editor of the Banner of Light: After many fruitless attempts to obtain spirit pictures, owing to the powerful magnesium light necessary to produce them, we have at last succeeded in getting a few of the cabinet spirits who withstood the ordeal of the strong glare thrown on them. We have hope that with a harmonious circle we will be able to produce the likenesses of personal spirit

The medium, though new in the field, is constantly developing in mediumistic power; and an improvement in the manifestations is plainly discernible—the shapes that appear plainty discernible—the shapes that appear losing much of their former heavy appearance—the medium being stout in build.

The powerful voices of the different controls constitute one of the marked and wonderful

features of the manifestations that occur in her presence.
The cabinet sprite, little "Lillie," who is

ontinually throwing out her wittiesms and exercising her powers at repartee, is truly wonderful and enjoyable; she is full of chatter, and continues at it until her little head touches the floor as it gradually diminishes out of view in the dissolving process of demate-

aging friends she will become a power of good to the cause.

ABRAM SMITH. 651 6th Avenue, New York.

Onset Bay Grove Association.

At the annual meeting of the O. B. G. A., held in Boston on the 12th inst., the following officers were

President-Wm. D. Crockett. Vice President_Geo. Hosmer. Treasurer-E. Y. Johnson. Clerk-E. Gerry Brown.

Directors-Alfred Nash, Simeon Butterfield, Cyrus Peabody, W. W. Currier and Mrs. J. P. Ricker. The President has appointed the following commit

On Railroads-W. D. Crockett. On Legal Advice-E. Gerry Brown and George Hos-

On Public Property-Alfred Nash, E. Y. Johnson and S. Butterfield. On Temple-Simeon Butterfield. On Cottages, Lighting of Streets and Letting of

Tents-W. W. Currier. On Deeds and Titles-W. W. Currier and E. Gerry Brown.

On Speakers-Wm. D. Crockett and E. Y. Johnson On Music-George Hosmer.

On Wharf and Bridge-Alfred Nash. On Police-Cyrus Peabody and Alfred Nash. On Printing-E. Gerry Brown and W. W. Currier. On Entertaining Speakers-Oyrus Peabody.

We have received a "Bummary of the Tenth Annual Report of the Treasurer of the Onset Bay Association for the Year 1886," the very satisfactory condition of the affairs of which is embodied in the statement that "with all bills paid, a substantial sum in the treasury, and a moderate yearly income assured, the outlook is

A Leaf from History. To the Editor of the Banner of Light:

In your issue of Jan. 8th John D. Williams says he had been invited many times to speak at the Banner of Light Circle, but omits to state by whom. He also says: "I speak to-day because I feel impelled to, for I was invited to do so by your Spirit Chairman." In another paragraph he says if back on earth " I should choose different lines of business pursuits." This Mr. Williams, and several other wealthy, respected and influential movers in the higher grades of society, were members of the Hollis-Street parish, and the preach ings of their minister, Rev. John Pierpont, against trame in intoxicating liquors were so earnest and persistent, that he was dismissed from ministry over that parish.

This Mr. W. was an uncle of the wife I both married and lost in 1843. He was then an old man, with whom I often conversed, and I know that through Miss Shelhamer's lips you have received a very accurate outline of his life and character. ALLEN PUTNAM.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment: From Sarah E. Tatt, \$1,00 ; B. T. C. Morgan, \$1,15 ; E. B. Lefferts, 25 cents; Mrs. O. Glover, \$2,00. In be-half of the angel world, whose humble instruments we are, we return thanks to the generous donors.

Horsford's Acid Phosphate for Wo-mon. Dr. Wi. E. Jewstr. Adrian, Mich., ays: "I have round it particularly useful in she nervous disorders of women."

Movements of Mediums and Lecturers

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

Mrs. Dr. English may be addressed for the present at Vineland, N. J.

Mr. J. Frank Baxter concludes his engagement with Cincinnati Spiritualists on Sunday, Jan. 30th. He will occupy a few evenings in Cleveland, and will lecture in Troy, N. Y., on Sundays, Feb. 6th and 13th, and Boston, Feb. 20th and 27th.

Miss Zaida Brown lectured in Atlanta, Ga., Bunday evening, Jan. 16th, on "The Arts and Sciences." Her audience packed the hall. The tests given by her were widely recognized.

Miss Lucy Barnicoat lectured and gave platform tests in Amesbury, Mass., on Sunday, Jan. 16th. She will answer calls to speak or to attend funerals. Ad-dress 175 Tremont street, Boston.

G. W. Kates, editor of Light for Thinkers, spoke in Chattanooga, Sunday night, 16th inst., on "The Life and Labor of Mediums."

Mrs. Emma Hardinge Britten writes that she is at present busily engaged in ministering to the advance of the spiritual movement in the north of England—the urgent calls for her services far transcending her power to reply.

W. J. Colville is open to engagements out of Boston, Wednesday and Thursday of any week. He can also attend funerals. Address, 668 Tremont street.

Dr. Fred. L. H. Willis is lecturing for the First Association of Philadelphia, Pa., during January.

sociation of Philadelphia, Pa., during January.

Hon. Warren Chase's meetings in Lynn, Mass., last Sunday were well attended and interesting. He will be in Worcester next Sunday.

Mrs. Abbie N. Burnham has addressed large and increasing audiences at New Bedford, Jan. 2th; Salem, 16th and 23d; she speaks in Manchester. N. H., Jan. 30th; in Salem the 6th, 13th and 20th of February; in Hyde Park, Feb. 27th; in Providence, R. I., March 6th; in Manchester, N. H., 20th and 27th. Would like engagements for the camp-meetings. Address, 8 Millord street, Boston.

Helen Stuart Elchings will leature in Texas during

Helen Stuart-Richings will lecture in Texas during February, March and April. Frank T. Bipley, platform test medium, spoke with good acceptance at Lawrence, Mass., last Sunday; he speaks and gives tests there again next Sunday. He will receive engagements for March, April and May. Address him Banner of Light office.

At last accounts Mrs. Maud B. Lord was creating quite a sensation in San Francisco, Cai., by the exer-cise of her peculiar mediumistic gifts. Mrs. S. A. Jesmer-Downs writes that she has re-cently been a severe sufferer from typhoid pneumo-nia, but is slowly convalescing. She hopes her cor-respondents will pardon her delay in replying to let-ters, etc. Her permanent address is North Spring-field, Vt.

field, Vt.

A. A. Wheelock gave a course of four lectures in Bristol, Vt., ending Sunday, Jan. 23d. On Tuesday and Wednesday evening, 25th and 26th, he spoke at Essex Junction; the 27th and 28th he will be at Jeffersonille; 29th and 30th at St. Albans; the 31st and Feblist at Bellows Falls, Vt.; the first and second Sundays of February he speaks at Fortland, Me.; and on the week evenings between those two Sundays at points near that city.

The first Sunday in January G. H. Brooks closed a

The first Sunday in January G. H. Brooks closed a very successful two months' engagement in Kansas City, Mo. Since that time he has been quite ill, but was to open a meeting at Wichita, Kan., Sunday, Jan. 23d. His address will be 322 South Main street, Wichita. Kan. He would like to make engagements for week night lectures within a hundred miles of Wichita. Terms reasonable.

Obsequies of George W. Smith.

Funeral exercises in respectful memory of the life and services of the late George W. Smith took place at 1 o'clock on Tuesday, Jan. 18th, from his late residence. No. 666 Dudley street, Dorchester District, Boston. There was a large attendance of relatives and friends. Columbia Lodge of Free Masons, Boston Commandery of Knights Templars, the Orpheus Musical Society, the Master Builders' Association, and other organizations to which the deceased belonged, were represented by delegations. The services were very impressive. Dr. H. B. Storer, of Boston, officiated, presenting the revelations of Spiritualism as to death and the after life with a comprehensive grasp and in eloquent language. Singing was provided by the Weber Quartette. The pail bearers were Messrs. D. H. Jacobs, A. Lathrop. A. W. Balley, E. Heiddenrich, R. B. Brigham, W. P. Jones, S. H. Pierce and Louis Weisbein. The floral offerings were very beautiful. Among other pieces were a large harp of roses, ferns and try from the Orpheus Musical Society; a triangle of roses from St. Andrew's Chapter; a magnificent anchor and cross of roses, daisies and English ity from the Boston Commandery, and a pillow of varlegated roses from the Columbian Lodge. The buriat was at Forest Hills Cemetery. and services of the late George W. Smith took place

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 It gives us great pleasure to notice the continued improvement of this medial instrument for materialization and spirit presence—and if surrounded by congenial influences and encoursely subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH. Publishers.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Boswarth treat Barton worth street. Boston.

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth mare, and fifteen cents for each subsequent infirst and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Appelal Notices forty cents per line, Minion. ach insertion. Business Cards thirty cents per line, Agate, ach insertion. nch insertion. Metices in the editorial columns, large type, ended matter, fifty cents per line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 13 H. on Saturday, a week in advance of the date where-en they are to appear.

The BANNER OF LIGHT cannot well undertake to voue 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 dehonest 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. Consulta-tion and advice, 82. Every Tuesday and Thursday from 9 to 12 A. M.

Dr. F. L. H. Willis may be addressed un-til further notice, 123 Amity st., Brooklyn, N. Y. 18w

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* Ja29

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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, or \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

H. A. Mersey, No. 1 Newgate street, Newcastle on Tyne, will act as: agent in England for the Hammen of Light and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

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CEND 10 cents for STARGAZER, astrological END 10 cents for STARGAZEI, astrological monthly, lox 3408, Boston; consult editor STARGAZER, practical astrologer, 219A Tremont street, Suite 1; full life written; horoscope free. Open evenings. 1w* Ja29

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

OFFICERS OF HARVARD COLLEGE: With Comments by

ALLEN PUTNAM, A.M.,

Author of "Natty, a Spirit," "Bible Marvel-Workers,"
"New England Witchcraft Explained by Modern
Bpiritualism," "Agassiz and Spiritualism," This volume contains several letters written by spirits This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Moders bijiritualism in 1837 miscailed The Harvard Investigation. Those 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 c-liege, 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 prespective, of Modern Bylirtualism itself. It is a unique and instructive work, by one thirty-four years a Bylirtualist and eighty-four a mortal.

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

Introduction; Planetary Influences; Openers of the Gates; God; Managers of Spiritualism; Meihods, Motives and Alms; For Whose Good? First Needs; Bad Conditions; Various Locations; Mediumship; How Commune; Budness; Healing; Consolation; Religious Aspects; Personal Experiences; Appendix.

