

#### VOL. LX. COLBY & BIOH, Publishers and Proprietors. BOSTON, SATURDAY, FEBRUARY 26, 1887. \$3,00 Per Annum, NO. 24 Postage Free.

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# The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York Avenue, Washington, D. O., Keeps constantly for sale the Hanner at Light, and a supply of Highritunal and Heformatory, Works published by Colby & Eich, Boston, Mass.

SHINGTON IN & OO.; desiers in Standard an oblets and Periodicals, 207 41/8 str Schlets and 200 41/8 str Schlets an VASHINGTON AGENCY. ublished

# Original Essay. THE MEDICAL WAR IN NEW YORK.

BY ALEXANDER WILDER.

The earlier years of the nineteenth century were characterized by the enactment of statutes in many of the States of the American Union. very similar in nature, purpose and inspiration to those which have been more recently enacted by various Legislatures, at the instance of unscrupulous individuals at the beck and order New York Flasco, Spiritualism in Athens, In Behalf of the American Medical Association and its myrmidons. Civil liberty is now again on trial, and its first battles have been lost.

As the Fugitive Slave Act of 1851 made all the United States hunting-ground for negroes unable to prove themselves freemen, so the infamous Doctors' Statutes of thirty States have made their territory hunting-ground for the blood-hounds, the spies and informers of Old School Medicine to persecute and outrage those who do good contrary to the statute.

If Jesus Christ was now on earth healing the sick, as is recorded of him, he would be liable to arrest for misdemeanor, and to fine or imprisonment, or both. Herod and Pontius Pilate, goaded on by our modern Sadducees, are doing similar work to that described in the Gospels. And some call this Christian civilization !

The conflict of the doctors against the people in the State of New York was memorable for its bitter malignity, the tenaoity for wrong, and the tricks which would have put Dickens's "Artful Dodger" into a back seat.

In 1797 the Legislature of New York enacted that no person might practice medicine except on license from judges of the county courts, on proof of having studied two years with a "reputable physician," or practiced two years prior to October, 1798. Only Old School physicians were considered reputable.

In 1801 the term of study was extended to four years. Much of this study consisted in harnessing and unharnessing the doctor's horse, greasing his wagon-wheels, oiling his boots, playing checkers in the office, and working at the mortar.

In 1807 it was enacted that persons practicing without license from a county society should pay a fine of \$5 per month; one-half to go to the informer, and half to the poor.

In 1812 the penalty was made 825, to be paid to the Treasurer of the Medical Society of the county; but those who practiced without compensation were exempted.

In 1818 the New York State Medical Society was incorporated, and all physicians were required to be members of county societies. Persons practicing without authority fro societies were disqualified from all power to collect fees, and made liable to fine. Samuel Thomson had now become formidable, and the people were becoming indoctrinated with hissentiments in regard to the use of mercury, blood-letting and antimony, which then constituted the chief part of "regular practice," So the Legislature was invoked for laws to prevent the innovation and the in the . In 1818 a statute was enacted to regulate the practice of medicine, which prohibited the licensing or graduating of any student who had not"studied medicine four years with a regular physician or surgeon." Of course, any susploion of heterodox sentiment would have been and was enough to silence him. If a person practiced without such authority the penalty was \$20 for each offence, or imprisonment. The not of 1819 was passed to intensify its stringency. The avowed, purpose of this legislation was to suppress the Thomsonian Practice. Wooster Beach and Elisha Smith had not then arisen." Prof. Benjamin Waterhouse of the "Harvard Medical School" did not hesitate to denounce this infamous legislation. In a letter to Dr. Mitchell of New York City he says : "He has dured and relieved many of disorders which many could not, without being a regular diplomatized, physician ; and dares to be a Republican [Democrat] in a botbed of Federalism, for which he has been shamefully ill-treated, even to persecution. I have alded and assisted thomson' from's firm belief that this novel practice, bas deen beheficial to num. bers, and that it may be placed among improvements. If he be a quack, he is a quack sui peneris, for he prostaling his mode and means. Had John Hunter, who well know, been born and bred where Samuel Thom A well allow, Done born and used where balluts a man i non was, he would have been another such a man i and had S. D. been thrown into the same sceles: and associations as J. H., he would, is my opinion, have been this equal, with probably a higher range of thought . Liam, indeed, no disgusted with learned quickery that I take some interest in honest, humane and strong midded empiricism ; for is Ass done more for own det, in all, ages and all countries, than all the universities since the time of Opatiemagne. mon as the Parliament of England would have hardly Ventured out For who will define buncker y? Were Laufficienty acquainted with your excellent Governor Dinton, I would write him on this suffect. I You New Yorkers are half a contury beiling the in theological science, but your Quack Bill, toka, as though you halfed also in pursion of the Banda Wawmphouts." Byen then, in the forshoon of the century, a syanf and colentistidenounced this legislation. Even now no scient or scientist approves of its Dilly, barrow, ball taught pretenders and polit-ical hack dbotors engage in the foul work. "All hack dbotors engage in the foul work." A standard of the standard sta

Finally, in 1839, the Thomsonian State Medical Society began work as an organized body, appointing committees 'year after year to' circulate petitions and operate with members of the Legislature. Five years they did this, and five years they were denied.

Now, a new factor had pome into the problem; the Reformed Physicians, prompted by Dr. E. J. Mattocks of Troy, added their endeavors. "And the Lord heard.". These men were the sons of fathers who had fought in Revolutionary battle-fields. Petitions were showered upon the Legislature of 1844 from every part of the State. Dr. Mattocks alone obtained several thousand signers in Troy.

One morning, Dr. John Thomson, of New York City, came to Albain with the petition of the Thomsonians alone. He procured a wheelbarrow and wheeled It up State street to the Capitol, where it was presented to the House of Assembly and unrolled. It was forty yards in length, and contained over forty thousand signatures. There were also many other petitions from citizens not Thomsonians.

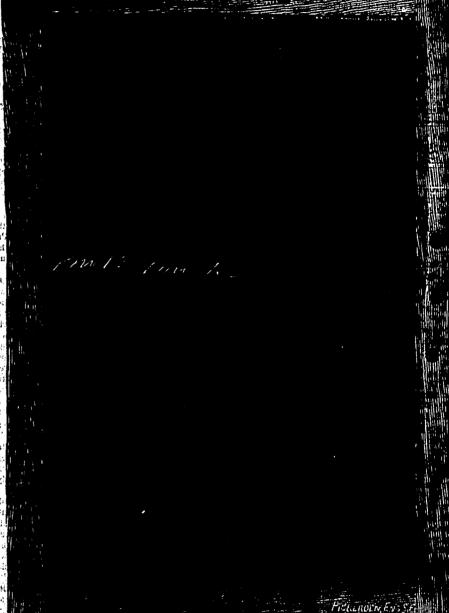
It was evident the majority of the legal voters of the State were opposed to the Medical Mo-nopoly. The New York Tribune was in the third year of its then glorious existence. Mr. Greeley was the uncompromising advocate of freedom in medical practice, and he gave his voice and the brave utterances of his paper for the Reformers. Till he died, the Tribune was on that side.

#### THE TRIVAPH.

Job Haskell, of New York, was the champion of repeal in the Assembly. His language was bold, defiant and eloquent; and at intervals during his speech the Assembly Chamber fairly shook with applause. Judge Scott and Gen. Orville Clark of the Senste, and Mr. Carpenter of the Assembly, pressed the measure to final success.

In that Senate and House I find many of the most distinguished names of New York. John B. Scott, Issac L. Variac, John A. Lott, David R. Floyd Jones, Robert Denniston, Erastus Corning, John C. Wright, Orville Clark, Henry A. Foster, Elijah Rhoees; Gideon Hurd and Frederick F. Backus were Senators. Abler men than these are sedom found anywhere. In the Assembly were semuel Stevens of Al-bany, Gideon Hammonney Resex, F. D. Flanders of Franklin, Michael Hoffman, "the Gray Eagle of Herkimer," Clark B. Cochrane of Montgomery: Joseph S. Bosworth, Auguste Donezan, George G. Glasier, of New York, Horatio Sevmour of Oneida, Thomas G. Alvord of Onon-daga, William F. Allen of Oswego, Saxton Smith of Putnam, Calvin T. Fulburd of St. Lawrence, Nathaniel W. Davis d. Tloga-all able men, and many of them since famous. .... est to

In 1851 Dr. Hiram Hoyt, of Syracuse, was tried by the Onondaga County Medical Society for breach of the code of ethics—he having met a Homeopathist in consel. The accusing doctor used this language in regard to the Act of 1844: "The Legislators-a set of quacks-repealed the law." Ay ! such quacks Judge Lott, Secretary Jones, Horatio Seymour, Erastus Corning, Calvin T. Hulburd-after member of Cobgress-Gov. Thos. G. Alvord, Judge and Comptroller Allen, et al. The Act of 1844 was simple. It repealed every statute prohibiting any person from recovering, by suit or sotion, any debt ordemand for, services rendered in prescribing for the sick. It also exempted all persons from illal bility to oriminal prosecution or indictment for practicing mericine and surgery, without license, except in cases of malprastice, gross ignorance, or imporal conduct in such practice, and at the lame time imposed penalties upon them for such derelictions.



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[From the Golden Gate, San Francisco. ] INDEPENDENT SLATE-WRITING.

NEW GENERAL

THROUGH THE MEDIUMSHIP OF DR. STANSBURY, SAN PBANCISCO.

Dr. D. J. Stansbury, of No. 1 Fifth street,

than real, as the writing was brought out distinctly and was readily photographed for the engraver. The writing is a close tracing of the

original in every particular. An ingenious counterfeiter could, perhaps, give a close imitation of most of the signatures upon this slate; but it would require much

SAN FRANCISCO, CAL, AGENCY. J. K. OUUPEH, 746 Marker street, San Francisco, Cal. acoustanty for sale the Hammer of Light, and will also orders for any of the Spiritual and Helormatery Works published and for sale by Colby & Bich, Boston

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JAMES LEWIS, S Pynchon street, Springfield, Mass., is spent for the Bassisser of Laght, and will supply the Barting and Laght, San Street, Str

What with the Bed" VIT " BOOK" DEFOT. J. CARPENTER, retail dealer in Newspapers, Perlas, sto. sto. No. 1 Market, Block, keeps for sale the mer of Larges, and will subpy the Birlina an interaction of the sale of trutting intrust

Partice desiring any of the switching and Bergyman Partice desiring any of the switching and Bergyman Server Werks published dry Colbry Alleth Deckorning will be accommodated by W. Of by Alleth Deckorning surger, Thoy R. Yl Tha St. V. H. YOSBURGH, 244 Minth en & dea marines & all te evening

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A STATE AND A STAT

Under this statute the people of New York breathed freely, and medical knowledge and healing skill advanged as they never had before

San Francisco, through whose mediumship the above writing was obtained, is a regularly graduated physician of the Electic School of New York City, having practiced his profession for many years both in the East and in this State. We knew him in San José for several years, where he bore the reputation of a skillful physician and a thoroughly upright man.

Possessing much mediumistic nower, he hegan, a little over a year ago, a course of development for 'independent 'slate-writing.' Forming a little circle of personal friends, they held evening seances a few times each, week for a period of about five months, when the gift suddenly came to him in much power, and has gradually increased until the presentitime! In arranging with Dr. Stansbury for the above writing we requested that he procure for us as many signatures of spirits well known in mortal life as it was possible to obtain, ' The manner of the writing was as follows:

Two slates, five by eight inches in size, were first thoroughly washed with diluted muriatio acid, followed by a wash of alcohol and afterwards of water, to remove every possible preparation of chemicals. Three holes were first bored through the

eaction, and it would have to be done by care fully tracing the same upon paper. That any human being could, with a free hand, write these twenty autographs upon a slate, without leaving the trace of a finger mark thereon, we do not believe possible. Dr. Stansbury has been before the public but

a few months as a medium for independent slate-writing. Like all mediums for this and every other phase of the spiritual phenomena, he does not succeed in obtaining the writing for every sitter, as the power is augmented or diminished, as is always the case, by the reculiar diminished, as is always the case, by the rocular aura, or magnetic force, furnished by the sitter. We have obtained the writing through his mediumship, in our office, upon our own slates, in the full light of day, with the slates never out of our hands or sight—in one instance, a message from Charles H. Foster, himself a wonderful medium in his day, and who also pro-duced upon the medium in his day, and who also produced upon the medium's arm his (Foster's)

Another remarkable instance of his powers Another remarkable instance of his powers has also occurred in our presence, in the office of this paper. The wile of the writer cut a small slip of paper the shape and size of a watch crystal and placed the same, together with the tiniest bit of lead pencil, within the case of her watch. The watch was then placed upon a slate and the slate held jointly by the medium and Mrs. Owen. The medium never touched the watch. Indeed, it would have been impossible for him to have done so without de-tection. In a few minutes tiny raps were

resting freign and medical Helynder and bearing attill adjunction by particular the intervention of the medical introduced the sense billing that in other assess introduced the sense billing that is the intervention of the medical introduced the sense billing that is the intervention of the medical introduced the sense billing that is the intervention of the medical introduced the sense billing that is the intervention of the medical introduced the sense billing that is the intervention of the medical introduced the sense billing that is the intervention of the medical introduced the sense billing that is the intervention of the medical introduced the sense billing that is the intervention of the medical introduced the sense billing that is the intervention of the medical intervention of the medical intervention of the medical intervention of the medical intervention of the intervention of the medical intervention of the interv

#### FEBRUARY 26, 1887. LIGHT. BANNER OF

### THE VOICE OF THE TIME.

BY CHARLES MACKAY.

Day unto day utters speech-Be wise, oh ye nations i and hear What yesterday telleth to day, What to-day to the morrow will preach, A change cometh over our sphere, And the old goeth down to decay. A new light hath dawned on the darkness of yore, And men shall be slaves and oppressors no more.

And men shain be nated and optication in order Hark to the throbbing of thought, In the breast of the wakening world: Over land, over sea, it hath come. The serf that was yesterday bought, To-day his defiance bath burled, No more in his slavery dumb; And to-morrow will break from the fetters that bind, And lift a bold arm for the rights of mankind.

Hark to the voice of the time ! Hark to the voice of the time ! The multitude think for theinselves, And weigh their condition, each one. The drudge bath a spirit sublime. And whether he hammers or delves, He reads whon his labor is done; And learns, though he groans under penury's ban, That Freedom to think is the birthright of man.

But yesterday thought was confined ; To breathe it was peril or death. And it sank in the breast where it rose; Now, free as the midsummer wind,

Now, iree as the midsummer wind, It sports its adventurous breath, And round the wide universe goes; The mist and the cloud from its pathway are curled, And glimpses of glory illumine the world.

The voice of opinion has grown ;

The voice of opinion has grown : 'T was yesterday changeful and weak, Like the voice of a boy ere his prime. To-day it has taken the tone Of an orator worthy to speak. Who knows the demands of the time, And to-morrow 't will sound in Oppression's cold ear Like the trump of the scraph to startle our sphere.

Be wise, oh ye rulers of earth 1 And shut not your ears to the volce, Nor allow it to warn you in vain; True freedom, of yesterday's birth, Will march on its way and rejoice, And never be conquered again. The day has a tonguo-ay, the hours utter speech-Wise, wise will ye be if ye learn what they teach.

# Banner Corresyondence.

#### Massachusotte.

BOSTON .- Mrs. Mary F. Lovering writes that at the meeting of the Ladies' Industrial Society, Feb. Sth, a circle was held in the alternoon; several mediums were controlled and gave communications to friends. At six o'clock an old-fashioned supper was served to over one hundred. The attendants were dressed in antique costume; a literary and musical entertainment followed, Capt. Richard Holmes presiding. The exercises opened with a song by Mrs. M. F. Lovering, violin accompaniment by Dr. B. M. Lawrence, who in subsequent remarks called attention to his new and excellent book of music, 'Celestial Son-nets.' Mrs. W. A. Dunklee, in costume appropriate to the occasion, gave a welcome to the guests. The remaining exercises consisted of recitations by Miss Mabel Duncan, Mrs. M. Bates, Mrs. H. S. Lake ; vocal music by Mrs. Lovering, Mrs. Hebberton, Mrs. M. Bates, Mr. J. H. Peacock, Charles W. Sullivan, Daniel W. Comil, Prof. W. F. Peck, Dr. Q. T. Buffum; plano accompaniments and solos by Miss Maudie Banks, Miss Burnett, Charles C. Roby, and remarks by Mrs. H. S. Lake, Mrs. R. M. Shirley and Mrs. E. A. Cutting.

ONSET .- "H. L. S." writes : "I am wondering if our friends of the BANNER OF LIGHT remember us in | and her twin sister (Alleghany), but little stir has our winter quarters at Onset. You all know what a ever been manifested in Spiritualiam; however, the delightful place it is in summer; do you also know leaven has been working and gradually permeating that it is perfectly grand in winter? There is no bet- its way among the masses, as the articles recently apter winter resort for persons who are not dependent on daily labor, but who wish to occupy their time to a cultivation of the mind, or those who wish to develop mediumship. We are free from the taints of theology, and instead of church bells on Sunday morning we have the glorious sunshine coming in our win-dows telling us that God is Love. In the storms is the grand old bay speaking from the depths of nature, giving us the inspiration of a great and All-Wise Power governing the world. For entertainment and instruction is the Lyceum, of which you have an account from our Conductor. Then a Dramatic Club, composed of twenty or more who are surprising the public with their talent. I think you will be able to hear from them next summer, and judge for yourselves. We have both a public and kindergarten school, dancing school for juveniles Saturday after-noons, two sociables a week, with good music and dancing-all home talent. Sunday evenings are for the instruction of the mind by the reading of a paper devoted to the interests of Onset, and discussions of questions productive of growth mentally, spiritually and merally. I wish I might be better able, dear readers, to impress upon your minds some concention of the beauties and privileges enjoyed by the people at Onset during the entire year, by people who have grown within themselves enough to appreciate the inner life as well as the outer." LEOMINSTER .- Mrs. Fannie C. Wilder writes: "A gathering was held at the house of Mr. John Mi. noti, South Gardner, January 29th, to celebrate the birthday of Mrs. Dr. A. B. Bishop, who visits there every month. The two parlors were filled with men and women who seemed quite interested in the cause, and looked as if they possessed Intelligence enough to reason on a truth when placed before them. The valuable gifts they gave to the lady manifested that <text><text><text><text><text><text><text> their sympathies went out to her, and that they appreciated all she had done in the way of healing the sick. All say Mrs. Bishop is a wonderful and very

with all efforts to dispel the night of superstition by the sunlight of science. I know that if Mr. Denton could speak, he would say to the friends in Springfield, Make your hall a hall of science, a temple of truth. Baptize its very walls with the spirit of investigation, that all who enter it may feel the inspiration of its sublime purpose. Fling wide open its portals to every ray of light from the world of matter and the world of spirit as well, for all things which will not bear the light of truth must finally perish!"

