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Spiritual Phenomena.

In Re Dr. and Mrs. Rogers. To the Editor of the Banner of Light:

In the Nov. 20th number of the BANNER OF LIGHT I gave an account of the production of a life-size crayon portrait by invisible agencies, through the mediumship of Dr. Henry Rogers, assisted by Mrs. Rogers, then of New York City; and now that these rare instruments of spirit manifestation have struck their tents, and departed on a pilgrimage to your city of Boston, which has come to be a kind of mediums' Mecca, I doubt not it will interest your readers to learn more particulars concerning them, their medial gifts and future intentions.

Dr. Rogers is a native of New Bedford, Mass. In a recent conversation with him he informed me that his mediumistic experiences commenced soon after the death of a dearly loved sister, about twelve years ago. He then received unmistakable evidences of spirit presence, followed by automatic writing and trance. These so seriously impressed his mind that he der spirit direction, and sat at regular periods for a number of years, a willing instrument in the hands of his unseen, but by no means unappreciated guides. It was at the National Hotel in Washington, some years ago, that the Doctor first became convinced that he possessed the rare qualities of mediumship which have since then associated his name with those wonderful productions of spirit art, which stand unrivalled among the marvels of the age.

From Washington Dr. Rogers repaired to Philadelphia, and was for a long time one of a developing circle which met regularly at the residence of Col. Kase, the well-known Spiritualist of that city. Here it was that his instrumentality for independent slate-writing gained such proficiency as to bring him rapidly to the front as one of the most remarkable of his class.

It was in the spring of 1885 that Dr. Rogers. then in the very prime of life, first came to reside in New York City, and assumed the rôle of a public medium. Among the first to test his mediumship for independent slate-writing, or psychography, as it is now termed, was Prof. Henry Kiddle, an account of whose experiences on the occasion of three distinct sittings was published in the BANNER OF LIGHT at the time. This was followed by the testimonials of other well-known celebrities in the spiritual ranks, who, without exception, ayouth the genuineness of the manifestations. What may be stated as unusual in respect to medial manifestations of this class is that, so far as I have been able to discover, not one of all those who have written or spoken of Dr. Rogers's mediumship has cast upon him a single reflection to his discredit. This is largely owing to the favorable impression which the Doctor makes upon his visitor, and the fairness of all that is done in his presence. At Washington, Philadelphia Lake Pleasant and Saratoga, wherethe Doctor and Mrs. Rogers are best known, not the slightest whisper is one able to hear of an uncomplimentary nature concerning either. I should have stated that the two were married

But the phase which more than all, has attracted the wonder and admiration of all those who have been made acquainted with its marvels, is the fact—the proven fact—of the spiritproduction of life-size portraits in crayon of persons who have passed to the other side of life, and this, too, of likenesses as perfect in feature and personal characteristics as the highest art is able to produce, even though there be at the time no ploture or drawing of the sitter extant. The number of such portraits taken through the mediumship of Dr. and Mrs. Rogers, at this writing, has reached ten. The last of these was made at the Lafayette Hotel, at the instance of Mrs. Harriet E. Beach, a lady well-known in our literary ciroles, on the evening of Monday, January Sist, immediately previous to the departure of these the Kittle will she move toward me?" She at two remarkable mediums for Boston, where once stepped forward, and held up her rose-they have taken up, their residence, and may bud lips for a kins. The name of the other

Beach's many accomplishments she has been | tle Kittle suddenly appeared some eight or ten developed as a writing medium, a phase of feet from the cabinet, behind a portion of the writing now well understood to be involuntary | company, walked around them, and came foron the part of the medium.

At a materializing scance of the well-known medium, Mrs. M. E. Williams-at which Dr. with her to within two or three feet of the cabiand Mrs. Rogers and Mrs. Beach were present | net, and as she was talking to me I suddenly to be an Egyptian and gives the name doing this afternoon?" "Oh!" she replied of "Amarona," materialized and spoke to "I was up to the other, place, and - helped them. He has written much through his medium's hand, and promises to enlighten the We thought it would be a gleasant surprise for world in this way in respect to many things in you," as indeed it was, and all the more when the past which have been lost to history and she gleefully told me about it. And it was a the race. I have never laid eyes upon a more rich experience to me, for I have given only a refined and manly face, nor can I conceive how | faint outline of the double manifestation. it could be improved as an expression of the highest type of masculine nobility. The drapery of the head and bust, I should say, is wholly consistent with the character and calling of an astrologer, astronomer and magician reliability is unquestioned.—Ed.] of a period when this learned class ranked among the first in the old monarchies of the East, and, more than all others, led the way of progress in all that makes a nation felt among the peoples of the earth. In a double row, parting in the middle of a front vestment of rich material, were depicted the signs of the zodiac, with various cabalistic figures elsewhere, doubtless significant of the order and rank of the wearer. The forehead was broad and high, the eye keen and dark, the beard and mustache full, black and neatly trimmed, and the whole that of a man in the full vigor and strength of assured manhood. I am informed that this likeness is to be photographed and perhaps engraved for publication in the BANNEB.

If I mistake not, this is the second life-size male portrait taken in this way, and it is to be regretted that all those who would profit by an examination of it may not be allowed the opportunity, for, aside from its artistic merits, it is in itself a marvel.

The nine portraits previously given through the medial assistance of Dr. and Mrs. Rogers, are no less marvels of drawing and exquisite arthandling. A striking characteristic of the female pictures is the gathering and fastening of the gauzy drapery above the upper line of the forehead with a radiant lewel. Two recent portraits, taken at the instance of a lady resident of Michigan, have in all respects proved so satisfactory, that the recipient will follow Dr. and Mrs. Rogers to Boston for the purpose of obtaining yet another by the same mysterious

It has been my privilege to read the testimohave been taken, and, without exception, they and their friends have certified to the accuracy of the likeness; and this, too, in cases where no former likeness of the subject was known to exist.

The very many friends of Dr. and Mrs. Rogers who reside here regret exceedingly that they felt impelled to leave New York City so soon after having gained the friendship and good will of all those with whom they were brought in contact, either socially or professionally. What there is in the atmosphere of the modern Athens that draws our mediums there, as needles are drawn to a magnet, is quite unaccountable to us here. Although the elements of this great center of traffic and trifles may have a tendency to repel and stifle all spiritual growth, there is yet a class of earnest workers here who devote the better part of their lives to spreading abroad the truths of the new gospel of light, and many a fireside home has been sanctified by its willing acceptance. So much. however, remains to be done, that the loss of a single medium to this ample field, so wanting in honest laborers, is deeply felt.

Dr. Rogers has also met with success as a healing medium, but latterly his fame as an instrument for the class of physical phenomena above mentioned has drawn to him so large a patronage as to quite use up his powers in this specialty. I have no hesitation in recommending Dr. and Mrs. Rogers to the kindly offices and patronage of the citizens of Boston. New York, Feb. 7th, 1887. NELSON CROSS.

A Pleasant Experience.

During a recent visit to Boston I witnessed

To the Editor of the Banner of Light:

some manifestations that may, if briefly told. be of interest to the readers of the BANNER OF Light. It is now pretty generally accepted by intelligent Spiritualists that children translated to the other life grow in stature and intellect very much as they would had they remained here. In my experiences in materialization there is one who passed to the other life when about two years old, some fourteen years ago. She has always come not as a child, but as a maiden of that age, and, once said to me that she was a wee little thing when she went over, but she had grown, and wanted to come as she is now, not as she was then. So she always comes from the Berry Sisters' cabinet; but on the afternoon of the 80th of January, while present at Mrs. Ross scance, two female forms appeared as the curtains were drawn saide, and leading between them a beautiful ohild apparently about two years of age, while Mrs. Ross, under control, gave the name of the little one. It was indeed a lovely tableau. Recognizing the name, as also one of the ladies, I approached, stooped to get a better view of the little one's features, and said. "If it is lit-

to learn something of its history. Among Mrs. | being in the cabinet. During the evening litward to me as I sat some twenty feet from the cabinet, and called her name. I went forward an ancient spirit-guide of Mrs. B., who claims asked, "Where were you, and what were you me to come to you as I was when I came over.

> Yours truly, J Presque Isle, Me., Feb. 1st, 1887. J. B. HALL. [We are well acquainted with Mr. Hall, who s editor of the Aroostook Herald, and whose

Psychography in New York.

To the Editor of the Banner of Light: I visited New York City, in November last, and had very satisfactory scances with Mrs. Wells, Mrs. Stoddard-Gray, and two with Mrs. L. S. Cadwell: also two sittings for independent slate-writing with Mrs. M. B. Thayer, at one of which my son Frank filled the inside of two slates with matter of personal interest and names, all correct, that the medium could not possibly have known aught of. At one of them a dear lady friend, who had been a member of my family for thirteen years, wrote the subjoined message between two bound slates lying on the floor, the medium having one foot and myself another on either corner of the slates, they being at the same time covered with a double piece of flannel and in full light, at 3 P. M. The names mentioned are all members of my family, or were whilst in earth-life. I

think Mrs. Thayer one of the best of mediums. Respectfully yours, Mrs. SARAH M. LEE. Moravia, N. Y.

Bless you, my dear friend, for this interview. Your loved ones are all here, but give hid this opportunity. I am with you most of the time that try to do all I can for you and yours. You shall be cared for and many loving friends will be brought late your earth-life. Many happy days shall dawn for you, and when you sing your happy songs we come to greet you, freighted with love and tender care to bless you. We linger near you in many a day, and here we know you love to think of us. You know and feel that we are not dead. There is no death; the soul can never die. No, my dear friend, not a particle of life was ever lost: not one atom of matter was ever or can be destroyed. All life changes, all matter changes, but never lost; this time.

Your loving children are here to-day with love so sweet, divine, singing their happy songs with you, and prayer so true and holy. Then ever be true to this great and mighty truth. Do all the good you can for those that are in darkness and ignorance. The massive walls of old theology must crumble and fall; the superstition of the past must fall away as the human mind progresses and expands. Truth is mighty and will ever stand; the false must pass away to rise no

We are all here-Frank, Harry and all. Levi and David say tell Joseph they will come to comfort him, and when his earthly work is done will meet him in the life that knows no death. We come to bring you the sweet blossoms of our devotion. Your loving companion and guide. MARY.

[There was a margin left on both slates without writing, and there lay one lovely carnation pink, two white violets, and one stem of lilyof the valley, all fresh and very fragrant .- S.

WHEN THE CHICKENS COME HOME.

You may take the world as it comes and goes, You may take the world as it comes and goe
And you will be sure to find
That fate will square the account she owes,
Whoever comes out behind;
And all things bad that a man has done,
By whatsoever induced;
Return at last to him, one by one,
As the chickens come hime to roost.

You may scrape and toil, and pinch and save,
While your hoarded wealth expands.
Till the cold, dark shadowof the grave,
Is nearing your life's last sands;
You will have your balance struck some night,
And you'll find your hoard reduced,
You'll view your life in another light,
When the chickens come bose to roost.

When the clusters souls and starve your heart
With the husks of a barreh creed,
But Christ will know if you play a part,
Will know in your hour of need;
And then as you wait for death to come
What hope can there be deduced
From a creed alone? you will lie there dumb
While your chickens come home to roost.

Sow as you will, there is time to reap,
For the good and bad as well,
And conscience, whether we wake or sleep,
In either a heaven or hell.
And every wrong will find its place,
And every passion loosed,
Dritts back and meets you lace to face—
When the chickens come home to roost.

Whether you're over or under the sod.
The result will be the same:
You cannot escape the hand of God,
You must bear your sin or shame:
No matter what 's carved on a marble slab,
When the items are sifproduced
You'll find that thi Peter, was keeping "tab,"
And that chickens come home to roost. -Inter Ocean.

Strange Knowledge of a Father's

Death. A curlous instance of premonition is related in the case of Isaac Muthrush, one of the victime of the boller explosion at Thompson's mill. He lived at Geneva, with his wife and one child. On Sunday he was much depressed, and told his wife that he feared some great calamity. She fried to cheer him up. At 2 they have taken up their residence; and may be consulted by No. 688 Tremont street their law was given me, and it was the name of the explosion to reach lady was given me, and it was the name of the explosion to reach lady was given me, and it was the name of the explosion to reach lady was given me, and it was the name of the explosion to reach into the house organizate in her near would break, and exclaiming the house organizate in the rearr would break, and exclaiming the house organizate in the property of the same day it standed the nominal of its lacebox plants. On the evening of the Barry Sisters, Mrs. Gestrade

Thus. o'clock on Monday the explosion occurred and

Original Essay.

WHAT ARE TIME, SPACE, LIFE, SPIRIT, MATTER, SENSATION, INTEL-LIGENCE, LOVE?

BY A. F. MELCHERS.

Metaphysically speaking, time and space may be regarded as eternity and infinity, but practically time may be regarded as the metre of existence, and space as the dimensions of the same—two opposite conditions, of which one is capable of being measured or acted upon by another, and which alone establishes the fact that the universe is governed by two conditions or principles: one an active or positive condition, and the other a passive or negative one. Space being the one which may be measured or acted upon, naturally becomes the negative, while time assumes the positive condition un. der these circumstances. But whether time and space constitute the two conditions necessary for the creation of material life in the universe, can only be inferred upon the hypothesis that time, a non-dimensional condition of the universe, is enabled to act on space, a dimensional one, and shape it into something varying from the original material, in the same manuer that mind, a non-dimensional condition of planetary life, is enabled to operate on matter and shape it into something differentother analogies existing between universal and planetary conditions giving us reasons to suppose that the laws of the universe in this respect should also be compatible with the laws of mind over matter, the control of the positive over the negative condition of life's evolvements.

And what is life? Life is motion-the coalition of the positive and negative principles, or elements, of the universe or of space, and generally accorded to the assimilation of spirit and matter. But what is spirit and what is matter? Are they coëxistent with time and space, or are they creations of the same? If .coëxistent, then time and space may be regarded as the spirit and matter of the universe. But if orea- this side. Mrs. Pace was a venerable and extions, the same must be due to some process of evolution. Fact is that a spirit or essence had, as did her mother also, the clairvoyant may be obtained from any material condition seership which is hereditary in the family. She or substance, when acted upon by a more posttive condition than itself—its separation from the original mass leaving a residue, which is thus bringing motion into that which was once see no reasons why a spirit or essence may not be obtained or evolved from this as well, also leaving a residue which is capable of evolving different forms of life by its union with a more positive existence—its separation into two distinct entities establishing a positive and negative condition in space itself, and which probably constitutes the two conditions necessary for the creation of planetary, vegetable and animal life, or life cognizable to the material senses.

But what lends spirit and matter the impetus to seek each other? It is generally understood that all conditions which are dimensional have polarity or a positive and negative condition naturally. And what is polarity? According to our conception, it is sensation. Whether a natural product of dimension, or caused by the separation of space into two conditions, is indifferent; we know that sensation is the motive power or principle which animates the male and female elements of planetary life to seek each other, and therefore may infer that a similar force or motive-power should be necessary to impel the positive and negative conditions of space to seek each other this making the laws of planetary creation consistent with those of universal creation, and giving us reasons to believe that spirit is the essence of space, matter the residue, and that polarity is sensation, the medium or agency which impels the former to seek each other. their coalition being the cause of life in space, and leading to what has been termed intelli-

But what is intelligence? Is it an evolvement of spirit through matter, and therefore spirit in conscious form? or is it an evolution of life itself? If polarity existed in spirit or the positive condition alone, we might regard it as an attribute of spirit. But as the female elements of planetary life possess sensation as well as the male elements, we may take for granted that the negative elements or principles of space possess polarity as well as the positive, and might therefore regard intelligence as an evolution of spirit and matter in combination, or an evolution of time and space in united form, except we regard time as intelligence in consequence of its being a non-dimensional condition like mind. If so, then spirit is intelligence, too, and is either an attribute of time or an evolvement of the samean absolutely positive condition. But as all conditions which constitute motion are the result of a positive and negative combination. we cannot regard intelligence as an entirely positive condition, although we may term it the positive action of sensation. We suggest this, because indulging the material tastes or senses makes our thinking propensities duli and inactive, or we may say negative, proving that an opposite or so-called positive action of sensation is necessary to be perfectly consolous or intelligent of its individuality, intelligonce being life conscious of a selfhood.

And what is love? Love is harmony, and by

love. Man is a composition of spirit and matter. Thus an equal share, measurement or action of these two conditions must constitute harmony, or the so-called love-condition in man. But as self-love constitutes all that which is pleasing to the senses, the material man or to the animal emotions, we may take for granted that man has to overcome all this in order to reach the so-called love-condition or harmony, and become, as it were, positive to physical, material or animal sensations in so far as not to be governed, influenced or affected by them beyond the limits of moderation, modesty or morality.

And as time and space are coëxistent, they are coëqual, making the universe a condition of harmony. Thus if man is a creation of God. and God be regarded as the first cause, then God constitutes the universe. And if the universe is harmony, then God is love. Man's aim is, therefore, to become one with God-one with eternity and infinity-the cause of all things, and most likely the positive and negative conditions of the universe, the much debated spirit and matter of existence.

Thus time, space, life, spirit, matter, sensation, intelligence and love are all analogous conditions—assuming different states, and one the outcome or evolvement of the other, according to our reasoning. But if the action of time or space already constitutes the abovenamed conditions, then our reasoning is at fault, and we have been laboring in vain to prove their origin-leaving it to others to give better and higher reasons for the effects manifested in the universe, and place our theory in the category of the idealistic.

Vindication of Thomas Paine.

Charleston, S. C.

To the Editor of the Banner of Light:

On Saturday, Jan. 29th, I went to Port Huron, Michigan, to attend the funeral of Mrs. Penelope C. Pace, the mother of Dr. S. P. Pace, a well-known clairvoyant physician, and for a long time Consul at Sarnia, in Canada, across the St. Clair River and in sight of the city on cellent woman, mother of a large family, and was a pioneer Spiritualist.

Sunday evening a meeting was held to commemorate the one hundred and fiftieth birthapparently lifeless, but capable of being ani- day of Thomas Paine, severe cold and a snowmated to evolve new forms of life by its union storm making the audience, moderate, but with a more positive or vitalizing condition, those present interested and glive. Mr. Anderson, a citizen, read ap address on Paine by lifeless or inanimate. But if time is enabled to Robert Ingersoll, and several persons spoke. I and a believer in immortality, and not in miracles, or Bible infallibility, or the authority of dogmas over the soul, and aimed to tell the truth of his decent life.

A statement I made in regard to his death, refuting the stories of deathbed terror and recanting, called out a request that I should send it to the Banner of Light, as I willingly do.

Some twenty-eight years ago I spoke in the Court House at Ann Arbor, Michigan, on the Paine Anniversary, to a full house, and tried to refute those stories. I being a stranger. some believed me and others did not. Nea: me sat Richard Glazier, a venerable Quaker, a pioneer settler, well known, a man of high integrity and of weight of character-a Hicksite Quaker preacher. At the close he asked: "Will thee give me liberty to speak?" which I did of course. He rose and said in substance: "I did not know Thomas Paine, but my friend, Willetts Hicks, of New York (a well-known merchant, a Hicksite Quaker preacher of high character), owned a country place at New Rochelle, joining Paine's place, and a path across the field led from one house to the other. He told me that he did not see Paine in his last days, being in New York most of the time, but that some of his family were at Paine's house daily, and that he saw those who nursed and watched there, his family taking over little matters of jellies, etc., for the sick man's comfort, as they had been and were in kindly and neighborly relation. He never heard, from nurses or his family, a word of Paine's recanting his opinions or being uneasy or terrified, or anything save of his peaceful and serenely settled mood of mind in view of his near departure. He saw the man who was with him at the last hour, and who said that his death was quiet and serone.

Willetts Hicks also said that Thomas Paine. as he knew him, was a well-behaved man, not vulgar or intemperate at all. He did not agree with Paine's opinions, but held him in personal respect and was his friend.

This was direct and weighty testimony, confirming my statements, and when Richard Glazier took his seat every one present believed what he said, and thus the good name of Thomas Paine was vindicated and justice done to his memory.

With best wishes, truly yours, GILES B. STEBBINS. Detroit, Mich., Feb. 3d, 1887.

Emil Goize, the great Colognetenor, imitates to perfection the notes of all the feathered tribes without twitching the lips or moving a muscle of his face. The world abounds in ventriloquists, but Goize belongs to the much more select circle of ventrosibilants. Goize once visited a toy shop, and asked to be shown a few speaking dolls. No sooner had he touched one of the figures on the critical spot, than to every one's amazement it sang like a canary. The wonder increased when he snatched up another puppet which gave out the note of a quali.—Paris Correspondence.

IN A NUTSHELL.-"Gentlemen of the jury." once said an old-time judge in Mobile, " the lawyers have been here two whole days discussing the constitutionality of the law under which this suit was brought. harmony we understand equal proportions in You have nothing to do with that. All you have to weight wolume or force: Man's aim is to ascertain is whether the man got the money. If he reach happiness, and happiness is an effect of did he ought to pay it. Take the case."

Written for the Banner of Light. THE LILY'S MESSAGE.

BY EMMA NICKERSON. A pale white lily fragrant Leaned from its leafy bed. Where a kingly presence stood, Who whispering softly, said : I'll pluck thee for my princess, Oh! lovely blessom rare! Upon thy heart of beauty I breathe a lover's prayer.

Go, rest upon her bosom, In tender accents sing : 'Tis I, oh ! princess; listen ! A message from thy King; Greeting and love's sweet incense, That reaches God's white throne, Is sent on slivery pinions To thee, my own, my own.

Drink deep its perfumed richness; This waxen illy-bell Breathes forth from love's dominion With me 'tis well, 'tis well. How is it with thee, princess? I bend my soul to hear, And catch the silvery answer : Watching and waiting, dear.

White wings of peace attend thee, Sleep, lily, on that breast, And murmur this, my blessing, For ended is thy quest. I trust thee in the keeping Of God's protecting care, Whose kingdom folds all creatures-Find thou thy comfort there. Detroit, Mich.

A Few Reflections and Retrospections BROUGHT ABOUT BY MISS ELIZABETH STUART PHELPS'S " HINTS TO SPIRITUALISTS."

To the Editor of the Banner of Light:

Miss Pheips, the widely-known author of that justly celebrated work, "The Gates Ajar," has recently felt called upon to put forth a copyrighted article which is far below the level of that wonderful volume, and is as decidedly retrogressionary in its tendency as the volume named was prophetic and progressive: The book has long been regarded by Spiritualists as a sort of stepping-stone out of the creedal doctrines and into higher conceptions of the after-life and its relation to that of the present, and many are asking, with pertinence it seems to me, "Has Miss Phelps become alarmed at the effects of her own work?"-some of which, in a degree, I recognize in the present upheaval at Andover.

Miss Phelps is the talented daughter of Prof. Austin Phelps, the bitter opposer of Modern Spiritualism, and perchance the present chilly breeze blows from that quarter; but be that as it may, the laws of the universe, the facts and truths of nature areof far more importance than either individuals or their opinions, and when the latter come into collision with the former it does not need any great gift of prophecy to foretell the sure result. The article to which I refer deals principally in assertions which seemingly feel so independent that they require no support on the part of facts, even were such support possible.