A3 The entire proceeds from the sales of this work are to be devoted to the support of Mr. Putnam in his declining years. SUPPLEMENT.

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Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the HANNEH OF LIGHT OFFICE, 9 Bosworth street (formerly Monkromery Place), every Tuesday and FRIDAY APTERNOON. The Hall (which is used only for these soances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the deors will be closed, allowing no egress until the conclusion of the soance, except in case of absolute necessity. The public sex cordially invited.

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

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 expressions are all the fact for publication.

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All expressions are all fact for publications.

All expressions are from the friends in earth-life who may feel that it is a pleasure 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.

[Allss Sheihamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

**All externs of inquiry in regard to this department of the Bannak must not be addressed to the medium in any Lewis B. Wilson, Chairman.

SPIRIT MESSAGES,

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

Report of Public Scance held Dec. 10th, 1886-Continued from last issue. Clara Baker.

My name is Clara Baker. I do not know any one in Massachusetts, but I have dear friends and relatives in Ponnsylvania, especially in Lancaster. I could not reach them in any other way, so I came here with the hope that they will learn of my return from the spirit-world.

My dear mother is with me, and we are contented and happy in our mutual affection. We are trying to do that which will best develop the inherent powers and help make us useful My friends have little idea of what is going

on in the other world; they are only thinking of this life, because they have not been properly taught concerning the future life. I knew nothing of it, and it was all new and strauge to me; I had to take up its atudy as a child does its first lessons here; but it has become familiar to me now, and I am so happy with it that I would not averbage my researt place for

familiar to me now, and I am so happy with it that I would not exchange my present place for the best position earth could give.

I have dear friends who loved and trusted me, and it seems to me if they will only realize that I can come to them it will give them a good idea of immortal life. That is the principal reason why I have come. I have long since laid down all care for those material things which interested me here. I had a few little possessions that were dear to my heart, and did not like to give them up. I tried to have them pass into the keeping of those nearest and dearest to me. At first I remained around my friends, taking pride and pleasure in seeing the things which were once mine, but I have long ago forgotten all that, and passed on to the contemplation of something beyond. I can come to them it will give them a good idea of immortal life. That is the principal reason why I have come. I have long since laid down all care for those material things which interested me here. I had a few little possessions that were dear to my heart, and did not like to give them up. I tried to have them pass into the keeping of those nearest and dearest to me. At first I remained around my friends, taking pride and pleasure in seeing the things which were once mine, but I have long ago forgotten all that, and passed on to the contemplation of something beyond.

I would like to tell my friends that I watch their welfare; that when they are sorrowful I sigh with them in sympathy; but I look forward to the time when, after havinz reaped all the experiences they can on earth, they will pass on to higher homes and brighter conditions, where I shall meet them and give them loving welcome.

Amasa Walker.

As an old business man who felt identified with the interests of this good city of Boston, and was well known in business circles, I feel that I have a right to return and speak a few words to those who remember me. I know that I am not forgotten, for sometimes, in passing to and fro, I hear my name spoken by lips that once greeted me, and I try at such times to recall memories that may refresh their minds. In looking back over my past career I can see

to and fro, I hear my name spoken by lips that once greeted me, and I try at such times to recall memories that may refresh their minds.

call memories that may refresh their minds.
In looking back over my past career I can see what a narrow one it was. I was merged entirely in the effort to gain influence, wealth and power—things that belong only to the external condition. I know that I utilized the energy I possessed for the purpose of making my individuality felt. I think that those who came in contact with me knew just exactly where I stood on any question, and in more directions than one. Business men came to me for adthan one. Business men came to me for ad-vice, and I gave it to the best of my ability. But in looking back I can see how it was all narrowed down by the one thought of material advancement—not altogether for myself, but for others, yet it was altogether in connection with this world and its conditions.

Well, I have long been a spirit, and for a good while I have known that these outside concerns are of but little worth unless we make use of them for the instruction and culture of our spiritual natures. I have for a long time been interested in the growing welfare of the population, the young people in our city who are looking forward to the time when they may receive a sound practical education; not only in material interests, but in the intellectual unfoldment, and also directing attention to the spiritual part of their natures, to that which them rounded out and well-balanced human beings.

Mr. Chairman, I only come in to utter a few thoughts, and to tell my friends that I am seeking to broaden out in many ways, and that I would like very much to have them do the same while they remain on earth. Many of them have large opportunities for being of great service to mankind. I think if they will turn their attention to the young people, and surround them with good influences, they will

be doing a grand philanthropic work.

I send my greetings to all, and will be most happy to have a private word of counsel with any who call upon me. I was known as Amasa Walker.

Ellen Preston.

Good afternoon. Mr. Chairman. I have receitly been trying to manifest myself at a circle in-Rochester, N. Y., with the desire of Steaching relatives of mine who were present. I did not succeed as well as I wished, though it seems to me, in looking back to that time, that I partially manifested, so that those present wanted to gain only a little more information to be certain of my identity. I could not succeed as I wished, but I shall try again. I think that by and-bye I will be able to do this, and to give that information which I feel to be important.

I want my friends to know that I come close I want my friends to know that I come close to them; though years have rolled away since I was called from the body, yet I have never lost any care of the dear ones who were left; those of my family who have passed through strange and troublesome experiences on earth have drawn me very close to them. I have tried to watch over them with much love. I have sometimes been privileged to guide them in such ways as I thought best for them to follow. I know life has been very said at times. I low. I know life has been very sad at times. I know that death has come with its heart-breaking mission. I know that adverse circumtances have fallen into the lives of those dear to me, yet I can see that even the saddest expe-rience has been for a wise purpose, and that they are only growing stronger in spirit be-cause of the trials which have come to them:

I will encourage my dear ones to look up and be of good cheer. The way does not stretch out long, and you will soon reach the end, and find dear friends in the beautiful, and open country of the other world, in a home that is indeed truly a home; so I come with love and obser, seeking to be remembered, asking that each one will try to do right. All that is needed for the best unfoldment of any spirit is an eager desire for right doing, and to learn all that is in accordance with truth. I am Ellen Preston.

Charles Tripp.

thought, and I didn't believe in it anyhow. Sometimes we are forced to believe in things because they are brought home to our understanding, and that is the way with me. I am very glad to find that this thing is true, that spirits can come back, that the communication between the dead and the living (which is a strange way to put it, for I don't feel dead at all,) has not been cut off, and that it is possible for those who have gone on to come back and give their friends a helping hand. That is what I am here for.

I want my friends to know I have come around again, and that I am just the same

around again, and that I am just the same blunt sort of a chap that I was when here. Perhaps they will think I ought to be polished up a little after having gone through so much. Well, I was always sort of rough-and-ready. I did n't mean to get coarse in my way, and I never had any trouble in getting along with another to mean that I was always and to mean the the same and the sa such society as I happened to meet, but I could n't put on airs and prink up even for the sake of a high social position, so I don't want my friends to think I am doing anything of the

I have come across some very clever, beautiful people in the spirit-world; they are certainly refined and gentle in their manner. I have not found them turning saide from me because I hadn't on the extra polish some other people seem to acquire so easily; they have been very kind, and I have learned a great deal from them; they do n't ask more of me than I can give, and somehow we get along very well indeed.

want my friends to do the best they can I want my friends to do the best they can. I don't want them to put on airs and ape those who are far ahead in social position and wealth, but I want them to keep their boots blacked and shining, and their coats well-brushed, and make the best appearance they can consistently, and to be well up in their morals and manners. I don't know as I can give them any better code, Mr. Chairman. I just feel that if they will do that they will get along all right, either on earth or in heaven. I talk just about as I did when here, because I talk just about as I did when here, because I can't talk any other way, that is one reason; then another reason is, that if I should attempt

then another reason is, that if I should attempt to talk in any other way some of those who knew me pretty thoroughly would say: "That is n't Charlie at all, it's somebody making believe"; so, you see, I come back from the spiritworld in about the same way as I went out.

I have a warm feeling of regard for my friends. I want them to know that I live, and that of course they will live also. I expect we shall have some very good and pleasant reunions together after a while. I have found things very acceptable on the other side, and I am pushing shead to see what I can find further. Much obliged to you, Mr. Chairman.

Mamie French.

round and saw the pretty things there; 't was real nice, too.

Can I come again sometime? [I wish you would.] What you going to do with what I say? [Going to print it in the paper.] Can I go with it? Do you suppose I can make it go right round where my mamma is? Then I'll know, won't I, what she says when she's reading it, and I'll bring you some protty flavors if my mamma. bring you some pretty flowers if my mamma

Report of Public Séance held Dec. 14th, 1886. Invocation.

Oh! our Father, we would draw from thy angel hosts true light, pure thoughts, and that influence which will cause us always to make high endeavor. We would send forth unto the weary, suffering ones of earth, such ministrations of angelic peace as will uplift the lowly and heat the wounded soul. We would come into communication with thy heavenly ones, to draw light and instruction from them, to become wise through the communication, and in all ways to be uplifted and strengthened because of those blessed ones who come to us from diviner spheres.

We bless thee that the gates of communication between the two worlds are wide open, and oh! we ask

tween the two worlds are wide open, and oh t we ask that thy means for disseminating truth may be multipiled on every hand, until not a home shall be left without teachers of angel life, and not a heart shall be in ignorance concerning the immortality of the soul. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-We will now attend CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. QUES.—Are "mind-readers" assisted in their mental operations by spirit guides, or are such performed through and by their own clairvoy-

ant percentions?

-"Mind-readers" need not of neces Ans.—"Mind-readers" need not of necessity be assisted by any intelligence independent of their own mind, if they are sufficiently susceptible to external influences to receive the impress of thought emanating from anothe mind upon the surface of their own, and are sufficiently clairvoyant to perceive the operations of another mind in the body. Yet a "mind-reader," is generally one who is highly mediumistic—of necessity it must be so; he must be open to influences from every side; and must be sufficiently susceptible or negative to must be sufficiently susceptible or negative to receive upon his own mind impressions from the operations of other minds, either in the body or out of it, consequently he is what Spiritualists and spirits call a medium. This being the case, he will come under the influence of whatever spiritual intelligences are drawn around him; and in many instances, when, as he supposes, he alone is reading the operations of another mind in the body, he may have those impressions traced upon his mind by the attending spiritual influences, who not only can see the workings of his own mind and control them, but can also read the operations of other minds with whom they come in contact.