#### Pennsylvania.

ALTOONA .- Alluding to the diverse characteris lics of children, some apparently being born with good proclivities, others with evil, a correspondent. " Rn quirer," says : "If we had philosophers like old Jacob there would be fewer speckled and spotted of the human family come into existence than there are. The Bible says we cannot gather grapes of thorns. Now the abuse of mothers must have an effect on their off. spring. In all other departments of reproduction special care is taken to perfect the conditions. Con sider the condition of the downtrodden mothers in our pretended Christian land. Even the slave master had regard enough to his interest to not overwork the slave-mother, so that she could not produce; good strong children for the market, but seldom is such regard bestowed upon mothers in this boasted Christian land. What is it that causes so many premature deaths but the circumstances that surround the moth er? Take a father made up of whiskey, tobacco and other debaucheries, and a poor, half-starved and (by drudgery and other abuses) half-alive mother, and what can be expected as offenring? Why charge all this misery and premature death to the hand of Providence, when all the hosts of Heaven can but mourn to see the heathenish state the world is in by following the laws and follies of men, instead of being guided by the inspeaking voice of God in their souls."

COBBY.-G. F. Lewis writes : "S. B. Brooks. Breethinker, lately passed to the other lifefrom Corry. Three ministers attended his funeral; all of them found a manalon in heaven for Bro. Brooks. How much more obserful and truthful than teaching that he that, believeth not shall be damned ! Those who have read Beecher's sermons cannot fail to see he preaches chiefly Spiritualism. All over the country the best preachers are proclaiming spiritual doctrines. The visible appearance of several spirits at the residence of Bro. Livermore, in this city, published in the BANNER OF LIGHT of Dec. 25th, has caused much

thought. Bro. Livermore is the principal dry goods merchant here. It is but a short time since both him-self and Mrs. L. were efficient supporters of Presbyterianiam. If spiritual light can be had free, who will pay for being told of what happened eighteen hundred years ago? Church machinery is now chiefly scheming to raise

noney. There is a ceaseless demand for missions, Bible societies, etc., and yet one may read all the missionary, tract and Bible societies' reports, and fail to find that intemperance, war or any great evil has been abated by their efforts. Hence all good men and women are becoming weary of the eternal ding-dong for money, and of contributing without any good resuits. The people are finding out that these pretended ambassadors of Christ know nothing about the future life, and are far from being faithful followers of Jesus in obeying his precepts, or showing, by doing greater works than he, that they are his disciples."

PITTSBURGH .-- O. P. P. Meskimen writes: "In our busy throng of 350,000 souls, comprising Pittsburgh leaven has been working and gradually permeating pearing in our local papers testify, culminating in an ovation at the advent in our midst of that grand medium, Mrs. J. A. Bliss, whose stay-originally intend ed for but a few days-is being prolonged indefinitely, on account of the importunities of friends and the phenomenal success attending her visit here. I earnestly hope that we may form an organization, now that we have been awakened, and to this end I would be pleased to meet the friends.

I enclose ellpping from the Pittsburgh Dispatch, which is a fair article, and indicates the success of

our séances." From the article sent we make the following extract From the article sent we make the following extract: "An elderly gentleman opened the curtain and glanced about the room. Then he signaled to Dr. Wenner, who sat outside, that he wanted some one, and finally called a lady sitting at the end of one of the middle row of seats. It was with considerable trepidation that she went forward to the cabinet. The elderly man advanced to meet her, and as he came into the stronger light, the lady threw up her hands and cried. My God, it is my husband i' They em-braced, and aligra few whispered words, he annaract

sage was received through the medium, which I wrote as it was given, and send it with the hope that it may meet the eyes of some person who has known the communicating, spirit :

communicating spirit: Well, I was a music teacher when I was on earth. There is nothing in this world I care so much for. I love it above all things; that was my profession only. Many years ago little did I ever think that I could ever come back. My name is Evaline Archer. I am from New York City. Ohl it was so long, long ago."

Michigan.

STURGIS. - Rufus Spalding, Secretary, writes Last fall a few friends organized a mediums' society, an account of which appeared in the BANNER some time in October. Our enterprise has been a suc cess. Meetings have been held regularly on Sunday P. M. at the residences of members, a leading speaker being appointed each Sunday by the Chairman for the next meeting. The speaker thus appointed occupies twenty minutes, followed with remarks by various individuals. At the last meeting Dr. Abram Smith was invited to address the society. He is an inspirational speaker, called by the spirit-world to work in the vineyard some thirty-five years ago, and, although quite advanced in age, has all the vigor of youth. His subject was 'The Gods.' Taking for his text a passage from the Jewish, scriptures, he made a vivid exhibit of inconsistencies found in the book which is claimed to be the holy word of God, He claimed that Jesus was a humble medium; doing the will of his Father. He referred to the 'spirit of truth that was to come,' and said that Spiritualists realize that that spirit has come, and that the gifts of a by-gone age are being reproduced in this present time. He referred to those gifts as the lost jewels of the church. The destiny of man is progression to a higher and better existence, and a long and weary journey must follow as a sequel to a misspent life."

ADRIAN .- A correspondent writes of Mr. William F. Lyons, recently deceased in that city, quoting from an appreciative notice in the Evening Record, that since 1870, at which time he retired from a lucrative business in Sacramento, Cal., "he devoted himself to the investigation of Spiritualism, wrote two works upon the subject, and had another nearly completed. For several years in his early pioneer life he was a Methodist preacher out became convinced of the truth of Spiritualism and had made it a study for thirty years before his death, remaining true to his convictions to the end.

He devoted his latter days to making known the teachings of Spiritualism, and lighting the pathways of others to the life beyond with the same light that had so benignantly illumined his own.

The funeral was a thoroughly spiritualistic one, carried out according to his request."

#### New Hampshire.

ANDOVER .- "H. E." writes : "On the evenings of Jan. 20th and 21st the people of Andover and vicinity were highly edified by the addresses of Miss Jennie B. Hagan, the well-known improvisatrice of New England. It was announced after she entered the pulpit that she would speak either in prose or verse upon any subject that might be chosen by any one in the audience-said subject to be written upon a slip of paper, and handed to her by the usher. About twenty subjects, from as many persons plesent, were carried to her. From among the number she selected about half-those she deemed the most relevant to the occasion. Her elocution was fine, her enunciation perfect, her gestures graceful, and her treatment of the subjects was matvelously able, considering she had not a moment for preparation. Her discourses left a very favorable impression upon all her hearers Some of the most eloquent speakers in the country, after having spent weeks in preparing their addresses, and after having repeatedly delivered them, have failed to create the satisfaction and enthusiasm that she drew from the assembly.

The Spiritualists claim her as an inspirational speaker, moved upon by the immortals who surround her. The Materialist would say that she has a highly gifted intellect, which takes in a subject at a glance, and utters forth its comments by the rapidity of its mental process, and the voluy lity of its words. The trans-condentalist would opine that she-like all geniuses of whatever order, whether poet, scientist, artist or philosopher-is influenced by the divine over-soul to lift her sordid and earth-bound brothers to higher flights of thought and action."

#### Florida.

JACKSONVILLE .- "Oyrenus" writes : "The G. A. R. Hall was filled on funday morning and evening, Feb. 18th, to listen to be inspired words that fell from the lips of Mrs. Edith E. R. Nickless, trance speaker of New York City. The morning discourse the controls took for their subject : 'Spiritualism, What Is It?' evening, 'spiritualism vs. Christianity.' The attention given by the hearers to the words spoken shows that the dilzens of Jacksonville, like those of her slater cities all through the States, are hungry for the truths of the New Dispensation. The version of Christianity from a spiritual standpoint wal new and strange to those who had been taught to look upon Spiritualism as the insane delusion of the nineteenth century. At the close of each lecture tests were given to many of the presence of their friends from the Summer-Land. One gentleman grandchildren in our family circle, it has remained in the audience said he walked eight miles to attend unbroken, hence I had never been called upon to the lecture, and would have walked twice that dismourn the loss of any, and could only imagine the final | tance rather than have misted such a treat of spiritu-

### Translation of One of the Old Guard. DEPARTURE OF DR. OREN B. GROSS.

On Wednesday, the 9th inst., there departed to the higher life one of the old guard and a man of singular powers of mind and body, whose decease leaves a noticeable blank in the lives of an extensive and honorable circle of acquaintances, friends and relatives.

ticeable blank in the lives of an extensive and honorable circle of acquaintances, friends and relatives. Quick to see, able to perform, ever progressive in thought and practice, the name of JB. ORAN B. GROSS, of Truro, Mass., has been associated with education, medicine, music, botany and Spiritualism—he laboring in each with an enthusiasm and singleness of purpose that caused him to be beloved and respected by all with whom he came in contact. The cause of his departure was acute gastrills and spinal paralysis, and at the time he succumbed he was the guest of his darghter, Mrs. H. O. Cazino, at the Hotel Dam in New York City. Physically the Doctor had accompliance sity prince years on the mortal plane, and was a mentally vigorous man even to his final moments, wherein his last words were a request for a Spiritualist speaker at the interment eceromonies. "The following brief blographical items gave an adequate outline of certain parts of the Doctor's life and work. He was bore at Truro, Mass., in 1817, was educated at Wilbraham College, near Springfield, from whence he graduated. For ten years he taught in Weilfiet and Truro, 2, in New York City, continuing the Decome associated with Grammat School No. 28, in New York City, continuing the college, argraduate of the Honeophile College, purposing the Beart of the Baction of Data y and in 1850 he was Professor of Botany in College, near Springfield Bohool No. 28, in New York City, continuing the teacher. In 1855 he returned to the family estimate botic of medicine, subordinately to his practice as a teacher. In 1855 he returned to the family estimated in the mane previously adverted to. In 1853 he turned his attention to the mysterious happenling an unal visits to his daughter above mentioned, his last visit terminating in the manner previously adverted to. In 1853 he turned to the family toroughly investigated them, and was in consequence compelled to accept them, and was in consequence compelled to accept them, and was in consequence compelled to accept them

conclusions. He delivered a lecture in his native lown upon the matter, much to the astonishment of those who knew him, and for many years was actively asso-clated with his son in-law, Mr. J. A. Cazino, in the work and welfare of the First Society of Spiritualists in the clip of New York. The preliminary services were held in New York City on Wednesday evening, the9th inst., and the New York Herald of the next morning' gave an excellent report thereof, from which the following extract is now in order: " Prof. J. J. Morse, of London, England, who is in this city, consented to preside at a convoca-tion which was held in this city last hight in a private parlor of the Hotel Dam. Only a few relatives and friends were present, some of them of other religious most impressive. The remains lay in a heavy silver-mounted casket, and Prof. Morse, with an eloquence given to him by some disembodied spirit, uttered words of condolence and hope." The remains were subsequently removed to Truro for interment, and the final ceremonies were accom-plished by Mr. J. J. Morse on Saturday morning, the 12th inst. Precisely at 10:20 on the morning of the above date

The remains were subsequently removed to Truro for interment, and the final Geremonies were accom-plished by Mr. J. J. Morse on Saturday morning, the 12th inst. Precisely at 10:30 on the morning of the above date the relatives and friends assembled at the old home-stead, and were duly marshalled in presence of the silent witness of nature's laws and God's purposes. Among the relatives assembled ware his daughters, Mrs. Gamilla B. Snow and Mrs. Haitle J. Cazino; his two sons, John A. and Oren W. Gröss, and his brother. The other daughter, Mrs. Julia O. Thacker, of Chica-go, was prevented from attending through illness. Floral decorations of excellent tasts adorned the castet, and some most appropriate vokal music was erquisitely rendered by a trio made up of Mrs. Susan, Miss Lizzle and Mr. Richard Collins. The room was crowded with hosts of friends from far and near. A suitable invocation, followed by the reading of Lizzle Doten's beautiful poem, "The Foirlt's Destiny," supplemented by the rendering by the trio of "There is no Night There," prepared the way for the address through Bro. Moree. in which the life line of our valued friend and dear brother was reviewed in the most feeling and touching maner: How he had mani-fested that spirit of endeavor that the old Printians brought with them; how he had labored for the men-tal, moral, bysical and spiritia endightemment of his fellows; how his life of action fa all good things en-tited him to the name of a reformer, and urging those present to accept that life, and all such lives, so er-amples to emulate, so that they, in their turn, would be uplifted by their usefulness on earth to a level that would place them side by side with him they loved so well. Death was described as a kindly frost that night the ripeed fruit from the branches of the tree of life; was God's method of lifting us higher. Her prove was pointed to the heaventy headlands on the further verse. Sail on, thou noble life; breathe on, word with obas a ship propon the eternal scoast-lines. He

"Forty Years for Woman Suffrage." To the Editor of the Banner of Light:

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I see by your issue of Feb. 12th that Susan B. Anthony, who has been for forty years a faithful worker in the above cause, thinks that is about long enough for one generation of workers, although she will no doubt hold out in the. good cause to the end of life. I have been in the public field advocating perfect equality for man/and woman in all departments of life for man'and woman in all departments of life for more than forty years, and have no thought of rotkring. Susan, who has leaned so much on clerical aid and the aid of a few prominent poli-ticlans, may not know what has been done by Spiritualists and Spiritualism, but I do, and do-not intend to have the clergy claim all the glory, as they did for the abolition of slavery in which they did so little. In 1846 I introduced colored suffrage and wo-man's suffrage into the constitutional conven-tion of Wisconsin. I have ever regretted that this was done in committee of the whole so

man's suffrage into the constitutional conven-tion of Wisconsin. I have ever regretted that this was done in committee of the whole, so that it was not entered in the measure repretted and brief journal of that convention. I moved to strike out the word *wohle*, and made a speech for it, and had fourteen votes out of nearly two hundred. I then moved ito strike out the word male and made a speech for that, and had one vote with my own. They told me I was two hundred years in advance of my time, but I told them that I expected to see-both of these measures carried, and colored suffrage first, as they did not fear that so much. If this measure of woman's suffrage was in-troduced in any legislative body in our country before that, I have not seen the record, nor heard of it. This was not my first public advo-cacy of equal rights for woman, for I had begun my work in this field of, reform in 1843 in the Lyceum in Southport, (now Kengsha). Wis, by which I gained my first honorary title of the "Ladies' Advocate"; and from that time to the present I have ever in public and private-advocated it in legislative halls where I have held seats; in my extensive almost conthu-lay of the substance of almost conthu-ally for forty years. I have defended woman suffrage in thousands of speeches, but as most of my time and talents have been given to Spiritualism, which includes

I have defended woman suffrage in thousands of speeches, but as most of my time and talents have been given to Spiritualism, which includes and austains equal rights between the sexes, as is shown by our platforms and number of, pub-llo speakers; and as, this cause is unpopular with the elergy and with most of the public advocates of woman suffrage, (who, I think, look in the wrong direction for help,) we of course are not recognized by the secular and religious press, although Spiritualism has actu-ally done more for the days of han any ohurchally done more for the cause than any church-if not more than all of them-and will at last ensure its success. I do not need clerical en-dorsement which will not let woman into its pulpits: but those who do can have it. I have little faith in its help to this or the temperance cause. WARREN CHASE.

#### Reception to Mrs. Clara A. Field.

E. J. Huling writes us from Saratoga, N. Y., speaking briefly but appreciatively of the services in this place of Mrs. Clara A. Field, of Boston, both as a speaker and a giver of psy-chometric readings from the platform. The

chometric reacings from the platform. The audiences during her engagement, he states, have increased from week to week. The Eagle of the same town, which has shown its independence of thought throughout, speaks as follows concerning a complimentary meet-ing tendered Mrs. Field during her stay: "On Monday, evening (Jan. 31st) a transition was Monday evening (Jan. 31st) a reception was tendered Mrs. Field at the ever hospitable home of those veteran Spiritualists, Mr. and Mrs. Harvey Lyman, both of whom extended kind greetings to the goodly number present in well chosen-words. Mr. Thompson also made an chosen words. Mr. Thompson also made an excellent address, recalling personal reminis-conces of decided interest. Mrs. Fleid was called upon, and in responding casually referred to the anti-slavery movement and the persecu-tion and hardships of its pioneers. She then declared dramatically: "Spiritualism is an anti-slavery movement." This startling sentiment was vigorously and eloquently illustrated in a few burning words. Dr. Mills was blindfolded, the andience changed seats. and he moved the autience charged seats, and he moved among them and named and described spirit-friends with facility, and without making any matakes. Miss Julia Mills and Philip S. Wakeley contributed vocal and instrumental music."

met at Elmwood Hall Tuesday afternoou, Feb. 8th, and organized an Ald Society. The following officers were chosen: President, Mrs. Mary A. Mills; Vice-President, Mrs. Mary Bates: Secretary, Miss. Julia A. Mills; Treas-urer, Mrs. T. Harrington; Soliciting Committee, Miss Anna Colley, Miss J. A. Mills and Mrs. Minnie Allen.

braced, and alter a few whispered words, he annarent. ly faded away, and she returned to her seat shaking with sobs."

California. SAN FRANCISCO .- D. Olla writes : " I used to be

very much afraid of death ; did not wish to hear anything about it, and scarcely dared think of it a moment, for the reason, perhaps, that I had never been brought very close to it. My grandfather and grandmother died before I was born, and my father and mother passed away when I was an infant; and since then. though there are four brothers and six sisters, of whom I am the youngest, many nephews and nieces, and seven parting with a beloved one as the saddest of all sad al truth. things.

But I had a friend, a very dear friend, a beautiful woman with blue eves and golden hair. She had just

Meetings will be held every funday during the stay of Dr. and Mrs. Nickless.

Among the sojourners of Jacksonville to escape the

parted wile, a simple prayer at the grave side closing the services, and for the rest the bright blue sky, the glorious sunshine and the sparking waves of the blue Atlantic are the silent watchers and guards of the burial place upon the hillside of the Doctor's native home.