Miss Phelps does not presume to speak in the name of Psychical Research Societies-which organizations she regards of such mighty importance as final authority in the settling of the question of Spiritualism; she comes forward as a lady who, while she knows more about Spiritualism than she may perhaps desire to own, yet knows nothing on the subject in comparison with many earnest and brave-hearted men and women of our day who have devoted time and money and a sacrifice of social influence to their quest as to whether immortality—which the church talks so much about, but demonstrates so little—is a myth founded on blind faith, or a plorious verity. It is a fact, beyond power of that at the change called death all is a th the churches of all denominations malism only has light to give in that ex-

postect Miss Phelps desires the public to paderstand that she is not a Spiritualist, while I desire the public to know that Iam, and my reason for being one is that it has been demonstrated to me as a fact in the nature of things that belief or unbelief has nothing whatever to do with.

Miss Phelps is very near the truth in her semi-challenge "summing up" of what Spiritualism offers to mankind (if it has a gift to give), when she says it "is the grandest hope, the deepest comfort, the dearest expectation, but it offers more to those who fearlessly follow truth where it leads, and adds the word "demonstration" to the now so poorly equipped Orthodox "vocabulary of the broken heart." Miss Phelps is constrained to admit that the mediums she holds up to derision in a sort of serio comic fashion do give the names of loved ones who have gone before and recite passages in the personal experiences of their sitters of which they (the mediums) could not, by any ordinary process known to man, have become cognizant. "Heaven knows how," is all Miss Phelps has to offer in the premises; but thousands of intelligent investigators-embracing some of the most eminent in the fields of science, business and social life in America, and Europe-can testify that these revelations are

not the fruit of mystery but of natural law. The remarks Miss Phelps is pleased to indulge in as to the supposed laxity of judgment meted out by the Spiritualists toward the personal characteristics of some of their mediums, comes with bad grace at the present hour from a follower of the church systems whose pulpit shepherds (many of them) are notoriously prominent in the daily prints, for having, like their sheep, in the language of the great an-

with the subject, and for whose information (?) her article seems to have been constructed, might gain some idea of the wide range of the subject and the varied character of its chosen instruments, fitted to every human need.

As Miss Phelps has been so remiss I will take it upon myself to furnish some points concerning the views and experience of her grandfathevery paper which has published her "Hints" aforesaid.

The following is a brief recital of some of my experiences with her grandfather, the Rev. Eliakim Phelps, as by me set forth in the columns of the BANNER in years gone by:

Eliakim Phelps, as by me set forth in the columns of the BANNER in years gone by:

"I met Dr. Phelps at the residence of Dr. Munn, in Philadelphia, Pa., some twenty years ago. He then and there' related to myself, and others, his experience in spirit manifestations, and said that the amount of property destroyed by the invisible powers was nothing to him compared to the great benefit he received by and through them; and that, after becoming convinced of the verity of spirit communion, guidance and protection, he had preached it. 'But,' said he, 'if I had called it Spiritualism, I should not have received support, or gained hearers; while as long as I did not call it by its right name it was received as beautiful teachings.' At this meeting I invited him to call, on his way eastward, and have a séance with a Boston medium. He replied that he would be pleased to do so on his return. Some time afterward a medium residing in the suburbs of Boston was strongly impressed that she must go into the city, and call upon a certain other medium, and finally heeded the impression. On arrivine, this medium found the other to be absent for the afternoon; this seemed to indicate that her impression was not of a practical nature; but after waiting a few moments, the absent one returned, saying that she, too, was impressed that she was wanted at home. Neither of them, however, could see any particular need of such a movement on their part, and while pondering over the situation Rev. Dr. Phelps called at the house, and informed the resident medium that I had suggested his having a seance with her. He was an entire stranger to both these ladies, but his spirit-friends soon opened the door of communion with him, and for several hours a mutual exchange of thought went on between the door or communion with him, and for several hours a mutual exchange of thought went on between the door or communion with him, and for several hours a mutual exchange of thought went on between the door of communion with him, and for several hours a mutu

'I was intimately acquainted with Judge Edmonds, and other prominent Spiritualists now in spirit-life.'

He further spoke of his spirit relatives, and said they used to keep him apprised of important events, sometimes years before they took place. He closed his letter by saying: 'If she should obtain anything, and write me, she will confer on me a special favor.' I laid the doctor's petition before a highly sensitive medium, with the following result: A young female appeared, as in a vision, and said: 'You [referring to Dr. P.] are living to do good and bless others, through it to be blessed yourself.' Directly appeared a young man who said his existence was principally matured in spirit-life. He stood—in the vision—on one side of Dr. Phelps, and the maiden on the other; both clasping hands over the head of the Doctor, they seemed to say, 'We are working through you until the work shall be completed which joins our family in one whole golden circle, earthly and spiritual.' A change in the influence then came, with these words:

'My Dear Friend—You must continue to live like the flower until the blossom of material life is spent, and, like the flower until the blossom of material life is spent, and, like the flower, leave a rich perfume from the days of your earthly existence when they are numbered with the fallen leaves! Should we open the golden gate to your view we rear you would not patiently wait for the good angel Death to summon you to enter within its portals. We are watching for your resurrection morn, when the old garment shall be laid aside for the beautiful one of purity and trath. Rest assured there will be no doubting—but face to face.'

The Doctor replied to this message (which I forwarded to him.) acknowledging its receipt, and saying:

The Doctor replied to this message (which I forwarded to him,) acknowledging its receipt, and saying:

I subsequently sent him a few copies of the BANNER OF LIGHT, which he thanked me for, concluding his letter in this latter case as follows:

'I feel a satisfaction in keeping up my familiarity with the subject of Spiritualism, in which I have been interested for a fourth part of a century; but I am so far down the west side of the hill that it is not much that I can do. Remember me kindly to --- []
your friend and well wisher.

your friend and well wisher.'

In the year 1871, Dr. Phelps wrote an interesting essay for publication upon the practical value of clair-voyance in detecting disease, and of the practice of 'laying on of hands,' or magnetic treatment, to eradicate diseased conditions from the luman system. I caused the essay to be printed, with his consent, but the authorship was, at his request—as far as the public was concerned—to remain a secret until he had joined, by decease, the loved ones in the spirit-world. It is of especial value at the present time, when certain lesser lights are attempting to throw discredit upon the spiritual gift of healing the sick, which experience has demonstrated to be in the main characteristics identical with what is recorded as having been accomidentical with what is recorded as having been accom

identical with what is recorded as having been accomplished in ancient days.

If Dr. Pin-ips had been brave enough to stem the tide of opposition, and had declared boidly his views to the world, it might have been better; but still, his blameless life and (acknowledged) marked experiences may, after all, constitute an incentive to inquiry into the important matter which interested him so much, on the part of other religious teachers who have in and of themselves the courage 'to face a frowning world, in defense of whether constitute are

they may arrive at.

At one time Dr. Phelps wrote to me to consult a certain medium—who had previously given him satisfactory evidence of spirit identity and activity in the spirit world—to see if his spirit friends had a message of the him. I complied with his request, but sould get refor him; I complied with his request, but could get no response from his spirit friends. I then took his request to another medium and obtained satisfactory results, as the Doctor's reply to my letter containing the message indicated—which letter read as follows:

The message indicated—which letter read as follows:

'Honourn, Feb. 2d, 1875.

Dr. A. S. HAYWARD—Dear Str: Your favor of the 25th ult, came to hand in due course of mail. It is nothing new in my experience to find mediums, the most accurate and trustworthy, to be at times wholly unable to come into spiritual affinity with certain persons, when they can readily come into affinity with the same person at one time, when they can readily at other times. With ——, who has been a medium from childhood, his medium powers, the last time I saw him, had been suspended for several weeks. The reason of this state of things I do not understand, '''

To corroborate my statements, I will quote the following remarks from two distinguished men in Rhode Island:

"Some years ago Dr. Phelps was a resident of Prov-"Some years ago Dr. Phelps was a resident of Proylédence. I know he was a Spiritualist through and through. I have attended circles with him, heard him on numerous occasions express his views, and in such decided terms that there was no mistaking his postion. He was much interested in the subject, and heartily enjoyed the ministrations of spirits in our circles. He was decided and outspoken, so much so that some of the Orthodox people in Providence exhibited the spirit and leaven of the Jews in Christ's time, and their congeners through subsequent uses. time, and their congeners through subsequent ages.

Providence, R. I.

WM. FOSTER, JR."

"In reference to an article in the Banner of Light

believe, and it seems to me to be very certain that such was his opinion when I knew him.

Peacedale, R. I.

Jos. P. HAZARD."

Miss Phelps, in closing the "Hints" which I have taken for the text of these reflections and retrospections, makes a wild appeal for 'proofs" of the verity of spirit-communion; and I think she will find them by paying strict heed to the old Bible injunctions: "Seek, and er, which I ardently wish could find a place in | ye shall find"; "Knock, and it shall be opened unto you"; "Try the spirits." Why will Miss Phelps, and those of whom she may be regarded as a High Priestess, turn from the fact that spirit-communion as known to this modern day is but a continuation of that ancient Spiritualism of whose verity the Bible itself is a practical exponent? Why do they persistently seek to deal with the subject from an utterly materialistic standpoint as far as the manifestations and their producing cause are concerned?

Personally I have no hesitation in saying that the churches of all denominations are becoming rapidly honeycombed by the increase in the number of those in their ranks who secretly believe in Spiritualism, but who are still kept back from avowing it by the continued appeals, in the interests of these churches, to theologic, scientific and social prejudice, which are embodied in just such articles as the one by Miss Phelps which is now under treatment. The church visits "condign punishment" upon all recusants in this direction in the form of loss of business and a forfeiture of social standing, and few there be who yet dare to acknowledge the convictions that dwell so warmly in their hearts; but Spiritualism, meeting the full measure of deep human needs in times of bereavement and suffering, which cry in vain for answer on the part of the popular churchesthough born, like Christianity, among unaristocratic conditions-is destined to survive all such willful attacks as those of Miss Phelps and her compeers, and to go steadily forward in coming days to general reception and open acknowledgment on the part of an awakened and grateful humanity.

A. S. HAYWARD, Magnetic Physician.

Free Thought.

sion; an adaptation of views will follow necessarily-views which commend themselves to thoughtful people everywhere as being more in accord with the natural promptings of the human heart; views which are in complete harmony with the intuitions, with reason and right-thinking; views and truths which the yearning soul gladly accepts, they being the natural responses to the actual demands of the goul.

Another confession I have to make is, that I enjoy the hallowed associations, the outward accompaniments of the church, its hush and solemn quiet, the meditations which come to me while there; I enjoy its stately service, its sacred music, its "dim religious light." and all. Granted that this is but the effect of education; it is the kind of education that forms the basis of true character, as well as of a relig-

ious life; it is an education through which my soul-nature is fed and spiritual growth attained. Such being the fact, why should I not attend upon church service, particularly when I can hear from progressive pulpits in this city, for instance, every Sunday, sermons replete with spiritual truth, inspiration, beauty, power and

grace which put to shame those often deliver-

ed by recognized Spiritualist speakers. Many

of the latter class have, after all these years,

got no further in their platform discourses

than to repeat to tired ears old and coarse as-

saults upon the church, concerning matters which the church of to-day has practically outgrown. My husband, whose name is not unknown to your many readers, who has been, Mr. Editor, your consistent friend for upwards of a quarter of a century, who, in the humble capacity of a private, is an active member of the noble army of spiritual workers, whose pen is never idle, whose inspired brain and heart, whose thought and life were long ago consecrated to this modern spiritual movement, his devotion to

their sheep, in the language of the great anthem, "gone astray." As the misconduct of individual pastors is no special argument gainst the church generally, so the alleged shortcomings on the part of individual Spiritualism and the church generally, so the alleged shortcomings on the part of individual Spiritualism are matters outside the present controversy: Though ide on the shift from the assertion that Spiritualism dediums have nothing to fear by comparison with the popular clergy when all the facts of their peculiar development and the impinging of outside powers in their case are rightfully considered.

If Miss Phelps has really, more with the class of mediums and the orass surroundings of mediums and the orass of medium surroundings of mediums and the orass of mediums and the orass of mediums and the orass of me

seen and talked with my father," she said, just as plainly as ever I did while he was living here."

Such cases can be duplicated on all sides Indeed, Spiritualism under various names has been, since its modern advent, proving itself a it now seems to be a foregone conclusion that ere many years the church will be the great advocate of all the distinctive truths now common to Spiritualism.

There is something so rational in the doctrine of angel ministry, so consoling to the natural heart, that it must work its way through and over all prejudice to universal acceptance. L. L. B.

Washington, D. C., Jan. 30th, 1887. .

J. Frank Baxter's Work and Appreciation in Cincinnati.

To the Editor of the Banner of Light: Sunday, January 30th, was a glorious and ever memprable day to the Society of Union Spiritualists in Cincinnati, Ohio. A "Red Letter Day" indeed, as several denominated it. It was the last Sunday en-gagement with Mr. J. Frank Baxter of Boston, Mass. The man and the great interest he has aroused, the subjects chosen, and the wonderful mediumship accompanying, served to draw large numbers to G. A. R. Hall in the morning and an immense mass to the large Melodeon Hall in the evening. The exercises, as usual, opened with music by an orchestra, followed with congregational singing fed by a choir. Mr. Baxter then read the inspired poem "Oweena," sang "Angel-Visitants," lectured on the theme "Materialization," and closed with the song "The Mystic Veil." The lecture proved by natural law and experiments all the claims of progress as enunciated by spirits through gifted mediums like Richmond, Coiville, et al., as possible; piled up a mountain of Biblical testimony no Bible-believer or Christiau could dodge; pointed to the evidence constantly proclaimed through lips, pen and type of reliability, and concluded, leaving every listener, willingly or unwillingly, a believer—to put it mildly—in the probability of the possibilities of materialization. Every objection rising was met, and the unanimous verdict of the house was that the subject was skillfuily and conclusively handled. R. Hall in the morning and an immense mass to the

handled.

Always, when such feport can be secured, it is best from an unsolicited and disinterested source, especially, if neither bigoted nor partial. Such a report has been given by the Cincinnati Daily Enquirer Monday morning of each week, that of Jan. 3ist reviewing Mr. Baxter's month's work, and detailing the exercises of the evening before. From it let the following be extracted and read by all Spiritualists, for it not only fairly reports Mr. Baxter, but from the secular press is a commendable exhibition:

"RETURNING SPIRITS.

"RETURNING SPIRITS.

it not only fairly reports Mr. Baxter, but from the secular press is a commendable exhibition:

SPIRITUALISM IN THE CHURCHES.

To the Editor of the Banner of Light:

For years it has been a much mooted question whether distinctive Spiritualism would encompass and capture the churches, or the churches accept and absorb Spiritualism would encompass and capture the churches, or the churches accept and absorb Spiritualism. I used to think that the spiritual movement, with its progressive features, its rational views of the after-life, its natural religion, would supplant or substitute itself for these church so-cleites, these religious organizations; but I confess that it now appears more likely that the churches will eventually accept the general the church, the "perseverance of the saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saints," a return to its first love, the "communion of saint

ations which were presented.

In this connection it should be mentioned that The In this connection it should be mentioned that The Times Star and Cincinnati Sun have both given reports during Mr. Baxter's solourn. In a former article the fact that several clergymen amid the "stir" created had been led to preach against Spiritualism and to warn their flocks, has been mentioned. A week or so ago the Rev. Mr. Goddard, of the Swedenborgian Church, felt called to stem, if possible, the tide of circumstances, and so lectured on Sunday evening, Jan. 23d, in his church here, on "The Dangers of Spiritualism." The noted Catholic priestor bisbop, Father Lambert, has also felt moved to take similar action at the cathedral.

Father Lanness, has action at the cathedral.
Such, in brief, has been Mr. Baxter's straightforward work, and such, in part, is the effect on church and on the masses. Who can foretell what its influence in

So urgent and numerous were the requests for Mr. Baxter to remain and give an extra lecture, with tests, that, although arrangements were pending with Cleveland, he negotiated to appear in the latter city that, although arrangements were pending with Cleveland, he negotiated to appear in the latter city later in the week, and so delayed and planned Wednesday evening, Feb. 2d, for Cincinnati. The Society of Union Spiritualists decided it should be a benefit, and it was so announced. The day and evening came, the rain f'ill incessantly and heavily, yet, as marking the interest, the hall, seating 500, was filled at double the usual terms of admission. Mr. Baxter lectured, sang and delineated spirits as usual with his invariable success. He was the recipient of a well-filled extra purse of dollars, and numerous personal gifts of books, cards and flowers. The ladles of the Union, to the surprise of Mr. Baxter, took an important part in the exercises. A farewell reception was arranged to follow the Spiritualistic programme, and just previous to the same a lady and medium, Mrs. Josie H. Faulkner, stepped forward and in a neat and terse speech presented Mr. Baxter an elegant and exquisitely chased and inscribed gold-headed ebony dane. The inscription reads:

"J. Frank Baxter. Presented by the Ladles of the Union Spiritualist Society, Cincinnati, O., Feb. 2d, 1887."

The Society had engrossed upon its records the res-The Society had engrossed upon its records the res-olutions of last Sunday evening, and on the occasion of Mr. Baxter's farewell reception presented them to him in neat follo-parolment form, Assilly tied with white satin, and the whole stamped and sealed with the society's insignia, and appropriately and officially

Mr. Baxter's response was replete with thanks and Mr. Baxter's response was replete with thanks and appreciation, and the audience restraining itself no longer broke forth in applause, and hundreds came forward, and taking the speaker and recipient by the hand bade him farewell and angel-speed, hoping to meet him again in their city, and assuring him of a most hearty welcome when that occasion should be.

The society of Cincinnati are desirous that the resolutions in Mr. Baxter's behalf, by way of compliment to him and recommendation to other places, shall be printed in the spiritual press, therefore they are here appended:

THE SOCIETY OF UNION SPIRITUALISTS TO MR. J. FRANK BAXTER.

THE SOCIETY OF UNION SPIRITUALISTS TO MR. J. FRANK BAXTER.

The Society of Union Spiritualists of Cincinnati, O., at a special meeting held this day has adopted and spread upon its minutes the following

MEMORANDUN:

That Mr. J. Frank Baxter of Boston has occupied the restrum of this society during the five Sundays of the current month, and addressed our congregations at both morning and evening service, and we wish to testify to the benefit derived from his labors, and to the efficiency of his work as a lecturer and a test medium; and to this end we state these facts:

Ist. That our congregations have rapidly increased in size, and in the interest manifested in the cause of Spiritualism, from the beginning to the close of Brother Baxter's ministry among us.

2d. That be brings to the consideration of his subjects quick perception, unfailing intuition, an analytical mind, and the illumination of causted mediumship; and that he readily adapts the results of these endowments to the ordinary comprehension:

3d. That his service of lecture and song affords a combination well designed to draw out his powers of mind, his wonderful interpretations of melody, and those manifold capabilities which find their source in the spirit-world; and that these characteristics of his ministry have left in Clincinnati an impression which must cortainly prove wholesome and enduring.

4th. That Brother Baxter's promise of father usefulness is full of succurrence of his fame is to be greatly extended, as the Spiritualism, and that although he is now famous for an almost immeasurable sum of good and, emicient work, it is the belief of this society that the measure of his fame is to be greatly extended as the Spiritualism, and that although he is now famous for an almost immeasurable sum of good and, emicient work, it is the belief of this society that the measure of his fame is to be greatly extended as the Spiritualism.

Therefore, Voted: That, as a testimonial of respect and extens, a copy of this insummandum in the greatly of the pr

Medical Legislation in New York. To the Editor of the Banner of Light;

Once more the Medical Societies of the Old School are at work before the New York Legis. lature. I have not seen their bill, but it is in their own interest, you may be sure. The inspiritual solvent, leavening the churches until terest and welfare of the dear people is their pretense. The interest of Old School doctors. who can't stand competition of manipulators, clairvoyants, mind-curers and Christian Scientists is their real motive, and you will find it in this bill, as it was in every bill they have presented in the past—and these have been manv.

many. They have already gotten into the laws compulsory employment of physician by friends of invalids on pain of no permit of burial without coroner viewing, and if he chooses cutting open the body, and the risk, too, of civil or criminal prosecution for not having employed a diplo-

prosecution for not having employed a diplomated physician.

What next? Why, when some writer proposed that, as in Russia and formerly in Germany, a regulation by law of medical fees and compulsory attendance should be enforced, and the physician who declined to attend a patient, when summoned, should be liable to fine, the New York Medical Journal exclaimed (Dec. 4th, 1886): "Probably Jack Cade would have entirely coincided with this writer (in London Truth). It would be interesting to know the circumstances that have given rise to the English writer's approbation of the barbarous state of things to which he alludes." Notice the spirit—barbarous to limit fees and compel attendance. So, in the estimation of that and doubtless all organs of medical societies, it is barbarous to limit the fees of doctors who have a legal monopoly, or compel them to answer a legal monopoly, or compel them to answer a call; but it is not at all barbarous, in their view, to compel sick people to employ them on penalty of the knife, fine or imprisonment, or

penalty of the knife, fine or imprisonment, or all three.

They have got an effete doctor on the staff of one of the Naw York dailies, who says of the present proposed bill, "It is altogether moderate and reasonable in its provisions. So far as it relates to honorable practitioners it makes the possession of a diploma implying at least three years' study a prerequisite for a license to practice;" and again, "The expediency of some system of State regulation for the practice of medicine is not questioned by any reputable physician." Well, if it be not questioned, have individual patients no voice in the matter? Are we not entitled to select whom we choose to attend us in sickness? I assert, no right could be dearer or should be more respected. These medical society bills say we must employ an allopath, a homeopath or an eclectic, and if the men who get them up could have their way they would confine us to the allopaths.

But it is not true as stated, for there are

allopaths. But it is not true, as stated, for there are highly capable and reputable physicians who say no law but the common law is necessary. The man who stands the very first as surgeon in Albany has opposed the passage of this class of laws on more than one occasion. I mean Dr. John Swinburne, and I know of about twenty more physicians in New York City who have petitioned the Legislature against the passage of such laws.

But I have no doubt the present "moderate.

of such laws.

But I have no doubt the present "moderate and reasonable" bill will be found to define the legal meaning of the words physic and surgery, and that the definition will show the intent to be to prevent competition with Old and Newer School doctors by the clairvoyants, scientists atc.

entists, etc.

Every friend of fair play in the choice of one's medical treatment, residing in New York State, would do well to write his or her Senator and member of the Assembly on the subject.

The bill should be sent to the Judiciary Committee. It should make fraud alone the line for fine and imprisonment. It should require all practicing medicine to advertise on their door-plates and in their offices what diplomathey hold and practice under, and if they do not claim a diploma to advertise that. Punish practitioners who fail to do so, or who deceive

what chance of fair play before a "Public Health Committee"? None, if, as last year, a majority are diplomated Old School Doctors. BRONSON MURRAY.

Oakdale, Long Island.

New York Medical Bill.

To the Editor of the Banner of Light: view the "regulating" of the practice of medicine. which has been presented to the Legislature of New York for enactment: "It makes the possession of a diploma, implying at least three years' study, a prerequisite for a license to practice. It requires regis-

York for enactment: "It makes the possession of a diploma, implying at least three years' study, a prerequisite for a license to practice. It requires registration, and makes it a penal offence for any one to practice after conviction for felony, or without authority or registration, or under authority illegally obtained; and it contains effective provisions against the purchase and sale or the fabrication or imitation of diplomas, obtaining diplomas by false representation, practicing under an alias or falsely personating a practitioner. The bill is not drawn in the interest of any particular school, but for the protection of the public against medical adventurers."