Q.—J. H. says he has had access to a piano

minds with whom they come in contact.
Q.—J. H. says he has had access to a piano more than forty years, and during that time had no inclination to use it, or to learn to do so; but latterly, at the age of seventy, upon seating himself at it, he has, without any study or preparation, performed with the grace and skill of a master of the instrument, compositions that are, so far as he is aware, original. Is this the result of the self-awakening of latent musical faculties of his own or is he the result. musical faculties of his own, or is he the medium of a spirit intelligence?

A.—We should judge that the questioner pos-essed latent musical powers of his own, but that they have not spontaneously awakened at this late day. We should conclude that the musical powers latent within him have been operated upon by united intelligences, spirits who understand musical composition, and that these attendant influences are really the source and power of this display of musical ability. We believe, from our observation and experi-ence, that a spirit cannot operate upon a medium in any direction unless the medium posby the attendant influence. "A mortal medium pos-may possess rare musical gifts, but he may be unconscious of them, the conditions for awakunconscious of them, the conditions for awakening these powers not having been provided
him through his experience in this mundane
sphere; but the possession of these powers will
attract to him spirits possessing a like quality,
and they will operate upon his brain; they will
send their magnetic influence upon his organism, and convey a stimulating force to his
mind, which will be to the powers within what
the speaker and the train are to the germ
within the seader Hy, and him these linguances I come from New Bedford, Mr. Chairman, I have friends there and those with whom I claim, relationship: I have slate relatives in Westport. My name is Charles Tripp. I didn't know, of this thing before 120th out of the body, even it I ever heard of it, and I suppose I didner in a vertex of the germ in a vague cort of way, but I gave rit little may have their effect in calling forth the germ in a vague cort of way, but I gave rit little may have their effect in calling forth the germ in a vague cort of way, but I gave rit little

and giving it outward expression; the powers of the medium may begin to display themselves, and he may understand that, although he has probably possessed the gift, yet it never would have become developed here on earth without the attendance and influence of spirits possessing a like nature, who are interested in drawing forth the best possible powers of human beings.

Stephen Pearl Andrews.

To my mind, Mr. Chairman, truth has ever been the master mind controlling the world; truth, manifesting itself in various forms and directions to the comprehension of man; truth, enveloped through different conditions of human imperfection, with clouds and with shadows, yet ever making its way through all these conditions, into outward expression, and moving forward unceasingly, is the great master relief force of the universe.

It seems to me that mankind is slowly advanc-ing to a position from which it will entertain a comprehension of this great master power of truth more perfectly than it has ever done in truth more perfectly than it has ever done in the past; yet to my understanding it becomes the duty of individuals, as well as of humanity as a whole, to do something toward bringing forward the time when the great universal mind of truth shall become comprehended, and it seems to me that every spirit who has the welfare of mankind at heart should do all in his power, by coming in contact with mortal life, to hasten the day when this great advance-ment shall be made.

ment shall be made.

It has long been a maxim of mine that society needs to be reformed, that is, to be formed anew. It seems to me that the present system of social law answered very well for our fore-fathers—those who framed it—but as man is constantly progressing in liberal thought, he needs room and scope for growth, and requires opportunities for the unfoldment and expres-sion of his ideas. Intelligent minds should be ready at all times to ascertain where mankind may be bettered, and where human interests may be advanced, and also be ready and willing

may be advanced, and also be ready and willing to voice their opinions, and to arouse those who are seemingly asleep to an understanding of their true position.

I tried, during my earth-life, to give expression to such ideas when they came to me. But many times they were not in accordance with my associates. Many of those who surrounded me would have been better pleased if I had held my peace; yet I felt an impulse within, ever urging me to speak. And now, coming back from the spirit-world, I find an impelling force surging around me, which brings me forward, and causes me to utter these words.

I am not satisfied with the present condition of mankind. I believe that it is capable of improvement; that the great mass needs to be uplifted in many directions; that ignorace and folly reign supreme in many quarters,

race and folly reign supreme in many quarters, and that it is the duty of every thinking mind to put forth such energy as will assist in chasing away these evils, and bring to our fellowheings a new life, a new impetus to live, a stronger power and ability for enjoying exist-

I know there is much being taught at the I know there is much being taught at the present time—agitation concerning social problems and the rights and wrongs of the people—yet I have not come here to discuss the pet theory of any agitator, but only to tell my friends that I am 'still interested in social reform. By that I mean reform in all departments pertaining to human life. I do not mean especially that reform which we usually speak of in connection with society but in avery reespecially that reform which we usually speak of in connection with society, but in every relation. It seems to me that the whole scheme of human life needs to be broadened, and that it is the duty of each one to do what he can to bring forward new ideas and higher aims for humanity than he has heretofore.

I may be speaking imperfectly, but I feel earnestly on all these vast subjects. I wish all my friends to understand that I am with them in every good work. Because I have been translated to a spiritual life it does not follow that I wish to be idle or that I can afford to rethat I wish to be idle or that I can afford to re-

that I wish to be idle or that I can afford to remain silent. Speech does not always express mind, and I do not call myself silent if I can work with an influence, with an energy, upon the mind of any mortal whom I think may be strengthened in consequence, even though I utter not one word of verbal speech.

I want my filends to know I can with them in

I want my friends to know I am with them in this way; if they do I shall feel contented to press on in company with other minds I love, and I am rejoiced to find they are at work for the good of their fellows. Stephen Pearl An-

Harry Miller.

My name, Mr. Chairman, is Harry Miller. I l have never succeeded in reaching them in this way. I passed from the body a few years ago, knowing uothing of spirit-life or of the power of the "dead" to communicate with their mortal friends. I had all these things to learn after passing from earth, and it took me a little while to understand them—then I sought to come to my failed of the control of th to understand them—then I sought to come to my friends. I learned there were mediums in Providence through whom spirits could manifest. I have visited those mediums, and I succeeded at one place in manifesting myself pretty well, considering that none of my friends were present. Some who were there thought it was an imposition, and others wondered why I, a stranger, should come, when they were looking for their own personal friends. I was assisted to manifest because, I suppose, those who helped me thought it would give me experience, and because I presume, of the great rience, and because, I presume, of the great anxiety I had to reach out into earth-life again. I did think what I learned there would be useful to me, and now perhaps it has even helped

me in coming here.

I want my friends to investigate, and to visit mediums, and let me come to them, for I have many things to say. I was quite a young man, and had plans in life that were pleasant to me. I did not wish to die and leave them. I rather shrank from the thought of death, but it came, and I was obliged to meet it." In a sort of despair I gave up my plans and hopes, but after a little while I became familiar with the spirit-life, and found I could take them up again, so they need not be lost, that I could outwork them in higher ways than I ever thought of before.

would like to talk these things over with my

riends, and have them understand them as do. I think it would reconcile them to my "death," and perhaps give them an insight into death," and perhaps give them an insight into spiritual life, which would serve them when they come over to the spirit side of life. I have come over to the spirit side of life. I have come over which my nearest friends felt puzzled. I could not advise them, though I tried, after leaving the body, to impress their minds with what I wished. My friends have felt disturbed about them always, and I think if I ban get to them I can speak about these matters in such a way as will satisfy their minds. These things would not trouble me did I not see that they do disnot trouble me did I not see that they do dis-turb my friends, and I want to have them

Charles Tripp.

Charles Tripp.

Come from New Bedford, Mr. Chairman. I with spirits possession of these fowers will attract to him spirits possessing a like quality. The same depressing in the possession of these fowers will attract to him spirits possessing a like quality. The same depressing in the possession of these fowers will attract to him spirits possessing a like quality. The same the possession of these fowers will influence to me that she did before. I have attract to him spirits possessing a like quality. The same to have her know T was and they will operate upon his brain they will present with her, to bring her my love and to say, Mother, dear, Lwill never forsake you. I shall be with you as often as I can through within the seed, By and by these influences and she does not now send the wound at the did before. I have all the did before. I have all she does not now send the same depressing in finition. I have did before. I have did before. I have the did before the wound at the did before the wound in the second him the second him the second him the second him the did before the wound have the did before. I have did before the wound have the did before the wound have

tiful habitation." I did not impress these words on her mind; she did not know that I could come to her.

My mother is not a Spiritualist; she has not had the consolations of this ceautiful belief to brighten her life; many things have been trying; her life has not been pleasant; she has met a good many shadows, yet I hope she will feel that all things will come out good for her by and bye, and I hope she will look forward to the spirit-world and reunion with her little girl, as well as with the dear friends who are with me.

with me.
Grandmother sends her love and says, "Dear Sarah, do not live a mournful life; cultivate cheerfulness of spirit; make all around you feel its sweet uplifting influence, for as you do this your own soul will brighten and blossom out in beauty, and it will make you better able to enjoy the privileges of spiritual life when you join these whom you love."

Charlie Bassett.

Charlie Bassett.

I have wanted to come here, Mr. Chairman, ever since I went from the body. I was a young fellow, and of course I had a good many things to look forward to in life; but sickness came to me; I grew so weak and felt so badly that I hardly cared whether I lived or not. I knew something about spirit-return; I had heard of it from my mother and father, and I had seen a little something of Spiritualism, but I could hardly tell, myself, whether I believed it or not. Sometimes I seemed to; at other times it appeared all dim to me and uncertain; but when I passed to spirit-life and found how beautiful and natural it was, I felt surprised that I had not believed it more fully before.

Among the first to neet me was my dear sister Eva. She was always so good to mo I loved

ter Eva. She was always so good to me I loved her very much, and when I saw her looking so natural, with her well-known smile on her natural, with her well-known smile on her face, stretching out her hands to me, saying, "My blossom has come," I felt that, after all, the spirit-world must have something very grand and glorious, and I wished I could speak to mother and tell her just what I had seen. I tried to make it known when I saw them bending over my pale form, and I can feel how re-joiced I was to step out of it.

joiced I was to step out of it.
Since then I have been going to school and trying to learn of spirit-life and its surroundings. I must say I have had a pleasant time. I do not want to come back here to live. I do wish to come and send my love home to the dear ones and tell them how strong I have grown, and of the many times I have tried to come to them. I have never been satisfied with my attempts to manifest. I intend to keep on constantly until I do succeed in giving some. constantly until I do succeed in giving some-thing that will be strong and full proof of my presence. My friends are here in Boston, Mr. Chairman. I am Charlie Bassett.