### W. J. Colville in Lyndonville, Vt.

W. J. Colville's lectures in Lyndonville, Vt., Mon day, Feb. 7th, and Briday, Feb. 11th, called together nerous and very attentive audiences. 'A fine programme of vocal and, instrumenta) music was carried out on both occasions by Mme. Fries-Bishop, Mr. Colville and Charles H. Heath ; the latter gentleman offi-ciated as Chairman. The sudience chose the subjects for lecture and poem on both evenings. " The Nature and Locality of the Spirit-World "was the topic selected on Monday. The lecturer, without an instant's

#### Medical Men and "Knights of Labor." To the Editor of the Banner of Light:

Mayor Abram S. Hewitt, of New York City, in a recently published letter used this sentence : ."Least of all is it to be conceded that one set of men shall deprive the other sets of und set of men shall deprive the other, sets of men of the right to labor." If, this bettue, what right have the M. D.s to say to the Mag-netists, the Clairvoyants or the other sets of healers that they shall not labor for those who desire their service, without incurring the pen-aity of loss of remuneration, or that of im-prisonment? Yet this is what has been said in the State of New York and what these M. D.s for trying to force mon other States. are trying to force upon other States. Min. Such legislation is a use of force to prevent

parties from laboring for those who desire their service, under pretaxt of benefit to the public as well as the M. D.s. The Knights of Labor also say that their enforcement of the boycott will benefit the public in the end. Why, then, are these Medical Men, allowed to legalize boy-cotting any more than are the Knights of La-boy? bor ? The states Manufactor of the States BRANKLIN.

### ....February Magazines.

THE CABRIER DOVE, As & frontispiece is given & group of portraits comprising the of Mars, Neille J. T. Brigham, Miss Zaida Brown, Rey, Banuel, Watson, George F, Colby and Miss Jennie B. Hagan, accompa-nied with brief blographics. Of payes that follow are biographies and portraits of G.W. Eates, A.C. Ladd and John Blater. The opening chapters of a new story, "Dr. Fell," are given and the general portraits tro Varied, id) creating and highly instructive to those who

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# FEBRUARY 26, 1887.

# BANNER OF LIGHT.

# Banner ot \_ Ligh BOSTON, SATURDAY, FEBRUARY 26, 1887

#### Unseen Influences. BRAST

Another discourse by Rev. Dr. Wild, of To ronto, Canada, is on the subject of ministering spirits, from a text in Hebrews, and shines out with the illuminating power of his spiritual nature. He said that our instincts and longings noint to another life and world. If it had been designed that death should end the existence of man, it is probable, he would have been as incurious of the future as the beast of the field; but in man are kindled hopes and aspirations that death cannot quenob. In his vast universe God must employ innumerable agencies. Among those relating to man we are told that angels are employed. They played an important part in a visible and invisible character, in the Old Testament, times, It is stated in Hebrews, at the opening chapter, that God "at sundry times" and "in divers manners" "spake in time past unto the fathers by the prophets." If we cannot at present know the exact nature and extent of angelio ministration, it is at least very certain that we are subject to many invisible influences. Many things, said Dr. Wild. are well known and demonstrable, that are by no means subject to our consciousness.

We are not conscious, for instance, of the various motions of the earth, yet our very existence in this world depends upon them. Constitutionally man is composed of parts of the great universe; he is body, soul and spirit. Each of these parts of his wondrous whole are susceptible to changes in these three departments of the universe. Distance and invisibility may modify but they cannot annihilate. And just as the body is affected by the material condition of things without, so is the soul affected by the social and intellectual changes. Hard times and ohurch revivals generally go together. One should be as careful what he feeds the intellect on as one is of what he eats.

A man is a spirit, as well as soul and body. He is ever in contact with spiritual things. He is subject to spiritual influences. Naturally, in this life, we cannot expect to be as familiar with spiritual things and changes as we are with intellectual and material things. We do not know, emphasized the Doctor, how near the spirit-world is to this, nor how intimate are their relations; therefore we cannot tell how the changes in the invisible affect the visible. Our ignorance on this point has been taken advantage of by the formulation of theories and dogmas and doctrines in which we assume far more than we know, and go to palpable extremes. On the other hand, many good people deny too much. They deny saintly influence and spirit intercourse, said Dr. Wild. It is asserted in Psalms that "the angel of the Lord encampeth round about them that fear him." This must surely mean that these invisible ones help us in some way, even though our consciousness may not apprehend it.

An angel may influence me, said Dr. Wild, and give tone and direction to my thoughts ; but it does not follow that they always appear, or are seen by us, when we think of them. We do not know how far one mind can influence another. We are still more at a loss to understand how angels can enter our minds. Things done in harmony are difficult to discern. This of itself should convince us that what is invisible is therefore none the less real. If we were not spirits at birth, it would be impossible so much as to conceive such a mystery.

It is well enough to resort to the records of history for proofs of the continual presence of unseen influences: of angelic ministrations : it. is far better to be fully persuaded that the same divine currents may flow into the soul of man now that make the recitals of other times illus-

history were to be carefully sifted, the grains of truth left would be few indeed. If, said the learned Rabbi, the illustrious heroes, philosophers and statesmen of history were to rise from their graves, we should find in most cases that they were entirely different from what we had plotured them. Religion should leave history to the historians. And it is just as dangerous for it to tread upon the slippery ground of prophecy. It should refuse to be a

tool to gratify human ourioalty. That religion, said he, is to be trusted least which arbitrarily pretends to be in possession of all the truth. But that religion may be relied upon, and will make true men and women of its adherents, which promises least, which acknowledges that it does not possess all the truth, but is ready at all times to eliminate any error which may creep into its system. If religion is, to become a generator of truth, it must not imprison itself in the narrow confines of sectarian thought, but reach out far and wide. If religion would inspire people to love the truth and speak the truth at all hazards, if it would raise the moral standard of man, it must wipe out every action not in the strictest harmony with the religious sentiment of the age.

THE WHITE SPIRIT OF NEERH-O-DA. BY GRANVILLE T. SPROAT.[\*]

In the summer of 1836, a party of Sloux warriors attacked a Chippeway village situated on one of the branches of the upper Mississippi. The attack was wholly unexpected, but the inhabitants came ont bravely to its defense, and after a fierce conflict with the enemy, they fled, leaving their dead and wounded behind them. Among the inhabitants was a prophetess, named Neerh-o-da (two hearts,) who often foretold future events, and also warned her friends of the red race when danger was approaching. She had done so the evening before the attack on the village; but an old Jossaheed, in league with some deceiving intelligences, had withstood her, and told the inhabitants that they were all safe, and that no such attack would be made upon them. They believed him sooner than the prophetess on whose word they had always relied, and so the Sioux warriors came rushing upon them when they were wholly unprepared to meet them.

Neerh-o-da's lodge stood apart from all the others, and the poor frightened women of the village fied to it for protection, as soon as they heard the noise of the attack. Neerh-o-da calmed their fears, and told them that they were all safe, for so the good and kind spirits had told her. "Sit down," she said, "and wait quietly for the direction of the spirits. They will not suffer a hair of your heads to be touched, if you are obedient to them." So they comforted themselves with these words of the prophetess, and all sat down in the centre of the wigwam. While they were seated there, the attack was renewed with great vigor, and the bullets of the Sioux were continually flying around them. But none of them were touched by them, for they were protected by a white spirit that stood in the centre of the lodge, which they all could see, and could hear it converse with Neerh-o-da, who sat there with her head lifted up, and a strange light flashing from her eyes. Neerh-o-da would talk with the spirit, and her words were comforting and uplifting to the poor, defenseless women sitting at her side. They could hear her voice above the noise of the battle that was raging so flercely around them. When the bullets came whirring and tearing through the walls of the wigwam, she would say, "Sit still; not one of them shall harm you." And they did not. The mo-koks of the wigwam (birch bark boxes used for packing provisions) were afterwards found pierced by many bullets. But what strange music was that they heard? A drum and rattle used in the sacred worship of the Me-

"This shall be in memory, of the protection received from the White Spirit when the battle was raging so fierely around us, and not a hair of our heads could be touched by the war bulk lets of the Sloux."

Shaker Community, Canaan Four Corners, N.Y.

### For the Banner of Light.

ONWARD, They surely reckon ill who say

The world is growing worse and worse, Or that she trembles on her way, O'erburthened with a primal curse; But doubtful service hath man's brain, Thus thinking, rendered to his soul If he can thus of Earth complain While Evolution's thunders roll,

And she each moment wins a grander self-control. What if she cannot govern yet

Her children by the Golden Rule? Some are untaught, and some forget This central law of Wisdom's school : But onward still through flood and flame She sweeps her ether path with grace,

Her faithful mother care the same O'er every kingdom, tribe and race.

Leaving a record true that Time cannot efface. A partial view will oft mislead-

Half-seeing rouseth doubt and fear-The darkened mind conceives a creed

That never haunts a vision clear ; The scenes that terrify by night,

Reveal but beauty to the morn-'T is due unto her solar light

That harvests to the earth are born, That with their bloom and ripeness vales and bills adorn.

Half the circumference of a wheel Must in its motion retrogress. While yet it doth the fact reveal

Of making distance less and less Between us and the wished for goal;

And thus upon progression's way Our mother orb doth calmly roll,

Whatever saints or sinners say, Inspiring the light of her eternal day.

- Free Thought can now protect her scribe From loss of hand, or tongue, or eye, E'en if his threat or diatribe
- The ruling majesties espy. While Church cannot inspire the State
- To swing a woman from the tree, Drown her or roast her at the stake,
- Howe'er "bewitching " she may be

to hath eternal Truth the human mind set free.

- No longer can Self-Righteousness Claim and enforce exclusive right To show mankind whom God will bless, Or curse with fire and endless night:
- Across transition's sea at last Love's magic cable hath been strung-
- Reason with facts has made it fast, Round hearts that grief so long hath wrung-
- Hearts that can nevermore by fear of Death be stung. If e'er the morning stars could sing
- Their greeting of Earth's early light,
- The firmament to day might ring With songs of rapturous delight,
- To see Religion calmly stand,
- Love crowned, at Nature's sacred shrine, Clasping proud Science by the hand.
- Obedient to the command
- Of Truth Divine, that heaven shall compass sea and land.
- Baltimors, Jan., 1887. F. O. HYZEB.

#### Cincinnati, O.

THIRTY-NINTH ANNIVERSARY OF THE ADVENT OF MODEBN SPIRITUALISM.

An eight days' reunion in honor of the Natal Hour of the New Dispensation will be held in G. A. R. Memorial Hall, 115 West 6th street, Cincinnati, O., commencing Sunday, March 27th, 1887, continuing to and Including Bunday, April 3d, 1887.

The following noted speakers and mediums have been engaged, and will give their services at each meeting : Mrs. Nellie J. T. Brigham, of Massachusetts, trance speaker and improvisatrice ; Miss Jennie B. Hagan, of Massachusetts, inspirational speaker and improvisatrice; Miss Zaida Brown, of Atlanta, Ga., trance speaker and platform test medium': Mrs. Sophronia E. W. Bishop, of Denver, Col., inspirational speaker ; Dr. Samuel Watson, of Memphis, Tenn. (ex-

Tucker, Esq., in this city. Rev. Mr. Savage officiated, speaking fitting words upon the occasion. COM.

From North Walpole, N. H., Feb. 6th, Mrs. Lucis Ani Adams, wile of A. B. Adams, aged 69 years and 7 months Adams, wile of A. E. Adams, aged 69 years and 7 months. For two years she struggled between life and death, but consumption held too firm a grip to yield to all that human agency could give. She leaves a sad husband and two children-a son and adaughter. Their mother has gone to join a son who preceded her many years ago, and there in the "imany manisons" a home is made ready for her. Two brothers, three siters and many friends will mourn her loss and miss hor genial face; but we are all assured we shall meet her by and by. Sho was very liberal in thought and in deeds. Rev. J. N. Emery (Universalist) officiated at the fuesal. His words were of comfort and spiritual consolation. Bellows Falls, VI.

Bellows Falls, Vt.

W. C. Macomber, of Grand Isle, Vt., was drowned Sept. W. O. Macomber, of Grand Isle, Vt., was drowned Sept. 18th, 1888, in Lake Champlain, aged 62 years and 8 months. He was an exrost advocate of Spiritualism, which faith was dear to him: a most respected citizen of the town and a man of trust; beloved by all, and especially by the family, where his advice was so generally cought, and given with suchkind words and due consideration. Funeral services word held at his late residence, Lucius Colburn officiating, as requested by the deceased. D. H. UHAPMAN.

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

Received from England. RAPHAEL'S ALMANAC; OB, THE

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

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### With Comments by

ALLEN PUTNAM, A.M.,

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

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Henry W. Longfellow in His Library

At "Craigle House," Old Cambridge, Mass.

At "Craigle House," Old Cambridge, Mass. The plate is 24x22 inches. The central figure is that of the Ginkar PORT. He is sealed on the right of a circular table, which is stream with his books and writing materials. The surroundings are harmonious and symmetrical. The artitan is in his workshop. To the extreme left stands the carred book case, containing all the Poet's own works, in their original manuscript, flanked by those of De Quincy, irving, Bacon, Milton, Danté, Blakkepare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawithorne, his classmate at Bowdon. The Sage of Concord, Halph Waldo Emerson, also adorns the wall. The chair was presented to him by the school chil-dren of Cambridge, and is made from the Spreading Chest-nut which stood before the Old Blacksmith Shop. Hamuel Taylor Coleridge's Instaand resis near the open desk on the table.

Engraving of the late

trious. If God is in his universe, he is in it always, since his presence is a perpetual creation. It is not given to the men of any age or time to declare the visitation of the divine presence to man, through its recognized agents. a further impossibility. We may, with the same reason, deny that presence in other times as in these. It is not for us to assert or deny in any case; all we are to do is to gratefully receive and in our thoughts and lives soknowledge. But for this revived consciousness of the intimate nearness of the spirit-world, we should be lapsing fast into the deep pit of materialism. that exists only by the sense, and denies the Causative presence and power of the spirit. The modern world is being taught that the same universal law governs the moral and spir-itual realm as the physical and external. It is, a government all harmony, and therefore all conflict is but the lack of a larger and more embracing knowledge the inability to understand that the less is forever included in the greater.

## 101 Trith in Religion.

reliable and trustworthy factor in the caloula-

reliable and trustworthy factor in the calcula-tions of others, Truth he called the stopping-stope to justice : missis man learns to love truth he will have love justice. The carting the part of the stop and love for stream at so runnah them with an example, (the part mass and that the cancher never dissembles; that he size himself, up, es he is ; that his actions confirm to his words, and that not even personal considerations could make him swarrs from the size himself, up, es

ta-wa, (lodge of worship,) that were suspended from the walls of the wigwam, commenced playing a tune, such as they had often moved to in the dance of worship. They played when the fight was raging the most flercely so loud as nearly to drown the noise of the battle.

A Sioux warrior came and put in his head at the door of the wigwam. His tomahawk was in his hand. He raised his arm to throw it at some one of the defenseless inmates. He gave a loud shrick, and his arm fell useless at his side; the tomahawk dropped from his hands, and he departed, shrieking louder and louder, with staggering steps. A power from the spiritworld had arrested him just as he was about to strike the fatal blow.

The bettle raged for several hours, and all that time the white spirit stood in their midst. speaking words of comfort to Neerh-o-da and her companions. At last, when all was still. Neerh-o-da rose from her seat and told the women all to bow, and thank the good spirits for their protecting care; which they all did, with

hearts overflowing with gratitude and love. The eloquent, and profoundly thoughtful. Chippeway warrior came in, bringing with him Babbi Schindler, of Hoston, remarked at the an arm that he had cut from the body of a dead Babbi Expinding of a recent discourse on the subject of Truth, that man's first, and bitterest expe-rience in life is that he course on the subject of many channels through which his mind has communication with the outside world. Above, the supon it, and grash their testh with rege and many channels through which his mind has communication with the outside world. Above, and grash their testh with rege and many channels through which his mind has all things, it is necessary for him to ascertain in every case, machine the regen first pur-sel all religion to be to induce man to speak the first, to make him adhers to it even to his own discivantage, and so to many to its or of the stream that necessary for him the store of the stream that subject in the to find the regen first pur-sel and truetworthy factor in the calcula-whom this arm belongs? He knew not what he whom this arm belongs? He knew not what he was doing. The spirits sent by the Master of Life were more powerful, than the bravest only obeyed, what the was spirits of his tribe Whispered in his pars, and know not that they wers all the time deceiving him if another the 1 180, the momen, took up the arm and buried it carefullyon the banks of the little stream that

flowed by the wigwam of Nearbo da. aAnd

he is the file and the two of the works is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the little error is the proving is the state of the s

Methodist divine), a normal speaker ; George P. Colby, of Florida, trance speaker and platform test medium: John Slater, of Brooklyn, N. Y., platform test medlum; D. M. King, of Mantus, O., Inspirational speaker and psychometrist; A. C. Ladd, of Atlanta, Ga.: inapira. tional speaker and clairvoyant.

There will also be others engaged. Two meetings per day will be held, excepting on Sundays and on March sist, on each of which dates there will be held three meetings.

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There will be excellent music and a competent choir. Every detail will be perfect as possible to arrange. SP Special railroad rates will be secured over all roads in the United States. - i

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G. W. KATES, Secretary, Chattanooga, Tenn.

### A Clairvoyant Vision.

At the Court of Appeals Room Sunday night, when Dr. Mills was giving platform tests, spirit named George Warner presented himself, and said : ". My, brother Charles 'is herd, and is sorry he is n't able to show himself/A The first Sunday of this month Dr. Mills described for a Sunday of this month Dr. Mills described for a Troy society, and, after, the meeting, Obarles Warner, a stranger to him, congratulated, the Doctor on some remarkable tests ha had given him; adding, "Do you see any one around me now?"!!" Yes, i see George Warner," was the prompt reply." Why, that's my brother. Do you see anything more around me?", IDr. Mills, says he then saw a black hackground, and a coffin standing by the side of the spirit, and also heard a voice say. "Do n't tell him.". He did not disclose what he was atopping; that he did not disclose what he was atopping; that he

From Wayne, Eric Co. , Fa., Fell, 1011, Lucian Stowell, aged 74 years. (One in a construction of the second second

This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write (at confessions that they were wrong in making that far-famed attack upon Modera Briritualism in 1857 miscailed The Horverd Investigation. These let-ters 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 sown to poster-ity. They came forth in response to letters written by a graduate from that college, who was the personal friend of these officers and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, sims and operations, pres-ent and prospective, of Modern Bpiritualism itself. It is a unique and instructive work, by one thirty-four years a hypiritualist and eighty-four a mortal. INDEX.