The foregoing, as encountered in the secular press. is a smoothly worded production, seemingly, but there is a far deeper meaning within the provisions of this condensation than appears at first sight. It is really but a resuscitation of the same shrewd game that was utilized last year to defeat the efforts of the friends of freedom in the art femedial for the repeal of the obnoxious m dical law of 1800.

The fact is, the law of 1800 is texard to registration in medical practice is all that the most bitter opposer of medical freedom and equality before the law could desire, for it does not allow even amother to prescribe catulp tea for her sick child. Under the meaning "professionally" applied to its provisions, the Censors of the Baratoga County Medical Boolety have threatened me with arrest if I attempt at any time to heal the sick in New York in any way whatever, simply on the ground that I have not a diploma obtained from a medical college that flay approve of—the Othairman of the Censors declaring that he considered that he was practicing medicine if he prescribed herb tes, or gave advice concerning diet, etc.

The ridiculous bill now presented, while the old one is in operation if there can be found persons mean enough to enter a complaint, covers all the regular medical practitioners require, and does not even allow a first pays the office

gaged in.

To my mind, the citizens of New York who value medical freedom will gove their cause best by acting resolutely in advocacy of this Repeal issue; and not allow the "Regulars" to outgeneral them by drawing their attention away from the main point increasing.

not allow the "Regulars" to outgeneral them by drawing their attention away from the main point in question.

It is rumored that the Begulars "retain the safe yields of a legal gentleman to" lobby "for its interposts at Albany—which, it true; shows that the Bodiety is being hard pushed, and is growing desperate in its efforts to piace the "beople" of the Batte in a position where they must employ such and such modes of practice or practioners, or, sies go without medical treatment. It does not seem just to legalize even mode of treatment to the exclusion of others, unless that treatment can show a perfect system and negative results that the others.

When State laws protect one classe of physicians and not others, the State, it seems to me; should be not presponsible for all mal practice on the part of the physicians so protected.

It might be well to the Resamble and Assembly and of New York to look into the states at the part of the year in the part of the law of 1800 which the states of the part of the part of the law of 1800 which instrument does in respect to hopping and the law of 1800 which instrument does in respect to hopping and the law of 1800 which instrument does not report to have a second of the part of the law of 1800 which instrument does not be reported to hopping and the law of 1800 which instrument does not report the part of the law of 1800 which instrument was referred to a committee the majority of which were a Bernard Teach and the part of the law of of the la

Banner of Dight.

BOSTON, SATURDAY, FEBRUARY 19, 1887.

Our Sea Coast Defences from an In-

surance Standpoint. "Neither our geographical position, nor our forbearance, nor the equity of our policy, can always avail under the relation in which it is our destiny to stand to the rest of the world. . We are admonished by history to bear in mind that war. cannot at all times be avoided, however pacific and forbearing our policy; and that nothing will conduce more to an uninterrupted peace than that state of preparation which exposes no weak point to the hostility, and offers no gratification to the cupidity, of the other nations of the carth,"—Gen. Totten, U. S. A.

The BANNER of LIGHT has ever been an earnest advocate of PEACE—universal and continuous-among all the nations going to make up the grand family of mankind; and as such it still remains. At the same time it recognizes the fact that the ordinary principles of self-defence, which are just as imperative on the part of a nation, however pacific in its desires, as upon an individual so minded, cannot safely be ignored. Therefore with no desire to elevate into undue prominence the warrior's necessarily bloody trade in these columns, we still feel called upon to point out to our readers in the United States the utter helplessness of our populous sea board in case a war should be forced upon us at any time, as hinted in the quotation from Gen. Totten. We find within the pages of Scribner's Magazine (New York City) for Jan., 1887, a valuable and extended article in this direction from the pen of Capt. F. V. Greene, U.S. Engineers, which shows up the matter in the clearest light. From this exhaustive paper we take the liberty of making the subjoined extracts, which put the matter of coast-defence and its necessity in a form entirely outside of military parlance or professional details, and in a shape to directly reach the comprehension of every class in the community of American life:

All idea of any nation attempting the conquest of this country may be rejected as purely chimerical. To attack us with 100,000 men would be but child's play, and to attempt to carry on a war across three thousand miles of ocean, with a nation which has maintained of ocean, with a nation which has maintained over one million of men under arms, would be the act of a madman. But the very elements of wealth and population which have made an invasion impossible have brought an increase of danger in another direction. They have built up on the shores of the Atlantic and Pacific oceans and the northern lakes a series of clic oceans and the northern lakes a series of great cities, containing an aggregate population of more than five million souls, and destructible property which is carried on the assessors' books with a valuation of \$4,000,000,000 (and has probably an actual value of nearly twice as much), yielding annually a product in manufactured goods alone valued at over one thousand million dollars.*

Every man, woman and child, in this great population, every dollar in this yast aggrega-tion of wealth, is to day in danger of destruc-tion by a hostile fleet; for it is certainly a fact that the shells of an enemy's vessels could, in a few weeks, or even days, after declaration of war, reach every portion of it—so utterly de-fenceless are our harbors against the ships and guns which have been developed in the last twenty years, during which we have done noth-ing. So that while the idea of invasion and conquest may now be dismissed as visionary, the problem of national defence has simplified the problem of national defence has simplified itself to merely protecting life and property against a possible enemy in our sea-board and lake-board cities. It is, in brief, a problem of national insurance on life and property, to provide for just those cases of danger which are specially excepted from all ordinary policies—cases which lie beyond the grasp of private enterprise, and not only fall within the legitimate province of general government, but are exterprise, and not only fall within the legitimate province of general government, but are expressly provided for in the Constitution, which gives power to Congress to provide for the common defence. The usual annual premium on policies of insurance on life or property, with good risks, is from one to one and a half per cent. One per cent, on the \$4,000,000,000 of destructible property within reach of hostile shells is \$40,000,000. Less than half that amount, yet \$20,000,000 expended annually for all years. viz., \$20,000,000, expended annually for six years, would give us a complete system of insurance i.e., it would give us harbor defences stronger can for the good of humanity, and in the en than any ships which could be brought against them. It is probable that so large a sum could not be judiciously expended in one year, and the expenditure would be less, and the number of years greater; but with \$10,000,000 a year for six years, fully three-fourths of the lives and property on our coasts could be placed out of danger. This amount is about three per cent. of our annual appropriations for the support of the Government and its obligations. During the ten years from 1826 to 1836, with an average total expenditure of \$17,000,000 per annum, the yearly expense for fortifications was about seven hundred and fifty thousand dollars, or four and a half per cent, so that it would be within precedent to spend three per cent of our revenue for the same purpose now. And while the existence of an overflowing treasury affords no good grounds for lavish and unnecessary expenditure, with its attendant extrava-

erty within reach of hostile ironolads as we have, since all their chief cities are inland. Yet we have absolutely no means of defence. There has been no such spectacle in the previous hishas been no such spectacle in the previous history of the world as this of a rich and preeminently powerful people inviting attack upon life and property—or the payment of enormous ransoms as the price of their safety—by leaving its coasts wholly undefended against the implements of war of the period. Nor can any valid reason be given why we alone of all the world should expect immunity from such at-

question finally resolves itself to this: Our harbors on the ocean and lake shores are defenceless sgainst existing nayles. Is it wise to leave them so when we have the means to protect them? It never has been so considered until within the last few years. Who can name any reasons why such a risk is more justifiable now than it has been in the past? Does not the enormhus increase in property values ren-der the risk greater now than it ever his been before health ron dager brokes uniterals

swifths principal sittles on the sea and lake cousts, with their portulation; valuation, and manufactured products, are as follows, the figures being: stain from the Compandium to the Tenth Consus, 1980, sign, of the lake of the figures of the figures of the figures.

and the second	Popula- tion.	Author of prop-	Annual value of manufac- tured products.
Boston Brooklyn	322.318 362,630 564,663	244 044 181 646 120 621 244 556 977	78, 417, 30 10 (16180, 681, 993 177, 228, 14
Buffalo Chicago Cleveland	168, 194 508, 188 180, 146	115,464,481 13 12,144,161,693 11,58,868,139	43,977,70 240,063,94 45,004,95
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\$55400000 77613 14	10000000	COLOR THE COLORS	在科技学课程 的复数存储器

The emeacy of mesmerism as an appethetic was fully proven by Prof. V. W. Oadwell during, his stay at Portland recently, in which city he was at the time giving a very successful course of lectures. The incident allunged to is briefly told in the following item from the interfer strong of Jan. 36:

"Mr. Cadwell ic day attended two ladies, whom he memerized; in the office of Mr. Pernald, a centiat on Middle street, where they such had also or sight leath successfully removable and also or sight leath successfully removable to the street, they builts; it said to the street, they builts; its life street.

Banner Correspondence.

New York.

noon, as introductory to the course, was a logical eluoldation and defense of Modern Spiritualism. In the course of his remarks there was an influence thrown by a gentleman in the audience. The subject of his evening lecture was 'Spiritualism, its Facts and Phian hour and twenty minutes, after which followed one of his remarkable test scances, his audience remaining spellbound through the various scenes pictured to his mind by the returning spirit friends of many present. Among the most prominent was Rev. Dr. Beman, formerly connected with the largest Presbyterian church organization of our city. The spirit seemed to take full possession of Mr. Baxter's organism, and delivered one of the finest invocations I have ever list-ened to; many in the audience recognized the spirit. The next spirit spoke of his former residence here, showed Mr. Baxter his field of action in business life while on earth, and closed by giving his name, Anson Atwood, which was recognized by many in the audience. A number of others came, and were recognized."

BROOKLYN, E. D .- "O'N." writes: "The Spirit-Saturday evening, February 5th, in the hall Bedford Avenue, corner South Second street. Quite a large assemblage of members and friends gathered, and were entertained by vocal and instrumental music and recitations by the children of the Lyceum. Mr. J. J. Morse, who had kindly volunteered to be present, was, in the compulsory absence of the President, induced to take the chair, and, with the assistance of the Vice President, Mrs. Henry Hoseus, introduced the young performers in such a genial and humorous manner that he added largely to the enjoyment of the occasion. Later in the evening the President, Mr. A. E. Lawrene, arrived, and, by request, entertained the company with some recitations splendidly rendered; he also read that beautiful poem, 'The Dream,' in the BANNER for February 5th. Refreshments were served and a social hour passed, when all departed, agreeing that the Society was a success and would materially aid in the diffusion of spiritual truths by these social

Maryland.

BALTIMORE.-"Observer" writes, Jan. 7th: "In this city, on the border land of the South, we cannot boast of the many advantages that you of the East (and other favored localities) enjoy in the way of having mediums for many phases of the phenomena, as well as the philosophy of Spiritualism, but we have some earnest workers, and several excellent mediums, and here you know are the homes of Mrs. F. O. Hyzer and Mrs. Rachel Walcott, of whom all good Spiritualists are justly proud.

Mrs. Danskin, and other well-known Spiritualists, are always trying to keep the light of Spiritualism

brightly burning. Our Societies, of which two are in active operation, have weekly lectures and circles, and we think are slowly but surely gaining in strength and influence. The Third Association, of which Mr. Koch, Mr. Falkenstein, and others, are efficient workers, has, during the past month of January, been favored with lectures on each Friday evening from the guides of Mrs. Adeline M. Glading, trance speaker of Philadelphia, who has been devoting her Sundays during the same month to the cause in Washington, D. C. All of our people seemed highly pleased with her logical and sympathetic lectures, answering of questions and plat-

On the evening of the 28th of January, at the close of the lecture, a gentleman, who by the way is a fine on behalf of the many friends and admirers, presented Mrs. Glading with a beautiful solid silver jewel case in the name of the Association, accompanied with a testimonial letter of appreciation and kind wishes. We cannot speak too highly of the earnest efforts of Mrs. Brown, one of our mediums, by whose indefati-gable efforts the Society has been largely benefited.

Mrs. Dr. Graham and Miss Maggle Gault are medi ums of fine attainments, and hosts of friends and the officers and members of the Association are having developing circles, and in many ways doing all they can for the good of humanity, and in the endeavoring

New Jersey.

VINELAND .- Commenting on the published opinion of Dr. S. P. Southwick, the sum of which is that we ought to legally execute those who are disposed to murder others without the sanction of law, Mrs. Dr. English writes: "Allowing the existence of the low order of beings Dr. Southwick refers to, we must admit that our government allows them to propagate their kind, knowing by mathematical calculation that murders will increase in a ratio proportionate to the increase of this class. These babes grow to be men and women, without supposing themselves to be moral lepers, but at last, after becoming parents themselves, the murderous tendency crops out; each kills some body, and government drops the curtain on the tragedy by catching and killing them, leaving their children to enact the same terrible scenes, ad libitum! What a proud civilization is ours !"

NEWARK .- A correspondent writes: "We had Mrs. E. Cutler here for three weeks; she gave general satisfaction, and the people made manifest their thankfulness by presenting her on her last Sunday with us, Jan. 80th, with a beautiful basket of flowers, which she appreciated very highly. We also have had the gifted speaker, Mrs. N. J. T. Brigham, every two weeks. She always brings out large and intelligent audiences. Our recent election of officers resulted as follows: H. C. Dorn, President; Mrs. G. Dorn, Vice President; Mrs. Crane, Secretary; Mr. Cox, Treasurer.

Massachusetts.

LAWRENCE.-Hon. Warren Chase writes: "After quarter of a century I again visit this city, where I have in olden times given many lectures on Spirit ualism to large audiences. I find many of the old and active workers in the cause I then knew, and who were faithful devotees to the glorious tidings, gone to the spirit life; some also have removed to other parts of the country, and a few yet linger on the brink of the grave. New hands have the work in charge now but still the cause moves on in various ways, and the churches, even under high pressure from revivals by Evangelists and the Salvation Army, are cracking and splitting to pieces here as elsewhere."

Connecticut. NEW HAVEN .- "Spiritualism is experiencing an awakening in this city," writes a correspondent," so much so that the Morning News of the 24th ult. prints an account of a seance attended by its reporter the evening previous at the residence of Mrs. J. J. Clark, 228 Crown street, who, under control of her spirit guides, first offered an invocation, discoursed upon the relation of mind to matter as understood in the world of spirits, and then described the attendance of persons present as seen by her, though invisible to others, accompanying her descriptions with names, and occasionally a personation to aid identification."

tsbura et. Tilinois.

CHICAGO. Una Vella writes: "The South Side Lycoum is a live one. We have been using the Shaw-mut eards now one; month, and, found them a great help. Recitations by Harry Stoker, Cella Cappels, Ada Phelps, May Phelps, Mand Underbill, Ethel Gar-ner, Gertrude Page, Willie Pinkham, George Devore, Wille MacRes, Myron Parsons, Aurora Oberkircher, Evan Morton, were given at our session of February

Halo's Hemey, the great cough cure, 25c., 50c, and st. Cleans's Sulphur Scorp heals and beautifies, 25 cts. Course of Charles Course and Bunions, Mill's Market Whales Sea Halok and Brown, 50c. This was the season cure in the Minite, 26c. This was the season cure in the Minite, 26c. This was the season cure in the Minite, 26c. This was the season cure in the Minite, 26c.

February Magazines.

THE PHRENOLOGICAL JOURNAL,-A portrait and skelch are given of Munckacey; the eminent Hungarian artist, whose painting of "Christ Before Pilate," has TROY.—W. H. Vosburgh writes, Feb. 7th: "Mr. J. whom the public call a "self-made" artist. He says frank Baxter addressed the people here yesterday of himself he "never had a master, never studied afternoon and evening. The discourse in the afterspect for the rules, regulations and long-winded theories which some young men learn by heart in order to become great artists." Evidently he is a medium of over him by the spirit of a lady giving the name of Cole, Ohio street, West Troy, which was recognized Born during an invasion of Russian hordes, his mother soon after died, then his father died in prison, where he had been cast for patriotic efforts. Robbers conlosophy, which was ably and powerfully treated for trolled the district; one night they broke into his uncle's house where he was, killed all its inmates but himself; and the next morning he awoke on the breast of his aunt, who was cold in death. His after-life was one of persistent struggle. Another article of great interest is "Progress of the Emancipated Race"; consisting of sketches and portraits of colored men who have attained intellectual honors. Fowler & Wells Company, New York.

THE QUIVER .- The interesting story, "Miss Willowburn's Offer," reaches its ninth chapter, and "A Faithful Heart" its seventh. Short and complete stories are "Beauty and the Beast" and "Something to Her Advantage." Among the Doing Good features of this number is the narrative of "A Bandwich Supper in Seven Dials," touchingly descriptive of an occasion when a demonstration of practical religion was shown to a forlorn, depressed looking race of ual Literary Union held its first public meeting on | men who in all weathers plod silently along the gut ters of London streets sandwiched between huge boards-living advertisements hired at a shilling a day. Poems, engravings, a page of music, etc., contribute to the interest of the remaining contents. Cassell & Co., New York.

THE ELECTRICIAN.-The danger of electric light causing fires, two having recently been caused in Philadelphia, is the subject of the leading editorial, in which it is claimed that a "flow of the electric current may be, and is, made as harmless as the flow of water through houses and streets." Notice is taken of the demise of three prominent men on the 10th, 16th and 18th of January, John Roach, Prof. E. L. Youmans and Gen. W. B. Hazen. A voluminous amount of instructive matter is given on subsequent pages that must be of great value to practical electricians. New York: 115 Nassau street.

THE FREETHINKER'S MAGAZINE.—The address of Thomas Davidson before the Manhattan Liberal Club, on Cosperation, revised by its author, is given in full. In it Cosperation is claimed to be "the complement of republicanism, and an essential condition of human liberty and all spiritual advancement." The remaining general articles are "A Question of Latitude," by Helen H. Gardner; "Galileo," by S. H. Preston; 'Aerostatics," by Harry Hoover, and "The Attributes of God," by W. H. Benson. Buffalo, N. Y.: M. L. Green.

THE COSMOPOLITAN .- "Mr. Clegg's Mysterious Disappearance" is the title of the opening story. A finely illustrated description of "A Night in Chinatown" (San Francisco), "The Iron Octopus," "The Story of Bertha," a poem by Ella Wheeler Wilcox, entitled "Angel or Demon," and one by Susan Hartley, "A Field Tragedy," with much else of interest, including a Young Folks and Household Department, occupy the remaining pages. Rochester, N.Y.: Schlight & Field Co.

GRAMMAR SCHOOL, INTERMEDIATE AND PRIMARY MONTHLIES.—Excellent stories, that while entertaining, embody and impart lessons in history and science, and the practical affairs of life, etc., enlivened with engravings, constitute the contents. Chicago and Boston: Interstate Pub. Co.

HERALD OF HEALTH.—The general articles are The Health and Working Habits of President Clove-"Artificial Sleep as a Curative Agent," and "A Disgustingly Unwholegome Practice in Congress." A large number of short articles follow on developing medium, in a neat and appropriate speech subjects of vital importance. New York: 13 Laight

THE AUDUBON MAGAZINE, published in the Interests of the Audubon Society for the Protection of Birds. Forest and Stream Publishing Co., New York. SIGNS OF THE TIMES .- Astro Meteorology, Art, Science and Literature. Grant Co., Boston.

How a Noted Chief was Killed.

The following from the Globe (A. T.) Silver Belt, tells a story of white treachery to the Indian, Cochise (called by the Spaniards "Mangus Colorado"), which ought to bring a thrill of indignation to the heart of every reader there-

"Mangus Colorado was killed, through the agency of Gen. G. R. West, twenty-three years ago, at Apache Tajoe, now in Grant County, New Mexico, sixteen miles south of where Silver City now stands. The circumstances attending Colorado's death were the result of an unpleasantness on the part of the Indians, arising from the treachery of Lieut. Bascom and others toward Cochise, and under the pretense of a desire to heal the breach, the pretense of a desire to heat the breach, Gen. West sent a messenger to Mangus, then at Pinos Altos, with the request that he was desirous of consummating a treaty of peace. In obedience to the summons the old chief appeared, when he was at once confronted and oursed by West and ordered to be placed in the guard-house, and the guard was instructed that the returned districts the still beginning to the still th that if he stirred during the night to kill him. The old chief being informed of the purport of the order, was extremely quiet until a hot iron was thrust through a small opening in the guard house against his hip, which caused him to jump to his feet, thus affording the pretext for giving effect to the order. He was instantly killed, and to add to the barbarism of the deed, his head was severed from his body and thrown into the sink of a water-closet. It was after-wards recovered, and the skull reported sent to the Smithsonian Institute at Washington.

JAMES PYLE'S PEARLINE is the very best assistant for washing or bleaching, no mat-ter whether by use of cold or hot water. As a labor-saving article it deserves special mention.

Married.

In Auburn, N.Y., Feb. 2d, 1887, by Rev. J. H. Harter, Delbert A. Harter and Miss Carrie E. Tompkins, both of Owasco, N.Y.

Passed to Spirit-Life

From Sawyer's Mills, Dover, N. H., Feb. 4th, Mrs. Rebecca C. Towle, in the 68th year of her age. She was a firm Spiritualist and a worthy woman; for years she has been an interested pairon and reader of the BANKER OF LIGHT. She leaves a husband and two daughters yet in the mortal. Miss Jennie B. Hagan omelated at the funeral, assisted by Rev. Asa Tuttle.

From Northfield, Vt., Feb. 2d, Zenas Glazler, in the 75th

year of his age.

Bro. Gissier was—and had long been—a firm and devoted Bpiritualist. He served for several years as Secretary of the Vermont Spiritualistic Association, and was a very intelligent man; bold and outspoken in his convictions, and generous and open-handed to the full extent of his means. His summons to "come up higher" was sudden, having partaken of quite a hearty dinner only a short time before. After this he split some wood, and then took a book—one of Moses Hull's—and seated himself in a rocking chair; only a few minutes later his form was without a tenant. Children and grandchildren were on the "other shore" to welcome him. Hey, J. P. Booth spoke at the funeral.

From Lysander, N.Y., Jan, 31st, 1887, Alonso H. Hug-

gins, aged 66 years 3 months and 16 days.

Mr. Huggins was born in the town of Aurelius, N. Y., but more than fifty years age moved with his parents to Lyander, where he resided till his transition took place. He was known for his temperance, industry and honesty. In politice he was a thorough going and faithful prohibitionist in religion, a firm and intelligent Spiritualist. His funeral took place as Jacksonville on the 2d of February, and was attended by a large concourse of relatives and friends, to whom a sermon was presched by Rev. J. H. Harter of Auburn, N. Y.

From Saranac, Mich., suddenly, of paralysis of theineart,

From Raranso, Mich., suddenly, or paralysis of inchestry, on Saturday forencon, Jan. 29th, S. L. Shaw.

Mr. Shaw was one of the oldest workers in the sause of Spiritualism in the State, and ene of the prime movers and sustainers of the Nemoka Camp-Meeting at Pine Lake, near Laming, in which he had invested several thousand dollars; A man of considerable means, very hospitable, sensia and large-hearted, hundreds of Spiritualist lecturers and, friends can testify to the warm walcome slaways given them by himself and Siz most estimable and thiented wife and daughters (Mrs. S. being a very good medium) at his

commodious and pleasant home. Mr. J. H. Burnham of Baginaw, an old-time and warm personal friend of Mr. B., delivered an eloquent and very appropriate address at the funeral at the house on Tuesday to a large assembly of friends and sympathiers, many coming from other towns in the State to attend the services. Mr. Shaw was about account to the services of the services of the services of the services and most and in his death one of its strongest believers and most ardent supporters and workers.