Jeanie Gifford.

I have friends in Baltimore, Mr. Chairman, but I wish, while I send them my love, particularly to reach, if possible, my brother, who is also in that city. My name is Jeanie Gifford. I was sixteen years old when I died. It seems to me now that I was quite a child, and knew arm little of life. I had never known much very little of life. I had never known much outside of my own home and the homes of my friends. I went to school and attended to my studies, but did not understand what existence really meant, and I had to learn something of

it from the spirit side.

My brother John was older than I, and he My brother John was older than I, and he had encountered something of the world. He used to talk to me and say: "Little sister, you have yet many things to learn, but I know your life will be a good and pleasant one." I have come back to tell him that I have tried to make it a good one, and I am sure it is very pleasant to me. I do not succeed in doing all I want to, as I see how many things there are to be done, but I keep trying all the time, and sometimes I accomplish things that make me very happy. If I could only reach my brother and have him know I come to him, that I bring him great love from the spirit world, that all the friends who are dear to him, whose bodies he has seen who are dear to him, whose bodies he has seen laid away, love him still, and that they take an interest in his life, I am sure it would make him happier, and it would please me, too. My him happier, and it would please me, too. My brother seems full of energy; he is never ready to give up anything he undertakes to do until he can see it carried through; it is a characteristic of his. I always felt like relying on him in anything that came up, and sometimes I gain strength from his independent spirit and try to bring a little gentle influence that will bless him in return.

him in return.
Our friends all send greeting; they would be pleased to come to him either in Baltimore or elsewhere. Sometimes he thinks he will go away and open a new life, but the time has not yet come for that, and I am sure he will do very well where he now is.

Mary Connor.

04 3 75

My name is Mary Connor, and my people live in Halifax, Nova Scotia. I did not die with them. I went away from home and went to work, but after a while I got bad, and grew so weak I could not attend to my work, so they took me to the hospital and I died there. My

took me to the hospital and I died there. My friends know I am gone from the body, but they do not know I can come back to them. I want them to know it. I want to tell them. I have been home a good many times and I tried to keep Alice from going out into the big world. I thought it was better for her to stay among those whom she knew, who would kind of look after here. She was always a timed little this. after her. She was always a timid little thing. It seems to me she will have a hard time of it out among strangers; but she thought she must try, and so she has gone. I am going to try my best to influence her to go back home again. I think it is the heat thing she can do I think think it is the best thing she can do. I think I will be able to do that, because I am promised the help of good, strong spirits who are inter-ested in poor girls who have no home or friends

of their own to look after them.

I want to tell John, too, that he must not feel bad about me; it is all right, because I am happy in a good place, and I am better satisfied than I would be here, because I could not do all that I wanted to, and that, made me fretfully I send my love, and others was a with me. I send my love, and others who are with me send theirs, too: Grandfather Connor says that it is of no use to look back and try to hunt up those matters that concerned our people; there is nothing for them to do, and it is best for them to be satisfied with things as they are. I think that will be understood. I am much obliged to you, Mr. Chairman, for letting a poor girl come. county (it) Lange

Controlling Spirit ham do en'

Mr. Chairman, as many mediums are con-stautly giving forth something from their own lives to benefit humanity, and seldom receive anything from the spirit-world in return through other, instrumentalities than their own, we wish this afternoon to speak for two or three spirits who are closely associated with mediums in doing a good work.

John Maffit.

turb my friends, and I want to have them cleared away; beside, there are other matters I would like to spoak of, and if, my friends will give me the opportunity I shall be more than glid to return to them.

I would like to send a message of love to my mother. Her name is Sarah Hardy, and she lives in Cleveland, Ohio. My name is Nellie. I felt young to pass out from earth; it seemed hard to give up all I liad here, though I did not have as many advantages as some, yet I had always loving care and a pleasant home, and it seemed very hard to lay all these saide and go out into a great unknown condition. Even after I passed from the body I felt the reflection for a little while, and I was not constanted. I wanted to be back with my mother, but I think it came principally from her own sad feeling of loss, and, of, rebellion. She did not want me to go, and she could not feel reconciled. I do not think she ever has become fully resigned, but time has softened the wound and she does not now send the same depressing influence to me that she did before. I have medium to what hat the medium to the day in the day and the same depressing influence to me that she did before. I have medium to wise spirit, who communicates at times words of advice or of instruction through a medium in Cincinnati. The name of this intelligence is John Maffil. He desires to send a few words of advice or of instruction through a medium in Cincinnati. The name of this intelligence is John Maffil. He desires to send a few words of advice or of instruction through a medium in Cincinnati. The name of this intelligence is John Maffil. He desires to send a few words of encourage ment to his intelligence is John Maffil. He desires to send a few words of encourage ment to his intelligence is John Maffil. He desires to send a few words of encourage ment to his intelligence is John Maffil. He desires to send a few words of encourage ment to his intelligence is John Maffil. He desires to send a few words of encourage ment to his intelligence is John Maffil.

Hannah Kimballena ad diag We speak for Hannah Kimball, to the dear medium to whom she is attracted, and through whom she is a treatment of the control of the cont

that which is high and which is true. The medium to whom this spirit refers is a public worker. We believe he will feel encouraged by the few simple words which she gives forth.

en elekarioù **Violak**an en adurenta dun

Another spirit attendant of a medium desires to give her greeting and love to her friend. The instrument whom she employs is a willing worker for the spirit-world, but she seldom receives anything herself from that side of life. She is constantly giving forth of her magnetism, and she has accomplished much good in that line. The medium resides in Milwankee, Wis., and the spirit sends this message: "I call my medium "Star of Hope," for she has brought hope to many weary souls; she is to me like astar, beckoning me, from the spirits

has brought hope to many weary souls; she is to me like a star, beckoning me from the spiritlife to this earth, and L, come to her at morning and night to give her, my lifluence, to help her on in her work. Sometimes she grows despondent, she cannot see clearly; for a little time she has been in that condition,
Now, I wish to say to her; Do not be discouraged; we are working as rapidly as possible to accomplish those things which you desire. Be patient, and we will bring to you the strength you need. Go forward, and we will not betray your trust; know that your mother and loving friends attend you. It was true the other night your mother came to you, and er and loving friends attend you. It was true the other night your mother came to you, and standing by your bedside held out a glass, from which you were to drink. It was a life-strengthening cordial, and she brought new spiritual magnetism, and you will feel its influence and power in a little while. You thought it only a dream, yet your mother looked so pleased it seemed as though her spirit must have visited you. It was all true; it was no dream, but a vision from the spirit-world. Rest in peace; be faithful to your spiritual guides and they will never forake you." We get the name of this spirit as Viola.

Forest Flower.

Now we see a maiden appearing before us to a friend in the audience. Through the work that she has accomplished, in connection with one who is present, she has grown strong in spiritual power, and has accomplished much for herself and for others. To those to whom she comes she has not been able to bring such wealth as the world gives, but she and a large band of spirits have brought spiritual wealth and many blessings. This spirit gives a world of cheer and encouragement to her friends, and wishes them to realize that there is a large band of spirit-workers attending them. They feel of spirit-workers attending them. They feel they have accomplished much good in quiet ways; they are encouraged to go on and attempt many things in the future. She wishes to say that the father, or, as she expresses it, the sire of these friends, stands close by their side and that he has been analysis to give them. side, and that he has been anxious to give them a message. She also wishes to say that the mother spirit is strong and beautiful, that she mother spirit is strong and beautiful, that she attends them, and is doing much good for them in quiet, spiritual ways. By-and-bye all these things will be revealed; they will understand how the spirit-world has been working for them, providing them a bright home in the heavenly spheres. We get from this maiden the poetic name of Forest Flower.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK, Dec. 17.—William Lloyd Garrison; Abel Jones; Ellen Gliman; Charles E. Walker; Mary Sponcor; Junie Hubbard; George Grover; Minna.

Dec. 21.—Oliver Stearns; Mrs. Mary Lord; Elizabeth Turnor; Charles Warren; Lydla Weeks; Mary E. Carroll; John Barstow; Carrie May.

THE MESSAGES CIVEN As per dates will appear in due course.

Jun. 14.— David Saaborn: Nancy Wolfe; Laura Hill; Fannie Whitmore; John E. Lyon; Sarah Curtis; Mary Stevens; Charles Moore; Julia Dean; Charles Munroe; William Baker; Jane Halt, Henry Farmer; Lotels.

Jan. 18.— Hiram E. Felch; Mary Lovell; George A. Kelth; Caspar Hopple; Louisa Wilkins; Lizzle Flerence Hatch.

Verifications of Spirit-Messages.

G. L. DAVIS.

The communication published in the BANNER OF LIGHT, Dec. 25th, from my friend, Navy Paymaster GEORGE L. DAVIS, is recognized by one who served with him during the Rebellion, in the Mississippi A communication published some weeks since, pur-

porting to come from a niece in Waterford in this county, is probably correct, but I have not been able to consult any resident there in regard to it. One who resided there several years ago thinks, according to the best of his recollection, that it is all right.

Yours truly, Saratoga Springs, N.Y. E. J. HULING.

L. BYINGTON.

In the Message Department of the valuable BANNER OF LIGHT of Dec. 11th, 1886, I find a message from L. BYINGTON. Expecting some of the nearer relatives who read your paper would write you in verification. I have been waiting. Mr. Byington, who is best known in Sierra County, California, as Lew Byington, was for many years engaged in stock-raising and butcheringhaving shops in Monte Christo and Downleville-and the writer was engaged with bim in mining operations and other business for many years, and hopes soon to hear from him again.

Very truly yours, G. W. GREELEY.

Cleveland, O., Jan. 12th, 1887.

to but Passed to Spirit-Life and market

From Boston, Jan. 1st, 1887, Watson B. Hastings, aged

From Boston, Jan. 1st, 1837, Watson B. Hastings, aged 53 years and 8 months.

Mr. Hastings was a widely known citizen of Cambridge, Mass., and died at the Evans House, Boston, Saturday evening, Jan. 1st, from a stroke of apoplery.