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### BY B. M. LAWRENCE, M.D.

says ne then saws a black mackground, and a cofin standing by the side of, the upicit, and also heard a voice say. "Do nt tell him." He did not disclose what, he saw, but, told Mr. Garding, with simple, sports the growing demand for a nethely result of the source of the growing demand for an entirely daws something very significant, which he did not feel at liberty to narrate. Charles W arner was taken ill shortly afterwards and died. He we's well known citized of Troy. Stradtog (N.Y.) Eugle: 20th ult. Bloating, headsches, nerrous prostration, and spinal we's need to by Lydis. E. Finkham's Wegetable Compound. Compound.

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## "Slippery Places,"

BY MISS M. T. SHELHAMER, Author of "Outside the Gates," "After Many Days," " Crowded Out," Elc.

We shall commence the publication of this highly interesting serial in the next number of the BANNER.

#### "Why Don't God Kill the Devil?"

During his first visit to America, Gerald Massey, at Music Hall, Boston-and subsequently at several other points in the United States-took occasion to deliver an eloquent and forcible address, having for its theme the exclamation of Crusoe's astonished man Friday, when told of the malefic influence exerted by the theologic "Father of Lies" on the raco of mortality and Its destiny : "Why don't God kill the Devil?" This query-embodying an inquiry which lovers of humanity have addressed to themselves and their fellows ever since there was any definite conception in the mind that anything outside of self in the universe was worthy of consideration-finds repeated treatment on the part of The New York Flasco.

OF

theme with which to make his hearers' hair When the excitement is over, so far as the stand up-such an extinguisher was prudently withheld from the inquisitive child's knowlpresent grabbing epidemic of mediums is conedge. But Talmage flatters his own offspring corned, and the whole question is calmly disby remarking that all of us have asked the same cussed in all its aspects-so far as regards question. Talmage, it will be observed, always materialization and transfiguration-those peofeels strongest when he gets on the side of ple who have been swift in condemning the numbers. God does n't make short and swift instruments of the spirit-world will inevitably work with Satan, he says, because he is going hang their heads in shame. On the other hand, to let him "get to the tip top of all endeavor, those mediums who have, solely for gain, held séances so often as to lessen their medial powand then, while all the earth, and all the solar system, and all constellations and galaxies and ers, and have at times in consequence simulated the universe are watching, hurl him down with the manifestations, will likewise go to the wall; a violence and horror enough to teach five hunand the sooner this comes to pass the better it dred divinities that the most acute and prowill be for all concerned. longed and stupendous rebellion against God We have many good and true mediums, as and righteousness shall come down with a crash

why the poet Burns took pity on the devil.

ual nourishment-while they are likewise denounced for rejecting it for a better belief in

spirit-life and spirit-communion, and called by

all sorts of unspiritual names in consequence.

To think, too, that Talmage is so immensely

capable of conceiving of the character of the in-

finite and absolute, of knowing all about the

unknowable; and of thoroughly comprehending

the nature of the great creator. He makes him

out as jealous of the "five hundred divinities,"

as playing a trick on Satan, his rival, by letting

him think he can go as far as he likes without

obstruction, and then by bringing him down

by the fatal jerk of the most expert hangman.

He makes out God a revengeful being, laving

low and keeping dark to get the advantage. He

paints him as a being in high glee whenever he

can discomfit his enemies. In fine, he makes

him just about the size and sort of Talmage

himself; and that is precisely what the theolo-

Yes, and more than this: Talmage allows

Sunday he is just as likely to harangue about

him as one in whom there is no variableness

nor shadow of turning. "God sometimes lets

the wicked live that they may be monuments

of his mercy," he says. Then, of course, the

more of them he lets live the more monuments

to be seen. "I will have mercy and not saori-

fice, saith the Lord God," our Bible likewise

reads, and the assertion has passed through a

revision also. If God can be merciful to one,

"wicked" or not, then he should be meroiful to

all. But Talmage, knowing all things, human

as well as divine, knows better. He is going to

have his God do about as he wants him to do.

or he wants no more to do with him. So he de-

clares that his God suffers numbers of the

wicked to live "to make jewels out of them for

coronels, longues of fire out of them for pente-

costs, warrious out of them for Armageddon.

conquerors out of them to ride at the head of the

White Horse Guards in the great review of the

last day." There's a God for you, now! No

irreverence in such a conception of the absolute

Once more Talmage asserts, that his God lets

the wicked live "that all may understand that

there must be another world for adjustments."

Talmage is righteously impatient to see " bril-

liant scoundrelism arraigned," and so on. But

he was born to disappointment. We know

better than even Talmage does about that.

for we know it is not the divine way. But

we cannot refrain here from quotation:

"You cannot make me believe," says Talmage,

"that that man, stuffed with abominations,

having devoured widows' houses and digested

Talmagian way.

and infinite l

BANNER

thousands of highly respectable people can atof everlasting ruin." We no longer wonder This is indeed a spiritual view of things-is it not? And this is the sort of stuff which men are ecclesiastically commanded to swallow and assimilate, believing it to be for their spirit-

no harm : The unanimous verdict will be by the people at large that an individual of this class, et id genus omne, does not properly represent the spirit or feeling of the great body of Spiritualists.

In regard to the case of Mrs. Wells of New York, to which allusion has been made in these columns, we reiterate our statement that we know this lady to be a legitimate medium for the physical manifestations of spirit power. We have had ample proof of the fact. Competent witnesses are ready and willing to defend with a violent twitch, that could not be excelled Mrs. Wells, and they will undoubtedly do so at the proper time. Even now some of those who were at first swift to condemn have brought their "second sober thought" to bear upon the question, and are ready and willing to do justice to the much-abused medium.

We learn that Mrs. Wells is still confined to her bed, and seems, says our correspondent, to gians all have done, though by no means in the know nothing of what transpired only as she has been informed by those who were present on the 11th inst. And our correspondent justly that his God sometimes relents, though by next | adds: "Mrs. Wells is one of the very best mediums in this city [New York] for public sittings, tests, etc. ; and we sincerely believe she will vindicate herself just as soon as she is able to sit for us. She is very anxious for such time to come. and says she will sit under any test conditions we may impose and as long as we may desire." But should such a sitting take place, the par-

ties composing the circle should keep from the circle room all except harmonious individuals. allowing, above all, no "grabbers" to be present. We advise this course, as we are fully aware that both materialization and transfiguration are liable to occur at the same sitting. Indeed, transfiguration, in our view, is just as convincing as materialization-and very often more so, because the spirit, in using the unconscious medium's body, can remain out of the cabinet longer than otherwise, and hence give better satisfaction to the honest investigator.

Many otherwise good Spiritualists have not the least knowledge of the esoterio laws governing mediumship, and hence resort to the 'grab-game" process to satisfy themselves that they have not been deceived! It is high time that wisdom should take the place of ignorance in this respect, in order that our much-abused mediums may escape the rude assaults so often practiced by those who do not understand-but who think they do-the subtle laws which govern spiritual manifestations. In order to illustrate this fact we have only to refer to the case of Mrs. Markee, that occurred many years ago, who, while entranced, and while under the control of a spirit who had transfigured her. was grabbed by a skeptic, which nearly resulted in her death at the time. After this nethem, and looked with basilisk or tigerish eyes farious transaction it was two hours and over on his fellows, liking no music so well as the before she was restored to consciousness, while blood cozed from her nose, eyes and ears. present to render immediate assistance, she would have become a corpse in a very short time.

a mere figure of speech or a rhetorical flourish, a mere figure of speech or a rhetorical flourish, as, alas! too many unfortunate mediums, have realized. But Mr. Newton, in apparent antioi-pation that his friend Mrs. Wells, so earnestly endorsed and enlogized, would be also called upon to realize this sad fact, added, by way of anticipatory consolation : "When these clouds gather, and prophesy storm and disaster, I want to say to our friend, turn over the pages of this little book, and on each page you will find a lighted taper, which will illumine the darkness and dispel the storm. That is what we all want." And he closed by saying :

LIGHT.

And he closed by saying : "In regard to our feelings toward Mrs. Wells, I feel confident that I express the sentiments of every one when I say that we will sland by her to the end."

her to the end." With these words still ringing in my ears, I, therefore, have read with much surprise, the card of Mr. and Mrs. Newton, which must have been immediately telegraphed for publication. thousands of highly respective people can are test, and the spirit-world intelligences are de-veloping new ones every day. Therefore loyal Spiritualists have nothing to fear from the "grabbers" who seek to popularize themselves at the expense of truth and justice. One thing is certain, and that is, the ebulli-tions of certain professed Spiritualists will do no harm : The unanimous verdict will be by he spirits' compartment and thence out into the seance room, so as to represent a material ized spirit—such appears to be the charge—and that her bodily presence was detected by one of ized spirit—such appears to be the charge—and that her bodily presences was detected by one of the committeemen. Now, as experience has shown very conclusively and as some of the best scientific investigators admit, though all this be true it by no means follows that Mrs. Wells has perpetrated a conscious fraud, or that she had any agency in the matter what-ever. Mr. Newton, with his long acquaintance with phenomenal Spiritualism, must certainly know this; and yet he rushes to the papers and before the public to denounce Mrs. Wells, his "friend." whom he knew so well, whom he had accepted as a trustee of the First Society, and from whom he had received a share of the sé-ance fees for the benefit of that Society, and to brand her as an intentional impostor and trick-ster. "She was detected by Mr. Tice," he says, "while personating the spirit of his de-ceased wife, in what at present seems unmis-takable fraud." Thus does he accede almost entirely to the worst possible construction of the case, even intimating a suspiolon that she the case, even intimating a suspiolon that she is simulating illness to evade the responsibility to "throw light, if possible, upon what at pres-ent is a very dark and painful condition of

ent is a very dark and painful condition of things." "Call you this backing your friends? Plague on such backing !" Is this standing by the "lone woman in this great city" to the end? Is this protecting her from the "howling woll," the "screaming vul-ture" and the "hyena"? She may, indeed, turn over the pages of that illuminating book, but the names of "H. J. Newton" and "M. A. Newton," under their friendly, eulogistic effu-sion, will, I fear, turn the light of consolation into the darkness of disgust. When the real facts are brought before the

When the real facts are brought before the public, I firmly believe that it will be clearly seen that Mrs. Well' should, in justice, be fully exculpated, and those who should have sustained her, or at least refrained from casting public reproach upon hcr, will be ashamed of their unfriendly haste and zeal to destroy her reputation both as a medium and a woman, after so long and mature a knowledge of her character and so much experimental proof of her mediumistic gifts.

her mediumistic gifts. Again we are brought face to face with the fact that materialistic "test conditions" prove nothing and avail nothing. Here was a com-mittee consisting of the sharpest, most skepti-cal, most suspicious of the boasted "scientific" Spiritualists, who used all the resources of their "scientific" acumen and incenuity to construct a fraud proof cabinet, with which they have been experimenting for months, and have been experimenting for wonths, and have been strengthening by every conceivable ap-pliance, and at last they are outwitted by an entranced woman under the mysterious con-trol of a spirit! Drew out the firmly-driven tacks, with her fingers or her teeth, crowded tacks, with her fingers or her teeth, crowded through the fraud preventing shad-net, put the tacks back with her feminine fingers, in the dark (but could n't drive them in), and then danced out into the elegant seance chamber in the guise of a wild sailor-boy! Oh, wonderful Mrs. Wells! Where did you learn the trade so

Mrs. Weils! where ala you learn the trade so perfectly? *Credat Judacus.* As exceedingly apropos to the above let me quote the following illustrative item from the last number of *Light*, now edited by "M. A.

(Oxon)": "We have occasionally referred to the fact

FEBRUARY 26, 1887.

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### Spiritualism in Athens

We are in receipt of the November and December numbers of Light, an eight-page monthly periodical published in Athens, Greece, printed in the Greek language, and are indebted to a friend for a translation of the following from the December number: AN ADDRESS BY MR. DEMETRIOS ON THE STEPS

OF THE ACROPOLIS, ATHENS, DECEMBER 6TH, 1885.

It is a great pleasure for me to address this It is a great pleasure for me to address this meeting from such a spot; a spot which has been honored by the presence of the Apostle Paul in the early time of Christianity. Although I do not pretend to put myself or my subject on a parallel with that great apostle and his preach-ing, I claim, nevertheless; the same right to ex-pound Spiritualism as Paul had for Christianity. pound Spiritualism as Paul had for Christianity. Spiritualism does not prevent a man from being a Christian — far from it; but we do not admit that a Spiritualist need to be a Christian, as far as the name goes, to be an honest, God-fear-ing man. We know a great many men who bear the name of Christian, and who ought to be called heathens. Spiritualism, for any one who understands the name, means a higher; purer simpler life. It means also to live one who understands the name, means a higher, purer, simpler life. It means also to live as near as possible to the golden. rule, to do good every time one finds the occasion, without in-quiring of what nationality, religion, race or color the sufferer belongs. Spiritualism also means intelligence, that is to say, it leads its adherents to try to elevate their minds on re-ligious as well as on worldly matters; to strip it of all superfluous forms, which render it cum-barsome basya and. I may say sleepen and in bersome, heavy, and, I may say, sleepy and in-different to what is going on in the higher spheres of religion. Spiritualism is the essence of religion, as the spirit, is the essence of disof religion, as the spirit is the essence, of dis-tillated fruits, and consequently does not admit of anything which is not refined, but on the contrary it is the eclectoism of all other sys-tems of religion. Jesus Christ was a Spiritual-ist above all; all his teachings and preachings prove it. We do not reject him, as a great many pastors, ministers or accordotes pretend we do. On the contrary, we try to live up to this er-ample, and we would estimate ourselves very fortunate if we could correspond in a very infini-tesimal way to his noble life. In connection with the above the speaker gave a detailed account of the ball doctrine.

gave a detailed account of the basic, doctrines of Spiritualism, much to the interest and edification of his auditors. art alladi ara m

### In Behalf of Horses.

The senseless and cruel mutilation of horses by cutting off a portion of the sensitive parts of their tails in an operation known as "docking," is practiced to such an extent that the Mass. Society for the Prevention of Cruelty to Animals has been appealed to to do what it can to prevent it. In compliance therewith it has issued a circular giving the reasons which the advocates of this inhuman caprice of fashion advance, and the facts and arguments against it, to which is appended the legal penalties to which those residing in this State render themselves liable, as set forth in Sections 52 and 53, Chapter 207 of the Public Statutes of Massachusetts: "Whoever mutilates or causes or procures an animal to be thus mutilated, or knowingly and willfully authorizes or permits it to be subjected to unnecessary torture, suffering, or cruelty of any kind, shall be punished by imprisonment in jail not exceeding one year, or by fine not exceeding two hundred and fifty dollars, or by both such fine and imprisonment.'

We presume a similar law exists in other States, and it is to be hoved that those who desire to prevent the infliction of cruelty upon man's most faithful servant will see that all who infringe it are held accountable thereto, and that the humane and just law is rigidly enforced. Copies of the circular referred to can be had on application to the Society, 19 Milk street, Boston. An art was a fastered built shirt 医白白白 化白色

#### Mrs. Fay's Case.

Mr. R. M. Perley of Newburyport wishes us to say that there was nothing in the reported exposure of Mrs. Fay at that place, as stated by the local paper. He conducted the seance, and

churchman and Spiritualist alike, though of course from different points of view.

Rev. T. DeWitt Talmage, of Brooklyn, is on record among the creedalists who attempt to answer this question, and though in his rendering the vigorous enthusiasm of "Friday" is toned down with a sort of "dim religious light," it is to the same purport, viz: "Why does God permit Satan and sin to exist, when with one blow he might annihilate them ?"

When we consider how much and how many things Mr. Talmage knows, or is supposed to know, one is struck with astonishment that he has but recently-comparatively speaking, of course-reached an explanation of this hitherto insoluble problem of theology. Mr. Talmage assumes omniscience for himself at the outset as a sort of personal recreation, in asserting that God with one blow could annihilate what must be surposed to be his own creation, in other words, his own existent self. It would have been more than a hundred per cent. more modest and truthful in Mr. Talmage to have simply stated this to have been his own conception of God, instead of asserting that it was God.' But that is the very basis of all theology. It is dogma from end to end. Rev. Talmage starts off with only such a description of Job's sufferings as a Talmagian nature can supply. leading us to believe that if Job had ever lived on earth to hear it he would instantly have extended his hand, and hastened to acknowledge his (T.'s) superior ability as a portrayer of the gruesome and the lachrymose.

But let us try to follow this pious Brooklyn divine into the brambles and thickets of his own thoughtless sentences. He answers Job's question : "Why do the wicked live ?" by telling us that they live to demonstrate the longsuffering patience of God ; for, says Talmage : "God could take all the frauds of New York City, on the west side of Broadway, and in an hour pitch them into the Hudson river, and all the frauds of New York on the cast side of Broadway, and in an hour pitch them into the East River." The wicked liveand the Devil of course lives also, since he is their patron saint, according to Mr. T's theology-"to make the overthrow of sin more climacteric." Nobody but Talmage would ever have thought of this, and we undertake to say that nobody but Talmage can tell what it means.

But what has Mr. Taimage to say when we suggest to him that his God, foreknowing all from the beginning, might much more easily have refused to let the wicked live at all ? Then there would have been no necessity for such terrible examples as he cites from history in illustration of his "climacterio" meaning?

What Talmage says of all he says also of Satan, calling him by all, the allases known to, the satanle vocabulary. Utterly ignoring De Foe as an authority, he is reported as saying that his little seven year-old sirk asked her mother why "God doesn't kill the devil and have done with it ?? While most people will get An interseting alternation of some of the life in the readily see that the child's mother sight there i the perference of the late 10. Or so Reberts Grupt answered that if the day is war, doed the conjunction and of the conjunction of the conjunction

sound of breaking hearts, is going at death to get out of his landeau at the front door of the | Had not a powerful healing lady medium been sepulchre and pass right through to the back door of the sepulchre, and there get into a celestial turnout, already hitched up, to drive tandem up the primrosed hills, one glory riding as lackey ahead and another glory as postilion behind, while that poor woman who supported her invalid husband and helpless children by taking in washing and ironing, often putting her hand to her side where a cancerous trouble had siready begun its work, and falling dead late one night while trying to get one of the children's garments ready for the Sabbath Day, and going afoot into the front door of the sepulchre, is to 'cross 'to 'its back door and find nothing waiting, no one to say 'I am glad you have come, and no one to show her the way

to the King's gate. It cannot be." No, Mr. Talmage, it cannot be? To that extent we hail you as a true Spiritualist in utterance, if not belief. The voices of hundreds, ay thousands, of returning spirits have in these latter days borne witness through our mediums that the mere fact of death produces no change in the individual; that belief, either sincere or simulated, in the merits of another has no power to remove the stains of evil; that patient endeavor after gaining spirit-life to right the wrongs wrought in the body not the blood of an innogent victim-must wash the erring soul's robe "white as wool"; that Evil, whether encountered on the moral or the physical plane, is a natural result of the breaking of natural law, and has Reformation, not Retribution, as its chief end in view ; that earnest effort put forth while in the mortal body! for the good of mankind-however humble the sphere or diminutive the fruitage-shall in all the ages of the spirit's eternity "in no wise lose its reward."