Feb. 2d, 1887.

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

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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 Modera Spiritualism in 1837 miscalled The Harvard Investigation. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that callege, who was the personal friend of those officers, and yet their contestant at the time of the sham investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

INDEX. Harvard Investigation; Agassis, Professor; Bell, M. D.; Lunt, Editor: Pelree, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

SUPPLEMENT.

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

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the varied since of opinion to which consponds to the titerance.

The opinion and address of the writer are in all cases, indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a poncil or ink line around the article he desires specially to recommend for perusal.

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

Bibliolatry; or, Idolatry of the Bible.

In a recent "lecture talk" to teachers in this city, Rev. Brooke Herford said of the stories told in the Old Testament that it could not be too strongly emphasized that they are not to be regarded as inspired records, to be taken and believed just as they stand. Yet he referred to Rev. Samuel Jones having told his audience in this city, largely an audience of ministers, that he believed in "the whole Bible, from lid to lid, from bottom to top, Jonah, whale, and all," and denouncing as infidels those who do not believe it; and his remarks were received by his hearers with applause. The very next morning, says Mr. Herford, the same preacher went to Fancuil Hall, and there parrated a parable of a box having been brought to his house, with the parts of some machine in it. and of his not knowing what to do with it, until some days after came a little pamphlet instructing him how to put the machine together and how to operate it. He proceeds to follow these instructions, and in a few minutes his wife is using the machine to do her sewing with.

Upon which Mr. Jones exclaims: "The man that made this pamphlet made the machine; and the man that made the machine made the He uses the illustration to show that whoever follows the instructions contained in the Bible in the working of his life, finds it to work so well that he should draw the same conclusion-that the Being who made man also made the Bible. While accepting the illustration as a good one. Mr. Herford asserts that it will not bear out the conclusion that therefore one should believe in "the whole Bible. from lid to lid." On the contrary, he thinks it just as forcible an one to show us what we may fairly regard as doubtful and uncertain in the Bible, as well as what we should believe. The instructions in the pamphlet referred to may be unmistakably from the maker of the machine, and yet the pamphlet may have many mistakes in it. For all these, however, the instructions might be quite clear enough to work by. And, again, the pamphlet might contain a great deal of matter besides these instructions; it might contain statements of the large sales of the machine by agents; and of the wonderful things in needlework performed by it; are we to be asked to believe all these, from cover to cover because the maker's instructions prove correct?

Yet, rightly reasons Mr. Herford, it would be just as reasonable to insist upon this as it is to require us to believe everything in the Bible because its great teachings of duty and religion are so unmistakably divine. Are wehe asks-to take as from God everything that his agents, all along those old world centuries, report to have been done? Is he to be held responsible for everything said or done by his agent Moses? Must we believe that God really commanded all that the Hebrews did in those rude, merciless days when flying from slavery in Egypt and trying to find somewhere to setvery much like that of our early settlers with Indians. The slaughter of the tribe of Midianites, even to their women and children, is a conspicuous illustration of its barbarous cruelty. Are we to believe that God really commanded such things, merely because we find them inside the same covers with the wonderful, instructions in the way of right living? Or is it endangering the Bible to say outright that such things surely can be no work of God, but are merely traditions, without doubt enormously exaggerated?

Mr. Herford advised rather to look at them as they are, as old world folk-lore and traditions, the "earthy vessel" in which the "heavenly treasure" has been handed along; then they take their natural place, and there is no trouble with them. They are even helpful, in fact; for, like the rust and dirt on very ancient jewelry, they show us that the Bible is a genuine antique, and bring out in a stronger light that element of divine truth which runs like a golden thread even through those rude old centuries, and keeps ever brightening and strength-

ening through the long story of Israel. On this subject of Bibliolatry, or Idolatry of the Bible, Dean Stanley, the author of the "History of the Jewish Church," speaks as "The Bible, and the reading of the Bible se an instrument of instruction, may be said to have been begun on the sunrise of that of this city has been "exposed" (?) in Newday when Ears unrolled the parchment of the buryport, Mass.

law. It was a new thought that the Divine Will could be communicated by a dead literature, as well as by a living voice. In the impassioned welcome with which this thought was received lay the germs of all the good and evil which were afterward to be developed out of it; on the one side (the good), the possibility of appeal in each successive age to the primitive, undying document that should rectify the fluctuations of false traditions and fleeting opinion; on the other hand (the evil), the temptation to pay to the letter of the sacred book a worship as idolatrous and as profoundly opposed to its spirit as once had been the veneration paid to the sacred trees or the sacred stones of the consecrated groves or hills." The evil of Bibliolatry is here forcibly stated, and deserves to be seriously pondered.

Max Müller explains this growth of superstitious reverence for ancient traditions in Hindu history, and plainly shows its progress in the case of the Hebrew writings-laws and prophecies and poetry. He says: "In an age when there was nothing corresponding to what we call literature, every saying, every proverb, every story handed down from father to son received very soon a kind of hallowed character. They became sacred heirlooms, sacred because they came from an unknown source. from a distant age. There was a stage in the development of human thought, when the distance that separated the living generation from their grandfathers or great-grandfathers was as yet the nearest approach to a conception of eternity, and when the name of grandfather and great-grandfather seemed the nearest expression of God. Hence, what had been said by these half human, half-divine ancestors, if it was preserved at all, was soon looked upon as a more than human utterance. Some of these ancient sayings were preserved because they were so true and so striking that they could not be forgotten. They contained eternal truths, expressed for the first time in human language. Of such oracles of truth it was said in India that they had been heard, Sruta; and from it arose the word Sruti, the recognized term for divine revelation in Sanskrit."

Says Rev. Heber Newton, in his "Right and Wrong Uses of the Bible," "The Bible is a collection of many writings, in many forms, by many hands, from many ages. Genuine letters these, whether they be belles lettres or not; by every mark and sign most huthan writings, whether they be holy Scriptures or not; the product of honest toil of brain and hand. Whatever more they are, these are bona fide books, of men of like passions and infirmities with ourselves." Again: "The latest of these books is probably seventeen hundred years old, and the earliest has been written twenty-seven hundred years; while in the more ancient of these writings lie bedded some of the oldest fragments of literature known to us. These books have been the constant companions of men and women through two or three score of generations. The crawling centuries have carried these books along with them-the solace and the strength of myriad millions of our kind. Forms now turning into dust, holy in our memories, read these familiar pages. Men whose names carry us back through English history knew and prized these writings; Cromwell, Shakepeare. Chaucer, and the great Alfred. When Rome was the seat of empire, Constantine heard them in his churches. Aurelius informed himself about them. In the lowly hamlet hidden away among the hills of Galilee, the boy Jesus listened to these tales of Hebrew heroism and holiness from his mother's lips. Judas, the hammerer, fired his valiant soul from them; and, while wandering in the hill country of Judwa, David chanted to his harp's accompaniment these legends of the childhood

"We cannot mistake the fact," says the same critic and preacher, "that thoroughly human writings have been exaggerated into super-human Scriptures by the deference rightly called forth toward these venerable books, so influential in the histories of nations. so potent in the lives of men; and we can study the phases through which a wholesome reverence degenerated into a puerile superstition. Bibliolatry is pushed to a reductio ad absurdum in these pagan worships of their Saored Books. Men will see their folly in the reflected light of these kindred follies, and another superstition will disappear from Christendom." He believes that on these grounds, as on others, "the unreal Bible" will pass away. He asserts that the Church at large never properly authenticated it; that the Bible nowhere calls for such a view of itself; that Scripture reveals to a critical study manifest tokens of its human fallibility, its thoroughly literary character."

The day of Bibliolatry is now over; and the Boston ministers who so joyfully applaud this anachronism, as met with in the preaching of the Jones and Small combination of revivalists, will yet find it out in various ways as time proceeds.

Slate-Writing Mediums.

The BANNER last week noticed the fact that Dr. Henry Rogers and wife were in town, lo cated at No. 683 Tremont street. Some weeks ago we printed an account of a sitting we personally had in New York City with these mediums, in regard to a new phase of their mediumship, wherein crayon portrait-likenesses tle?—their struggle with the Canaanites being of spirits were made in their presence—specimens of which work we now have on exhibition at our office. This is to us a very remarkable phase of mediumship, and we advise those interested in the subject in question to call upon these mediums and see for themselves.

For further particulars as to the facts we have merely hinted at above, the reader should To the Editor of the Banner of Light: peruse the letter of Judge Nelson Cross, which may be found on the first page of this week's issue of the BANNER, which also gives in brief a history of Dr. Rogers in re his mediumistic

experiences. We shall, as soon as our space permits, give additional evidence of the genuineness of the mediumship of Mr. and Mrs. Rogers.

The Doctors in Bhode Island,

We noted last week, were engaged in a "Regular" raid on the Legislature of the State for a protective law : but it gives us true pleasure to be able to report (from the subsequent favors of correspondents) that the proposed bill seems now to lack the support of the people, and though the M. D.s are working hard, the probabilitles are that their disinterested (?) efforts will end in the failure of their plans against the popular liberty.

Upon the heels of the Ross, and of the Wells flasco, comes a statement that Mrs. Fay

PRO AND CON.

IN RE MRS. H. V. ROSS: "WHO SHALL DECIDE WHEN DOCTORS DISAGREE?"

We devoted considerable space in our latest issue to placing before the BANNER readers the facts on both sides—as far as attainable—in the Ross imbroglio; and have decided to follow the same course the present week: Inviting each individual under whose notice this number may fall to read carefully the matter, for and against, presented therein, and make up his or her mind as to the weight of evidence.

LETTER FROM PROFESSOR JAMES.

To the Editor of the Banner of Light:

As my name has (very unwelcomely to myself) been quoted in the newspapers as that of a witness to Mrs. Ross's mediumship, I feel it my duty to say just what my experience has been.

I visited her house three times, once alone at an ordinary séance, once at a private sitting arranged by Dr. A. R. Wallace, and once at a private sitting to which I was invited by Dr. J. R. Nichols. I had previously called at the house to ask Mrs. R. if she yould not consent to give a séance out of her own house. She refused to do so at any price.

I examined walls and floors as carefully as the mere eye would permit, and could see no way of introducing confederates. The first sitting went by without my noticing any suspicious circumstances, so that I concluded that Mrs. Ross was better worth spending time upon than any of the other "materializers'

whom I had visited. At the second sitting the sliding doors, usually kept shut, were opened, and Dr. Wallace was allowed to sit just beyond them in the back room, from which the confederates, if such there were, would have to be introduced. So far so good. But when I asked permission to sit there with Dr. W. the nermission was denied. The moment the scance began a white-robed spirit came out, and did an unusual thing, namely, she drew Dr. Wallace out of his seat, and into the front room, and spreading her drapery out so as to conceal the side of the doorway, and part of the cabinet, kept him there some little time. No one could see this marcouvre without the suspicion being aroused that It was intended to conceal the passage of one or more confederates from the back room over the doorway and under the cabinet curtain, which hung loosely along side of the doorpost. At the end of the séance the same performance was repeated with Dr. Wallace. who between whiles had been allowed to sit quietly in his place. The concealment of the side of the doorway was less perfect this time, and a lady who was one of the sitters tells me that whilst Wallace was up she distinctly saw the doorpost eclipsed from view by the passage of the curtain, or some other dark body over it. During this sitting a female form emerged from the cabinet with her white drapery caught above her knees. Her legs from the knees down were clad in black trowsers, like those in which a male spirit had the instant before appeared, and in which another male spirit appeared the instant after.

At the third sitting a form tall enough to be that of a child four or five years old appeared between the curtains of the cabinet and stood there, whilst the little girl of one of the sitters (kneeling on the floor, if I remember rightly,) played with its left hand. I was allowed to approach, and the light was strong enough to see fairly well. The figure had an oval, delicatefeatured face, looking as if it might belong to a girl of ten or twelve. The body was as unplausible looking a dummy as I ever saw, slung from the neck of the real person who might have been kneeling on the fleor. This and the fact that the hand with which the sitter's child played was in an impossible position, made me ask the supposed spirit child to give me its right hand. The request was boldly granted, to my surprise, and what seemed, both to my sight and touch, to be four adult Anger tips, held together and surrounded by a sort of "mit" drawn down to the knuckles, was protruded and drawn across my own extended fingers, too rapidly to be held, but slowly enough to give me confidence in my observation.

The facts I have underscored, added together, were sufficient to convince me personally that whether mediumship was or was not an element of Mrs. Ross's performance, roguery certainly was, and I resolved not to waste any more time upon performances given at her own house. Good carpentry can make a secret door in any wall.

I learn that now, many days after the capture of her confederates by Mr. Braman and his friends, she invites a more rigid scrutiny still of the cupboard and wall, and shows an affidavit from her landlord that the house is what it was before her lease. I do not learn, however, that apirits still continue to emerge from the cabinet many at a time, with the slidingdoors closed as they used to do before the catastrophe; nor do I see why a secret opening through a wall may not be unmade in forty-eight hours by the same skill which made it.

I wish to confine myself to facts as closely as possible, so I make little comment on your policy (a policy which would ruin any cause) of defending exposed frauds through thick and thin, so as to present a "solid front" (!!) to the enemy. You ought, it seems to me, to consider it one of your first duties to raise a fund for the following up of such exposures as that of the Ross gang by the criminal conviction and imprison. ment of its members. Only then would your opinions about more genuine cases begin to deserve consideration from inexperienced inquirers like

Yours truly. WILLIAM JAMES. 18 Garden street, Cambridge, Feb. 10th, 1887.

[We earnestly hope Prof. A. R. Wallace will feel prompted to address a letter to our columns in reply to what Prof. James says regarding his part in the seance reported Jan.

As regards the very gentlemanly criticism in which this Harvard Professor chooses to indulge (in his last paragraph) concerning the BANNER OF LIGHT and its course generally, we have but this to say: His statement that the BANNER has defended "exposed frauds through thick and thin" is not true. It is a principle of common law that an individual accused of wrong doing must be held innocent until legally proved guilty; the BANNER has demanded only this for the Spiritualist mediums-in the face of a skeptical public, which seeks to reverse the maxim and throw the burden of proof on the medium-and on this line we shall continue to "present a solid front to the enemy," as long as this paper is issued. We have no favors to ask of Prof. James or his ilk, and feel that our course is founded in justice and truth.]

As I am one of the party that took part in the Ross expose, I wish to state through your columns my position in the matter and the part I took in the espose.

I attended the scances willing to believe that every I attended the scances willing to believe that everything I saw was genuine materialization, unless I saw or handled something that would convince me to the contrary. I shall waste no time over the first scances, but will simply state a few facts concerning the last. I was asked by Mr. Ross near the close of the scance to step to the cabinet, as there was a figure there that seemed to want me. I stepped to the cabinet and noticed that the "form" seemed to have white gauze over the face, so that I could not see the features plainity. As I drew closer, the "form" closed the curtain, but I noticed the impression of hands holding the curtains together ofter Mr. Ross had said, "she agone." Before leaving the cabinet I touched the curtain and felt something solid behind it, which led me to believe that the "form" had not gone, but was still standing there.

that the "torm" nau not gone, but was sain stated, there,
A little later, Mrs. Ross said, "Here's a young brave. I guess he wants the brave sitting next to the door." That being my seat, Mr. Ross, turning toward me, said, "It is for you." I stepped slowly to the cabinet and recognized a boy whom I had seen at the first seance, and had helped to the name of Harry Draw.)

first scance, and had helped to the name of Light;
Drew.)

It said, "Is that you, Harry?" The form nodded assent and extended his hand, which I took firmly in mine and then gave a slight pull—simply to try the effect of muscular investigation. He tried to get away, and I then said in a low tone, "Boys, I ver got something." As soon as I said "Boys" there was a blaze of light. Mrs. Rose cangular my arm and tried to break my held on the boy, but the falled and was to break my held on the boy, but the falled and was to break my held on the boy, but the falled and was to break my held on the boy, but the falled and was to break my held on the boy, but the falled and was to break my held on the boy, but the falled and was to break my held on the boy, but the falled and was to break my held on the boy, but the falled and was the boy but the fall was the

at once taken care of by one of our party. The cabinet curtains were at once pulled aside and the contents of the cabinet exposed to my view. I saw there three human beings besides Mrs. Ross and the boy that I still held.

three human beings besides Mrs. Ross and the buy that I still held.

I took the boy from the cabinet, and put him fiat on the floor near the middle of the room. I said to him, "Harry, how are you?" and he replied. "Let me go; haven't you seen enough? aint vou satisfied?" While holding him there I heard Mr. Ross say, "You've uncovered us; what more do you want? Let me go!" I got up, and allowed the boy to rise. He immediately made for the door leading to the hall, I still holding on to him. Reaching the stairs Mrs. Ross came hehind (she having been released), saying, "Get, up stairs, get up stairs."

Realizing that there might be danger in this, I gave a strong pull, breaking his hold on the railing, and we came down stairs together, landing at the foot of the stairs, the boy on top of me. Mrs. Ross makes the statement that she fell on top of me. This is untrue. I don't think I would have lived to tell the tale if she

don't think I would have lived to tell the tale if she

I heard Mr. Ross say he "would pay back all the money we had paid him to-morrow." When asked, "Why not to-night?" he replied, "I have no money in the house, or I would." The above statements I write simply in the interest

The above statements I write simply in the interest of truth, and have no desire for publicity in the matter, if the truth could be known without my doing so.

Being called out of town on business, I am unable to make oath to the above statement, but shall do so on my return the last of this week.

R. G. McLauchlan.

8 Newton street, Somerville, Mass., Feb. 13th, 1887.

To the Editor of the Banner of Light:

I regret that our party are unable to get our statements in regard to the Ross exposé in shape for publication in this week's issue of the BANNER. New facts are constantly coming to our knowledge by the ald of outside friends. We shall wish our statements published in a few days. And I can assure you that the position we shall take in regard to the Ross matter will be improved by the position we shall take in rega-ter will be impregnable. Yours respectfully, Feb. 15th, 1887. C. L. BRAMAN.

AN ACT OF JUSTICE. To the Editor of the Banner of Light:

In my experience of nearly three years in singing a séances for form materialization, I have not felt to write for publication anything relative thereto, until reading in the Boston Daily Globe of a recent date what purported to be an investigation of this phenomenon by a party of ladies and gentlemen at the rooms of Mrs. H. V. Ross, of this city.

When I recall the scances alluded to in the article above-mentioned, and the trifling and unfair manner with which this whole subject matter has been treated my soul rises within me in indignation, and I canno be true to myself, or to the spirit that controls me, without uttering my emphatic protest against such conduct as was manifested by these people at three o their private séances, as witnessed by myself—even if the writer of the article in question calls himself a believer in the Spiritual Philosophy according to its best teachers."

The first seance of the series of four was held on Monday evening, Jan. 10th, and at that time I was firmly convinced that the object sought by this party was anything but to investigate the spiritual phenom

ena fairly.

In explanation of the conditions required at the seances given by Mrs. Ross, and before the commencement of each séance, Mr. Ross briefly makes known the rules that must govern it, one of which is that per feet harmony is absolutely necessary for the best results; and the party present has as much to do in making the seance a success as has Mrs. Ross, the medium. Again, "No manifestations are or can be promised: there may be personation, transfiguration etherealization or materialization"; that "no one is allowed to come to the cabinet unless called up "; and 'no unfriendly remarks are to be made during the séance": and yet these ladies and gentlemen, after being allowed full time and opportunity for the most thorough examination of the rooms, and the particular corner of the room used by Mrs. Ross as a cabinet -even to sealing the doors between the two roomscould be so wanting in respect to that lady: and, more than all, the fact that there was a possibility that their friends in spirit-life might manifest to them in materialized forms: still a number of these investigators passed the hour or more in a manner showing a want of respect for anything or anybody; this became so apparent that at the close of the first seance Mr. Ross and wife spoke of cancelling the engagement at that time.

The parties composing these séances have been well spoken of by the secular press as refined people, and bent on finding the truth; but I prefer to let their so-'mopboard" and the "trap-door" in the floor (contradicted by the facts in the case), with the treatment received by Mrs. Ross in her own home, decide this question. Certainly the demeanor of this party was quite in contrast with the one attended by Prof. Alfred R. Wallace of England, Dr. James R. Nichols of Haverbill, the Rev. Minot J. Savage of this city, Mr. E. A. Brackett of Winchester, and several ladies and gentlemen of high respectability in the same rooms only a few days before.

At the fourth and last séance of the series it was impossible for me to be present, therefore I cannot speak knowingly of what franspired at that time; but having full confidence in Mr. and Mrs. Ross as people of honesty, I do not for one moment doubt that they state truthfully what occurred at their rooms; for it is in perfect keeping with what I know of their scances from personal observation during a period of over

It seems very strange to me that having the privilege at the commencement of every séance to examine the cabinet and everything connected therewith to their entire satisfaction, this party-consisting of twelve or fifteen uncommonly keen sighted and smart business men-should have been blind to the "magic mop-board," the "trap door" in the floor under or through the carpet, until the fourth séance; and is it not a wonder that on that last night "Mac" did not hold on to "Harry" and secure him as a trophy of his daring and brilliant exploit?

Another very strange and unaccountable thing is that these conservators of the public good should have allowed the "little girl who was frightened and ran away-nobody trying to detain her," to escape, when she had been so wickedly personating the spirits. Away with such sophistry and nonsense!

And after this wonderful investigation closed, how did it happen that this party, who had matured their plans before the commencement of it, were not pre pared to make a statement for the public benefit until the Friday following this Monday night? and, after all, as a result of such an exposé, the most surprising thing to me is that so many of our professed Spiritualists, and even mediums, are ready and seemingly delighted to accept at once the statements thus made as true-and openly rejoice in the trouble brought upon one of their number who has held seances under strictly test conditions during the past seven years, and without doubt has convinced thousands of skeptics of an immortal existence !

Mrs. Ross held before her present illness, and subsequent to the assault made upon her, several seances, at which I was present. At each of these spirit forms appeared, as they had at previous seances, and as before in groups of several at the same time.

In conclusion, allow me to say after a varied and deeply interesting experience of over thirty years with mediumship in its every phase-and with influences as manifested by mortals and spirits, as I can say in all honesty and sincerity—that to me the Spiritual Philosophy is the one of all others the most attractive and sacred, and I would not dare to triffe with these invisible spiritual forces that are so vitally connected with me and my eternal deftiny ; for through bitter persecution and suffering in the past I have become unfolded spiritually, and have been made capable of realising the beauties of spirit-life; at the same time having no doubt of the glorious inheritance awaiting every self-sacrificing and aspiring soul, when he or she shall have exchanged the mortal for an immortal existence. C. PAYSON LONGLEY, Bostoti, and Page 198

Brookline street, to accompany me, I visited the house, and, obtaining permission to investigate the cabinet with a lamp, I knelt before the "immortal" mopboard and carefully inspected it from end to end, searching for any hammer-face indentation, nail-head or scratch indicating that it had been tampered with, but found none. I then removed the carpet and found that (as in all well-built houses) the mopboard was put down before the upper floor was laid, the boards of which were then fitted tightly against it; and the dusty accumulations of years had filled up the slight crevices. The mopboard was immovable.