Mr. Hastings was a widely known citizen of Cambridge, Mass., where he lived but a few years, coming to Cambridge when quite young. He served as a boarding officer in the Boston Custom House for several years previous to the war, and in 1866 started in the Insurance business. This occupation he had made a profitable one. His son. Mr. Frank Hastings, was associated with him in business. Mr. Hastings served the city as an Alderman during the years 1857-8 and as a Common Councilman in 1869. He was a man of the Fricket integrity and honesty, a highly respected and loyal citizen and a host of friends wherever he went, and it his presence given was herer known to linger long. He was a member of MountrOlivet Lodge, F. and A. M. of Cambridge, Early and Clarendon Louge, England of the National Division Sons of Temperance. Ville, and of the National Division Sons of Temperance. He was an attendant is the Third Universalist Omych of North Cambridge, A. Widow and one son survive him. J. Jan, 8d, 1857, Mrs. Elvira A. Harris, wife of Dr. 1, 18 P.

Jan, 8d, 1897, Mrs. Elvirs'A. Harris, wife of Dr. 157 F. Harris, of Fort Wayne; Independent of the Orleand Viner Harris, of Fort Wayne; India: (1912) 0/12. 2d 7/11. Harris, of Fort Wayne; India: (1912) 0/12. 2d 7/11. Mrs. Harris was born in, Knox; County, Ohto; July 2d. 1821. During her early life she was a devoted member of the Mrs. Harris was born in, Knox; Gounty, Ohto; July 2d. 1821. During her early life she was a devoted member of the Mrs. Harris was born in the member of the Mrs. Thirty five years 1850 vite phenoimens and philosophy of Spiritualism were brought to her consideration. Her intuition and ready perception of spiritualism was dependent of the new principles of the new advocate of the became a firm believer in and a warm advocate of the dectrines of the new principles of the planes her home was a ceptre around which ravelyed the planes her home as a ceptre around which ravelyed the planes her thome as a dectrine of the new principophy. Here their physical wants were supplied; and their spiritualisticistic reduced, and when they departed she bade them God speed in their good work. Her illiness was of a painful and lingering character, which she control with the patience. As the hour of her departure approached, her suffering anbalded; and she, remarked that her brain was perfectly clear. She was evidently entranced some hours before the pulsations of the heart and respiration ceased, and to including some dear relatives, who joyfully met her as she, retired from the hedrs and ore her to her home in the spheres. Thus ended the cartiny career of one whose noble, womanbood and consistent iffe are characteristic of a furnible in a future and higher life and immortality for man, surrounded by the family and friends at the relations of her danys and friends at the relations of her d

Funeral services were field in Washington, N. H. Jan. 11th, 1887, in honor of the arisen thother George A. Cadman (1950mery), ig musiman, was the usual mutaves in somerville, Mass, on the marning of Jan, 4th, 187.

He was born in Washington May 16th, 1865, and was a young man of a training in tearity; strictly honers and upright. None knew him his to laye, His mother and preceded him to spirity life, but he fearest father, two brothers and a large circle of relatives, and, france to mourn his untimety and it is proposed to the configuration of the configuration of the configuration of the configuration in the constant proposed their church for the configuration is breather a lience for more than an hour. the design of the second of second second second in consideration of the second of the

Promithis olty, Damitsth, (Blind Digwife milleward P.

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PROSPECTUS FOR VOL. V., 287.

In this opening induits of a new year we shall issue the first mumber of volume five of this hisgarine, and continue its publication through the year as a Monthly. We intend that it shall its A great improvement on the last volume, which all our friends pronounce very good. The following well known writers, and many others nat here named, will contribute to its columns: Robert G. Ingersoll B. F. Underwood. Wm. Emmiste Coleman. James M. McCann. Frederick May Holland; Helen H. Gardenet. Allen Pringle, J. M. Peobles, Lyman O. Howe. Elizabeth Casy Bandon, T. B. Wakeman. A. B. Bradford, S. H. Preston, Courtiandt Palmer. Matilda Jocellyn Gage, John R. Kelso, J. Wm. Lloyd, Elia E. Gibson. There will be a very interesting "Literary Department." maintain edithrough the year, and we shall from month to month publish in the Magazine a digest of the most notable occurrences in this country and Canada in the Freethought movement, and which will be of interest to all people interested in advanced ideas."

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Banner of Bight.

BOSTON, SATURDAY, JANUARY 29, 1887.

Spiritualistic Meetings in Boston: Banner of Light Circle-Hoom, No. 9 Bosworth Street-Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

aixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, at Berkeley Hall.—
Bervices every Sunday at 103 A.M. and 7% P.M. Richard
Holmes, Chairman: Wm. A. Dunkiee, Treasurer. The
Ladies' Industrial Society will meet fornightly the coming
season at Langham Hall, No. 4 Berkeley street.

Parker Memorial Hall, Berkeley and Apple on Mirecta.—Public meetings every Sunday at 10% A.M. Parker Memorial Hall, Berkeley and Appleton Mirecta, Public meetings every Sunday at 10½ A.M., 3 and 7½ P.M. Lecturer, W. J. Colvillo. Organist, Rudolph King, —663 Tremont street: Monday, 7½ P.M. W. J. Colville's receptions for answering questions, etc.; Tucaday and Friday, Classes in Spiritual Science, 2½ and Typ F.M.; Baturday, Lecture and Conversation on Theosophy, at 3 P.M.; Ladies' Benevolent Union meets every Wednesday from 2 till 6 P.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, 24 Easex Street.—Sundays, at 10½ . M., 2½ and 7½ p. M., and Wednesday at 2½ p. M. ben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Resex.—Sundays, at 2% and 7% P.M.; aslo Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Freecott Robinson, Unairman.

Spiritualistic Phénomena Association, Berkeley Hall.—Meetings Sundays at 2½ P. M. Address all communications "Spiritualistic Phenomena Association, roal Washington street, Boston, Mass." D. J. Ricker, President. This Association also holds meetings every Sunday evening at 7½ o'clock at the Ladles' Aid Parlors, Roal Washington street.

Children's Parameters.

Children's Progressive Lyceum No. 1, Paine Memorial Hall,—Sesions Sundays at 11 A.M. Seats free. All invited. Ben). P. Weaver, Conductor; F. B. Woodbury, Cor. Bec., 45 Indiana Place, Boston. 1031 Washington Street.—The First ritualist Ladies' Aid Society meets every Friday. Mrs. . O. Tor-

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

Boston Spiritual Temple at Berkeley Hall .-Last Sunday Mrs. R. Shepard Lilile gave an inspira-tional lecture on "Haterialization," previous to which an improvised poem. There is no mediumship, she said, so doubtful as that of materialization, etherealization, tranfiguration and personation. There has been for forty years wrapped around mankind a mankle of light, and it has been named Spiritualism. I do not like 6ms, for it means crystallization, and I abhor the thought that the experience of these forty years past should be crystallized. There was enough of it before Spiritualism came. There is much, much that is true of materialization. Spirits are trying to bridge the mortal to the immortal, and this is one of the means. If you ask: Why has it not come before? I reply: Spirits have desired to come and have tried many times to do so, but have been beaten back. Mankind are standing at the door of this temple of phenomena, seeking more light, and that door will by the key of science be thrown wide open. The time will come when no one dare offer a spurious manifestation. "Why have dark scances?" Because a law of nature demands that we do. The seed germinates in the darkness. God holds a dark scance every night, and darkness is necessary in all the operations of nature. This flower came through darkness to light. The progress of Spiritualism is apparent. When an improvised poem. There is no mediumship, she night, and darkness is necessary in all the operations of nature. This flower came through darkness to light. The progress of Spiritualism is apparent. When it first appeared in the form of a rap it could only spell out words by calling the alphabet, a little later through visions, writing mechanically, and trance-speaking, until now the form appears to your sight; this last to reach the materialistic mind and satisfy the most skeptical. Some may counterfeit, as your money is counterfeited.

It is well for the medium or spirit known to state at the opening of a scance that what appears may be ma-

It is well for the medium or spirit known to state at the opening of a seance that what appears may be materialization, personation or transfiguration, then it will be better understood, and no one can say in either ease that deception is practiced. You speak of the dress of spirits, that it seems to be material, and ask, how is that? The clothing you wear was taken from the air. Cotton is a plant whose cotton-ball holds the fabric woven and made into garments. The slikworm spins its own grave and you weave it into cloth and make garments. So the air holds all the elements for spirits to make their garments. The cabinet was not used—but darkness was—on the Mount of Transfiguration. The time is coming when the child shall appear to the family in their own circle, and others will also appear without a cabinet in their midst. I say that time is coming, is coming. Do you want to know? Then let a few join and sit one hour weekly from one to three years, and you will know that materialization is true.

is true.

Mr. J. T. Lillie and Mr. C. Y. Sullivan gave some excellent selections of music.

Evening.—A duet by J. T. Lillie and C. W. Sullivan and an invocation preceded the fecture, the sunjoy. Of which was Peter's vision of the sheet let down to him, and its application to this age. Natural phenomenature acceptabled miracles because the law by which that were done was not understood.

they were done was not understood.

There are gits within your reach that were not given to others. The family circle is the altar where you may meet those gone before and have the missing

you may meet those gone detere and have the missing links replaced. The iccture closed with a poem on "Dream Land."

Messrs. C. W. Sullivan and Dr. C. T. Buffum sang as a duet. "When the Mists have Cleared Away."

Mr. J. T. Lillie supplying a plane accompaniment.

Mrs. Lillie speaks at the same place next Sunday." morning and evening.

THE LADIES' INDUSTRIAL SOCIETY of the Boston Spiritual Temple met in the pleasant home of Mr. and Mrs. J. T. Lillie, No. 98 West Brookline street, Tuesday ovening, Jan. 18th. Captain Richard Holmes presided. Mr. J. T. Lillie opened the exercises by singing, plano accompaniment by Miss Clark B. Clark. Remarks by Jacob Edson. Song by Mrs. M. F. Lovering. Dr. J. C. Street made a short address and closed with a poem. Prof. W. F. Peck from Ohio gave his reasons for becoming a Spiritualist. Song by Mr. Lillie and Miss Clark. An address by Edgar W. Emerson was followed by an original song by Prof. Peck. Mrs. H. S. Lake gave a short history of her early mediumship and experiences and closed with a reclustion. Mrs. R. S. Lillie narrated some of her experiences during development. Mr. O. F. Rockwood gave a recitation. Mr. W. A. Dunklee referred to the passing away of Mr. George W. Smith, his happy entrance into spirit-life, the large attendance at his funeral, and the inspiring words of Dr. H. B. Store, who officiated. Miss Jennië Rhind gave in verse a vision she had in her usual quaint and happy manner. By request Mr. and Mrs. Lillie sang "Sometime." Mr. B. T. Martin of Cheisea closed the exercises with appropriate remarks, after which social converse was in order. Mr. Emerson under control of "Sunbeam" gave many personal tests, and at a late hour the company dispersed highly pleased with the evening's entertainment. Mrs. J. T. Lilile, No. 98 West Brookline street, Tues-

pany dispersed highly pleased with the evening's en-tertainment. MRS. MARY. F. LOVERING, Secretary.