If things go on as they have for the last six months, the American Board of Foreign Missions, which has been the strongest and most nowerful missionary organization in the United States, will have to go to the wall, says United States, will have to gd to the wall, says the Boston Reening Record. The indirect meth-ods employed in regard to this mooted question of a possible probation after, death, which is only another form of the Andover controversy. have raised such a feeling of public distrust of the methods employed by the controlling spirits of, this organization that is is almost certain that serious sohism has been caused in the obtained in the man2 is would happen in the place and in the man2 is would happen in the place and in the man2 ools and the persons, who had been observing her as a woman and a medium for months. In their own Home, and who, on the ools of the methods employed by the controlling spirits of, this organization that is is almost certain that serious sohism has been caused in the obtained in the instruction of the the first, or the first serious of the the first occasion of the series to condemn that serious sohism has been caused in the obtained in the "Mat" Wells

It seems, according to several letters we have necently received from New York in re Mrs. Wells, that she was seized in a similar manner. One written by JUDGE NELSON CROSS says :

"The whole transaction was the very worst exhibition of ignorance and brutality which has ever yet occurred in the endeavor to prove materialization a lie and defame an honest mematerialization a lie and defame an honest me-dium, and you, Mr. Editor, are allowed to pub-lish so much over my signature : It was a cold-blooded attack, and a violation of hospitality shameful beyond example. I have the written statements of two ladies—net Spiritualists, nor friends of the medium—and I shall have others of those present, which show this barbarous essault to have furnished the greatest proof we have ever yet had of transfiguration, when Mrs. Wells was thrown out upon the floor, out came from the other side of the cabinet a white sub-stance which fell beside it with a thug. It was the form of a little child, and grew before their eyes larger and larger, until it grew into Mrs. Wells, and was mysteriously drawn back into the cabinet. This is one proof. I shall get many more for publication at a future time.

THE WELLS "EXPOSURE."

To the Editor of the Banner of Light : At the testimonial' reception to Mrs. E. A. Wells, on the 20th of last November, the undersigned, in course of some remarks which he was called upon to make, took occasion to say

"I rejoice that these friends have gathered here to make this manifestation of their re-gard for this worthy medium. I know her to be an honest medium, as she is a worthy, upright woman't and should she in her vocation as a public medium, meet with a disaster—and there are none that I would be willing to insure against it, under the present modes of holding scances—I shall not believe her to be in fault-not.at any rate, until I have carefully some not, at any rate, until I have carefully soru-tinized all the facts, and have applied to them those spiritual principles which experience has so clearly shown to be operative in all such Cases

While thus expressing, nearly three months ago, an anticipation of the calamity that has recently overtaken Mrs. Wells, I little thought

burich and that the doon'd built ons for this work. will seriously fall off. "I have been en vapport with Mrs. Wells "I have tred to main mysels, woman alone in have tred to imprine mysels, woman alone in prosidence of the Berry slater in Boston, last. Bunday evening. They assure in that the main is the total of the Berry slater in Boston, last. Bunday evening. They assure in that the main is the total occasion were, according to the statisfortory and is what they purported to be. Bunday evening attended to the the total lower, and a darkening storm, seems boly of New York. There mus to times when the statisfortory and build and the statisfortory and build what they purported to be. Bunday evening attended to the the statisfortory and just what they purported to be. Bunday evening attended to the the statisfortory and is the base the they purported to be. Bunday evening attended to the build what they purported to be. Bunday even of the lass the the the the the statisfortory and is the they purported to be. Bunday even of the lass the they purported to be. Bunday even of the lass the they purported to be. Bunday even of the lass they also be the they be the they purported to be. Bunday even of the lass the they purported to be. Bunday even of the lass the they purported to be. Bunday even of the state the they be the they be the they be the they be they be the they be t

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that a certain well-known Austrian Prince is an excellent physical medium. A well-informed correspondent sends us an account of some of the Prince's experiences in medium-ship, and he particularly refers to a conversa-tion which he had had with the Prince regarding the materializations which the latter obtains. The Prince mentioned that, on one ortains. The rince, mentioned that, on one op-casion, when he was giving a scance for form manifestations, he distinctly felt himself cov-ered with drapery, and that he had a strong in-olination to rise from his chair. He remarked that had he done so, and a skeptic caugh thim in the act, he would have been considered to have personated the spirit, as Bastian was said to have done in Vianua." to have done in Vienna." The editorial comment upon this incident ex-

presses what all investigators, and particularly these extremely skeptical people, should ever bear in mind :

experiences are interesting because they tend 'to prove how little we know of the laws governing any of these phenomena and how careful we should be before we stigmalize a medium as practicing deception upon persons, who may witness what they, conceive to be a suspicious circumstance." 191, 1964, 1964, 1964, 1966, 1966, 1966, 1966, 1966, 1966, 1966, 1966, 1966, 1966, 19

And how supernotations without regarding, the spirit-manifestations without regarding, the spirit-power back of them, of which the medium is only an instrument. HENRY KIDDLE. New York, Feb. 18th, 1887, 1 or 11 hour yail an the hat Sale her wet of the With

orals a to Good Fruit Jup bal al Jada

has received at our hands. " Running mus sid availing off Ash 

The Church of the Unity in this city was filled to repletion last Sunday, on secount of an announcement made in the papers of the day previous that Rev. M. J. Savage, in response to numerous urgent requests, would red peat the discourse on Spiritualism given by him will look upon the paragraph in the light of all toyen at Saratoga last September. Long before the explanation wild of monage spotses and don's at on time for the commencement of the service. Second sectors for any don fail bus time for the commencement of the service, floor and gallery were closely packed, and scores of people sat upon the gallery stops or stood in the alsies, while without many were leaving unable to gain satisfactory admission? The discourse, as was to be expected, was desp ly interesting throughput has not

A Circulating Library of books, relating 233 46th street. New York / by Mrs. M. E. Wil-liams, of thi Beacon Light, its object being to supply at a small obayte / or week means for the study of the philosophy and teaching of Splittrualism. It will be open to the philosophy and teaching of Splittrualism. It will be open to the philosophy and teaching of Splittrualism. It will be open to the philosophy and teaching of the study of the philosophy and the philosophy and teaching of Splittrualism. It will be open to the philosophy and teaching of the study of the philosophy and the philosophy and the philosophy at a second to the philosophy at a second to the philosophy at a study of the philosophy at a second to the philosophy at t to Modern Spiritualism has been established at 232 46th street, New York, by Mrs. M. E. Wil-liams, of the Beacon Light, its object being to

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ready to give his testimony to that effect. More anon: an est protecting while the participation of

15 THE SPIRIT MESSAGE DEPARTMENT Drosents the details of seances held Jan. 4th and 7th. Questions are answered by the Controlling Intelligence regarding the difficulty of correct communication in certain individual cases; 'the voices " said to be heard by patients at Bellevue hospital; murder, and, the likelihood or its opposite of its being incited by spirits out of the body, etc. Henry Walbridge of Boston speaks to his nephew; Gny O. Parrish wishes his friends in Cleveland, O, to know that he has not forgotten them; Heprietta Smith, of Chattanooga, Tenn., desires that "I have an active, vital life now, not the that I have an active, vital no now have no intro-long, wearing struggie, with weakness and read pain that was my portion, on earth that you a has all pased away; Samuel, Peters feels all specially attracted to ripping in Mashua, N-miles in Ho; John Condon wishes to reach his brother is that Thomas, in New York City; Sarah Drake sends love to her friends in Lexington ; Mary E. Morrill expresses tender remembrances for relatives in Baverhill, Mass., Chas, iddail Nugent would like to meet his people in Old

religible and coustworthy factor in the calcula-

As the Banwin Or Trent forms this moll week were necessarily sont to press in anyance ( duri because of Washington's Dirthday and, its ob, entr Servance, we trust this divers of our contribed but utors who may not did their settoles inserted (max)

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Carlo Carlos

### FEBRUARY 26, 1887. FEBRUARY 26, 1887.

### A Reply to Pror. James.

To the Editor of the Ranner of Light: Still

About two years ago (the exact date is not important) four distinguished men of Boston and vicinity announced to the public that they had been appointed by the Society of Psychical Research a committee to investigate the phenomena of Spiritualism, calling upon mediums and all who were! interested in the subject to assist them in their labors. Under cover of

assist them in their labors. Under cover of this declaration they could visit all kinds of scances, good, bad and indifferent, without fear of compromising their position in society, for in so doing they were simply carrying on the work assigned them. It was apparent from the beginning that no amount of outside testimony would be accepted by them, and if any results were to be obtained it must be through their personal inspection. Under these conditions it ought not to have been a matter of complaint if their names some-times got into print. They themselves so the object was, and if they were to sensitive to submit to this, they should not have accepted the appointment, for no matter, what course by they might pursue they were likely to be more or less criticised.

they might pursue they were likely to be more or less criticised. As this committee claimed to be a solentific body, the public had a right to expect that its methods and decisions should be strictly impar-tial, and whatever they might be, should be based on facts, and not upon suspicion. Their duty, so far as the investigation of the so-called phenomena of Materialization was concerned, was not to determine whether there was or was foll fraud in the scance, but to as-certain if there existed, for the time being, under any conditions, such a thing as materialized hu-man forms distinct from the medium. It soon became apparent that this committee, as a body, was an irresponsible one, having neither time nor money to pursue their investi-gations, and that there were hundreds of per-sons in the community who were already better prepared to make an intelligent report on this subject than this committee probably would ever be. Among the members is Prof. James, a man of large culture, and who is. I have no doubt, honestly endeavoring to get at the truth r but with all his good qualities, and they are many, he appears to be singularly unfit to in-vestigates odelicate as ubject, for both mediums and the so-called materialized forms show a decided aversion to him, and I understand that and the so-called materialized forms show a decided aversion to him, and I understand that in the twenty-five or: thirty scances which he has attended, not a single form has ever come to him personally, and whenever any one has tried to bring them in contact with him, it has been with great difficulty that they could be induced to approach him. So marked has this been, that it was playfully suggested that if he wished to have anything come to him he had been, that it was playfully suggested that if he wished to have anything come to him, he had better make some friends on the other side. With this unfortunate experience Mr. James feels himself qualified to clasp hands with those who are endeavoring to orush Mrs. Ross, and comes boldly out in the BANNES with a most unscientific and remarkable letter. If we take into account what has been said of his personal relations to these scances, that he is full of pre-conceived ideas as to what should not be sound what conceived ideas as to what should or should not be, that he is suspicious of everything around him, demanding conditions which are no sconer complied with than, like "hungry Oliver," he "asks for more," we will be able to compre-hend something of the spirit that dictated his article.

With his reluctance to have his name men-tioned in connection with this subject, just why he should break away from his comrades to give birth to this unscientific production, must forever remain a mystery, unless the the-ory be correct that he is in sympathy with the disgraceful raid on Mrs. Ross. Be that as it may, he now comes forward to strike a wo-man while she is prostrated by a severe illness, caused by the brutal treatment of men who called themselves gentlemen. Mr. James says he was there on his third visit, by invitation of Dr. Nichols. That may be so; but I know that he was there in consequence of my action, and against the wishes of some of the parties who composed the scance; who felt that he might be a disturbing element. With his reluctance to have his name mensturbing element.

He further says that Mrs. Ross refused to go He further says that Mrs. Ross refused to go out of her house to give him a seance at any price. Is that any evidence of fraud? He, a stranger, asked of her a favor, for which she had no motive to comply. She was right; and the fast that he could not tempt her with money is to her credit. I shall have more to say about this before I am through the difference Mr. James says that she refused him permis-sion to sit in the other room beside Dr. Wallace. What are the facts? On the Saturday previous

where confederates can be introduced into Mrs. Ross's cabinet, or any indications that such a place has ever existed, or that there is any place in the room where confederates can enter except through the doors in full view of the audience. Upon a thorough demonstration or fail. They must show the possibility of con-federates entering the cabinet, or they have no standing in court.

standing in court. A I further offer them two hundred dollars more, if necessary, if Prof. James will bring be-fore me the little girl-form that came to me in his presence at our second scance with Mrs. Ross, giving her name as Berths, thereby prov-ing that she is a being dwelling on this side of life.

ing that she is a being dwelling on this side of life. With the advance of civilization there has come to the front a class of men known as specialists who cultivate a part of their intel-lect to the dwarfing of their other faculties. In many things, they are, the weakest of mortals; having no power to stand against public opin-ion, their knees knock together, and they go down with the first adverse wind that blows. It is pitiful to see how many are timidly, sneaking into corners because of this disgrace-ful attack upon materialization. There need be no anxiety about it. Materialization has oome to stay. This storm will help to winnow the ohaff from the wheat, and we shall have better conditions and stronger manifestations. E. A. BBACKETT. E. A. BRACKETT.

## Re Mrs. H. V. Ross.

#### STRONG LETTER FROM W. E. WHYTE. To the Editor of the Banner of Light:

I have little or no desire to have my name appear in OF LIGHT a few words relative to my experience with

Mrs. H. V. Ross, whose mediumship is now questioned. In August, 1885, I was at Onset Bay, under an as-

Mrs. H. V. Ross, whose mediumship is now questioned. In August, 1885, I was at Onset Bay, under an as-sumed name, having gone there, a distance of five hundred miles, more or less, from my home, in which it this is written, to investigate the phase of spirit phe-nomena known as materialization, as to which I was at the time somewhat skeptical. Having made the acquaintance of several gentle-fiee, guessel of the Hotel Onset. I one morning, accom-and to me the most convincing in its phenomena. Before the séance commenced a committee was formed to make diligent search of the premises for itrap doors, sliding panels, etc., whereby confeder-ates (it any) could participate in the entertainment, t but nothing could be found to excite suspicion above or below the room and networks at in the cabi-ett, which, if I recollect rightly, was simply some draper but of room, and Conversed with some of the persons in the audience, one of whom purported to be Robert Dale Owen, and Gen Lippit, of Washington, D. O., was called up to the cabinet to converse with him. The General recognized his "old friend," and the materialized form of Robert Dale Owen. Now, as to my own experience i a "It was grand-child, and upon being requested to give me some test of his identity of take home he said " Tell Wrand, Mrni, my Minni & he came to me. It was a grand-child, and upon being requested to give me some test of his identity to take home he said " Tell Wrand, Mrni, my Minni and residence. At the same séance me called in a made only under an as-sumed and whom I had not sees for several years prior to the event, came to me cald not he centre of the prowing satisfied the features of both, but names were given of other spirits present who did not mate-tialize, well-know had related to me. Tattended the next day another, sho cased over in 1860, and whom I had not sees for several years prior to the event, came to me cald not he penular style of the primitive Welsh costume, and I wills was that reatures; it was a sin a firded to punke stri

BANNER OF LIGHT.

heads of all the illustrious mediums and Spirit-ualists attainable of different countries. For this purpose, Mrs. Britten wishes that all who have served the cause of Spiritualism, and be-come identified with its progress, should send her their photographs or engraved pictures Ar-oxor. Mrs. Britten has endeavored to attain this purpose by writing requests to individuals. The lack of a directory of addresses has pro-vented her sending to many whom she would wish to have represented in her gallery of spir-itual art, and the immense pressure on her own-busy public life prevents her continuing the plan of private written requests. She there-fore takes this mode of addressing her spiritu-alistic co-workers, and soliciting all who would care to occupy a place in a memorial work: de-signed, when published, to supplement her two large histories of Spiritualism, to forward their photos (postpaid in full) without delay. This photos (postpaid in full) without delay. This offer can only remain open to the end of March, and the name of each sender must be written on the cards. Address, Mrs. Hardinge-Britten, The Lindens, Humphrey street, Cheetham Hill, Manchester, England. Spiritual papers. please copy.

#### Medical Despotism.

The law for which the Allopathic Faculty have asked in Rhode Island is of the same despotio character as that in Iowa. It is intended to exclude all persons from healing the sick or offering to heal who print, but I wish to say to the readers of the BANNER have not a diploma or a license from the Medical Board. The bill is strenuously opposed, and the remonstrants, to make their opposition more effectual, sumed name, having gone there, a distance of five Providence on the 16th and delivered in the Hall of the House of Representatives, before a large and appreclative audience, just such a powerful arraignment of medical despotism as might logically be expected from a gentleman of his high standing and deep erudition. It was well noticed by the Providence papers. A peculiar and important feature of this address; which we understand was entirely different from his address at the Massachusetts Legislative hearing, was his review of medical legislation in foreign countries, showing that the proposed legislation was more barbarous and tyrannical than the medical laws of

the most despotic countries of Europe., If this able exposition were printed in a pamphlet and circulated widely in Bhode Island, it would be impossible to restrict the rights of the people by medical legislation in that State.

W. J. COLVILLE'S guides will speak at the First Spiritual Temple, corner Newbury and Exeter streets. Boston, next Sunday, the 27th, at 2:45 P. M. Subject : 'The Practical Importance of the Study of Occult Sciences to the Present Generation."