I found the china closet as has been already described in the BANNER. So much for the mopboard story. But to make assurance doubly sure we drew the folding-door which slides between the cabinet and the china closet entirely out, and with the aid of a small hand lamp, which I held in the narrow space (3 inches wide) in which the door slides, we discovered that both sides were sheathed with white-wood boards, running up and down from the top of the door to the floor and extending back to within about four inches of the brick wall (as shown in last week's BAK-NER.) This sheathing could not by any possibility be removed without destroying the partition. It will not do to convict a medium, be she a fraud

or genuine, on a falsehood, like the mopboard theory. I write this in the interest of truth, not in the de-J. D. MOORE. ense of the Rosses. 33 Dover street, Boston, Feb. 12th, 1887.

Boston, Feb. 14th, 1887.

We, the undersigned, have carefully examined the walls, floor and ceiling connected with Mrs. Ross's cabinet at No. 98 West Concord street, and hereby certify that there is no chance for a confederate to lass through said walls, floor or ceiling.

That the statement that the mopboard had been in any way moved or tampered with is not true, for had it been removed entirely it would even then have been impossible for any living thing to pass through the partition wall from the adjoining room, for that wall is plastered and skim-coated to the floor, with a strip of board less than four inches wide firmly nailed at the bottom.

board less than lour money we bottom.

E. A. Brackett.
M. O. WILCOX.
JOHN S. ADAMS.
T. W. SHAPLEIGH.
E. M. RIPLEY, M. D.
E. P. MILLER.
C. W. CLOUGH. F. K. PRATT.
JOHN WETHERBEE.
PRESCOTT ROBINSON. FRESCOTT ROBINSON.
E. J. CARPENTER.
J. D. MOOBE, M. D.
ME. J. E. HALL, 128 West Brookline street.
MRS. C. H. HALL,
O. H. WELLINGTON, M. D.
DR. F. H. ROSCOE.
C. W. DAVIS.
W. D. BREWER.
Z. ROBERTS.
C. H. AYER.
CHAS. H. BRIDGE. I believe the theory of the mopboard being removed is not true, and cannot see any chance for fraud about the cabinet.

BENJAMIN CROSS of 145 Lilac street. Providence, R. I., writes us that "seeing in your issue of Feb. 12th an account of an alleged exposé of Mrs. H. V. Ross-and knowing beyond a doubt that in her seances genuine manifestations of materialized spirit-forms are seen, and many of them fully recognized-I deem this an opportune moment to bear my honest testimony

MR. WILLIAMS.

in her behalf." In addition to the above evidence in Mrs. Ross's favor, a line from Gen. Francis J. Lip. PITT. of No. 1827 Jefferson Place, Washington, D. C., reaches us, expressive of his decided opinion that the statements in the BANNER of the 12th inst. vindicate her completely; and P. DYER, M. D., of Farmington, Me., also states his great confidence in her integrity as a woman

Main street, Fall River, Mass., sharelto the fullest extent.

THE MOPBOARD THEORY, ETC.

and a medium-which opinion J. S. DRAPER, of

Wayland, Mass., and ISAAC M. RIDER, of 5

A gentleman whom we regard as a thoroughly reliable and honest individual, (and who claims to have had the fullest opportunity for knowing the truth of that which he asserts.) called at our office within a few days past and called investigation of spiritual philosophy, their state- made a personal statement in regard to "the ments made and published regarding the movable mopboard" theory, of which the following is a rescript:

Among reports circulated for the purpose of prejudicing the public against the integrity of Mrs. H. V. Ross as a medium for the materialization of spiritforms is one to the effect that previous to the commencement of public séances at her residence in this city, Mr. and Mrs. Ross were quietly and privately domiciled at 96 West Concord street, busily engaged in building closets, making openings in the floors for the convenience of those they had engaged for their confederates. About the middle of last September Mr. and Mrs. Ross accepted a lease of the house, with the understanding that it should be placed in good habitable order and be ready for their occupancy on the first day of October. The Rosses made preparations accordingly; but upon reaching the house with their furniture at the date above named they found that as nothing had been done to the furnace and range they were not in a condition to be used; and it was not until after many vexatious delays, subjecting them not only to repeated postponements of their séances, to the great disappointment of scores of persons who desired to attend them, but to the danger of serious illness from exposure to cold and dampness, that they found themselves in readiness to proceed. So annoying was this state of affairs that Mr. Ross strongly urged their return to Providence; but Mrs. Ross persisted in her determi-nation to "hold the lort." In this she was encouraged by her spirit helpers. Far from being engaged in building closets and making traps, as has been reported, they were both comparatively idle, under heavy expense, and doing their best to satisfy those who were continually calling and inquiring why Mrs. Ross did not commence her seances.

In corroboration of the above the following is submitted:

LANDLORD'S CERTIFICATE. LANDLORD'S CERTIFICATE.

This is to certify that I, as agent for the owner, rented the house on West Concord street. Boston, numbered 96, to Mr. and Mrs. C. B. Ross; and having this day personally examined the premises testify that since they have occupied it no change of any kind has been made in its construction; that all its floors, windows, doors, rooms and closets on the first two floors are precisely the same to every particular as they were before they entered it.

Etall Tramont street Rahm. Fairneys 8th, 1887.

6741/2 Tremont street, Boston, February 8th, 1887.

Another report which has gained currency has been that a sister of Mrs. Ross has noted as a confederate, and that she plainly told a medium in this city that she had done so, even going so far as to specify one instance in which she aided Mrs. Ross in practicing deception upon one of her patrons. As evidence contradictory of this report the following is offered:

MRS. HOLMES'S STATEMENT,

MRS. HOLMES'S STATEMENT.

To the Editor of the Banner of Light:

I am the sister of Mrs. H. V. Ross alluded to as having assisted her in the simulation of spirit forms, and as having said that I personated among others the spirit of the deceased wife of a certain gentleman named; and that said gentleman recognized in my personation that deceased wife, shed expressed much satisfaction thereat. I therefore hereby solemnly declare that all such statements are unterly and wholly false in every particular; that I never so acted for Mrs. Ross, was never asked to do so by her, and am hot knowing to her ever having solicited any one, or had the services of any one who without being asked has taken the part of a confederate at any of her scaness for the materialization of spirit-forms.

I mather declare that to my personal knowledge she has no need of the services of scanederate for the conducting of her redunes; sysalwars she disposed to conducting of her redunes; sysalwars she disposed to conducting of her services; where the services of the form of the services of the services.

Bostop, Feb. 141k, 187.

Comm. Mass.

Fig. 1876, 1877, 1

Closed on the 22d.

Tuesday next being the one hundred and fiftyfourth anniversary of the birth of Washington, and hence observed as a national holiday, THE BANNER OF LIGHT ESTABLISHMENT Will remain closed during that date.

Parties having advertisements which they desire to renew for the issue of Feb. 26th, must have them at our Counting-Room by 2 o'clock on the afternoon of Friday, Feb. 18th.

Correspondents must see that their matter intended for the BANNER of Feb. 26th is at this office early on Monday morning-otherwise it will be too late for use.

The Medical Controversy in New York.

By reference to our second page, articles will be found bearing the signatures of Bronson Murray, Esq., and "Anti-Monopolist," which set forth the course now being taken regarding the Doctors' Plot Law of the above named Commonwealth. We are glad to see that citizens of the Empire State are moving in this matter, and wish them success in their laudable efforts for the emancipation of the people as a whole from the domination of law-protected Allopathy.

Our friend and correspondent, Alexander Wilder, M. D.-an article from whose pen on this living subject will appear in the BANNER or Light next week-informs us that a National Medical Protective Association, pledged to freedom in remedial practice, holds its meetings on the third Monday of each month at 120 Lexington Avenue, New York City; and that the West Side Medical Society, of like nature, meets monthly on the third Thursday at Adelphi Hall, West 52d street,

Lake Pleasant, Mass.

A. T. Pierce writes us that as soon as the weather will permit the Trustees will have the bounds placed, lots apprised by the square foot, and ready for sale. Those holding lots not needed for improvements can have them at apprisal, on or after April 15th, by applying to Mr. N. S. Henry, Lake Pleasant, Montague, Mass.

Mrs. Richmond in Boston.

Arrangements are pending, we are informed, for an exchange of platforms during March between Mrs. Cora L. V. Richmond and W. J. Colville. We are requested to ask that Mrs. Richmond's friends in Boston will bear in mind that a special fund is being raised to make the best arrangements possible for the success of that gifted lady's ministrations in this city.

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Notwithstanding the loud and confident tone assumed by theological teachers regarding death and its spiritual effect upon the race, not one of them has been able to prove that death is anything more than a natural incident in human growth. No one can show that it is not another birth—the opening of a door to let man through into something grander and higher. It never would have been given along with life, unless it was bestowed in infinite love—and in love and trust it is to be accepted. All the processes and stages of human life point to development, which could not be had without man's learning the lessons which constitute the sum of his experience. Therefore-let him cease to torment himself with dissatisfaction, cease to be uneasy in consequence of ignorance, cease to rebel against laws that are framed in the highest wisdom and love, and seek rather so to live that the best results may flow from the tide of events which it is inevitably each mortal's inheritance to encounter in the fields of time.

J. J. Morse made us a flying call on Friday, Feb. 11th, while on his way to fulfill a professional engagement on Cape Cod. He bears the evidence in his outward appearance that the constant work in which he is engaged is far from wearing upon his vitality. Bro. Morse is speaking in New York City during February; he speaks for the First Society of Spiritualists in Philadelphia during March; in Washington, D. C., during April; in San Francisco in Maywhither he goes by way of Cleveland and Chicago, speaking in Cleveland two Sundays. We wish him every success.

MRS. MAUD E. LORD held a séance in the Victoria Hotel, Pueblo, Col., on the 4th inst. The company consisted of about twenty ladies and gentlemen, most of whom had never before attended a gathering of the kind. All received indisputable evidence of the presence of relatives and friends. The editor of the Star was present, and gave a full account of what took place. The Press also gave it favorable notice. The result has been a general awakening of interest in Spiritualism, and a broad field is now open there for a good medium.

Mr. John Franklin Clark, of New York, is in town. He is one of Nature's noblemen. He is an outspoken Spiritualist and a talented writer. During the absence in Lynn last Sunday of Mr. Colville, Mr. Clark, on invitation, acted as Chairman at the afternoon services at Parker Memorial Hall, Miss Shelhamer being the speaker. On the material plane the audience was small; but on the spiritual, plane thousands of excarnated individuals listened with marked attention to the remarks of the controlling spirit. 💯 🖭

THE SPIRIT MESSAGE DEPARTMENT treats, this week, of queries bearing on planetary,life; the healing power of the Nazarene; and orime as a disease : the Controlling Spirit. on both dates mentioned Dec. 28th and 31stpresided ever the organism of the medium for the purpose of giving atterance upon the mor-tal plane to the desires and wishes of many returning intelligences who found it impossible to perform this service for themselves.

PROF. ALFRED R. WALLACE WAS, we are informed, the recipient recently of a pleasant social welcome to Washington, D. O. at the elegant home of Stilson Hutchins, proprietor of The Daily Post of that city. The affair was chaperoned by Mrs. Isabella Beecher Hooker. and proved to be very successful—a long array of notable people being present.

Returning spirits teach that all life is immortal; that the physical form alone is subject to decay, but that the animation, consciousness, intelligence, that operate through the external body live forever. This is true no less of the animal than of man.

Judge Nelson Cross, of New York, writes: Nour recent editorials on Miss Phelps new direction by her writings, and is now try-ing to head it of, but it won't down at her, bld-ding."

Card from Mr. and Mrs. Newton. To the Editor of the Banner of Light :

It is well known by yourself and the many readers of the BANNER that for several weeks past a series of scances has been conducted at our house, under what were believed to have

being the medium. We deeply regret the necessity of informing you that at the seance last evening, seventeen persons being present, six of whom had been appointed a committee to make careful investigation and report accordingly, she was detected by Mr. William R. Tice, one of the committee, while personating the spirit of his deceased wife, in what at present seems unmistakable fraud.

She lies today in a very critical condition physically—at least this is the decision of an eminent physician of our city.

We ask the friends to kindly withhold severe criticism until the medium shall have an opportunity to throw light, if possible, upon what at giving them: to those interested in and desirous of present is a very dark and painful condition of HENRY J. NEWTON,

MARY A. NEWTON. 128 West 43d street, New York, Feb. 12th, 1887.

[Notwithstanding the statements made in the above communication, one thing the BANNER will stand by, namely, we know Mrs. Wells is a legitimate medium. While in New York recently we thoroughly tested her powers as an instrument of the spirit-world, and received an abundance of evidence in proof of this assertion. This evidence we gave our readers several weeks ago, and we now state that we do not withdraw a single syllable of what we then published. If others have discovered fraud, that is their business, not ours. Nous verrons.-ED.]

Mrs. Carrie Grimes Forster writes from Baltimore that she has had two sittings with Miss Maggy Gault of that city, when her spirithusband, Thomas Gales Forster, completely identified himself. The medium in question, Mrs. F. says, is doing a grand work in the Moriumental City; she holds a public circle every week, crowds filling the hall.

Read the announcement of the proposed testimonial to Mrs. Bassett and Mrs. Richfifth page: Good music and other attractions are promised.

We shall print next week an original poem from the pen of Mrs. F. O. Hyzer, of Baltimore, Md., entitled "Onward."

A Spirit's Wish Complied With.

There were two companies of the 74th Highlanders at Shorapoor with Colonel Hughes's force, says Colonel Meadows Taylor in his book entitled, "Story of My Life," published in 1878. One afternoon the senior officer was sitting in his tent writing letters for England, the side wall of his tent being open for light and air, when a young man of his company appeared suddenly before him in his hospital dress, without his cap, and without saluting him said, "I wish, sir, you would kindly have my arrears of pay sent to my mother, who lives at (naming the place). Please take down the address." The officer took down the address mechanically, and said, "All right, my man, that will do," and without making the customary salute the man went away. A moment after the officer remembered that the dress and appearance of the soldier and his manner of coming in were highly irregu lar, and desired his orderly to send the sergeant to him immediately. " Why did you allow --- to come to me in that irregular manner?" he asked, as soon as the sergeant came in.

The man was greatly surprised. "Sir," he exclaimed, "do you not remember he died yesterday in the hospital, and was buried this morning? Are you sure, sir, you saw him?"

"Quite sure," was the reply; "and here is a memorandum I took down from him of his mother's address, to whom he wished his pay should be sent."

"That is strange, sir," said the sergeant. "His ings were sold by auction to-day, and I could find in the company's registry where the money should be sent. But it may be in the general registry, Rights Imperilled "-by A. J. Swarts. with the regiment."

Upon the books being searched the address taken down was found to be correct.

Mr. Eglinton at Munich.

A letter from Munich informs Light that Mr. Eglinton reached that city safely after a very cold and tem pestuous journey. He was met at the station by Baron Shrenk and Baron Schauestelen, who accorded him a hearty greeting. Baron Shrenk is alluded to as a gentleman of great ability, who has long been an active Spiritualist, and is at the present time Secretary of the Munich Psychological Society, which comprises amongst its members several men of social and scientific eminence. Mr. Eglinton had already begun work, having given his first seance at the residence of Baron Schaueffelen, a retired Doctor of Chemistry and a leading member of society, when some very fine psychographic results were obtained with slates and pencils which had never been in Mr. Eglinton's pessession. Mr. Egiinton had also arranged for private séances at the residences of Baron du Preland others, including certain professors. There are to be followed by a series of seances with the Munich Psyphological Society if satisfactory arrangements can be completed, results of which are to be published in the Sphinz, the organ of the Society. Mr. Eglinton has also expressed his intention, before he leaves Munich, of offering seances to the editors of influential

newspapers.
Prince and Princers Lichtenstein are in Munich, and the Prince, who is a medium of rare power and obtains all the phenomena of physical mediumship, even to direct writing and materialization, is undergoing magnetle treatment.

From Munich Mr. Eglinton proposes going on to Vienna, and thence to Pressburg in Hungary.

Debate on Spiritualism.

The people of Billings, Mo., and adjacent points—so correspondents inform us-are much interested in the forthcoming depate on Spiritualism between Elder Ackers, of the Christian church, and Mr. J. Clegg Wright, of Newton, Kan., and Newfield, N. J. The debate will begin on Feb. 23d. The following propositions will be considered : First, " Modern Spiritualism is Sustained or Endorsed by the Bible." Mr. J. Clegg Wright will affirm. Second, "Spiritualism is Anti-Scriptural in its Teaching, and Atheistical and Immoral in its Tendency." Mr. Ackers affirms. There will be a nominal charge of admission of five

cents, and clergymen will be admitted free. Col. C, H. Wing, a voteran Spiritualist of Charles town District, and one well known to the old-time Camp-Meeting attendants at Walden, Highland and Silvar Lakes, has, we are informed by Annie Lord Onamberiain met with a serious sceldent (being knocked down and rendered insensible by boy coasters), from the effects of which (injuries to the head) he will be a long time in recovering.

A meemerist of eight or nine years' standing writes to the London Reddien and Daybreak to say that he is thoroughly convinced of Spiritualism. Formerly in his entertainments he denounced what he then re garded as " so called Spiritualism." Now he desires to undo all that, and promote the truths of Spiritualism all he can.

Horsford's Acid Phosphiate. Beware of Indications. Indications and counterfeits have again appeared. Be sure that the word "Hossond's" is on the wrapper. None are genuine without it.

Our Foreign Spiritualistic Exchanges.

[Translated Expressly for the Banner of Light.] FRANCE.

Under the direction of Mme. Lucie Grange, the popular and well conducted *La Lumière* has again made its appearance-more interesting and instructive than been strictly test conditions, Mrs. E. A. Wells ever. Of Dr. Slade it says: For some time past the public of Paris has been informed, by large and small papers, of the sojourn in the French capital of Dr. Henry Slade, the distinguished American medium. It further says: This medium, who stands in possession of the faculty of obtaining direct spirit-communications, written between two slates, has relieved us of much discussion. Injuries have not been spared him. Calumny from the ignorant invariably follows the heralds of a new truth. But light always breaks forth-it shining particularly bright in regard to Dr. Slade. We shall have occasion to speak again of this phenomenal writing which has attracted the attention

> Le Magnetieme.—We have in hand several numbers of Prof. Donato's excellent magazine, which is filled with valuable information. Owing to the length of the articles therein contained, we must refrain from learning the power of magnetism this is a most valuable publication. It is the only French journal which devotes itself alone to this important work.

La Revue Spirite, upon the mission of Spiritualists, by L. Thibaud, says: It is well that at this time, when by L. Thibaud, says: It is well that at this time, when from all parts theory upon theory arises relative itual Society, Feb. 20th, and will sing for them on the to physical manifestations-it is well to attract the attention and studies of Spiritualists to the path that leads to the object that the spirits have shown us. which they have pursued, and from which they have realized the spreading of our truth, as old as creation itself, nay, eternal, but which, until recently, has been ignored by terrestrial humanity. If we remember the recent events relative to thoselwhich preceded and lead to spiritual phenomena, we will recognize them to have been absolutely spontaneous, the mediums having been unconscious and not at liberty to cease producing them. We know that the knowledge of these phenomena has become known over the whole world with astounding rapidity. Therefore are we not obliged to recognize an intervention from the spiritworld? The communications given all contained moral advice and instructions regarding spiritual life. It is very evident that the special object of our decarnated brothers was to enlighten humanity upon the future reserved for it and to make it us derstand how useless it is to itself alone in terrestrial matters.

And certainly no one will contest the fact that the moment was most opportune and well chosen, seeing the eagerness of the world to enjoy material pleasures and sacrifice everything more or less honorable to procure the fortune wherewith to purchase them. Regarding primitive manifestations alone, raps, noises, displacement, etc., evidently there was no other object except that of attracting by their singularity the general attention, and later on to give the means to writing mediums to establish communication between the decarnated and the inhabitants of the earth, and finally so to scatter knowledge and new ideas from which should come a philosophic and free re ligious doctrine.

GERMANY. A well-written, useful and instructive book by G. Gessmann, entitled, "Magnetismus und Hypnotismus," has appeared in Germany. The author has striven to treat the subject in a descriptive and instructive manner—the book being written in a concise yet comprehensive style. It contains much that is interesting, together with many ideas that are novel and decidedly original. To it are added a large number of illustrations, which prove themselves to be useful to the student of this great science. Particular attention is paid to the relations existing between mineral and so called animal magnetism or mesmerism. It is a book to be recommended to all students of this important subject, and to those about to become such.

Mental Science Healing Test.

Prof. Swarts and wife of the Mental Science University, assisted by another able Mind-Healer, have set apart 30 days for the joint treatment of distant patients; any disease whatever. Full particulars and conditions for their undertaking are given in the February number of their Mental Science Magazine, published at 161 La Salle street, Chicago; price 10 cents in stamps: Hundreds will be cured: Questions or remarks about disease or treatment will not be answered till after you read and follow exactly our explicit requirements in February number. All the Mental Science or Mind-Healing works are on sale at the above office. A price list will be sent to any one for a 2-cent stamp; also a pamphlet free—" Human

The Annual Ball

Tendered by Mr. W. S. Butler to his employés was given at Odd Fellows' Hall, Boston, on Tuesday evening, Feb. 8th. Music. Carter's Orchestra. Over one hundred and fifty couples were present by invitations issued by Mr. Butler

were present by invitations issued by Mr. Butler to the ladies and gentlemen in his employ.

All went merry as a marriage bell. During the evening Mrs. W. S. Butler was presented with an elegant silver soup tureen and ladie. Mr. Butler was presented with a large silver cigar box filled with choicest Havanas. Mr. Charles Thayer and Annie Folsom Butler were presented with a very large floral bell.

All were invited by Mr. Butler to partake of. one of Col. Tufts's best suppers, after which speeches were made by Mr. Butler, Mrs. Butler, Mr. Leistner, Mr. Thayer and others. After three rousing cheers for W. S. Butler, the happy company returned to the large hall and continued the festivities until an early hour of the morning.

morning.

Mr. W. S. Butler's kindness to his employés is held in grateful remembrance by them, and all joined in wishing the genial gentleman bon voyage, as he almost immediately after the close of the party departed for a well-deserved vaca-tion among the Bermudas. FRANCIS B. WOODBURY.

Anniversary Convention at Hartford An effort is being made by Connecticut Spiritualists to celebrate the coming Anniversary of the birth of Modern Spiritualism by holding a convention in Hartford on March 29th and

We trust all interested in the Cause will respond at once to an invitation to assist in a financial way, whether they have been direct ly appealed to or not. Address,

J. C. Robinson. P. O. Box 31, Willimantic, Conn.

Saratoga Springs, N. Y .- E. J. Huling writes, Feb. 10th : "I have just returned from the cemetery Feb. 10th: "I have just returned from the cometery where we to day laid the mortal remains of Oscar B. Gray beside those of his first wife, who passed to the life beyond some years ago, while they were residing here. Mr. Gray became interested in the spiritual phenomena while here, and subsequently married Mrs. Stoddard, mother of the well-known medium, De Witt C. Hough. Mr. Gray passed on without much warning, last Monday, in New York, and, after services at which Mrs. Lillie officiated in that city, the remains were brought here for interment. Mrs. Nellie 7. T. Brigham, who was here on her regular appointment, was requested to officiate at the grave, and with President W. B. Mills, Vice President Peter Thompson and a few others who knew and respected Mr. Gray, the funeral party was received at the cars and the last rites performed.