The Spiritualistic Phenomena Association. The regular Sunday afternoon meeting of this Association in Berkeley Hall last Sunday was well attended, Mrs. Carrie R. S. Twing occupying the platform. The exercises were pleasantly opened by a duet, "The Golden Gates are Leit Ajar," Mrs. Edwards soprano. Miss Wakefield contraito, after which Mrs. Twing read a poem, and by request gave a brief account of her mediumship. She said, substantially, "I can as well tell you why I am a medium, as I can tell you why that flower is white. At three years of age a slate and pencil were given me, and I wrote my father's name, not knowing a single letter of the alphabet. As a child I was called a witch. At the age of seventeen I began writing with the aid of Planchette. One day it wrote a letter, and insisted on my sending it to a man named Asa Perrin, who lived at Maplegrove, Royalton, Vt. Naturally I hesitated. I was n't sure that there was any Maplegrove or Royalton in Vermont. I wrote a letter, and sent it to Asa Perrin at that place, asking him if he had a daughter who passed away with consumption eleven years before, bearing the name that had been written. In a few days I received aresponse, 'Rvery word & true.' Boon afterward a person came to me, and wanted me to write for him. He was a German. My hand wrote out something that the German could read, but I could not; a communication written in his native tongue. Well, that convinced me that some power outside of myself was operating Planchette. All this time I was trying to ignore my mediumship, to get away from it. I was n't trying to be 'developed,' and paying for it as people do now-adays. In the autumn of 1872 a man named Thomas Pendergrass had a very valuable horse stolen from him. In May following his nephew came to me for a sitting, and I told him where the horse was, where it had been all winter, in a stable on a certain street in Buffalo. About three hours after the owner wout in scarch of it, and telegraphed back that it was found inst where I said he would he would sive me five hundred dollars. He found th The regular Sunday afternoon meeting of this Association in Berkeley Hall last Bunday was well attended

promise to me. All these things are facts that I can prove by many witnesses."

Mrs. Twing, continuing her narrative, mentioned instances of messages of a deceiving character being received, attributing them to the fact that those who pass from this life are the same when they reach the spirit world as when here, and that if they would give false statements here, they will, for a time at least, do so there; adding that, in looking back over her experience, ane found dark lines as well as light. At the close of her remarks Mrs. Twing, under control of "Ikabod," gave a test-stance at which a large number of persons, passing in line, and one by one; taking the medium by the hand, received communications from spirit-friends, instruction and information from spirit-friends, instruction and ins

field, a fine speaker and well worth listening to, will deliver a lecture before the Association.

The first of the Sunday evening meetings at the Ladies' Aid Pariors was a grand success. After the half-hour service of song Mrs. M. A. Thompson, of Eastport, Me., delivered a fine original poem, "The Temple of the Mind." Mrs. Twing then made an address, after which "Ikabod" took control. Many persons had the pleasure of a personal interview with him, which they thoroughly appreciated.

Parker Memorial Hall .- Last Sunday W. J. Colville lectured morning and evening on "The Spiritual Mission of Art." and "Model Prisons, Reformatories and Homes." Both discourses were listened to with rapt attention; the poems following them were fine examples of inspirational ability. The music was very pleasing at both services. Mr. Edwin Maynard gave much pleasure to the audience in the evening by his able recitation of a magnificent poem full of exaited spiritual sentiment.

able recitation of a magnificent poem full of exalted spiritual sentiment.

On Sunday next, Jan. 30th, at 10:30 A. M. Mr. Colville's subject will be "Thomas Paine: The Author-Hero of the American Revolution." This lecture is given by request, as the preceding day is the one hundred and fitteth applicancy of the birth of this great reformer. There will be no exercises in the afternoon. At 7:30 P. M. a Grand Concert will be given, for which a very attractive programme has been prepared; the price of admission only 15 cents. The proceeds are to be devoted to the general fund for sustaining the regular meetings held in this hall.

W. J. Colville holds a Public Reception for answering questions in the lecture-room at 668 Tremont street, every Monday at 7:45 P. M., to which all who see this announcement are cordially invited.

Boston Spiritual Lycoum-Paine Hall .- The Lyceum numbered one hundred and fifteen at its session last Sunday, with an audience which filled every seat that could be placed in the hall. Lessons and Banner March as usual. Miss Lucette Webster chose as her first selection "Smitting the Rock," in her recital of which she reached the hearts of the people, as tear-wet cheeks were noticed throughout the audience. Her second selection was equally good, and very appropriate to the time and occasion. Mr. Abraham Pigeon, of the Boston School of Oratory, read acceptably one of Longfellow's poems, Miss María Falls was equally good in a reading. Readings and recitations were also given by Miss Hattle Dodge, Adeil Block, Fred Stevens, Aiden Bradford, Horace Walker, Lillian Rich, Jennie Porcelain, Clara Bobinson, Bertie Newton, Fred Grace, LeRoy Thorpe, Louise Irvine, Risie Hammond, Hannah Rosce, Bessie Brown, Minnie Haywood, Sadie Peters, Harry Hall, Grace Thorpe, Maud Harris, Grace Newton, Rob Harding and Bertie Newton. Cornet solo by Miss E. H. Wood. Duct, Bertha and Lillie Ingersoil, Mrs. Francis accompanist. Mrs. W. S. Butler made an inspiring address, and presented the Lyceum with thirty dollars, the result of a séance given by Mr. Albro and Miss Gertrude Berry, and also the supper given under Mrs. B.'s direction last Thursday evening. A vote of thanks was heartily tendered the donors for their interest in the Lyceum. Every child in the school received a present at the close of the session, glits particularly suited to each, donated by three of Boston's large business firms to Mrs. B. for them.

Board of Directors for 1887, who audit the Treasurer's Books, etc.: Philip Fawcett, B. P. Weaver, Mrs. Russell, Mrs. H. H. Bradford, Charles Fearing, Eleven propositions for membership were received at the last meeting of the Association. The members of the Adonis Literary Club are to tender Miss Jennie Smith, of the Boston Ideal Opera Company, a complimentary dinner en her return to Boston, about Feb. 1st. She was formerly connected with this school. Lyceum numbered one hundred and fifteen at its session last Sunday, with an audience which filled every

was formerly connected with this school.

Francis B. Woodbury, Cor. Sec. C. P. L. 35 School street, Boston. College Hall, 84 Essex Street .- Last Sunday's

morning service opened with remarks by Rhen Cobb. in which he argued that the methods of Sam Jones's revival campaign are an improvement over those of the

in which he argued that the methods of sam Jones's revival campaign are an improvement over those of the past.

Readings were given by Mrs. C. W. Odiorne, Mrs. M. A. Chandler and Mrs. B. F. Willard, and remarks made by Jacob Edson.

In the afternoon Dr. A. H. Richardson held the attention of the audience for the first half hour, followed by Rev. M. Skinner, an ex-Methodist clergyman, who compared his former field of labor with his present, showing the remarkable advance of religious thought during the past quarter of a century. Readings and tests were given by "Sybilia," Arthur McKenna and Louis F. Jones, the spirit artist.

Revening. After singing by the choir, Dr. H. F. Tripp gave readings and tests of a very remarkable character. Miss A. Peabody, under control, gave names of spirits. Tests and readings were also given by Miss Garner of No. 1 Bennett street.

Prof. Carpenter said, among other things, that we have two sources through which we obtain our knowledge, the five natural senses and the spiritual senses of the soul. Spiritual things are spiritually discerned, and when we get into a spiritual condition we may see our spirit-friends. A person brought into a room bindfolded would not be able to see any person who might be in the room, because they were not in a condition to see them. We are blindfolded so far as our spiritual vision is concerned, and whelt this constitution is removed we can see our spirit-friends. Readings were given by Mrs. Odiorne, Mrs. J. D. Bruce and Mrs. A. E. Colt; all very good.

Eagle Hall, 616 Wathington Street.-The interest in the meetings held in this place for several months past has largely increased, both as regards numbers, as well as general interest, and an anxiety Sunday last the ball was filled to overflowing, and many were compelled to go away without being able to obtain a seat.

The afternoon exercises were opened by Mrs. A. E.

The alternoon exercises were opened by Mrs. A. E. Cunningham, who gave a large number of tests and descriptions of spirits, which were pronounced correct by those to whom they were given. She was followed by Mr. C. M. A. Twitchell with remarks. Remarks and descriptions of spirit friends were given by Miss. A. E. Colt, Mr. Louis F. Jones, Mrs. W. A. Rich, Dr. M. V. Thomas, and Mrs. J. E. Davis.

In the evening Dr. O. Kenney opened the meeting with an address, which was well received. Interesting remarks were made by Mrs. Maynard, Mrs. Hugo, Mrs. Leslie and Mr. Kirsch. Recognized tests were Mrs. Leslie and Mr. Kirsch. Recognized tests were given by the guides of Mrs. Neille F. Thomas, Mrs. J. E. Davis, Mrs. Maynard, and Mrs. Leslie. Paychometric readings by Dr. H. F. Tripp, and an improvised poem by Mrs. Hugo.

First Spiritual Temple, corner Newbury and Exeter Streets .- Fully seven hundred people assembled Sunday last at 2 45 P. M., to listen to a lecture delivered through the mediumship of W. J. Colville on
"Materialization. Etherealization, Transfiguration and
Personation." The speaker was in his happiest vein,
and the large audience followed the discourse from
beginning to end with much interest, and many sigus
of appreciation. A full report has been prepared for
these columns. The music was a rich treat, Mr.
Truette's fine performance on the organ, and Miss
Fisher's excellent singing, contributing greatly to the
harmony and interest of the occasion.

On Sunday next, Jan. 20th, Mr. Colville will again
occupy the platform at 2:45 P. M. No lecture will be
given, as the time will be devoted to answering written questions bearing on the subjects treated last
Sunday.

Public exercises of a varied and interesting character are held in the basement of the Temple every
Wednesday at 7:30 P. M.