#### Social Reunion and Benefit.

On the evening of Feb. 17th a social entertainent was held in Langham Hall for the benefit of the children of Lycenm No. 1, under the superintendence of Mrs. Maggie F. Butler, as-sisted by Mrs. Lizzle C. Clapp. Over one hun-dred and fifty persons partook of an orster supper; after which, with Capt. Richard Hoimes presiding, a musical and literary programme was carried out, consisting of an opening address by Dr. J. C. Street, introduced by a plano solo by Willie Fairchild; song by Mrs. Lovering; remarks by Mrs. Hattle Wilson; 1 fancy dances by Flossie Wade and; Abba Law Ier, Grace Waite at the plano; remarks by Eben Cobb; violin and plano duets by Louis Poole and Willie Fairchild; recitations by Hat-tie Dodge, Maria Falls and Flossie Wade; re-marks by David Brown, Dr. J. D. Moore and Benj; P. Weaver; vocal duet by Flossie Wade and Abba Lawler. Mrs. Butler made the clos-ing remarks, which were replete with expres-sions of love for the cause and, the children. She stated that the next supper would be given Mrs. Are Musica a the mean St. and Mile Part efit of the children of Lyceum No. 1, under the sions of love for the cause and the children. She stated that the next supper would be given there Thursday evening March 3rd, when Miss Lucette Webster would give some of her fine recitations; also that Mrs. Hebberton in cos-tume as "Topsy" would be present. All are invited. MARY F. LOVERING.

### A Card.

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A Card. To the friends of Spiritualism in the regions of New England and other parts, where I have recently la-bored in behalf of its promulgation I would give the assurance of my grateful acknowledgment for the universal kindness, hespitality and expressions of ap-preciation bestowed by each and all. As it is impos-sible to personally address each, I take this method of greeting and thanking all interested. Box 123, Scranton, Pa., Feb., 1887.

Horsford's Acid Phosphate in Digestive Disorders. Dr. E. V. WRIGHT, Saratoga Springs, N. Y., says : "I have used it for years, and my experience has proved beyond question that the peculiar combination of phosphates renders it most valuable in the treatment of digestive disorders."

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

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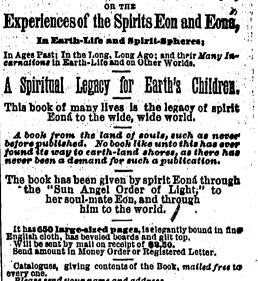
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BEANCHARKE of Boston, at Berkeley Hall, Boston, under auspices of Boston at Berkeley Hall, Boston, under auspices of Boston Phenomenal Association, Bundays, Feb. 20th and 37th, 1887. Subject Sunday, Feb. 20th, 2r.M., "Mind-licading !" Is it Possible? By What Means? Subject Sunday, Feb. ence and "Mind Cure!" Is it Possible? By What Heans? Subject Sunday, Feb. Controversy about "Mind-Reading" Explained I Remarkable Phenomena ! PIG-TURES, also ENGRA VINGS and FLAIN WEITING ON SLATE, produced without any visible means or hu-man contact, will be exhibited. 2000 E19

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the facts Y Un the S to this Monday scance, he asked if one of their party could be allowed to git in the back room with the door open. Mrs. Ross promptly grant-ed the request, adding that he would not be any better, satisfied, and that if he had all the evidence necessary to convince him of the truth any better Baubrick, and that in that in that in the track and evidence necessary to convince him of the truth of the phenomena he would not give it to the public over his name. At the searce Mrs. Ross arranged the sitters as she thought best, giving Mr. Wallace, the seat in the back aroom and placing me near the organ, within eight feet of the cabinet. Mr. James left his seat, came for-ward and asked for a seat with Dr. Wallace. Mrs. Ross hesitated a moment, and then pleas-antly said, "I guess not.". The story about the white tobed. figure managing to let, confeder-ates into the cabinet is absurd. Does he mean to insinuate that Dr. Wallace is imbedie, and could not detect confederates from the position he occupied f. from my seat so near the cabinet. am able to state that the inference to be drawn from hist attement is not true, and Mr. Longley, who sat at the organ, will testify to the same effect.

feet and rail to spend time over the Professors

LETTER FROM GEN. LIPPITT. To the Editor of the Hanner of Light to the been present

Alexandre, C. Hallman, and C. Barto, Long
 Alexandre, J. L. Barto, J. L. Barto, J. Barto, J

(Notices for this Department must reach our omce by Konday's mail to insure insertion the same week. ] .

8. A. Jesmer-Downs has been prostrated by severe S. A. Jesmer-Downs has been prostrated by severe lilipees for many weeks past-so we are informed but is now once more on the road to recovery. The desires to correspond, with parties in Washington County, Fis., for information as to the elect of the dimate in that section on pulmonary dispass, Address her North Springfield, Vt.
Mars' H. S. Lake speaks at Portland, Mc. Fol. 27th; at the First Spiritual Temple, Boston, March Stil, 28pi 101, and 20th; at Bridgeport, Count, March Stil, 28h; and 28h; She may be engaged for the Sundays of May and June, week evening lectures and annua. Address 12 West Concord street, Boston, Mass.
Miss Jennie B. Hagan, will speak, at L. T. Whitlock's

dress 123 West Concord street, Boston, Mass." Mass Jennie B. Hagan will speak at L. L. Whitlock's reception in Boston, Briday' evening, Feb. 25th; at Haverhill, Mass., Baturday evening, Feb. 26th; and Sunday, Feb. 21th; at Dover, N. M., March ed and 10th, Will engage for wesk drening lequres. (1) Dr. F. H., Boscoe lectured for Brittan Hall Boolety, Haverhill, Sunday; and will lecture there, again on, Sunday, Feb. 21th. Open for lecture there, again on, Sunday, Feb. 21th. Open for lecture there, again on, Sunday, Feb. 21th. Open for lecture there, again on, Sunday, Feb. 21th. Open for lecture disarrements for March and April. The doctor and wild are stopping at the Grawford House this work.

at the Grawford House this week.<sup>(11)</sup> blink Safe Mrs. Abby N. Hurnham has been apeaking to good scoeptance for several Sundays past at Balem. Mass., Oate's Hall. She spoke there again Monday evening. Bab. 21st, will be in Danvers on the evening of Thurs-day, 94th, and speaks in Hyde Park next Sunday. Mrs. K. J. S. Toomba will answer any calls to speak, also attend funerals. Address North, Oolesville, Brooms Co. N. Y.

Broome Co., N. Y., Mrs. Ciara A. Pield, of Boston, addressed the Bpir-futalists of Baratoga Bprings, N. Y. on Aunday, Neb.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen emits for each subsequent in-sertion on the seventh page. Mpecial 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. Each Hue in

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

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

The BANNEB OF LIGHT cannot well undertake to vouch for the konsety of the many advertisers. Advertigements which appear fairs and howrable upon their face are accepted, and whenever it is made known that diskonset of im proper perpose are well as our advertising columns, they are as once interdicted. We request patrons to notify us primitiy in care they discover in our columns advertisements of parties show they are proved to be diskonorable or unsprity of cor-dence.

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### SPECIAL NOTICES.

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An An Antropy, No. 1 Newgate street, New-gastle-on-Tyne, will act as agent in England for the Harman on LIGHT and the publications of Colby 14. Hen during the absence of J. J. Morsen, 11 Datifier Jon and will, and meth

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#### OF LIGHT. BANNER

# Message Department.

Public Free-Circle Meetings

**Public Free-Circle Meetings** Are beld at the HANNEN or LIGHT OFFICE. 9 Hosworth street (formerly Monigounery Place), every TUERDAY and FEIDAY AFTERNOON. The Hall (which is used only for these shances) will be open at 2 ° clock, and services com-mence at 3 ° clock precisity, at which time the doors will be closed, allowing no egress until the conclusion of the shance, scrept in case of absolute necessity. The public ere cordially favilat. The Messayas published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or will that the readict to receive no doctrine put forth by spirits in these columns that loes not comport with his or her rea-son. All express as much of truth as they percive-mo more.

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### SPIRIT MESSAGES,

## GIVEN THEOUGH THE MEDIUMSHIP OF

### Miss M. T. Shelhamer.

#### Report of Public Scance held Jan. 4th, 1887. Invocation.

Invocation. Oh lour Heavenly Father, may thy pure love de-scend hito every heart this hour; may thy most per-fect prace be felt in every soul; let an illumination of thy truth brighten up every home, until all thy children shall know and understand that indeed there is a beautiful home over there in thy dernal king-doms for each life. We look to thee for strength and guidance; we would be uplifted in thought and aspira-tion, made purer, day after day, through effort and through achievement. Sometimes thy human chil-dren faiter by the way; they cannot see clearly be-cause of the shadows that fail around them. Oh i make their hearts strong, strengthen their spirits, dren failer by the way; they cannot see transpo-cause of the shadows that fail around them. Oh I make their hearts strong, strengthen their spirits, give unio each one that patience and endurance which moids character, which gives firmn-ss to the life. Our Father, we would learn more of these and thy heavenly hosts. Give to thy angels charge over these mortai children; let them feel the presence of the lov-ing and true from divine lands, until all shall be puri-fied and blest through the associations thou dost give. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.--We will now listen to your questions, Mr. Chairman. QUES.--[By L. J.]. Why is it that a medium practicing for development, while receiving very strong control with planchette, or table-tipping, receives so much that is untrue that there is no dependence to be placed on any-thing received

Ans .- It is difficult for us to explain in this case, perhaps, as we do not know all the circum-stances which govern it. It is possible that the medium in question is surrounded by influ-ences in the body that are not reliable; she may be so situated that there are constantly brought to her conditions of an uneven nature -vacillating-or such as are claimed to be un-reliable. If this be so, influences from the spiritual world will be attracted to her side of a like character, and finding her the most sus ceptible instrument at their command will make use of her powers in order to deceive those who question them, or those who turn to them for light and information. Or it may be that the medium is surrounded by reliable, truthful persons on earth, but that her powers are not sufficiently developed to give forth the most reliable information from the spirit-world, and that the influences attracted to her are merely experimenting with her medial gits, but are not, as yet, ready to unfold before mor-tals the results of their trials. It is sometimes tals the results of their trials. It is sometimes the case, as you know, that an individual on earth, undertaking any special piece of work, is obliged to attempt it again and again before satisfactory results cusue. It may be that the first product of his labor will be very unsatis-factory, and not answering at all to the design of its maker, and yet by repeated attempts the operator or mechanic will be able to fashion his piece of work more in accordance with his ideas, and prove more satisfying to himself and others. So it is with spirits in developing me-diumship. They may be attracted to a person who is strongly mediumistic, and may be able to use his powers, but the results are not satis-

truth from the spiritual world, and if those who come around her in the mortal life are equally reliable and earnest to receive truth, the spirit operators will become strengthened, and undoubtedly in time will gain the power of giving only the best possible information from their side of life to those who seek it on the mundane sphere. Q.-[By an Inquirer.] A New York paper in Q.-[By an Inquirer.] A New York paper in speaking of the delirium patients in the Belle-vue Hospital in that city says: "In desoribing their experiences nearly all these patients speak about what might be called an inward voice. It begins to speak just as soon as the victim resolves to break the drinking habit. When resolves to break the drinking habit. voice. It begins to speak just as soon as the victim resolves to break the drinking habit. When nearing a liquor store the voice begins to whisper. 'Take a drink.' The sound into whisper. Take a drink. The sound in-oreases until it rings in the cars. If a man resists the temptation, another voice will be heard saying, 'Don't drink.' When the door of the liquor store is reached, the two voices are hammering their commands into his <text><text><text><text><text><text><text><text><text><text><text><text><text> brain at full speed, and he seems to be suddenly overcome by a power that forces him to the bar and to take a drink. As soon as the whis-key is poured down his throat, the voices are

any outside intelligent mind, but proceeding simply from the operations of his own brain. Man is ever a dual being, holding his forces in the external, while possessing spiritual attri-butes, and it is possible for a man to become so allied to the physical as to have his mind oper-ote through carnal, physical ways as well as to ate through carnal, physical ways as well as to have his spirit alone act in a more spiritual manner: therefore he may, on one side of his manner: therefore he may, on one side of his nature, feel an impelling force which propels him forward, and may indulge in the physical and carnal appetite, while on the other side of his nature he may feel the operations of a high-er spiritual law, calling him upward to resist temptation and to rise above it. It will be easy to discover under which explanation a case may be classed, because if the party is weak, yielding, susceptible to outside condi-tions, he is undoubtedly under the influence of decarnated spirits; if he is willful strong in nature, positive-minded, he is probably only under the influence of his own nature. under the influence of his own nature.

Henry Walbridge.

Will you be kind enough, Mr. Chairman, to report me as Henry Walbridge, formerly of Boston. I sometimes feel that I am still a resi-dent of this city, for I have friends and relatives within its precincts. I have one nephew who attracts me very closely to his side, who is, engaged in mercantile pursuits, and some-times he falls into a frame of mind which opens times he fails into a frame of mind which opens his nature so thoroughly to my own that I am, for a time, absorbed within his atmosphere. He does not understand it, not knowing much of Spiritualism, and not having sought to in-vestigate it; yet this is a truth, and I have heard him say to his sister and to others: "Sometimes I feel as though Uncle Heary was standing by my side; and at times I have fail standing by my side; and at times I have felt as though I was Uncle Henry himself. I don't understand it." I wish to say to my nephew that it is easily explained; his uncle is so very close to him that he feels his condition and his presence, and for a time is thrown under his influence.

I have thought, sir, that perhaps I could make use of these susceptible qualities of my relative in coming into such contact with him and others as to give evidences of my identity and also to bring information of spiritual life to those who are groping in ignorance con-cerning it. This is my desire, and I would like it to be my task. I am ready to undertake it, It to be my task. I am ready to undertake it, so I have come here to bring greetings and love to relatives and friends, and to tell them I am not idle. I am not dead, but thoroughly alive. I was filled with energy and life when in the body. I passed away from earth sooner than I would have done had I had a free choice; but having come to myself on the spirit-side, and knowing that I still possess energies and have parted with nothing that is useful, I can assure my friends that I am the same man as former. my friends that I am the same man as former-ly; but I can see a little further, reason a little more clearly, and understand things somewhat better---that is all the difference "death" has made for me.

want my friends to investigate Spiritual I want my friends to investigate Spiritual-ism by forming meetings among themselves, and inviting their spirit friends to be present. We will respond. At first we may not be able to make ourselves understood, but we will con-tinue our efforts until something is accom-plished. I do not like to have them continue in one beaten track after they have reaped all that is good from it. Some of my relatives are doing that; they have gained all that is possi-ble from their belief in their religious opinions, and it seems to me that it is out a time they and it seems to me that it is quite time they looked for something else to feed their souls spiritually. I am still hoping to be of some assistance in this line, and I trust I shall not be denied by those upon whom I feel I have a claim olaim.

### Guy C. Parrish.

I am glad to see you, Mr. Chairman. I was rom the body, but, bless you, sir, I felt young and strong, and as well as in my youthful days. I think I can credit Spiritualism with that, for it came to me with a buoyant effect, it made It came to me with a buoyant effect, it made me feel good all over, inside and out, and it gave me something to hope for and to look forward to. I may not have expressed it as fully outside as I felt it within, but I can surely say that when its influence came to me I rejoleed in it. After passing from the body I opened my eyes in the spiritual world and beheld dear friends whom I loved. They came all around me with outstretched hands, and faces all aglow with friendable. It made me feel so the compthy

what they are doing. They do n't always think of me or realize that I am round, but that do n't trouble me; I know it is all right. I have passed on and made way for others, as they will in time and make room for still others-it is completely in line with the order of life. I rather enjoy it, myself, because I have such a good home on the spirit side. I do n't feel any loss by leaving this. I am interested in the spread of truth ; 1 want know how to act or what to do to get back to his friends, I try to give him a lift and help him over the road; that is the way I am keeping myself employed. I send my love to my friends. I am looking forward to the time when they will all join me on the spirifual side, and we shall be happy to-gether, recounting old experiences and looking forward to something new that will help bright-en our spirifus and make our lives more useful. I came from Cleveland, Ohio. I was pretty well known at the West Side. I think I may say, at least, I am familiar with the oity, and I call it my home. Some years have fled since I passed over, but I have not been unmindful of

all parts of the country, and I am told it makes' no difference where one hails from. I am es-pecially attracted to Nashus, N. H., where I have friends and certain interests. Not that I spend all my time there among my friends, for there is so much to call my attention in differ-ent quarters of spirit-life, as well as in connec-tion with some places on earth that I keen tion with some places on earth, that I keep pretty busy, going from one point to another, and attending to the duties that come up be-fore me.

I always found plenty to do when on earth. I had no need to pass any idle moments, though once in a while I did favor myself, and take a few hours' rest, only to begin again and work all the harder.

I feel that I have a mission to my friends. I don't know, as I shall fulfill it. I haven't any idea whether they will believe I have come back or not; perhaps they won't, and they may

any idea whether they will believe I have come back or not; perhaps they won't, and they may say that Sam has gone off so far he has no power to get back here, or understand any-thing that is going on; But if they think that, they are mistaken. I am sometimes pretty far away from them, and busy myself with things apart from materialities; and then, at other times, I am so very close to my old friends I can see into their thoughts and know what the springs are that move them to action. So, you see, they are not altogether well informed. I wish to tell them of the spirit life and its-conditions; not here, because you have enough others to take your time, but I want to get to them privately. There is a lady medium in Nashua that I feel confident I can use. She writes for other spirits, and it seems to me she can write for me; anyhow, I am going to at-tempt to make use of her hand and brain and see if I cannot accomplish something for my friends. I was advised to come here and make the first experiment, being told that by get-ting hold of a machine in this place, it would be all the easier for me to do that somewhere else. Very good advice, I thought. I know the first time one tries to handle an instrube all the easier for me to do that somewhere else. Very good advice, I thought. I know the first time one tries to handle an instru-ment of any kind it don't work very well; the second time they get hold a little better, so I thought I would make my first attempt here. You will excuse me if I don't do very well.

thought I would make my first attempt here. You will excuse me if I don't do very well. I bring my regards to friends; I want them to know I am pretty comfortable on the other side. I don't want to come back here. I wouldn't come and take up life again if they offered me the best lot of ground they have in their possession. I still hold an interest in my friends; and I want to see them set off on the right road. It is not a narrow one after all, but a pretty broad one; it stretches out on every side, and I see all sorts of characters are going along that road, but all are bound to fatch up on the right end, where truth shines fetch up on the right end, where truth shines freely. Sometimes I think my friends lag be-hind a little and need to be encouraged, and I have come here to give them good cheer. I am Samuel Peters.