The 'day was a beautiful one, the sun shining brightly on the hardly crusted snow, and the group of friends: standing about the open grave were addressed for some ten minutes by Mrs. Brigham in her usual feeling and impressive manner, as inspired by the waving pines and other surroundings of the scene.

The scolety is moving here in good shape. Last Sunday Gen. E. F. Bullard spoke in the morning on Dr. McGlynn's case and the Andover trial, and in the ovening Dr. G. W. King gave a long and interesting review of an article published in a local paper in reference to his lecture of last November.

Next Sunday Mrs. Clara A. Field will speak, and the Sunday stollowing Dr. H. F. Merrill is to officiate. Dr. W. B. Mills was present in Glens Falls Tuesday evening, and gave tests to a large and interested andlence after Mrs. Brigham's lecture."

**Allem Fuzzam, Esq., will answer calls to lecture. where we to day laid the mortal remains of Oscar B.

ALLES PUTEAN, Req., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

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

Dr. H. F. Merrill will speak and give tests in Saratoga Springs, N. Y., Feb. 20th; New Bedford, Mass., Feb. 27th; Portland, Me., March 6th and 13th; he will hold séances during March in Skowhegan, Bangor and Glenburn, Me. Address Montague, Mass.

Gienourn, Me. Address Montague, Mass.

Mrs. M. E. Aldrich, trance inspirational speaker, will, after March ist, answer engagements at any point this side of Indianapolis, Ind. Address, 467 North 8th street, Philadelphis, Pa.

Mrs. A. P. Brown will give a lecture in St. Johnsbury Centro, Vt., at 3 o'clock P. M. on Feb. 20th.

Frank T. Ripley can be engaged for March and April for lectures and platform tests; also for campmettings the coming summer and fall. Address care of this office.

The well-known medium, Mrs. L. Pet Anderson, while crossing the street in Chicago on January 28th, fell, owing to the slippery state of the street, and injured her hip. She has been confined to her bed since that time. Correspondents will therefore please pardon delay in receiving replies to queries, etc.

At last accounts Dr. W. L. Jack was at Wilmington Del., on his way South for the benefit of his health his destination being California, Florida or Bermuda Mrs. H. S. Lake has just closed a very successful engagement with the Berkeley Hall Society of Boston. Bhe speaks at the First Spirkual Temple, Feb. 20th, March 6th. 13th and 20th; for the Spiritual Temple Society of Portland, Me., Feb. 27th; at the Cassadaga Camp, Aug. 17th, 19th, 21st and 23d. Societies desiring the Services will address her 123 West Concord street. ier services will address her, 123 West Concord street Boston, Mass.

Mary L. French has been busy since December in various towns on the border of New Hampshire and Massachusetts; she was in Epping Feb. 6th, and Milton, N. H., Feb. 13th. She can make three more engagements for Sundays between this and the first of May; will answer questions or sealed letters from her audiences. Address box 98, Townsend Harbor, Mass. Mrs. Clara A. Field was to speak in Saratoga Springs Feb. 13th.

Feb. 13th.

Miss Jennie B. Hagan spoke in Newburyport the last two Sundays to excellent acceptance; she speaks in Haverhill, Mass., the next two Sabbaths; and at Stoneham Thursday evening, Feb. 23d.

W. J. Colville lectured in Plymouth, Mass., Feb. 2d; in Providence, R. I., Feb. 3d and 17th; in Lyndonville, Vt., Feb. 7th and 11th; in Lynn Feb. 13th. He is to speak in North Abington, Mass., Feb. 24th. He is open to occasional engagements out of Boston on week day evenings. Address 638 Tremont street, Boston.

A. R. Tisdale spoke in Worgester Sunday, Feb. 13th. A. E. Tisdale spoke in Worcester Sunday, Feb. 13th; will be in Boston from Feb. 17th to April 1st; would like engagements for March and April. Address No. 10 Orange street, Boston, or 104 Oak street, Springfield.

Norwich, Ct .- Mr. Edgar W. Emerson, the popular test medium, has labored for our society two Sundays, Feb. 6th and 13th. Large audiences have days, Feb. 6th and 13th. Large audiences have greeted him, increasing with each session until on the last evening the hall was literally packed. Many descriptions of spirit presence have been given, so remarkably correct in detail that skeptics were deeply impressed and puzzled. Yesterday (13th) as "Sunbeam" closed her remarks, Mr. C. W. Spalding presented an elegant basket of flowers as a token of appreciation of her labors, The medium, Mrs. Sarah A. Byrnes, will speak for us the two remaining Sundays of February.

MRS. J. A. CHAPMAN, Sec.

Leominster, Mass.—Mrs. Fannie C. Wilder writes: The services of Frank T. Ripley have been engaged for Sunday afternoon and evening in Grand Army Hall, Feb. 20th. He will lecture and give tests and communications; he comes highly recommended."

Ten Dollars a Month Will buy a farm in Claremont Colony. Maps and full particulars free. J. F. Mancha, Raymond, Surry Co.,

RATES OF ADVERTISING.

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

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

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

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

Payments in all cases in advance.

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

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

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 consideres.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A. M. Ja1

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

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

Consumption Surely Cured. TO THE EDITOR-

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

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

Ja8

26w*

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 embraced in the Universal Postal Union.

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

ADVERTISEMENTS.

PUBLIC DISCUSSION

DETWEEN A. A. WHEELOCK of New York and Dr. ton, under suspices of Boston, at Berkeley Hall, Boston, under suspices of Boston Phenomenal Association, Sundays, Feb. 20th and 7th, 1887, Subject Sunday, Feb. 20th, 2r.M., "Mind-Reading!" Is it Possible? By What Meast? Subject Sunday, Feb. 7th, 2r.M. thental Science and "Mind Cure!" Is it Possible? By What Meast? Subject Sunday, Feb. 7th, 2r.M. thental Science and "Mind Cure!" Is it Possible? and How? "Bishop and Montague" Controversy about "Mind-Reading" Explained! Remarkable Phenomena! PICTURES, also ENGRAVINGS and PLAIN WRITING ON BLATE, produced without any visible means or human contact, will be exhibited.

AMANDA M. COWAN,

C12 TREMONTSTREET, BOSTON, will give Béances on Wednesday and Sunday afternoons at 2:50, and Thursday and Baturday evenings at 8 o'clock. Oli AB. D. GOWAN, Managor. NOTE.—MIR. COWAN is the Medium recently developed and introduced to the public by GEO. T. ALBRO, Managor of Berry Bisters.

Reception and Benefit,

TO MRS, BASSETT and MRS, RIOH (Test and Business Mediums), 41 Bromfield street, Bosion, Friday, Feb. 18th, 1837. Good McGdiums, Speakers, and other taient will be present and help to make the occasion an agreeable one. Also Dancing and Music.

Bupper will be provided by Messrs, Hazle Tis Breque, of the Parisian Cate.

Tickets (including supper), 5) cents. 1w 919

MRS. HETTIE CLARK, MEDICAL Clairveyant, Business and Test Medium, 378 Tremont street, Boston, for a short time only.

FIGURE SALE OR EXCHANGE.—Country real-FOR SALE OR EXCHANGE.—Country real-dence, near village—Cottage House. Stable, Hennery and Outbuildings; 2 sores nice land; fruit trees in variety; 2 wells of water. Pice \$200. Would exchange for Unset Droperty, STURTEYANT BROS., Bridgewater, Mass. Fig.

A GOLD THIMBLE for three new subscrib-ers to FAUTS. Drawer 5228, Boston. 1w F10

Now on Sale, The Grandest Spiritual Work Ever Published.

Voices from Many Hill-Tops--Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona, In Earth-Life and Spirit-Spheres;

In Ages Past; In the Long, Long Age; and their Many Incarnations in Earth-Life and on Other Worlds. A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eona to the wide, wide world.

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

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

It has 650 large-aixed pages, is elegantly bound in fine

English cloth, has beveled boards and glit top. Will be sent by mail on receipt of **62,50.** Bend amount in Money Order or Registered Letter.

Catalogues, giving community one, many one, Pieaes send your name and address.
Address all latters
JOHN B. FAYETTE,
OSWEGO, N. Y.

CATARRH CAN CURED!

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

DR. SYKES SURE CURE CO.,

5 Lakeside Building, Chicago.

DR. J. C. STREET.

THE Italian method of treatment, the most efficacious system known for Inflammatory, Muscular and Chronica Bhoonmatiam, also Lumbago and Neuraigla. Makes a specialty in diseases of the Ear and Eye—strongthens and restores failing sight and hearing. 82 Montgomery atreet, Boston, Mass., near corner of Canton st. F19

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS, Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jenerson Co., N. Y. [Mention this paper.] MRS. L. L. WHITLOCK Will give Psychometric Readings from Locks of Hair, Letters, and other articles. Terms \$1,00. Drawer 5323. Boston, Mass. 1w Fig.

MRS. EMMA JACKSON WILL suswer calls to lecture. Address Acuahnet.

Fig. 5w* Fig.

MRS. M. B. THAYER. SITTINGS daily for Independent State-Writing. 1601 North 15th street, Philadelphia, Pa. 3w* Fig

PRINT PRESS 52. Circular size 53.
Newspaper size 544. Type-setting easy; printed directions. Send 2 to 1000 Will stamps for catalogue pressea, type, CARDS & CO., Meriden, Conn. 13w* F19

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STATEMENTS of Reliable Phenomena wanted for publication in FACTS. Drawer 5323, Boston. tf F19 MRS. ELLA HOOPER FINCH, Psychome-MRS, ELLA HOOPER FINCH, Psychome-trist, Trance and healing Medium, Gives perfect Diagnosis and Readings from lock of Hair. Send stamp and 50c. for Diagnosis and Psychometric Reading. Satisfaction guaranteed or money refunded. Northwest corner 20th and Cass streets, Omaha, Neb. 4wt F19

PSYCHOMETRY — Analytic, Medical and Prophetic—by MRS. C. H. BUCHANAN, 6 James atreet, Boston, Mass.

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FACTS PUB. CO. offers ROGERS BEST SILVER WARE as premiums. Drawer 5323, Botton. NEW MUSIC.

BY C. P. LONGLEY. "ONLY A THIN VEIL BETWEEN US." Song and thorus. Words and Music by C. P. Longley. Price 25

Chorus, Words and Music by C. 1. 2226.
Cents. WHEN THE DEAR ONES GATHER AT HOME. WHEN THE DEAR ONES GATHER AT HOME. Words and Music by C. P. Longiey. rice 25 cents. For sale by COLBY & RICH.

Essentials

MENTAL HEALING: The Theory and Practice.

BY L. M. MARSTON, M. D.

A new work on the subject of Christian Science or Mind-Care. Aside from the proface and introduction, it consists of eight chapters: First, "God'"; second, "Man"; third, "Matter"; fourth, "Disease"; fifth, "Sin and Death"; sixth, "Healing"; seventh, "Treatment"; eighth, "Universal Truth." It is one of the most able treatises on this subject that has yet appeared. It is not only intended for general reading, but as a text book.

pp. 122. Price\$1.00.

NEW EDITION. LOVE AND ITS HIDDEN HISTORY,

The Master Passion. BY P. B. RANDOLPH.

A book for men, women, husbands, wives—the loving and the unioved. In this curious and rarely original book the author offers to the public a powerful argument in favor of love, the great passion that rules the world; and he sets forth its manifold charms and necessities in a perfectly irresistible manner, though with keen wisdom and wonderful tack.

Two volumes in one. Prico 2,50; postage 12 cents. For sale by COLBY & RIOH.

THE IRREPRESSIBLE CONFLICT; on, The Battle Between Rich Robbers and Rich Producers.

BY MOSES HULL. This pamphlet of fifty-two pages thoroughly discusses the arious phases of the Labor Question now agitating the abor world. Paper. Price 15 cents. For sale by CULBY & RICH.

A LAY SERMON,

BY ROBERT G. INGERSOLL, Delivered before the Tenth Annual Congress of the American Becular Union, at Chickering Hall, New York, Nov. 14th, 1886.

Paper. Price 8 cents.
For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the HANNEH OF LIGHT OFFICE. 9 Bosworth street (formerly Monigomery Place), every Tuesday and FRIDAY AFTERNON. The Hall (which is used only for these scances) will be onen at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public executably invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth life to that beyond—whather for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask 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 porceive—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.

It is our earnest desire that those will verify them by informing us of the fact for publication.

It is a present to place upon the altar of spirituality their floral offerings.

It is no reasons to place upon the altar of spirituality their floral offerings.

It will be seen the friends of the country.

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

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

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Dec. 28th, 1886. Invocation.

Invocation.

Oh! thou Supreme and Eternal Spirit, we would come to thy fountain of love, and quaff from its crystal waters, that we may become refreshed. We would draw near thy holy angels, to receive from them new power. Oh! may they be given strength to come into close communion with the children of earth; may they bear forth unto every home and every heart their blessed influences of chrer and of peace. May each one in the mortal who sits in sadness receive encouragement and good tidings from above; may those who are weak and lowly be uplifted, be given new strength of mind and of spirit; may all unfortunate ones, sunk in the depths of degradation and vice, be beckoned onward to higher planes of thought and effort; may all be given that power, that spiritual instruction or assistance which will fit them to grow purer and better day by day. We would at this hour receive the blessed companionship of thy angels; may each one present be ministered unto according to his needs; may all, spirits and mortals alike, be benefited through the association of the hour, and may every heart join in thy praises, and go on, thankful for the life that is given to them, seeking to know more of thee, and to understand still more of the heavenly life beyond.

Question and Answer. CONTROLLING SPIRIT.-We will now consider

your questions, Mr. Chairman. Ques.—The editor of the Augusta (Ga.) Chron-

with other planets, even of our own solar sys-tem, but that its inhabitants have not attained and never can attain—upon this planet—to the height of unfoldment, spiritually and physically, to the grade of perfection that the inhabitants of certain other planets have attained Yet we have no need to despair on account of this, even though it may prove to be the truth, for we are taught that human life has provided for it every opportunity and facility for unfoldment, for the outworking of its greatest possibility; therefore we know that although this planet does not and cannot provide for its inhabitants all such opportunities and facilities for mental and spiritual growth, was there are worlds away worlds strathing. yet there are worlds upon worlds stretching out in space that do provide these facilities. which are free of access to the spiritual man who has gained a certain degree of experience and discipline upon this planet, and who is ready to press on, taking up higher conditions and experiences upon those other planets, which he will in eternity come to inhabit. This is a vast question, and requires a long time for consideration. We are coming to a stage of human understanding where thinking minds on earth will cease to believe that here on this planet they have gained all that it is nearly the control of the for the human mind to undertake or to gain: there will come the conviction that upon this little planet Earth they only enter upon the first rudiments of life and experience; that they have come here to prepare themselves to undertake greater journeys, higher studies, larger plans of thought and labor, and will thus be ready to profit by what is given here, and to gain all that is possible of discipline or knowledge, in order to prepare themselves for what is to come upon other planets and in

Controlling Spirit.

This afternoon we shall devote the hour at our service in giving messages for such spirits as have signified their desire to reach earthly friends, but who are personally unable to communicate through our medium. The these intelligences gives us the name of

Samuel Carmen.

This spirit desires to reach friends and relatives at Neshaminy, Penn. They are interested in Spiritualism, so we understand, and ested in Spiritualism, so we understand, and he is in earnest in directing their thoughts floward a consideration of spiritual things. This man does not seem to have been an occupant of spiritual life a great while; and he finds many attractions on this side, because there are people here whom he loves, and whose earthly interests are of concern to him. He sends them all his greeting and regards, and desires them to know that he is well-satisfied with the spiritual life. He has found a pleasant home and worthy companionship; the pleasant home and worthy companious property friends who awaited him gave him welcome, and have been assiduous in seeking to give him and have been assiduous in seeking to give him and have been assiduous in seeking to give him and have been assiduous in seeking to give him and have been assiduous in seeking to give him and have been assiduous in seeking to give him and have been assiduous and have been assiduo an understanding of his new life. This man is not an idle one; he is ever ready to take up whatever work may come to him and to push it forward to completion. He was an earnest soul when on earth, ready to speak the truth, to do the right as it presented itself to him, and to live out his convictions from day to

Mrs. B. F. Sargent.

A lady appears, who, we should judge, has been in the spirit life about one year, or very nearly that length of time, and it looks as though she passed away somewhat suddenly, certainly she did not contemplate the spiritual life as it has opened before her. Sometimes she feels so surprised that she can hardly express hereals when she considers how natural press herself when she considers how natural, how truly like the life she has left, this new existence is to her. 'The spirit has been anxious to impart this knowledge to all her friends and have them understand it somewhat as she does. She desires to communicate with them through private mediums, and requests that

through private mediums, and requests that they will give her an opportunity of doing so. The husband of this lady has been an active man of business, and we should think that he dealt in lumber. The spirit does not appear to give any advice concerning material affairs; she is more deager to express herself to her friends in relation to the spiritual life, the home she has found and the friends who are with her. She and they are ready to give a

business, and became quite widely known in consequence. He considers that he has many friends on earth, and he brings to every one of them a kindly greeting. He is very desir-ous of reaching his family and near relatives ous of reaching his family and near relatives with love and marks of sympathetic regard. We do not know as this spirit understood the Spiritual Philosophy before he passed away, and yet it may be so, for he seems to take kindly to it, and to come in contact with mediums without any great difficulty. He wishes his friends to know that he is working for their benefit, and as he finds Spiritualism to be a grand truth he wishes all who have a regard for him to do everything in their power to spread abroad that which may appear to them as the truth, and to make it a part of their lives. He is quite satisfied with the spiritual as the truth, and to make it a part of their lives. He is quite satisfied with the spiritual world, but he feels that he has yet a duty in connection with mortal life to perform, and he will not give up his hold on this physical life until he has accomplished all that work and seen all the ends that he has in view come to a

pleasant completion.

We get the name of this spirit as David B.
Jacques. He is from Newburyport, Mass. We
must also say that with this gentleman comes
another, seemingly a younger man, as though
he passed from the body earlier in life. His
surname is the same, and he gives the Christian
name of William: they are connected, and they name of William; they are connected, and they unite in sending words of cheer and encouragement to friends in the form.

Jonas White.

Another spirit who has been in the higher life quite a number of years and has never been able to communicate to his friends, wishes us to speak a few words for him. He claims that his friends are in Kingston and South Kingston, R. I. He gives us the name of Jonas White. This party had certain eccentricities when on earth which made him a marked char-acter. If manifesting personally to his friends he would show his characteristics and prob-ably could not fail of identification. He means at some time to communicate in that way if

possible. He now sends his greetings and wishes all to know that he still lives; that no death has as-sailed him; that since the hour when he passed from his body and gave up what was indeed a worn out, useless thing to him, as he now thinks of it, he has been full of activity, ready to do whatever came before him, and he does not wish his friends to feel that he is idle or that he has been asleep, for that is not the case. He was not a believer in Spiritualism, but rather held to the old doctrines concerning the future life, but he long since cast them away. Being of a vigorous mind he was enabled to accept the truth when it appealed to him, and to discard all that was false in theory or belief that he formerly entertained.

Oliver Jenkins.

your questions, Mr. Chairman.

Ques.—The editor of the Augusta (Ga.) Chrontele says: "Perhaps one of the most astounding discoveries we shall make in eternity is that our planet is not only one of the most insignificant in size, but one of the least advanced in civilization." Will the controlling intelligence please enlighten an inquirer in regard to the truth of the above statement?

Ans.—The clergyman in question we consider came very close to the truth in his speculative statement; for, from our study of this great subject, we are convinced that the planet Earth is, in reality, not only insignificant in point of size and development, in comparison with other planets, even of our own solar sys

The spirit has attempted several times to communicate through our medium, but with-out success, and we are glad to give him this opportunity. He brings with him a large book of writing, containing certain accounts an memoranda; he held this when in the body and there are some things connected with it which he would like to talk over with those whom he desires to reach.

Henry S. Cook.

There is one present who claimed to be a Spiritualist when in the body, at least for a few years before his demise. He desires to send his love and regards to his Boston friends, but his especial object in coming is to one particular friend who has requested him mentally to make himself known from this circle, and to say whether or not he manifested to that friend at a materializing stance in that city. He

and-bye.

He wishes that dear friend to understand, as he would have all his near friends do, that he is still interested in the spiritual cause, that he has attempted, many times during the few months past, to make himself known to them, and to have them understand how actively in-terested he is in all that concerns them, and all that concerns this blessed truth. The spirit intends not only to communicate through one, but through several mediums, and is watching opportunities, in order to avail himself of them. Henry S. Cook.

Charles Burbank.

A tall, rather spare figure of a man comes before us; we should judge him to be somewhere near sixty years of age when he passed from the body. He gives us the name of Charles Burbank. He claims friends and relatives in this city of Boston. As we gaze upon him, he stretches out his right hand and makes a sign. We can see that he belonged to a secret Order, and that he wishes to come into communication with brothers of that Order, as he has something of importance to communicate to them. thing of importance to communicate to them.
He also desires to reach his family, and brings
them many expressions of regard and affection.
It seems very hard to this spirit that he has
not been able to come directly to his friends,

for we can see that one young lady who is closely related to him has mediumistic qualiclosely related to him has mediumistic quali-ties of a high order, and he does not understand how to develop them. This spirit is seeking instruction on that point, as well as looking for opportunities for making his presence known to his friends. In addition to this, the spirit wishes to talk with an elderly gentleman of this city, who was closely associated with him in the past; there seem to be certain complications in view that he is interested in, and he wishes to assist his friend in overcoming and he wishes to assist his friend in overcoming them. We trust that he will here find an op-portunity of getting to his friends, that they may seek a private interview with him.

Joseph Martin.

A young man calls himself Joseph Martin, but he was familiarly known to his friends as Joe. He desires to reach them, especially his mother, who is a lonely widow, who mourns the loss of her son, and has done so for several years. There seems to have been something peculiarly hard in connection with this case, for the mother was not able to be with her son in his last moments, and has fretted constantly in consequence. This spirit is closely attracted to his parent, and cannot get very far away from her because of this condition of her mind. We would suggest to the lady that she try to feel a little more reconciled to the inevitable, for she has not lost her dear child; his love is hers still; he is active in memory, in conscious ness, in all things that go to make up a pro-gressive man; he can come to her with his af-fection and be of use to her, if she does not tie dealt in lumber. The spirit does not appear to give any sadice concerning material affairs; she is more eager to express herself to her friends in relation to the spiritual life, the home she has found and the friends who are with her. She and they are ready to give a communication personally whenever proper conditions are provided for her. She has many friends, and to all she brings her love. We get the name of Mrs. B. F. Sargent, Lowell, Mass.

David H. Jacques.

An elderly gentleman appears before us, and two see the marks of a very kindly nature more clearly expressed upon the mortal countenance, we spiritual life and the spirit than perhaps they aver were upon the mortal countenance. We are pleased to come in contact with him, for missing yighrous nature that expresses itself in enterprise ways, and will continue to do so in the spiritual life faily as much as it did on earth.