The Final Scientific of the Carley and Scientific bled Sunday last at 2 45 P. M., to listen to a lecture de-

The First Spiritualists' Ladies' Aid Society, -At its evening session the hall was filled to its utmost capacity. The meeting was opened with a duet by Miss Wakefield and Mrs. Rdwards, followed by in-teresting remarks from Dr. A. H. Richardson. After a duet by Miss Wakefield and Miss Taylor, Mr. Dow-ling paid a fitting tribute to the memory of the newly arisen member, Mr. George W. Smith. Instructive arisen member, Mr. George W. Smith. Instructive and entertaining remarks were also made by Mr. A. E. Tisdale and Rev. Mr. Skinner; readings by Lucette Webster, and congregational singing led by Mr. C. W. Sullivan—Prof. Fisher accompanist—added interest to the occasion.

Mrs. ALICE P. TORREY, Sec.

cette Webster, and congregational singing led by Mr.

O. W. Sulliyan—Frof. Fisher accompanist—added interest to the occasion.

MRS. ALIGE P. TORREY, Sec.

Letter from England.

To the Editor of the Beaner of Light:

It was my intention to send through your columns a greeting to my many American friends this new year, and lift is not too late, I hope this will be received as a New Year's letter.

The early part of December I visited London, and attended the public reception given in horior of Mr. and Mrs. Mozart, who are now making a tour through Europe, and while in England gave their valuable services to the societies of the north, midlands and south of England. Returney Hall was well filled, and the guest of the evening were received most enthialsatically. An address was presented to Mr. and Mrs. Mozart, of Oregon, bearing (patimony to their invaluables work. It was quite a representative gathering. I never saw in London a more suprecisitive audience. While speaking of London, is quite large. The following my the large my stay, it would seem that the outlook just found my than a method this for London is quite large. It is somewhat surprising that in the great method the control of the same what it has during my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay, it would seem that the outlook just found my stay it would seem that the outl

Talle Research 22, Prices, 31 posterio nession. Parente per Chart et MCM.

awakening of late. The Rev. T. Ashcroft, a Methodist Minister, has been lecturing against Spiritualism, and his representation of the whole subject was so absurd that it disgusted the more cultured of the church, and aroused the curiosity of the less intelligent. In Bradford, during the middle of December, the Rev. Ashcroft delivered two lectures, illustrated by views shown with the oxy-hydrogen light. It is obviously a money-making spirit that inspires him. The several societies in Bradford united in taking one of the largest halls in the city and engaged speakers to follow the Rev. money-grubber. Mr. Schult, E. W. Wallis and myself were engaged. Mrs. and Mr. W. answered the lectures of T. Ashcroft, but my inspirers did not feel desirous of dealing with so unworthy a foeman, so they asked for a committee of gentlemen to be chosen from the audience, to select a subject for their consideration. This being done, a discourse was delivered which drew from the audience continuous applause. We are following up the Rev. T. A. wherever he goes, and embracing the opportunity he opens for an intelligent presentation of our philosophy.

I am full of engagements until the end of June, when I hope to sail for America, and would suggest to camp-meeting committees the advisability of writing to me early if they need my services this coming summer. I have already some important engagements, and look forward to a most enjoyable retinion with my American friends this year.

I sincerely hope all my co-workers in America will be the subjects of the highest inspiration this year, and that it will prove to them all a most successful and happy one. I would not conclude without wishing the old friend of the cause, the BANNER OF LIGHT. the heartiest support and widest circulation this year and forward that it has ever received.

WALTER HOWELL. 65 Bury Road, Higher Broughton, Manchester, Eng., Jan. 7th, 1887.

The Lust for Mere Wealth.

To the Editor of the Banner of Light: Under the above caption the New York World of Jan. 9th contained a column and a half article from the pen of the Rev. Henry Ward Beecher, in manner and substance so inferior to the old-time productions of this usually brilliant author as to almost lead one to question its paternity. But the feature which it is most sad to observe is the cant, and hypocritical cant at that, in which the article abounds, particularly in the exordium and summing up, wherein appear such

sentences as these: "Why am I not one of those appointed to be millionaires?" " If God calls you to a way of making wealth, make it." " If God calls you to make wealth." If God calls you into the way of wealth," etc.

Does Mr. Beecher hold that all men are the subjects of special Providences, or only the wealthy? If all men, does God call one to be rich and another to endure privation? Are riches and poverty alike foreordained?

It must have been gratifying to the hundred devotees of Wall street, who are to be found on sacrament-days munching the symbols of their every-day traffic in the flesh and blood of their "cornered" victims, to learn from him under whose ministrations they sit in their Sunday pews-the rentals of which exceed those of the secluded dwellings of the poor-to learn from Mr. Beecher's letter in the World that God called them

And what are riches, that they should be God-given to God's elect? And whence come they, that he who never added a mill to the world's 'accumulations should be foreordained to exclusively benefit by them? Even Mr. Beecher's effusion, if rightly analyzed, shows that of selfish greed come riches, of riches avarice, and of avarice " damnation hereafter." Are all these Providential dispensations? and is the nabob in his palace and the scavenger in his hut only fulfilling his inevitable destiny?

Away with such balderdash. The enlightened world has quite outgrown it. Here is only another evidence that our Brooklyn Pegasus cannot be made to work in harness, even though the cart be loaded with money. It is a profanation of genius to set it so degrading a task. The stale platitudes of which he makes use are bad enough as mere formulæ, but as teachings they are execrable. ADVANCE.

practice of dentistry, on the plea (among others) that unskillful persons driven out of other States by similar laws have fled to this State as a refuge.

This is the same old scheme over again. A bill of a similar character was vetoed by John D. Long when he was Governor of Massachusetts, who held that class-legislation and monopoly in any trade or profession were utterly out of harmony with the spirit of our free institutions, which clearly recognizes the right of our citizens to follow any honorable trade or profession for which they are fitted. It must certainly, at the last analysis, be the people who employ who are the best judges of this fitness—not some party who wants to be "protected," from competition for his own personal benefit.

Should this bill become a law a precedent is es-

Should this bill become a law a precedent is es-

his own personal benefit.

Should this bill become a law a precedent is established which will go far toward opening the door to the passage of a law regulating the practice of medicine; and this, to my mind, is the real end in view, the dentistry bill being only a cover for deeper designs. If the members of one profession or trade are to be put under such legal harness, no reason in justice exists why the same course should not be made to apply to every business or calling—which would end in bringing the State into tyrannical relationship with its citizens: whereas the true course is to hold each individual in every walk of life personally responsible for acts committed.

The members of the present Legislature should read Gov. Long's veto message regarding the bill as it appeared to him.

No one to-day in Massachusetts is obliged to employ a poor mechanic, or trade with a trickster, or consult any one in any profession who is not up to the standard of practical merit; and I believe the citizens of the State are not such imbeciles that they need to be placed under guardianship in any branch of trade, profession or mechanics. If individuals do not do right, or fail to do their work properly, the present laws, if enforced, will accomplish all that can be done to remedy the evil; but that all individuals shall be obliged to understand a mass of mere technical terms which have been arbitrarily established and have no necessary connection with the doing of a good piece of work, in many directions, is, to my mind, sheer nonsense.

Boston, Mass. Boston, Mass.

J. Frank Baxter's Success in Cincinnati, O.

To the Editor of the Banner of Light: Certainly the greatest revival of interest in Spiritual ism, which has been for years, is now existing in Cincin nati, O., Covington, Ky., and their vicinities. A large number of noted and excellent mediums there located

and language considers and the control of the contr

would have been favored. You two men belong in Kentucky, and you've sauntered along, walked over the Suspension Bridge, and then stood and hesitated. I, the spirit, unconsciously led your decision, and so you came. Mr. Baxter pointed to a section of the crowd and said: "Don't you stand right there?" No one spoke. "Please answer, whether Spiritualist or not." Not a word. "The spiritilluminates a portion back there, and I see two men standing by a house, and now in big letters I see 'Undertaker." "That's me! I'm the one!" said a man excitedly, "and the other is over there," pointing, "Is this with meaning?" "Yes, sir." "Were you ever here before, or did you ever see me?" "No; sir." "Do you undertakers, and what is meant by 'the man left behind' and what by the word 'Undertaker?"" "Yes, sir," we are undertakers, and we expected a man to come with us, and because he couldn't come we thought first we wouldn't come, but changed our minds, and so came in after the meeting was begun." Applause, and excitement was great. "Are you a Spiritualist?" "Any way by which this could be known?" piled inquirers and reporters. "No! no!! no!! I never was here, and don't know these people. I 'm as much astonished as you. The very house I came out of in Covington, Kentucky, has the sign in big letters, 'Undertaker,' Cincinnati and vicinity are alive with comment and

Kentucky, has the sign in Dig lotters, Undersale, on it."

Cincinnati and vicinity are alive with comment and excitement. All that were there as listeners and witnesses are earnest discussers, and the great mass who read the papers on Monday morning are aroused. One priest last Sunday evening was announced to lecture on Spiritualism, and it is reported that on a weekevening, probably the third of next month, a priest will lecture in the large cathedral to all Catholics of the city and vicinity on the same theme. Already this season, in view of the great interest in the subject, Revs. Lockwood and Duncan have felt called to speak in special sermons against Spiritualists, Spiritualism, and all who mingle with the former or seek the latter. So we go!

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Folion Street and Bedford Avenue.—Services every Bunday at 11 A.M. and 7% F.M.
Fraternity. Booms. corner Bedford Avenue and Seuth Second Street.—Services every Bunday at 7% F.M. Ohldren's Lyceum at 8 F.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 F.M.

Conservatory Hall.

To the Editer of the Banner of Light: The car of progress still continues its onward roll, and the willing hands and earnest hearts that assist it forward here have every reason to be satisfied. In point of culture, social status, and true spiritual growth, our audiences leave nothing to be desired while up to date the platform department has been sustained with that ability and dignity that is a patent evidence of the good that Spiritualism can offer to the

evidence of the good that Spiritualism can offer to the world.

A very fair audience assembled at Conservatory Hall on Sunday last at the morning service, at which quite a number of intelligent questions were submitted to the control of Mr. J. J. Morse, and to judge by the hearty applause that greeted nearly every reply the answers must have been particularly felicitous in themselves, and acceptable to the listeners present. Mrs. Henderson, of New York City, followed by giving a variety of "tests," several being of a most convincing and satisfactory nature; her blunt straightforwardness carries conviction of her entire bona fides, and at once enlists the sympathy of her auditors.