#### John Condon.

Good afternoon, Mr. Chairman. I am John

Good afternoon, Mr. Chairman. I am John Condon, and my special errand incoming back is to find my brother Thomas. He lives in New York City, and has employment there as a sort of watchman. Sometimes, when Tom is alone attending to his duties, I can get pretty close to him. He does not know I am there, but he wanders off in mind, over some plans of his that he has been cherishing for a good many years, but has never seen worked out as yet. Well, when he does that I get as near to him as I can, and I try to give him my influence: first, to cheer him up a bit, and then to try and help him out with his ideas. We used to talk over matters pretty well together, and he was ready to listen pretty well together, and he was ready to listen to my advice, as I was glad to get a word from him, so we moved along very well indeed. Well, Tom missed me after 1 went over to the other side. He did n't know anything about it;

he did n't understand, sir, that I could get back to him ; so he grieved and felt lonely. He has people of his own to look after, and they, too, care for him, but all the same he missed his brother, for we were chums together. I am every now and then drawn back to his side, and I have thought it would be very pleasing for us both if he could only know I was there. Don't you see it is all one-sided? I know all about it, while he don't understand the first thing.

thing. That is what brings me here, to say to Tom : "Old fellow, you just go along the same as you have all along; don't try to hurry matters, and you will have, after a while, what you are

on earth. To each one she bears a blessing; to each one she brings a measure of deep love. To the friend who is here the spirit brings the most cordial greeting, and says: "I have been with you many times during the past two years, and I will be with you in the tuture. I will try to strengthen your life and make your days happy and full of peace. I have relied on your friendship, and it has been to me a bless-ing, and I bear to you my friendship from the spirit-world, with other dear spirits, which I believe will assist you to overcome the painful conditions of life and find joy and peace even amid the experiences of earth. By and bye, dear friend, you will join us in the higher life, and we shall once again renew old associations and be thankful together for the past, and and be thankful together for the past, and be thankful together for the past together together together together before many together together together before many together together together before the togeth and be thankful together for the past, and move onward to the bright enjoyments of the future.

#### Sarab, to Sarah.

Another spirit is closely attracted to a lady Another spirit is closely attracted to a hay in the audience. She desires to bring peace and comfort to her, and says, "You have been struggling amid the trying experiences of years in seeking to unfold your medial qualities, and to develop the best powers of your nature. You have not succeeded as well as you desire, and not your have done much you have been and yet you have done much, you have been able to draw around you an influence that has been strengthening and uplifting. You have oried out for more, but the splift friends who attend you have not been able to fully accomattend you have not been able to fully accom-plish what you and they desire, but hope to in the near future. Be patient; and faithful to your guides, and to your own impressions, and you will soon gain strength to accomplish all that has been promised. Sometimes conditions are such that you feel you must give up all and there would be other more: still you turn your thoughts to other work; still you have held on, impelled by the influence of those who come around you from the spirit-world. Wait, my child; be patient; we shall still be with you, and you will soon see the fulfillment of what we say." This is given by a spirit calling herself Sarah, to Sarah.

#### Julia

We must speak for one more spirit who desires to make herself known to her brother, who is present. She has not been long in the spirit-world, but is anxious to communithe spirit-world, but is abxious to communi-cate. Since her changed condition she is grow-ing strong, and rising above the conditions of earthly life. At first she felt bowed down beneath them; they seemed to weigh her spirit, for they had long trammeled her body. She did not understand spiritual life and its lows are many of your do to dow and so at first laws, as many of you do to-day, and so at first she was bewildered, but coming into the comfriends who were anxious to guide her, she has learned how mistaken were her views, and is now auxious to admit the fact to those of her friends who remain on earth.

friends who remain on earth. There is a brightness about this spirit, which shows that, at heart, she was true and good, although she did not understand life and re-ligion as she now wishes she had done. She will be a good worker by and by . Now she sends her love to her friends, and wishes them to feel that all is for the best. She, too, is glad for the release from physical life. The spirit does not come yeary close to us; the is weak, and does not come very close to us; she is weak, and in coming in connection with the physical is uvable clearly to express herself, yet the anx-iety which reaches out from her mind to our own impels us to speak thus feebly for her. We only get the name of Julia.

#### Report of Public Séance held Jan. 7th, 1887. Questions and Answers.

QUES.-[By Benj. C. Reed.] Does the murderer, or any evil disposed spirit who is unable to make progression in the spirit-life, ever re-turn to earth and connect him or herself with one of earth and influence that person to commit murder or evil?

Ans.-We must draw a distinction between spirits who have manifested a like disposition when on earth. For instance : a man on earth who exhibits murderous propensities may at a certain time manifest those propensities by cruelly taking the life of some fellow-being. The man who commits such a deed is surround-ed by an evil atmosphere, all his thoughts and inclinations are of a low nature; he knows nothing of spiritual aspirations, and conse-quently he is of "the earth, earthy," or very oarnal-minded. Such a one we look upon as an undeveloped spirit indeed, owning or holding allegiance, and association with the ornder others. So it is with spirits in developing me-diumship. They may be attracted to a person who is strongly mediumistic, and may be able to use his powers, but the results are not satis-factory eftere to the spirits or to the mortalis. By continued repetition, however, the spirits. Will gain ower over their instrument. If she be reliable, and desirous of receiving only the truth from the spiritual world, and if those who, to use form enterest wander around, but the the spiritual world, and if those who truth from the spiritual world, and if those the truth from the spiritual world, and if those the truth from the spiritual world the spiritual world the spiritual wo is downward, toward the physical life, and be cannot ascend to a higher state ; he is still evildisposed, and feels a malicious satisfaction in drawing close to mortals, trying to surround them with his own baleful atmosphere or influ-ence. He comes in contact with a sensitive on earth, and it may be that the sensitive bas within his own organism tendencies somewhat similar to those which were possessed by the evil spirit when in the body; or it may be that the sensitive is surrounded by adverse inhar-monious earthly conditions over which he has no control; but if he had risen above such con-ditions by would be able to such the ditions he would be able to resist the encroach-ments of an evil disposed spirit. But if condi-tions open the way for such an evil spirit to en-croach upon the sensitive, it may improve the opportunity of doing so, and enguling the susceptible instrument within its own atmosphere, impress his mind with its own will tendencies and inclinations, and influence him to commit a murderous deed or exhibit some other evil, malicious trait to mortals ;

side, yet there are those here who are connect-ed with me by ties, of relationship, and I take an interest in them. They do not understand Spiritualism. I have heard one or two of them rather laugh at its claims, as though it was not worthy of consideration, and I have thought, if I only had the power, I would touch them up on that point and see if I could not have them change their minds. I have come here partial-ly for, that work, and also because. I want to get experience in this line. I tesems to me the time is coming, sir, when every active spirit is going to have a work to do in just such a way as this. I believe that before many years pass by every household on earth will be agitated moon, this question, and epirits from every quarter will have to go into these homes and make some kind of a rumpus in order to call attention to it. It seems to me man has grown quite old enough, to be in a

in order to call attention to it. It seems to me man has grown quite old enough to be in a condition to listen to this thing. The world is plodding along somewhat after the old fashion, and, as I look at the matter, very few under-stand the reality of life or anything about the future existence, compared to the great masses. In my opinion every spirit who has any inter-est in earth at all has got to keep doing, try-ing to make some disturbance. If he must, in order to have these things brought right out to the attention of the world.

the attention of the world. So, sir, you will pardon me if I come here for instruction and experience, because I want to have a hand in this thing, and see if I can't do something to overturn the old state of things and bring on a new conception of life; and, what is of the most importance to me, of the future state to those whom I know, who are plodding along with the same old ideas they

plodding along with the same old ideas they held when I was bere. I was not a Spiritualist; I did not know any-thing about these things. More's the pity I It took me a good while to plok up what I ought to have learned on this side. I shall be ashamed of my relatives if they do n't learn better than I did; before they go over. I am rather a blunt old fellow, Mr. Chairman; you will pardon me, I am sure.

### **James Elliot.**

Well, Mr. Chairman, I can't exactly say the same as the friend who has just stepped out has done, because I did have something of the blessed light in my life before I passed out, and it was really an illuminator to ne-it set my old being to a new, tune, and gave me some-thing sweet to think of before I was called from the cares of mortal life. It seems to me that spiritual communion is one of the grandest gifts ever given to man, because it enlarges his view of life, and gives him something to look forward to after this small span has vanished.

As one thinks that he has only a few years to

As one thinks that he has only a few years to remain on earth, and feels, the weight of time resting upon him, it makes him feel pretty good, I can tell you, friends, to realize that he is not going to be shut out of all thought and memory and consciousness when he lays down the physical—that he is going to broaden out into new life and new activity. I have feit all along that I should come and say a few words to friends by way of encour-agement, to give them a thought of remem-brance and affection, and to tell them that I am highly satisfied in my spiritual life. There is a great deal for me to learn and very much to accomplish, but all the time I seem to be gaining strength, and understand better how to gaining strength, and understand better how to act; as the years go by I comprehend better the spirit life.

Now, I am interested in those who remain on this side, not only my own dear friends, but others who are groping along, and whenever 1 can I exert my influence and magnetism on some one who, perhaps, may be benefited by it. I come to my friends with much love, and I as-

I come to my friends with much love, and I as-sure them I am waiting patiently and hope-fully for the time when I shall meet them all in my spirit home and bring before them some-thing of the beauties that I enjoy. It is over eight years, Mr. Chairman, since I went out of the body, and I was not a young man when the summons came; but I feel to-day strong and active and full of yitality, and I know that each one of you will feel the same when you get on the spirit-side and come into harmony with its conditions. I come from Pawtucket, R. I., and I am called James Elliot.

### William Butler.

Ree what I could do for them. But not much, I can tell you; they never know when I am by, and the future looks to them rather dark. I would like to brighten it up a little, and tell them that spirit-life is very pleasant when one gets into it. I didn't get into it right sway, after leaving the body; one thing and another called me back here, and set my nerves jingling. Called me back here, and set my nerved jinging, kept me in an uneasy state, until I began to think there was no rest anywhere; but after a while all these things got quiet, and then I found myself in the spirit-world, and taking part in its life. I want to tell 'my friends there is no need of being disturbed about those little outside earth-ly matters; I have been looking into them, and it seems to me they will be just as well of if they only take things outside will be just as well of if they only take things quietly, and let them set-tle themselves. I have two relatives who have been very much disturbed in mind over some trifling matters in concection with their every triffing matters in connection with their every day affairs, and as I have watched them, week in and week out, living in an unsettled state, in and week out, living in an unsettled state, because they lose much pleasure in life, and after all they cannot make things any better, so I try to influence those parties to let well enough alone, and dy and by the light will been of them. I thought I would speak of it here, and perhaps they might come to think a Clourse I would dive to come to think a constraine I would like to come to my friends. ly ha tic tir ev fe Fr

**MERSERSE** 

on this side. I did n't do it. Tom is getting along in years, and I think it is my duty to try. and look after him a bit. I beg your pardon if I have come in when

some one else should. I just thought my brother would be glad to get a word from me, as I would from him if he was off in a strange country and had n't any other way of having a talk with me.

### Sarah Drake.

My name is Sarah Drake. I wish to send my love to my sister, who lives in Lexington. She has been and and lonely in these holiday times; when others have been so bright and i comes i al ottals have been about an ever. I come to say to her: Dear Eliza, do not feel so downcast, for you are not by any means alone; many dear friends surround, you from the spirit-world, and they watch over and care for you. You have many things to be thankful for in this life. Although you think those you have loved so tenderly have been removed from you its not so they have been removed from

### FEBRUARY 26, 186 FEBRUARY 26, 1887.



NEW GOSPEL OF HEALTH. CONTATE IN CAPES PRINTING ON THE REPARTMENT OF THE MASTREE (FICE BARY GOOD STORES CONSELVE) NO. 241 THE MASTREEON : OF HEASON and Recom-Damas - Research monorowing by Lawice Hind and Company Transform Proceedings of the Lawice Hind and High Martin Double Stores - 100 -

SPIRITUAL CIRCLES. BY EMMA BARDINGE BRITTEN. Consideration of the second se

The restures of this book are simplicity of statement-freedom from dogmatism -and manifest intihitines, by past who claims to have compone sense, and presents his does and experimeters to like minifed people. It is a book that will be appreciated and raised by Spirit-ualists and cost also that stopical and intiliferent people will read with interest, and orealit the author containing with being intelligent and themsel. The several chapters are distinct articles in their whole-ness will show why, the author is a Spiritual and whole-ness will show why, the author is a Builting and the whole-ness will show why, the author is a Builting and the sole-ness will show why, the author is a Spiritualized and the isstatements. If also a show ho believes in the truthrunces of his statements. If a setting the subor. In one yolume of 200 parce, handsomely bound in slot. Browied boards, with portrait of author.

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# BANNER OF LIGHT.

# Spiritualistic Meetings in Boston. Banner of Light Circle-Room, He. 9 Mesworth Breed.-Skances are beld every Tuesday and Friday af-ternoon at So'clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

Chairman. Beaten Bpiritual Temple, at Berkeley Hall.-Services every Sunday at 10% A.M. and 7% P.M. Bichard Hoimes, Chairman: Wm. A. Junkies, Tressurer. The Ladies' Isdustrial Society will meet fortulghily the coming season at Langham Hall, No. 4 Berkeley street.

reason at Langham Hall, No. 4 Bertriev street. Parker Memorial Hall, Borkeley and Apple-tom Streeds.-Public meetings every funday at 10% A.M., 3 and 7% F.M. Lecturer, W. J. Coiville. Urganist, Ru-dolph King.---OSS Tremont street: Monday, 7% F.M., W. J. Colville's receptions for answering questions, etc.; Thready and Friday, Classes in Spiritual Science, 2% and 7% F.M.; Esturday, Lecture and Conversation on Theodo-phy, at 3 F.M.; Ladies' Benevolent Union meets every Wedneday from 2 till 6 F.M.-all Iadies condially invited. First Spiritual Temple, corner Newbury and Excer Streets.-The Spiritual Fraternity Society will hold public services every Sunday P.M. at 2%. Sociables every Wednesday evening. All invited.

Eben Coob, Condistor. Engle Hall, 515 Washington Streed.corner of Energ.-Sundays, 3124 and 755 r.M.; aslo Thursdays at 5 r.M. Able speakers and tost mediums. Excellent music. Prescott Eobinson. Chairman. Spiritualistic Pherosances Association. Merke-ley Hall.-Meetings Sundays at 355 r.M. Addres all communications "Spiritualistic Phenomena Association, 1011 Washington street. Hoston, Mass." D. J. Ricker. President, This Association also holds meetings every Sunday evening at 756 o'clock at the Ladies' Aid Farlors, 1031 Washington street. Cheideney's Proceedings Lyncemen Mas. 1. Paine

Children's Progressive Lyceum No. 1. Falme Memorial Hall-Sosions Sundays at 11 A. M. Seats free. All invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Scc., & Indians Flace, Boston. Ladics' Aid Parlers, 1631 Waahington Street.-undays at 10% A.M., 2% P. M. Dr. P. C. Drisko, Conduc-

1031 Washington Street.-The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Torrey, Secretary.

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

Parker Memorial Hall .- On Sunday last, Feb. 20th, W. J. Colville was greeted with large and deeply interested audiences. The morning lecture on "The

20th, W. J. Colville was greeted with large and deeply interested audiences. The morning lecture on "The Andover Controversy" was a presentation of important i moral and spiritual truths. Joseph Cook's positions were freely discussed—not in any acrimonious spirit. but evidently with a desire to do full justice to that erratic gentleman, who seems to many progressive minds to be helping instead of bindering the spread of the very doctrines he most vehemently assalls. The leading points in Mr. Colville's discourse may be summed up as follows : ist. Mr. Cook and other professedly evangelical speakers have, in their repudiation of old time Cal-bility of the salvation of the so-called heathen who have never heard of the bistoric Jesus; in this they agree with Paul and other New Testament writers. In their exposition of the way of salvation for the heathen who have never heard of the bistoric, they introduce "an essential Christ of conscience." In doing so they land their followers in Piatonism and Theelogical missionary effort; at the same time ileaving every inducement for the carrying out of such missionary enterprises as truly liberal minds can en-dorse, intact. This result of their preaching they do not see; nevertheless, it is inevitable that if the pop-ular thought of Orthodox Christendom endorses the logical reduction from Mr. Cook's lectures, liberal religiows ideas which deal a death blow at orthodoxy will be inevitably accepted. 20. Frol. Smyth and the other Andover profes-

a: Introduce "an executing Control of executions." The sector of the many inspiring and suggestive truits. Speaking of poetry in general the speaker said : Poetry and rhyme are not necessarily connected. Poetry is sentiment beautifully expressed. The oldest Scriptures on earth, Egyptian, Hindu and Hebrew, are poetleal. Poets have the privilege, accorded to few others, of telling plain truins in a way which does not offend. Poetic license gives the poet freedom to exarsize his emotions and imaginations to the full, without incurring the opposition a prose writer would receive. Danté and Shakspeare both told the plainest truits to their age, even rebuking publicly, the vice of individuals in high places, and their words were received with favor, because of the mold in which the truth was east. Many telling illustrations were drawn from poets from Homer to our own most glited bards, and throughout the address special emphasis was laid on the work of the true poet as a regenerator of society, by making truth attractive to the masses. A fine improvisation on "George Washington" closed the meeting. Mr. Tisdale delivered a fine iccurs on: "The Soul!" to a large audience in the erening, while Mr. Colville was addressing a crowded house in Broetton. On Sunday next, Keb, Xith, Mr. Colville will speak at 10:30 A. M. on "The Prince of Peace Sending a Sword and Causing Privilou," several friends having sent in requests for a spiritnal exposition of several engmatical sayings ascribed to Jesus by the evangel-lats. At 7:20 F. M. a Grand Concert will be given (admis-

was by Messre. Baxter and Sullivan-a duo of voice and soul perfectly adapted, and in most pleasing con-cord. "My Godly Man" was the theme of Mr. Bax-ter's poema; and his lecture dealt of "Humanity ve. Christianity." "Not that I lore Christianity, neces-satily, any the less," said he, "but that I love human-ity more." No attempt at synopsis can do justice to this lecture, which was bold and somewhat argres-sive-and yet so much of earnestness, honesty of pur-pose and devotion to right were displayed, that Mr. Baxter carried his andience with him to the close. The tests which followed a solo by Mr. Sullivan, after the lecture, were after Mr. Baxter's own himits-ble style, and were responded to from different parts of the house. They were also numerous. Next Sunday Mr. Baxter will lecture again in Berke-ley Hall, morning and evening. The endeavor will be to make the evening lecture brief as circumstances will allow, and the scance, so attractive to the many, longer than usual. This, however, is a matter Mr. Baxter cannot wholly control. Fromptness and qui-tetude are the greatest requisites in the line of condi-tions. A word to the wise is sufficient. The hours are 10:30 A. M and 730 P. M. W. A. D.