This man was connected with the express

nature long before she passed from the body. nature long before she passed from the body. Her daughter has seen some severe trials since the mother left her, and has made changes, some of which have not seemed to benefit her life; yet the mother feels that all is well; that Sarah, in passing through those afflictions, will only grow brighter, and learn not only to rise above the outside but also gain strength of spirit and come into that condition whereby she may extend sympathy and strength to others.

This spirit has long sought an opportunity of This spirit has long sought an opportunity of making herself known; she has a number of spirits with her in the other life, and one, a little girl, comes with her to day. This child passed away in early years, and is a sister of the one in the body. The little one is now grown to womanhood, but in returning she comes as she was on earth, being a favorite of this sister who is here, and sends to her many expressions of deep love and tenderness.

Charles Fulton.

We now see a young man who seems to be attracted to a gentleman in the audience. The spirit is tall and slender, but well-built, with blue eyes and brown hair. He desires to send his greeting and love to all friends who care for him. He is particularly anxious to make himself known, for we should judge that this season of the year has a special significance to him, and he has felt that he ought to bring greeting to those whom he loves on earth. There were some plans in his life oring greeting to those whom he loves on earth. There were some plans in his life which he desired to see fulfilled, but was unable to complete them, and he felt a little disappointed. But now that has all passed and the shadows have flown. He is satisfied with the spiritual life and the opportunities for unfoldment that it brings to him.

foldment that it brings to him.

This spirit is one who will make a cheerful condition wherever he goes, for he is of a sunny temperament, and when he approaches the state of the spirit they have no sunny temperament, and when he approaches his earthly friends, even though they have no idea of his presence, they feel the sympathy, the genial glow he brings, and are made happy in consequence. We should judge that this influence has a great work to do by and bye; he is now preparing for it. We get the name of Charles Fulton.

Parvenia.

And now comes an intelligence, Mr. Chairman, that seems to be a little out of the regular course; a tall, fine-looking spirit—a female—who occasionally communicates through a medium at a distance, in order to convey certain spiritual truths to those around her. She comes here to reach that medium, not merely

comes here to reach that medium, not merely to send tokens of love and esteem, but she says:

"There is an especial preparation going on at present for that work which has been outlined to you. You have doubted and trembled, you have feared to express your thoughts lest others should think you insane; but you need not have any dread; all things have been prepared for you, and they are at present moving along in such a direction that they will ultimately show their own good prospects and results. We exact from you only patience and obedience to the instructions of your spiritual guides, they finding the ways and means for the performance of that work which they have in view. Sometimes you feel you must drop out of this, but we cannot allow it at present; out of this, but we cannot allow it at present; we have need of your services, and those who come to you occasionally to drink of the waters of spiritual truth have great need of those things which we can convey through your agency; therefore trust in your spiritual guidance and all will be well."

This spirit comes to a lady medium, and she gives us only the name of Parvenia.

Mary Hall.

There is a little, slight woman appearing before us. She was elderly when she passed from the body; plain in her attire, frank and open in her manner, with a kindly feeling for all, and particularly comes to say a few words to a latty present. She says:

"You are in need of strength and spiritual ancouragement to day, you have felt week and

Spiritualist when in the body, at least for a few years before his demise. He desires to send his love and regards to his Boston friends, but his especial object in coming is to one particular friend who has requested him mentally to make himself known from this circle, and to say whether or not he manifested to that friend at a materializing seance in that city. He wishes to say to that one that he did try to manifest, and that he was disappointed in results; he was enabled to give his name through the medium, and also little evidences of his presence; the general make-up of the manifestation was not such as he desired to give, yet the spirit says he is working, and thinks he will be able to accomplish better results by and-bye.

He wishes that dear friend to understant. tions and to make the pathway brighter and more sweet to your feet."

We get the name in connection with this ceeded

spirit of Mary Hall. Meonita.

And now, Mr. Chairman, we have here two Indians, and we always consider the dusky children of the forest our personal friends. We do not mean that two are all that are present as we have many Indian friends with us at every circle, but there are two who especially wish to be mentioned, and we will be glad to speak for them. One is a strong, powerful Indian chief, who wishes to convey a few words to a family who are a little outside the advantages of social and intellectual life, who have to depend upon their own resources, to an extent, for the spiritual and mental enjoyment they find. This Indian has been brought to them by wise spirits, for the purpose of assisting in developing their mediumistic qualities, and of bringing magnetic, spiritual and physical strength to their home. He does not speak in the pale-face language, but this is not necessary at present; his heart is strong, his spirit is kind, and his work in connection with those people is for good. He desires them to know that he has been placed on guard in their lodge, and that he will, with the opening of the new year, be able to bring new power and forces to them. They are only to sit patiently, accepting what comes to them from the higher life, obeying the impressions and directions that their spirit. friends give; and in their own stronghold they will develop power that will be useful to themselves, and to others whom they may come in contact with.

contact with.

There is a healing force going forth which may be, in the years to come, utilized for the benefit of humanity. There also seem to be indications of a change coming, not soon, but in the future, for certain members of this family, when they will go out into more public places, and be useful to their kind, useful in mediumistic ways, as well as in conveying influences and magnetisms to those whom they approach. The name of this Indian is, as nearly as can be expressed in the English language, Meonita, and what he has to give is to the Butler family, at "No Mau's Laud," Mass., a little island of the sea. the sea.

Waunekaga.

The other Indian friend calls himself Waunekaga, and he will be recognized by the gentle-man to whom he has attached himself. This This man to whom he has attached himself. This spirit desires to give a few words of advice to his charge, and to say that it is thought wise by the bands for him to be guarded in his movements during the next few months; to enter into negotiations only with an eye to the future, and to look well in which way he steps. This is hardly definite, as it is impossible for the spirit to speak plainly, because he wishes this matter to be kept atricity private.

The Indian has gathered new power, and

Report of Public Séance held Dec. 31st. 1886. Questions and Answers.

Ques.—[By Louis Horton.] Did Jesus heal the sick according to the method of the so-called "Christian Scientists" of the present day?

Ans.—We believe that the Nazarene was, in himself, a reservoir of magnetic power, and that from this reservoir of magnetism he was enabled to impart strengthening forces to the sick and disabled who visited him, and not only with the line force of forth from his organ. did this healing force go forth from his organ-ism spontaneously, but we also believe that it was utilized by spiritual intelligences who at-tended that man, he being a fine and highly sensitive medium. We also believe that the so-called "mental scientists" of the day—those who are successful in practice—are also possessors of great magnetic forces; that within sessors of great magnetic forces; that within their organisms are stored up nowers that, when imparted to the sick and afflicted, act as healing agents. It may not be that the individual who possesses this power recognizes its source, or even its possession; but nevertheless, we affirm, there is no mental scientist of this, or any other age, who can impart a healing force to another, whether he comes into personal contact with that other or not, unless he possesses within himself those magnetic qualities of which we speak. He may be able to send those forces from himself to an afflicted individual without the assistance and supervision of spiritual attendants; or he may be directly under the operation of such spiritual atrectly under the operation of such spiritual at tendants, even though he be unconscious of the

Q.—Is not crime a disease? If so, should we not treat persons thus afflicted with the same love and sympathy we extend to friends when

suffering from physical disease?

A.—We consider crime to be in every instance a disease of the mental structure; therefore curative agencies for the amelioration or eradication of this disease should be applied through love and sympathy and gentle means. It may be necessary to place the criminal under restraint, but such restraint may inal under restraint, but such restraint may be given in a manner that will enforce upon the criminal a sense of his condition, and induce a spiritual willingness to come under the operation of those laws which are framed for his own advantage and advancement. The day is coming when there will be physicians for the soul as well as physicians for the body, when the existence of this disease which creeps out here and there in some form of crime or villaint will be studied and understood, and or villainy will be studied and understood, and when the oriminal will be taken in charge and dealt with according to his needs. The pres-ent system of treating criminals is rather one established upon the law of revenge, of reorim-ination, instead of one that looks to the men-tal and moral elevation and purification of the oriminal himself. There are on both sides of life wise men and women who are devoting their time and thought to the ventilation of this subject, and through their efforts will finally be evolved a system of legislation for the criminal which will provide for him all the necessities for growing out of his unhappy and lowly condition to one of purity and peace, and eventually of usefulness.

Controlling Spirit.

We shall this afternoon devote our time to giving messages from such spirits as cannot personally communicate through the medium.

John Hayes.

A tall, finely-formed man, of about forty-five years, appears before us and gives the name of John Hayes. He passed from earth at a time when his friends thought him in the midst of physical health and vigor. There seems to have been some painful accident connected with his demise, and as the spirit refers in thought to that event a shadow gathers around him. It seemed to bring to his family a very depressing condition, one they have not entirely risen above even at the present time, and the spirit has long desired to reach his friends with an assurance of his well-being.

He is in spirit-life an active, vigorous mind.
On earth he was one who could not keep quiet

long at a time, and made use of his energies, we might almost say, day and night. These same characteristics continue with the mannow. He wishes to open lines of communication between himself and his earthly friends, because he has very many things which he considers important to reveal to them. He comes from Philadelphia.

Mary Howe.

A lady who passed away in middle life gives us the name of Mary Howe. She claims friendship and kinship with parties in Hayerhill.

Mass. She says she has long attempted to manifest herself to them, and recently has suc-ceeded in making a few signs of her presence, but not satisfactorily to herself or to her friends. She is highly interested in certain spiritual meetings that are being held, from week to week, in Haverhill, and frequents them because she can gather power by doing so. She would like her particular friends to attend those meetings, for she is convinced they will receive spiritual truths, by so doing, which will unseal their eyes and give them knowledge

will unseal their eyes and give them knowledge of the world beyond.

There is a lady in the earth-form, called Ellen, whom this spirit is exceedingly anxious to reach with words of advice. That lady is not very robust in health, and sometimes her friends fear she will not long remain among them. This spirit says that if Ellen will try to lay aside those vague, uneasy feelings she has oberished she will find her health hecoming. cherished she will find her health becoming stronger. There is no need of forebodings; the party she is anxious about is well, and she will near from him in due time.

William Packard.

An elderly gentleman signifies his desire to reach relatives and friends in Brockton, Mass. He gives us the name of William Packard. There is a younger male approaching with him, a relative whom he calls Henry. They are both anxious to communicate to friends in that city. There seem to be some business compli-cations in which the elder was highly interested; he feels that had he the opportunity he would straighten them out to the satisfaction

would straighten them out to the satisfaction of those who are concerned in them.

Not only this matter, but other private interests call this spirit back to earth. He has been some time in the other life, but has taken a close interest in friends on earth, not only in the place we speak of, but in other places, and he feels that it is only his duty to seek to manifest; at the same time he would be highly pleased if those friends of his who are here, who once gave expression to their affection for him, would interest themselves sufficiently to try and find an open way for him to return to them. It would be gratifying to him, and perhaps beneficial to them.

be recognized by her friends. She desires to reach an uncle and aunt to whom she was very much attached, and who seemed to have more to do with rearing her than her own parents.

This spirit says: "I have tried many times to speak. I have often thought, if I could only reach Uncle John with my love, and have him know I was positively with him, it would be a great comfort to him, because he has many hours of loneliness. He has not a very firm belief in a future life; he hopes that one may exist, but he rather doubts it; he thinks he can see evidences in Nature that life is not continuous after the death of the external continuous after the death of the external form, unless it is propagated in other forms on earth. He does not understand how it is possible that a life that has been quenched here can flame up again in another world. I am trying to repeat his own words as nearly as I can, that he may believe some intelligence has can, that he may believe some intelligence has come who can read his thoughts, even though he is so far away from this place. I bring much love to him and Aunt Jeanie. I wish them to feel that I am in their home, at times, living over the old associations, joining with them in their pleasures and their pursuits, and trying the load them on to the contemplation of smirting the load them on to the contemplation of smirting the load them on to the contemplation of smirting the load them on to the contemplation of smirting the load them on to the contemplation of smirting the load them on to the contemplation of smirting the load them on to the contemplation of smirting the load them. their pleasures and their pursuits, and trying to lead them on to the contemplation of spiritual things. I have a bright home in the world beyond. I have met many friends who have been kind to me. I am not weak and feeble, but have grown strong and active, and I would not come back here to take up the physical form if I had the power."

This spirit comes from Peorla, 111.

Harriet Bishop

Is the name given by another lady, who says her father's name is James, and her mother's Sarah. She brings her greetings and her love to her friends in Hartford, Conn. She says that she promised a very near and dear friend, one who was almost like a sister, but not connected by ties of blood, that were it possible she would come back from beyond the grave and manifest to her. She has never been able to keep her promise, and the friend has long since given up any expectation of a visit.

To-day she visits this place for the purpose of

To-day she visits this place for the purpose of greeting all her friends, and to express her gratification at the release which came to her gratification at the release which came to her spirit when it was severed from the body. She had grown weary because of physical ills, and the separation was welcome, although she did not understand what "death" meant, nor what the future had to bring: With friends in spiritlife she presses on, reaping new experiences, entering upon new studies, and gaining higher knowledge, year after year, but she has many times thought she would like to send a few words to her friends, assuring them that she never forgets one, and she is looking forward to the time when they will come to her home of light and beauty. light and beauty.

Albert Main.

A gentleman giving his name as Albert Main tells us that a friend of his in Atlanta, Ga., has long been looking for a message from him. This is what he says to us: "I attempted from the is what he says to us: "I attempted from the first to respond to the wish of my friend, and to convey to him a few thoughts. It was not from any fault of his or mine that I did not succeed, but probably because I misunderstood the law of spiritual communion. I am highly interested in those plans and ideas which my friend has in mind. Were I in the body, with my old conceptions, I could not understand them, for he outgray me in spiritual perception before I he outgrew me in spiritual perception before I passed from earth, and he has been investigating these things, and growing in connection with them, from that time; still, from my present standpoint, I can comprehend and appreciate them, and I am with him heart and soul. He has been waiting for my word of com-mendation or disapproval, and I regret that he has, because it seems to me he might have accomplished something for good before this had he forwarded the work he has in mind. I nad ne torwarded the work ne has in mind. I now say to him, Go on as you have begun; do not pause, and do not fear the censure of those around you. It is true they do not understand, but it is useless to wait for them to understand, they will have to grow into the light, as you have done, slowly and by degrees; if you outstrip them here it is their own look out. as you have done, slowly and by degrees; if you outstrip them here, it is their own look-out. It seems to me you have a work especially placed before you to accomplish; it is pressing on your mind day and night; you have spent many hours over its consideration when others have been asleep, and you have the whole plan outlined to your satisfaction. Why not then enter upon it? Do so, and your spirit friends will be with you heart and soul, ready to assist, to prop you, or to give such influences as you sometimes feel, and which you know proceed from a higher power than that of earth."

An elderly lady is present, and with her is a young child; we should judge it was her grand-daughter. The lady is anxious to communidaughter. The lady is anxious to commun-cate with friends of earth and give them con-solations and good cheer. It seems that there is a shadow over the home because of the de-parture of the little one. Not that the shadow presses every moment, but it is felt very keen-ly at times, and the loved ones in the spirit-life also sense its presence and feel depressed in the form com binad have had

consequence.

This spirit wishes it known that she has a beautiful home in the spirit-world, and that with her is this bright little one who recently passed away. In lovely companionship, amid genial associations, this child will grow, developing its best powers, showing higher and grander possibilities than it could have gained on earth. This is a clorious prospect to open on earth. This is a glorious prospect to open before the minds of those who sorrow on earth, before the minds of those who sorrow on earth, and if they can only feel its truth it must bring comfort to their hearts. The lady is exceedingly anxious to have this idea brought to the minds of her friends, with the request that they will privately seek the means of gaining information from her and other dear spirit friends concerning their spiritual life and movements—which can easily be done, because in this city of Boston there are many good mediums who have the nower of coming into come diums who have the power of coming into com-munication with the dwellers of the unseen world who are bringing from that aphere evidences of their existence and of their identity. The name of the elder spirit is Mrs. Laura Bramhall. She comes to one by the name of William Bramhall, of this city, and brings a blessing with her.

John Morgan.

Clara Norris.

A young lady gives her name as Clara Norris.

She appears about it wenty years of age. She holds up before us a five-pointed star, composed their years of carnations. This she says alford to the pointed star to the pointed star to the years of y

the anxious heart of one near to her who is in the body. This spirit gives the name of Fanny Johnson. She is seeking her mother, whose name is Mary Ann Johnson, and she resides in East Boston. This spirit tells us that her mother has been in trouble for quite a little while, and sometimes it seems as though she could not bear it. There are conditions around her which depress her very much indeed, and her child coming from spirit-life is anxious to relieve her mind and bring her strength and peace.

relieve her mind and bring her strength and peace.

This spirit went to a private medium recently, seeking to influence her to search out the mother and give her consolation, but without avail, so she feels forced to come here in a public way. She sends love and many expressions of sympathy, and says to her dear mother: "Do not grieve over these things; some of them will pass away in a little while; others have left their impress; they are gone, but you feel their shadow still; yet, dear mother, strive to understand them in their clear light and you will not feel so depressed as you do at the present time. It is hard for you now, and sometimes you think that your life has been a failure; but not so; the sunshine is coming to you again, and you will be able to pass out into it and feel its cheering rays. I would like to speak to you privately about these things, and if I can find a way of doing so I shall be very happy to come."

William Elliot

Claims to come from Providence, and says that he has many things to call him back to his friends. For a time, after passing from the body, he seemed to be in a sleep; he was not conscious of what was taking place on the mortal side with his friends, and had but a dim idea of his spiritual surroundings. After a idea of his spiritual surroundings. After a while certain matters came up for consideration on the earthly side, and that aroused him with a shock and called him back here. Since that time he has been trying to come into connection with his friends and to give them some evidence of his presence. Those matters that have attracted him were not connected especially with his own material existence, but they are of vital importance and are connected with the lives of friends of his who live in Providence. They are very much exercised over them, and this is anxiously felt by the spirit also. He brings his friends greatings and regards and wishes them to up greetings and regards, and wishes them to understand that he is in sympathy with them.

A young man to whom he is attracted is thinking of striking out in a new career; he has become dissatisfied with his surroundings, and thinks it is for his best interest and that of others to make a new movement. This saint and thinks it is for his best interest and that of others to make a new movement. This spirit does not advise the change; he cantions prudence and patience, and says those things that seem unpleasant now will be smoothed away by-and-bye, and that the very best thing his young kinsman can do is to remain quiet and not show any antagonism to those with whom he is associated, but let them see that he is pursuing a manly, self-dependent course. They will recognize his ability and be sure to express it in due season.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 4.—Henry Walbridge; Guy C. Parrish; Henrietta Smith: Samuel Peters; John Condon; Sarah Drake; Mary E. Morrill: Mrs. R. C. Baker; Sarah; Julla, Jan. 7.—Charles Nugent; James Elliot; William Butler; Martha French; Father Cleveland; Sarah Cooley; Gray; John Swenay.

THE MESSAGES GIVEN

As per dates will appear in due course.

Feb. 4.—Robert Childs; George Follet; Margaret Dyer;
William Holt; Clara Baker; William Richards; John
O'Hrien.
Feb 8.—Alice Cole; A. B. Meacham; George A. Clapp;
John Underwood; Janie Ferguson; Charles Tilton; Carrie Murphy; Lizzie Appleton.

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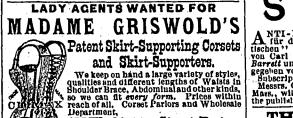
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A prolonged war between Italy and Abyssinia is expected. Another sanguinary battle has been fought in the Soudan.

The British Government is prosecuting one Anderson, who is in jail in London charged with swindling Charles Deakin of Susquehanna, Pa., out of \$20,000 for alleged expenses in prosecuting a claim to an English estate which had no existence. American "heirs" to great estates in England should make a note of this. Too many credulous people have been duped in a simi-

Mistress—"I'm sorry to hear that you are going to leave. But what is that fastened to your waist?"

Bridget—"It's a walkometer, mum. It shows that I've walked nine miles this mornin' gittin' breakfust. I can't stand anything like that."—Harper's

Two silly fools fought thirty-five rounds at Shelby-ville, Ind., to decide which should marry a certain girl. While they were being carried off the field in an ambulance news came that the girl had been married

The policy of the British government toward freland-a policy under which whole families are being turned out of their homes in mid-winter-is a very strange one, to say the least.

vidual is a more respectable figure in life than the slatternly one. It is no crime to be out of fashion, but it is an offence against decency to be stylish and dirty.

The Catawba Indians in South Carolina complain that they have been gradually swindled out of their land until only 800 acres remain of the 144,000 granted to them by the State.

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The traveler's age is pili-age;
The lover's age is cottage;
The lover's age is cottage;
The pracher's age is verbl-age;
The drunkard's age is rerbl-age;
The cook's age must be pottage;
The Groman's age is saus-age;
But the best and worst is marri-age!

—Tid-Bits.

A witness in a New York court having used the word "crank," was asked what he meant by it. His reply was: "A man who gives undue prominence to a small idea."

THE WAR OF "'12."—"You say you were in the war of '127" "Certainly." "And yet you are only thirty years old?" "You are correct." "Yory well; now, sir. I would like to know how you make that appear." "Why, you see, there were eleven others in the choir."

Disastrous floods in the Missouri Valley are anticipated as soon as a thaw comes. The quantity of snow and ice in that region is unprecedented.

"Why do the heathen rage?" asks a religious paper. If they got a larger percentage of the money collected for them, perhaps they would n't rage so much. We merely offer this as a suggestion.

Ten per cent, of the students in the University of Zurich are women. Twenty-hine are studying mediethe, fourteen philosophy, and two political economy. There are forty eight female students of modicine in Lossop, and in Paris one hundred and three.

Do I'l a very search to the serious side of this process in a who has no byte of any for the indicrous in an inhaber sorth. But to riche, the his in the process is the control of the con

Spiritualistic Meetings in Boston. Banner of Light Circle-Boom, No. 9 Bosworth Street.—Béances are held every Tuesday and Friday af-ernoon at 30-clock promptly. Admission free. For fur-her particulars, see notice on sixth page. L. B. Wilson,

Chairman.

Boston Spiritual Temple, at Berkeley Hall.—
Bervices every Sunday at 10% A.M. and 7% P.M. Richard
Holmes, Chairman; Wm. A. Dunkiee, Treasurer, The
Ladies' Industrial Society will meet fortnightly the coming
season at Langham Hall, No. 4 Berkeley street. season at Langham Hall, No. 4 Berkeley street.

Parker Memorias Hall, Berkeley and Appleton Mirecta.—Public meetings every Bunday at 10% A.M.,
3 and 7% P.M. Lecturer, W. J. Colville. Organist, Rudolph King.—668 Tremont street: Monday, 7% P.M., W.
J. Colvillo's receptions for answering questions, etc.;
Tuesday and Friday, Classes in Spiritual Science, 2% and
7% P.M.; Saturday, Lecture and Conversation on Theosophy, at 3 F.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 aold public services every Sunday P.M. at 24. Sociaties every Wednesday evening. All invited,

Otoliege Hall, 24 Enex Street,—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

Engle Hall, 516 Washington Street, corner of Easex.—Sundays, at 2% and 7% P. M.; aslo Thursdays at 3 P. M. Able speakers and test mediums. Excellent music, Prescott Robinson, Chairman.