In the evening a full house greeted the speaker, and he at once put himself on rapport with the assemblage by an exceedingly effective rendition of Lizzle Doten's capital poem "Peter McGuire," to which Mr. Morse's expressive voice is eminently suited. At the conclusion of the above reading a handsome bouquet was handed to him. His controls selected the subject of "The Ethics of Immortality" as the topic of their discourse—dealing with it in the relations of the purpose Deity may be said to have in view in prolonging human life beyond the grave, and the moral laws that prevail and affect man in the world of the after-life. It is a great pity that this and other of the lectures through Mr. Morse that have been given here and in the Banner; however, we must be content with recording the fact of their deliverance, and the eloquence, wisdom and pointedness they manifest.

Mrs. Henderson again supplied tests, in a very satisfactory manner, to the delight of the audience, as testified by their hearty and frequent applause. She will be with us large the last of the last of the audience, as testified by their hearty and frequent applause. She will be with us large the last of th

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The Brooklyn Spiritual Union. o the Editor of the Banner of Light:

Jan. 24th. 1887.

The Hon. Abram H. Dailey occupied the platform at Fraternity Rooms, Bedford Avenue, corner of South Third street, on Sunday evening, 23d inst., and spoke Advance, New York, Jan. 12th.

The Dentist Bill.

To the Editor of the Banner of Light:

I note that in your latest issue you refer to the fact that a bill has been brought before the present Legislature of Massachusetts for the "regulation" of the practice of dentistry, on the plea (among others) that

Mr. Dailey was warmly applauded for his effort, Mr. Dalley was warmly applianced for his enough and at the close of the meeting consented to occupy the rostrum on the fourth Sunday of each month. On Saturday evening, Feb. 5th, the Spiritual Litera-ry Union will inaugurate the opening of their Saturday against appliance to by a pleasant basket party. ry outer minangurate the opening of their Saturday evening entertainments by a pleasant basket party, at which Mr. J. J. Morse and others have kindly vol-unteered to be present. A. E. L.

Newton, Kan.

J. Clegg Wright sends us a brief but kindly review of Charles Dawbarn's recent lecture: "A Warning from East to West, or Every-Day Spiritualism in India," which we print elsewhere. Mr. Wright speaks further, as follows, (under date of Jan. 17th) regarding the cause in Newton:

"We have enough here to keep me busy for a month or two yet. The parsons are still praying, and are much exercised by the advent of Spiritualism here. At a social on Friday evening last, held at the home of Mr. Munger, we had a most remarkable séance, and were introduced to a new medium for physical manifestations; a young man who has sat but three times, and obtained demonstrative manifestations of such power that I would be inclined to doubt if I had not seen them take place. The circle was formed, the medium sat in the middle, the light was extinguished, and the following phenomena took place: The guitar was carried around the room; it patted the head of each sitter, struck the top of the room, was played upon beautifully while in its elevated position, and changed about from one sitter to another. All persons present bore testimony to seeing lights in We have enough here to keep me busy for a month sition, and changed about from one sitter to another. All persons present bore testimony to seeing lights in many parts of the room, which no one in mortal could possibly reach. During all the time the young medium was seated, and never moved from his place on the chair. He is himself surprised and puzzled as to the cause and nature of the occurrences which take place in his presence. He is bound to be heard of in the future. He is also developed for slate-writing with the slate in view, and held in the hand of another person.

person.

We have two good young and unknown independent slate writers here. Mediums for other forms of control are developing. Mr. DeWitt is doing well, and Mrs. Philips is a fine medium. Mrs. Flaher is a 'new hand,' and writes very convincing communications. My lectures are still very well attended, and causing a wide spread interest in the subject, and that of the subject, and that of the subject is the subject.

free thought also.

A company is about to be formed to build a hall in which to hold our meetings. All the money, I learn, is promised. This is spirited and enthusiastic. Opposition has done us good; it has united the friends together."

Baltimore, Md.

A correspondent, Mr. George Dickson, writes us that after a long period of apathy the people, of the Monumental City have manifested renewed interest in the subject of Spiritualism, awakened mainly through the personal endeavors of Mr. Swan, since

through the personal endeavors of Mr. Swan, since whose coming to the city many meetings and scances have been held.

"Miss Maggie Gault has crowded audiences every Tuesday night. Every Wednesday and Sunday night Mrs. Brown holds scances, on which occasions Mr. Swan, the magnetic healer, is present. We have had Mr. Frank T. Ripley to lecture, and the grand and noble lady, Mrs. Glading, has kindly given us three good lectures. Mrs. Rachel Walcott is lecturing anocessfully to a fine society of Spiritualists on Fayette Street. 1.3 J 1 15 16 16

Haverhill, Mass., Good Templars Hall .- The First Spiritualist Society of this city has had the privilege of again listening to two powerful lectures from Mrs. Sarah A., Byrnes and her inspirers, who always find a hearty-welcome on our platform. In a conversation with Mrs. Byrnes we learn that years ago a sacred obligation was entered into between herself and her controls that, each should be true to the other. This compact she feels has been faithfully observed, and has given her perfect confidence to trust her spirit advisers or controls, who have never left, her in time of need.

Mrs. Byrnes toek for her subject at 3 m/m, Sunday, Jan 23d. "What came ye cut for to see? a reed shaken by the wind!" The subject of the 7 m m lecture was. The Spiritual Postfolither of Man.

Mrs. Byrnes helt the stocket mention of the madical strength of the minus. De miles mention of the most buildlies in his must be miles be personaled before her in the spirits realm. lege of again listening to two powerful lectures from



NOTHING IS KNOWN TO SCIENCE AT ALL velous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with

"UTICURA. the great Skin Cure, and Cuticura Soar, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrotals. CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers.

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

Philadelphia, Pa.

To the Editor of the Banner of Light: During the month of January the hall of the First Association of Spiritualists of this city has been filled to overflowing by intelligent and appreciative audiences, to listen to that eminent spiritual pioneer, Dr. F. L. H. Willis. His discourses, replete with instructive ideas and facts, lead his hearers to a higher plane of thought and action; his poems-inspirational-are grand, entrancing, beyond the power of my pen to de-

We would that our friends in the church could hearthese beautiful truths as given by our good brother. Verily we are having a feast that the "gods would

CLAA6." The addresses on "Mediumship," "What Influencehas Spiritualism had upon Public Opinion?" and The Development of Love in the Human Spirit," were full of new facts that could not fail to instruct mediums especially.

We are all anxiously waiting for the wintry clouds to roll by, so that we can go to our summer home at. R. A. THOMPSON.

Philadelphia, Jan. 24th, 1887.

Complimentary Benefits to the Cleveland (O.) Lyceum.

J. Frank Baxter of Chelsen, Mass., has kindly consented to give an entertainment for Lyceum No. 1 on Thursday evening, Feb. 8d, in G. A. R. Hall, 170 Superior street. Admission 25 cents. It is hoped every friend of the Children's Progressive Lyceum will attend.

On Sunday evening, Feb. 6th, the Hon. S. E. Adams, the distinguished criminal lawyer of Cleveland, will lecture for the Children's Progressive Lyceum oh-The Spiritualism of Shakspeare."

BAMUEL RUSSELL, Secretary.

Onset Bay Lyceum .- Owing to the severe weather our numbers have not been very large, but on Jan. 23d there was a good attendance and a fine programme. The subject for consideration that day was "Tobacco and its Effects upon the System." Several Tobacco and its Effects upon the System." Several of the children had something to say upon the subject. Mr. Bates made some well-timed remarks, as did the Conductor. Freeddie Keith gave a recitation on the use of tobacco. Recitations were also given by Guy Parker, Gertle Trowbridge, Bertha and Gertle Fairbanks; a song was given by Kva Reynolds, a plano duet by Miss Harriet Goodrich and Cora Blackwood, and a vocal duet by Brooks and Brainard. Bates. Mr. Frank Union led in the calisthenics, assisted by Master Keith and Eva Reynolds.—Mr. Kies Doane, an old friend of Lyceum cause, dropped five dollars into the box; it is needless to say that the residents here really appreciate the work that is being carried on in the children's behalt.—After the Silver Chain recitation the school joined in singing, and the exercises closed with the Target March. exercises closed with the Target March.
D. N. FORD, Conductor.

Haverhill, Mass .- Brittan Hall .- Last Sunday s to be reckoned as one of the most interesting ever enjoyed by the Spiritualist Association of Haverhill and Bradford. The audiences were very large, and the growing harmony contributed to make the exercises of the most interesting character. Mr. Edgar W. Emerson was the speaker, affording a large number of descriptions of spirits who made known their preserce and gaye long messages to friends. Nearly all were promptly recognized, and produced a deepimpression upon the audience. In this respect the
services have never been equalled in Brittan Hall.
Next Sunday the Association will be addressed by
Mrs. Juliette Yeawof Leominster.

E. P. H.

Saratoga, N. Y .- The Eagle of Jan. 22d says: The Spiritualists were addressed at the Court of Appeals Room Sunday morning and evening by Mrs. peals Room Sunday morning and evening by Mrs. Clara A. Field, of Boston, who delivered two lectures, remarkable for their, originality, thoughtighness and force. She always gives, her shdience abundance of food for thought. What shall I do to be saved? was her evening apple, when Dr. Mills said that Mrs. Field would speak again the following Sunday morning and evening, the abnouncement was greeted with applause by the large congregation present." After the speaking in the evening Dr. Mills gave olarvoyant descriptions, which were recognized as surprisingly correct.

"Why is a small boy like a woman ?" said a New Hartford man to his troublesome wife. No response. Because he will make a man grown," said the co-

dr dillige Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street. The People'sbrittnal Meeting every Sunday at 34 and 74 7. M. .
also Thursday afternoon, at 1 o'clock. Frank W. Jones,
Conductor. Metropolition Churchi for Humanity. Services,
each Bunday morning at 11 o'clock at No. 251 West 230.
street. Hev. Mrs. T. B. Bryker, pastor. All cordingly may
vited.

Grand Opera Meetic, 224 Street and St. Avemax.—Services every Sunday at 11 a. M. and 74 7 M. Conference every Sunday at 12 a. M. admission free to seepmeeting.

May Asia. 1. The People's spiring Pribrity holds meetings (wety sunless systeming M 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. 45, Dorn. President, With the converge of the 10 Dorn. 1997 of the 10 Dorn.

CHICAGO, IA. Arone Fall to Sel free!
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