Spiritualistic Phenomena Association, Berkeley Hall.—Meetings Sundays at 2½ P. M. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass.," D. J. Ricker, President. This Association also holds meetings every Sunday evening at 7½ o'clock at the Ladies' Aid Parlors, 1031 Washington street. Children's Progressive Lydeum No. 1, Paine Memorial Hall.—Sessions Sundays at 11 A. M. Beats free, All Invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston.

Ladles' Aid Parlors, 1031 Washington Street.— andays at 10½ A.M., 2½ P. M. Dr. P. C. Drisko, Conduc-1031 Washington Street.—The First Spiritualist addies' Aid Society meets every Friday, Mrs. H. O. Tor-

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

The policy of the British porter mental threat is a very stronge on, to say the least.

There are some people in our ranks in these later day who do not seem to remember that "current, litter of the property of the propert Parker Memorial Hall .- Bunday, Feb. 6th, W. J. Colville addressed large and appreciative audiences. The afternoon subject was "Mediumship." The

mean the 1010wing of a man but of a principle, and the same may be said of esoteric Christianity in the West.

Neither Buddha nor Christ signify personalities, but spiritual attainments and principles of being. The religion of the natives is anything but a supersition, though supersitions are connected with it. The degradation of the natives has been greatly overstated. Mohammedanism and Christianity are no improvements whatever on the original principles of religion set forth in the Vedas and Puranas, and all endeavors to convert the Hindus to the faith of Islam or of Christ have on a large scale proved failures. Movements are now on foot to educate the Hindu youth consistently with their necessities without endeavoring to force them to change from one system of religion to another. The great outory against the Theosophists of late is in very large measure an outcome of the spite and rancor of Christian missionaries and their allies, who are jealous of the influence which Europeaus can exert in India among the natives when they seek to instruct rather than to proselytize.

A not very complimentary picture was drawn of the insufferably overbearing English military society at present in India; for real culture one looks in vain to the haughty aristocrat who treats the native as though he were dirt. If true civilization is to be traced in arrogant pomposity and ignorant self-conceit, then the British in occupation of India represent the highest conceivable culture; but if profound learning and real nobility constitute true greatness, then the natives, even though servants, are in many cases far auperior.

superior.

India is quite ripe at present for pure Theism and elevating Spiritualism. Chunder Sen and other native teachers are doing immense good in calling attention to the truths underlying the native systems of religion; and if Spiritualists want a productive field in which to sow seeds of truth and progress, let them address themselves to the native Hindu races. The English in India are, as a rule, not enlightened enough to accept spiritual ideas. The natives only need emancipation—they only require freedom—to develop into a spiendid people.

in India are, as a rule, not enlightened enough to accept spiritual ideas. The natives only need emancipation—they only require freedom—to develop into a spiendid people.

The lecturer, after speaking at some length on the causes of India's decline, mentioned emigration—as one cause of it and perpetual oppression as another, and then spoke of the Dright inture awaiting the Hindu races if the opportunity now being presented for their enlightenment is taken due advantage of. As both services the music was excellent. Mr. Maynard gave a very fine reading in the evening, and Mr. Colville improvised pleasing poems on both occasions.

A report of Mr. Colville's lectures at Lyndonville, Vr., will be given next week.

On Sunday, Feb. 18th, W. J. Colville lectured morning and evening. The attendance in the morning was the largest of the present season, nearly every seatheing occupied. The topic of the discourse was "A Soul in Search of God." The lecturer took as text passages in the book of Job: "Canat thou by searching find out God?" and "Oh! that I knew where I might find him." After alluding to the antiquity and allegorical nature of the book of Job, and its characters as representatives of the human soul, the influences it encounters in its earthly experience, and the great service rendered by Batan in bringing Job to a knowledge of God, the speaker said the primitive estate of Job may be likened to spiritual infanoy and his latter days to spiritual maturity. In his early years he is surrounded with all that satisfies him; he is a happy child of nature, reveling in the sweets of joy, knowledge of God, the speaker said the primitive estate of Job may be likened to spiritual infanoy and his latter days to spiritual maturity. In his early years he is surrounded with all that satisfies him; he is a happy child of nature, reveling in the sweets of joy, knowing no bitterness; he hever thinks of doubting the reality of infinite goodness when all goes well with him. In this he resembles all primitive nations, who in their my

while it was so easy for them to trace what they enjoyed to a beneficent source, so the same difficulty confronts the world to-day. Poets burst forth into rapturous praise of a certain side of nature; nature is all that is lovely and fair in certain aspects, but in other phases it appears cruel and relentless beyond expression. To trace the hand of Infinite Goodness in everything is beyond the ken of man on earth, and it is only as the spirit advances to angelic perfection, a state of wisdom conjoined with purity, that it can truly say, "I have found God," for God means the All Good, not simply an Infinite Mind, but an infinitely find God, and, finding God, will be able to demonstrate the truth of both those beautiful and inspiring affirmations to often made to encourage hope—"All things work together for good," and "All things are for the best." The entire discourse has been reported, and will well repay careful perusal.

In the evening the lecture was on "Music," Many eminent musicians were in the audience and expressed great pleasure at what they heard. Mozart, Mendelssohn, Beethoven and Wagner were the four composers whose works received especial mention. Mulci as a healing agent was also dwelt upon to some extent. The lecture was prefaced by a reading from the first book of Samuel, chapter XVI., where the story is told of David charming away the evil spirit from Saul by playing on the harp, and an extract on music an a healer of the insane from Dr. Buchanan's Journal of Man. A fine poem closed the exercises.

On Sunday next, Feb. 20th, Mr. Colville's subjects will be, at 10:30 A. M., "The Andover Controversy; Joseph Cook and the New Theology." 2:45 P. M., "Poets and Poetry; Past, Present, and to Come."

There will be a special evening service at 7:30. Particulars in Saturday's daily papers. A grand concert will be given Feb. 27th, at 7:30 P. M.

The public are cordially invited to W. J. Colville's meetings for answering questions every Monday at 7:45 P. M., at 6:8 Tremont street. Admission free. Voluntary

Boston Spiritual Temple at Berkeley Hall. Last Sunday Mrs. H. S. Lake gave two very excellent lectures before this Society. Prof. W. F. Peck, her husband, presided at the plane, and gave several spiritual songs.

husband, presided at the plano, and gave several spiritual songs.

The evening exercises opened with singing, and the reading of Longfellow's "Footsteps of Angels," and Tilton's "My Creed," by Prof. Peck. Mrs. Lake's subject was, "Is there an Impending Crisis? If So, in what does it Consist?" She opened by remarking that all progression consists in change; change is life, inertia is death. Motion is necessary to life, and by it come evolution and development. It is not necessary to go back of written history, when man lived in caves, for even within the period embraced in history we find him existing in a state little better than that of the animal. Like the animal, he disregarded the rights of his fellow-man. The accumulation of wealth regardless of the wants of others seems to have been his aim, and to a great extent is now. In pulpit and in social life the great question is, How much money will they pay? The minister goes where the salary draws heaviest; the politician contends for the office that pays best; the man for the woman, or the woman for the man who has the most money. If lofty and ennobling principle is not established by spirit return, it failed of its object. It has come to spiritualize humanity, come to save you. If you would be benefited by it you must work for it. Without labor we should be exposed to heat, coid and hunger. Absolute truth is not attainable. We can always approach perfection, but never become perfect. Eternal life is within; that which is external is transitory, it will chauge or pass away. If you open your cars to the external you decrease your spiritual sense, and it loosens my control. The present upheaval in commercial, religious and social relations is for good.

Mrs. L. responded very instructively to several questions propounded, especially to one in reference to the different periods of the dormant condition of individuals before realizing the change called death.

So satisfactory have been Mrs. Lake's lectures that one of the audience offered a vote of thanks, which w

body.

At the evening meeting satisfactory tests were given At the evening meeting satisfactory tests were given by Mrs. Bagley, and short, acceptable speeches made by various persons. These everying meetings are very pleasant gatherings, and deserve to be well attended. Next Sunday afternoon, at the regular meeting, there will be a discussion on Mind-Reading between Dr. Dean Clarke and Mr. A. A. Wheelock of New York.

College Hall, 34 Essen Street .- The morning meeting of last Sunday was opened by Eben Cobb with a practical talk upon the recent railroad disaster, saying, among other things, that the theological world was horror-stricken at the thought of such a fearful loss of life, but at the same time they were willing to consign a thousand times that number to an eternal hell without the least feeling of terror. Tests and readings were given by Dr. H. B. Leighton, J. M. Temple, Mrs. J. K. D. Conant and Arthur McKenna. Owing to Mr. Cobb's engagement to speak at the Spiritual Temple, the afternoon session was presided over by Mrs. Cobb, proving her to be really a "helpmest" in this emergency. The hall was densely packed and the leading address was made by Mrs. Julia Dickinson, of Ohicago, who congratulated the Spiritualists of Boston upon the success of their work and gave a graphic description of the progress of spiritual truth in the far West. She was followed by Mrs. Hattle Mason, speaking and giving tests in her usual saving among other things, that the theological world

and gave a graphic description of the progress of spiritual truth in the far West. She was followed by Mrs. Hattle Mason, speaking and giving tests in her usual clear and decisive manner. Readings were given by Dr. H. F. Tripp, which were very remarkable. Tests were given by Miss A. Peabody and Miss Garner; every one recognized.

The evening session opened with music by the choir, followed by Mr. Cobb in a short address upon the increasing tangibility of the spirit influences, instances being given in the papers of the day as anthenticated facts, verified by reliable witnesses. Tests were given by Mrs. J. D. Bruce and Mrs. C. W. Odiorne. Mrs. Maggie Folsom-Butler entertained the audience, saying that she saw more spirits in that room than she had seen for the seventeen years she had been in the work, and yet people say that spirits do not return. Spirits do come back to every one; when some loved one is taken away, they rush here, hoping to hear from them in some way. We must listen without doubting to the spirit-world. She pave the names of Mary Louisa Brown shd Capt. John Nickerson; recognized. She was followed by Dr. Tripp with readings and tests. J. M. Temple giving the benediction, closing one of the best meetings of the season.

Paine Memorial Hell-Boston Spiritual Lycount.-There was a good attendance at the last session of pupils and visitors. After the readings, les-

sion of pupils; and visitors. After the readings, lessons and marches hirs, Loomis Hall earnestly voiced her endorsement of the good work going on in this department of the spiritual vineyard.

Mrs. W. S. Butler also addressed the school, and aroused the usual amount of enthusiasm which her remarks invariably call forth. She closed by inviting all to an Oyster Supper in aid of the Lyceum on the evening of Feb. 17th, at Langham Hall.

An interesting programme of readings and recitations was then participated in by the following named children: Alice Irsland, Eddie Rich, Grace Scales, William Arc, Rose Gushavenue, Louise Irvine, Emma Babler, Holtin Jowett, Sadie Petera, Adel Block, Gertle Rich, Lettle Martin, Jennie Forcelain. Miss Flossic Butler, the noted little elecutionist of Charlestown, was present, and enterprinted its with two of her best readings.

readings. Sociation recently met at the house of Miss Annie Clark, and admitted a large number of new members, many of whom however, have been interested in the Lyceum for many years.

85 School street.

85 School street.

Ragio Rail, 626 Washtington Street. Last Sundedication of Denton Hall, at A which day the mootings were unusually labiroising and in heat week.

structive. The afternoon exercises were opened with interesting remarks by Mrs. Hugo. She was followed interesting remarks by Mrs. Hugo. She was followed by Mrs. O. A. Robbins, Dr. Fred. Crookett. Mr. Fernald, Dr. M. V. Thomas, Mrs. J. E. Davis, Mrs. Jennie K. D. Conant and David Brown, all of whom made remarks and gave tests and spirit desortiptions, nearly all of which were pronounced clear and correct.

In the evening Dr. F. E. Godfrey of Taunton opened the meeting with a short address, closing with a recitation which was highly appreciated. He was followed by Mrs. Loomis Hall, who gave a large number of psychometric readings to entire strangers, all of which were correct. Interesting and instructive remarks were made by Dr. P. C. Drisko, Mr. Fernald and Mrs. Hugo, and a number of clear and recognized tests given by Mrs. Neille F. Thomas.

First Spiritual Temple; corner Newbury and Exotor Streets.-Bervices were held at this place Sunday P. M., the speaker being Mr. Eben Cobb, who gave an interesting discourse to a good-sized and attentive audience. The singing by Miss S. C. Fisher and the organ-playing of Mr. E. R. Truett aided much in making the exercises interesting to those present. Services will be conducted as usual next Sunday afternoon, at which time the guides of Mrs. H. S. Lake will speak. will speak.

Boolables continue to be held Wednesday evenings in the lower lecture hall, which all are freely invited

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Bunday at 2½ r.m., and Phursday atternoon at 3 o'clock. Frank W. Jones, Conductor.

Metropolitan Church for Hamanity.—Services each Sunday morning at 11 o'clock at No. 251 West 23d street. Rev. Mrs. T. By Stryker, pastor. All cordially in-vited. Grand Opera House: 23d Street and Sth Ave-nue.—Services every Sunday at 11 A.M. and 7% P.M. Con-ference every Sunday at 2% P.M. Admission free to each

Notes from New York City.

To the Editor of the Banner of Light: On Sundays, Jan. 30th and Feb. 6th, Mrs. Dr. English of Vineland, N. J., spoke for the Theodore Parker Fraternity in New York City. We had heard glowing accounts of this lady as an able speaker, but were totally unprepared for the combination of

were totally unprepared for the combination of love, wisdom and power which burst upon our hearts and intellects as she addressed the large audience which greeted her. Every thought uttered seemed instinct with life.

Under her glowing eloquence, the beautiful child, Truth, which had lived before the world was, and had been counsellor of Osiria, Isls and Horus, stood almost visibly before us: Also the ragged, sunken-eyed, palsied old man, bigoted Superstition, rocked in a cradle by his dupes, to soothe his irritability, as he saw the beauty and grand proportions of Truth.

We only regret the lectures were not reported, as no synopsis of them can do justice to their merits. We hope the day is not distant when we can have Mrs. English with us again. One who Heard Her.

Spiritualist Meetings in Brecklyn. Conservatory Hall, corner Fulton Street and ledford Avenue.—Services every Sunday at 11 A.M.

Fraternity Booms, corner Bedford Avenue and Nouth Second Street. Services every Sunday at 7% P.M. Children's Lycoum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each mouth at 8 P.M. Avon Hall, Bedford Avenue and Halsey Street. Mr. John Slater holds meetings on Sundays at 3 P. N. and

Brooklyn Spiritual Union.

To the Editor of the Banner of Light: The lecture hall of the Fraternity Rooms was crowded on Sunday evening to hear Mrs. A. C. Henderson speak on subjects submitted by the audience. After

speaking for thirty minutes, she described spiritspeaking for thirty minutes, she described spiritfriends, and gave their messages of love to the people
present. Mrs. Henderson is growing rapidly into
favor, as is shown by the large audiences that are
present whenever she occupies the platform. The
tests she gave were very convincing to many in the
audience, some of whom declared that they were satisfied of the truths of spirit return by the tests given.
Next Sunday evening, Judge William Coit will occupy the platform. Subject: "Is there a Future Life,
and what is it?"

Avon Hall.

Mr. John Slater, platform test medium, resumed his services in Brooklyn, Sunday, Feb. 13th, at this hall. As usual he had two large audiences. The work here goes bravely on, and our cause in Brooklyn is gaining rapidly.

Meetings in Providence, R. I .- Sunday Mrs. Nellie J. T. Brigham again ministered to the listeners at Blackstone Hall. In the forenoon she answered eight questions handed up by the audience, embracing several topics, among them being the subjects of "Reincarnation" [reëmbodiment] and "Materialization." All were discussed ably—many important thoughts being presented tending to stimulate the mental vigor

of those present, a point important for those who covet of those present, a point important for those who covet development and progress.

The evening discourse was a cogent presentation of the major principles of Spiritualism, showing their adaptability to the present needs of humanity now that it has outgrown the rust-encrusted dogmas of the

past.

She speaks again next Sunday, also holds a séance Saturday evening, at Mr. Andrew's, 17 Paradestreet. At the same place Edgar W. Emerson will hold one of his descriptive séances on the evening of Wednesday, the 23d.

WM. FOSTER, JR.

Haverhill, Mass .- Good Templars' Hall .-Joseph D. Stiles spoke and gave exercises of his mediumship for the First Spiritualist Society in the above hall Sunday, Feb. 13th, at 2 and 7 P. M. Mr. Stiles took for his subject at 2 P. M. a Scriptural saying having reference to the Lord's bouring out his spirit in the last days—when the old men would dream dreams and the young men see visions—which he said was applicable to the present time, as old things were passing away, and a new order of things was being ushered in, which he termed "the new heavens and the new earth." The lecture was supplemented with a fitteen minute séance, in which "Swift Arrow" reported thirty five full names.

At 7 P. M. Mr. Stiles spoke upon "Spirit Communion," after which "Swift Arrow" held a séance, reporting seventy-three full names and places of residence in earth-life in forty minutes.

Miss Jennie B, Hagan will occupy the same platform next Sunday. diumship for the First Spiritualist Society in the above

Onset Bay Lyceum .- Feb. 13th was a day worthy of note with Onset Lyceum. The children turned out in force, and unusual interest was taken in the exerclses. The subject "Perseverance" was well dis-cussed—the children speaking their own ideas rather

than those of their leaders.

Recitations were given by Gertie Trowbridge, Guy
Parker, Violet Wauser, May Parker, Daisy Robinson
and Blanche Sheldon (guardian); a reading by Jennie
Wanser; a duet by Eva Beynoids and Edna Nye also one by our past guardian, Mrs. Minnie Pearce, and Miss Harriet Goodrich.

The calisthenics were led by Mr. F. L. Union, assisted by Eva Reynolds and Fred Keith. Closed with The dramatic club present "The Octoroon" to-mor-row evening at Tremont.

D. N. FORD.

New Bedford, Mass,-Mrs. U. M. Nickerson of Orleans, Mass., was with us last Sunday for the fourth time this season, and addressed an audience that filled time this season, and addressed an audience that filled every seat in our commodious hall. Her afternoon subject, "United Labor," received an able and interesting treatment. Her evening subject was, "Do we Live an Immortal Life?" In an eloquent and thrilling manner Thomas Paine (unmistakably) discoursed of life bere, life there, life everywhere, declaring that we find death nowhere; that when our eyelids close to earth we still reach out for knowledge; that the little rap even does not come from buried bodies but from immortal spirits. immortal spirits.

Mrs. N. will be with us next Sunday, the 20th, followed by Dr. H. F. Merrill on the 27th, and Frank T. Ripley the first two Sundays of March. W. F. NYE.

Haverhill, Mass .- Brittan Hall .- Dr. F. H Roscoe, of Providence, R. I., was our speaker for the second time Sunday, February 18th, drawing fine ausecond time Sunday, February 18th, drawing one audiences afternoon and evening. His afternoon theme was "Ryolution and Materialization as Seen in the Physical Universe"; his evening discourse was an answer to the question, "Why Don't God Kill the Devil?" Each address was followed by numerous psychometric readings. Dr. Roscoe will speak here again next Sunday. The Association is preparing to celebrate the coming Anniversary.

E. P. H.

Newburyport, Mass.-Miss Jonnie B. Hagan spoke again on funday last, giving as before excellent satisfaction,- Edgar W. Emerson speaks next Sunsatisfaction.— Edgar W. Emerson speaks not con-day. He is a great favorite here.— Prot. J. W. Calli well has gone to Salem to fill an engagement, going thence to Lowell, where he has aiready been seven weeks this season. During his stay here: he presented many wonderful physical, mental, and appritual tests at the home of the Bannan correspondent.— H.

Bartingstold, Mass. We have received from M. H. Smith as account of matters spiritual; in this arty the dedication of Denton Hall, etc. which we shall print



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A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART,

Conducted by H. P. BLAVATSKY. Published at Madras, India.

January number just received.

Subscriptions will be taken at this office at \$5,00 per year, which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of \$i\$ per sannum, post free, can be forwarded direct by post-office orders to 'The Proprietors of 'The Theocophist,'') at the above address.

Single copies for sale by COLBY & BIOH at 50 cents each, sent by mail postage free.

CENESIS; The Miracles and Predictions according to Spiritism. By ALLAN KABDEC, author of "The Spiritism Book," Book on Mediums," and "Heaves and Hell," Translated by the Spirit-Guides of W. J. Colville.

The object of this book is the study of three subjects—Genesis, Miracles and Prophecies—and the work presents the highest teachings thereon received during a period of several years by its eminent author through the mediumship of a large number of the very best French and other mediums.

ship of a large number of the very best French and other mediums.

The books of Alian Kardeo upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his provious efforts, and effectually cleared up the mystery which has long enshrouded the history of the progress of the human spirit. The ground taken throughout is consistent, logical and sublimer-ansidess of Deity, human free agency, instinct, spirit-commanien and many other equally profound had perplexing subjects incomparably grand. The iconolasse of Kardeou is reverent tial; his radicalism constructive, and his des of the divine plan of nature a perfect reconciliation of scientific with religious truth; while his explanation of scientific with religious truth; while his explanation of scientific with religious truth; while his explanation of an unusually exalted impriration.

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Choth, 18me, tinted paper, pp. 488. Frice \$1,50, postage free.

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THE INIQUITY OF COMPULSORY VAC-OINATION AND THE UNCONSTITUTIONAL-TH'S BY ATTUTES, BY ALFERD ON GILES. This nest pamphlet of some eight pages presents the latest article of a correspondence between Mr. Glees and "a Reg-ular" in the columns of the "Norfolk Downty (Mass.) Ga-setts.

Bingle copies 10 cents.
For sale by COLBY & RICH.

Bonton Harbor, Mich. The Spiritualists of Southwestern Michigan will hold a Quarterly Meeting at Benton Harbor Saturday and Sunday. Peb. 18th and 20th.

Mr. Blahop A. Beals, an inspirational speaker and singer of well-known merit, together with other gifted mediums, will address the Convention.

Meetings to be held in Conkey's Opera House. Saturday sessions to commence at 2 P. M. and 7 P. M. Bunday sessions as follows: Conference at 10 A.M., lectures at 130 P.M., and 7 P.M.

as follows: Conference at 10 A.M.; lectures at 1:80 F.M. and 7 P.M.

It is especially desirable that the members of the Association make every possible effort to attend this meeting and help make it in every way a grand success. Strangers in attendance will be entertained as far as possible. It is hoped that arrangements tean be made with the railroad companies for reduced rates.

MF Ask for excursion tickets.

W. T. JONES, Henton Harbor, President.

MISS MINKIEN RESULT, DOCAULT, Secretary.

MISS MINKIEN RESULT, DOCAULT, Secretary.

MISS, H. A. BERFFER, BOUTH HAVEN, Treasurer.

MEWARK, M. S., The People's Spiritual Fraterity, holds meeting every Sunday syming at 15th O'olock at Liberal League Hall, No. 17. Hajer Street. Mrs. 6, Donn-Freident.

CHECASIO, ILB.—Avanue Halffiss and street Chal-dron's Lyseum Bunday at 15 71 Spiritualists and Medianas Meading at a Maddina Recognition five and thirt Tuesday avanings hould be Soubble, second and fourth Freedays in used madding to 15, 15 16 16 15

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