College Hall, 34 Essex Street .- The morning meeting in this hall last Sunday was opened by Mr. Receiving in this has balance was opened by Mix. Received by the a practical address upon "Spirit Metal and Dross," followed with an eloquent speech by Dr. H. B. Leighton upon "True and False Heligion." Tests and readings were given by Mrs. A. R. Cun-ningham, Miss A. R. Colt, Mrs. W. A. Bich and Dr. H. B. Teinn

Actine alternoon service Father Locke sang "Jour-neying On " in his inimitable manner, and spoke very finely upon " The True Worth of Woman." Father Locke is well known both among church people and the Spiritualists, and commanded the closest atten-tion. Readings were given by J. M. Temple, Mr. Hale and "Sybilia." At the evening seasion the hall was crowded with an intelligest audience eager to obtain tidlogs from those who have gone before. After music from the choir, and a word from Mr. Cobb as to the true spirit of investigation that all who hoped for good results

an interingest summere eager to cotain tidings from those who have gone before. After music from the choir, and a word from Mr. Cobb as to the true spirit of investigation that all who hoped for good results should bring into the presence of a medium, Mrs. B. F. Willard, through her control, gave readings and remarkable tests in her lively and pleasant manner; Dr. H. B. Storer made a very interesting speech, say-ing, among other things, that either Spiritualism is a stupendous delusion, or else it is one of the most im-portant topics before the world. The philosophy which we have been teaching for the past thirty years is fast being received by the theological world, as for instance the sermon of Ker. M. J. Savage to which be thad listened in the forenoon, and which was a thor-ough discussion of the question of immortality, stat-ing three things as matters of fact: First, Mesmerism, i which is recognized by the medical iscuity—in the words of one of them, "has a distinct therapentic truits we had been so long advocating thus gaining ground question; and Third, that mind may impress mind, and send mesages even half way round the world. The Doctor repeated that it was very encour-aging to us as mediums and Spiritualists to find the truits we had been so long advocating thus gaining ground in the religious world. Mrs. O. W. Odiorne gave some excellent tests, giv-ing the names of " Willie Sewall" (a little boy who was killed) and "Abram Foster"—who were very might be recognized. Mrs. Maggie Folsom Butter followed in one of her clear and coarding speeches, giving some of her clear and coarding speeches, giving some of her clear and coarding and tests by Mrs. J. D. Bruce and Dr. H. F. Tripp cloaed the meeting, from which every one seemed to retire well pleased. H. Boston Spiritual Lyceum—Faine Memorial

Spiritualist Meetings in New York. Spencer Mall. 114 West 14th Street. The Poo-ple's Spiritual Meeting every Bunday at 2% F. M., and Thursday afternoon at 3 o'clock. Frank W. Jones, Con-

Retropolitan Church for Humanhy.-Services each Sanday morning at 11 o'clock at No. 51 West 220 strot. Rev. Mrs. T. S. Stryker, pastor. All cordially in-vited.

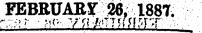
VICE. Grand Opera House, 22d Street and Sik Ave-mme.-Services every Sunday at 11 A.M. and 7% F.M. Con-ference every Sunday at 2% F.M. Admission free to each meeting.

#### A Reception

Will be tendered Mr. and Mrs. J. J. Morse, at the home of Mr. Henry J. Newton, 128 West 43d street, on Saturday evening, Feb. 26th. All friends are cordially invited to be present, as Internus are cordinally invited to be present, as this will be the last opportunity of meeting this eloquent gentleman and his estimable wife in New York, previous to their departure for Cal-ifornia.

Spiritualism in Newton, Kan.

As I read of the great floods and storms of the Ab Tread of the poor people who live in those dreadful parts. At the same time, here in sunny Kansas we have no rain and but very little now. A great storm would be akind of whiter hovelty. Some times we have stry cold weather, strong winds and a bilizard of cold for a day or two, and then its groen. Our storms here have lately been of another kind. They have been gurey of a theological haracter but i am hapyr to say that even the theological haracter but is a pool attee of things for us and a la mentable state of things for the supporters of the old of content, but the call of attee of things for the supporters of the old any converting since I came. That is rather query, say it is no use attempting to get up a revival so long any converting since I came. That is rather query, say it is no use attempting to get up a revival so long any converting since I came. That is rather query, say it is no use attempting to get up a revival so long any converting since I came. That is rather query, say it is no use attempting to get up a revival so long any converting up the list of members to but dery any it is so. The bight and there and the keep poseesion at ourse neight a formight age to build a ball in bounth and the money subscribed. It is for a boot is sortile fans have fought us at lither is of the societ will have a good hall of their own. The bight and there a boot advortile down is societ, will have a good hall of their own. The different mediums are developing finely. Mr. There is the spirit shrough film shrough film set of the hall for my lectures to be spirit shrough film set of the societ many a lith societ own. The different mediums are developing finely. Mr. There is to light the spirit work in the reality of the manifesta. We have good local slate-writing mediums ; two way that feast cas of one question about the reality of the manifesta. We have good local slate-writing mediums ; two way that feast cas of light the spirit work in such as way that feast cas of a on question about the reality of the manif North; I feel sad for the poor people who live in those dreadful parts. At the same time, here in sunny





Sold everywhere. Price, CUTICUBA, 50c.; BESOLVENT, \$1; SOAP, 25c. Prepared by the POTTER DRUG AND UHEMICAL CO., BOSTON, Mass.

#3" Send for "How to Cure Skin Diseases, " HANDS Boft as dove's down, and as white, by using CU-TICUBA MEDICATED BOAP.

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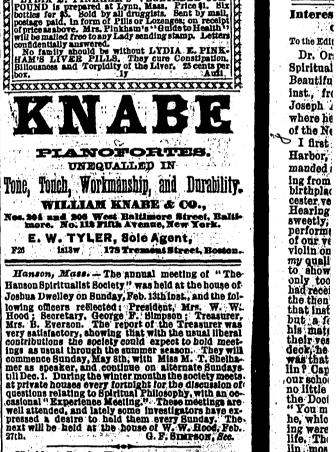
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EIGHTH P.



#### The Sociological Society of America has published, through its General Secretary, Mrs. Lita Barney Sayles, Killingly, Conn., a pamphlet of sixteen pages

sewer wherein trate people empty their slops.

8

Banner of **Light**.

BOSTON, SATURDAY, FRBRUARY 28, 1887.

ALL SORTS OF PARAGRAPHS.

THE BARBER'S WOOING.

" Ob, Dan Druff, don't," the po'made screamed, " Do not a wighted act: " t would be barber out. I areamed Of you," the smilled with tact.

"Look cup and brush your tears away; Ob, comb and be a man; Let's soap-1'll be your bride some day." "I will, but if," cried Dan,

"You razor hope you will dispel, "There'll beard death, you'll see; And it there's scrape on my door-beil My chair will empty be."

my chair will empay be." "I do not shampoor fellow," said 'Miss Barbara. perplexed ; "Oil though when your first wife is dead, You 'll quickly ery for 'Next.""

pleading can keep this fact out of sight.

time have swept them all away.

The periodical assaults upon mediums by professedly respectable individuals of late is a dangerous prece-

dent. If these people can do such things with impu-

nity, will it not be an inducement for the "dangerous

classes" to act in a like capacity whenever they feel

disposed to yent their spleen upon those whom they may think they have cause to dislike? No specious

The old church edifice, corner Chauncey and Essen

"Bouth Side" Nehemiah Adams, so called because of his pro-slavery sympathics-has given way to the

streets, Boston -- once the pastorate of Orthodox

march of improvement. Wendell Phillips, the noted

abolitionist, lived so near to this church that in sum-

mer time, when windows were open, he possibly heard

some parts of the sermons preached by Dr. Adams.

Bey. John Pierpont, another historical personage,

dwelt close by, as well; in fact, the vicinity was once

thickly dotted with the residences of noted Bostonians; but the demands of business and the changes of

The New York World is nothing but a common

"Oh, Barbara," the barber sighed, This seissor time to speak; If you won's be my hone true bride I'll dye without a squeak."

containing the rules governing the Retail Coopera" tive Store. Copies can be obtained on application as shows at \$3 for 100. The tie-up of two of the Boston horse railroad lines

has been beneficial in at least one sense : It has given pedestrians the right of way across the streets.

A young man, who took his allanced to hear Nilsson warble her sweetest song, asked the young lady how she liked the singer's reperiotre. "Very much indeed; I think it fits her beautifully !" was the surprising reply.

where:

many. "My dear," he whispered softly, as they seated themselves on the toboggan, "If on the way down, I should ask you to be my wife, what would you say?" "What would you do if I should refuse?" she whispered back. "I should have ply said.—Harper's Bazar.

which is to seat from 5000 to 8000 people, according to circumstances, is said to be practically assured. It will be ten stories high.

In a medium whois desired to rap on a table, the mowing power, when it reaches the ganglien where the perves meet, continues down the element nerve to the table and puts it in motion agreeably to the will of those present, rap-ping it hasd or lightly, according to the amount of force transmitted.-Byron L. Alserich, 'se Golden Bra.

-Tid Bits.

# It is not often that poetry gets into this column, but here is an anonymous verse that will do to go any.

# -Atlanta Constitution

### "We minutes and a half has man to live; For langhter one, and one again for tears; A third for love, but those dark fates that give, Slit it, half spun, with the abhorrod abcars." "T<del>w</del>

#### The new Court House in Boston will, before it is completed, furnished and ready for occupancy, cost nearly five million dollars .... Such is the opinion of

# "I should have to let you slide," he sim-

The erection of the great Chicago opera house,

If Mr. Aldrich will call at this office and kindly conent to tarn lo moving power" upon his ferent nerve," and show us how it operates en his "ganglios" to produce raps on a table, the floor, or the wails of the room, and all without personal con-tact, we will give him a life subscription to this paper. --Golden Gate.

To the Editor of the Banner of Light :

A \$5 greenback appeared in the till of a Newaygo, Mich., bank the other day bearing the following inscription : "Here she goes-save your salary-do n't gamble-never play fare bank-the last of a fortupe of \$10.000.4

The elergymen who are reported to be opposed to any interference with the present Sunday laws need a new creed, or new light by which to interpret the old one. Their present attitude guis them in a very small minority.-Boston Herald.

One good thing will result from the present discussion of the fishery question between Canada and the United States, and that is, it will unquestionably stir up this Government to establish as rapidly as possible a powerful navy to be ready for any emergency that may arise in the future. The country can afford to put itself in a state of defense now better than at any subsequent period-thus carrying out the old adage, "to prepare for war in time of peace."

Let not the railroad companies imagine that the peo-ple will forget the recent horror at White River. Im-proved methods of heating and lighting cars must come. If, after a reasonable time to make improve-ments has elapsed, another like accident occurs, the directors of the road may be called to account very summarily.-Boston Globe

The stupendous, the amazing nature of immortality, says a writer in The Korum, is itself an argument in its favor ; from whence came it, if man is only a collocation of particles of dust? It is a tale which the Universe has whispered in the listening car of love and sorrow in all ages. Its universality and age-long continuance argue that it answers to something nal. versal and permanent in the Universe steelf.

One Prof. Luce, of Chicago, is treating the effizens of Cambria to a course of lectures on "Phrenology Memorism, Marriage and Spiritualism Exposed." It is a matter of astonishment-tender a wast anagont of ex-posers Spiritualism, has beens during the past thirty of more gears. Marriage or Phrenology could not stand one halt the exposure that Spiritualism has, and still tive.--Rendorph (Wis.) Easton!

The second mumber of Murray's Magazine will con tain a copy of the last verses Lord Byron ever wrote. They were found among his papers after his death at Missolanghi, and have never before been published.

A 1928 Diagonum "Papa, what did you do that was wonderfal when you were at Harvara?" "My calld, I can't remember all of my achievements. But this was ene of foem : I match as fore-bar conductor for one trip at the sime of sie Tamens the up in 1882."-

as having been very stipld, not is say ridications. In that College many of the property taught a bellar in a future life and that friends and gaue klicher; but when positive proof was shown of the fact, they di-Zowjad it, and did all they could to convince others that this blicesh whose the proof was given were imposing, designating, them hy the discourteous

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ALTINE & TRACE WORD WE I I

At 7:30 P. M. & Grand Concert will be given (admis-At 730 F. M. a Grand Concert will be given (admis-cion filcen cents), Mr. Budolf King, planist, Mime. Fries-Bishop, Miss Bosa Maynard, J. Aldrich Libbey and W. J. Kolville, vocalists, Paul Schlndler, violin-ist, Charles Bullyan and Minnie Smith, readers, W. J. Colville will give a poem between the parts. Arrangements are completed for Mrs. Richmond's visit to Boston. Bhe will commence her public work Sunday, March 6th. at 2,35 and 7,30 F. M. She will bold a public recention at 650 Temper, March March March 650

Sunday, March 6th. at 3:45 and 7:30 r. m. She will hold a public reception at 665 Tremoat street, March 7th, at 7:45 r. m. and will instruct a private class at the same place on "The Soul and Its Embodiments." All wishing to jois should send in their names at once. W. J. Colville, will hold a public, reception at 668 Tremont street, Monday, 760, 28th, at 735 r. m. and close his instructions in Britinul Science Toesday, March 1st, at 2:39 and 7:30 r. He will speak at March 1st, at 2:39 and 7:30 r. He will speak at March 1st, at 2:39 and 7:30 r. m. He will speak at March 1st, at 2:39 and 7:30 r. m. Wednesday and Thursday, March 1st and 3:4 at 6 m. Thursday, March March 6th, at 10:30 A. M. and 7:30 r. m. During his sojoura in Chicago he will take classes in Bpiritual Scipnee on the same terms as in Boston. He can be addressed care of Dr. Bushnell, Chicago, Hi

Boston Spiritual, Temple at Berkeley Hall. Last Sunday morning at 10:30 o'clock every available seat was taken in this sall. The lecturer on this occasion was Mr. J. Frank Baxter. The exercised

sest was taken in this ball. The lecturer on this oc-casion was Mr. J. Frank Batter. The exercises opened with singing by Messra. Batter and Soliivan followed by a staling poss. "If Feople Only Knew 17 by Mr. Batter, and an appropriate yong! Mr. Batter announced his subject as "The Boope and Balmary infinence of the Spiritual Flattors." His address was commendantly, radical and timely. "Moever believes of disbelieves, does so from evi-dence: though many tordeed sertain beliefs, the prop-cellons of which they know little or nothing. The Afference between reality and profession was shown to be simply the difference between truth and false-hood. Spiritualists had not jumped at conclusions, but stood ans on evidence—not on faith, not on priestly and concast solid spiritual platferm. It was shown how work pt the phritual platferm. It was shown how work pt the phritual platferm. It was shown how work of the province for marking meeting the work of the spiritual platferm. It was shown how work of the printics bask, to no purpose, however, the descending hoest of spiritual platferm. It was the tied dollow of press prints and people. From the im-petus acquired, and the inherent meetis of the work, the desting of the prints and people. From the in-petus acquired, and the inherent meetis of the work, the desting of the prints and people. From the in-petus acquired, and the inherent meetis of the work, the desting of the perints between the large and out. Singing descention in the large and out. Singing descention in the large meal-ther work of a none perint store in bour, was the respiset of people. The guarder of an dowr, was the section and at the close of a prints is stored and with the store the morning. The work of the rest store store in the independence of an one to be and the store of an one in the independence in the independence in the independence of an one independen

last Sunday afternoon, there was an animated and somewhat protracted discussion between Dr. Dean Olarke, of Soston, and Mr. A. A. Wheelock, of New York, upon the subject, "Mind Cure, Is It Possible? and How?" Dr. Clarke taking the affirmative, and Mr. Wheelock the negative side of the question. The discussion was conducted with marked ability upon both sides, the speakers being listened to with strict attention, and frequently interrupted by applanse. Next Sunday afternoon the discussion will be con-tinued, and "Mental Science," "Mind Cure," etc., will be considered in all their bearings.

will be considered in all their bearings. At the evening meeting in the "Ladies' Aid Parlors" there was the usual half hour's service of song, fol-lowed by a very interesting address from Mr. Whee-lock enthe subject of materialization as it is now being presented to the public mind. He stated that he knew that materialization was true; that he had seen spirit chemists building up these forms, and that that process was no more wonderful than the fact that our material bodies are produced as they are by spirit power. He however did not believe that an unlimited number of these forms could be produced by any me-dium, whenever wanted, at all times and seasons. \*\*\*

### The First Spiritualists' Ladies' Aid Society, 1031 Washington Street.-Although the rain poured

in torrents, a happy company of about seventy-five Dersons, a happy company of about seventy-nve persons gathered in the cosy rooms occupied by this society on last Friday evening. Dr. Dean Clarke made the address of the evening upon the important topic of Maisrialization. All present voiced their praise of the address, which was considered a perfect gem of eloquent truth. Dr. Fred Crockett gave psychometric readings and tests. Mirs. Lovering and Frof. Fisher. furnished the music.

On next Friday evening at 7:30 Mise Lucette Web-ster tenders her annual benefit to the society; she will be assisted by several of her pupila. There have been anny calls for financial aid mide upon this soci-ety from worthy people in distressed circumstances this season. All who are interested in charitable work should attend this entertainment, pass a pleas-ant evening and assist the treasury of a most worthy organization to the amount of twenty five cents. F. B. WOOMBURY. On next Friday evening at 7:30 Miss Lucette Web

Eagle Hall, 616 Washington Street.\_The meet ing in the alternoon, was opened by David Brown with appropriate remarks, concluding with tests and descriptions of spirits which were recognized by the friends to whom they were given. Remarks of an in-teresting character were also made by Mrs. C. A. Bob-bins, Dr. M. V. Thomas, and Mrs. Hugo : a number of tests were given by Dr. Themas, which were readily recognized by those to when they were given—and clear psychometric readings participated. In by Mrs. Loomis-Hall and Mrs. Jannie K. D. Congni. The exercises of the evening were opened by Mrs. Loomis-Hall, who gave psychemetric readings to en-tire strangers; which were recognized and pronounced clear and positive. with appropriate remarks, concluding with tests and

tire strangers, which were recognized elear and positive. Mrz. Nelles F. Themas (under control.) gave several recognized tests and descriptions of spirit-friends. Appropriate remarks were made by the Chairman Mr. Fernald and others.

The Ladies' Industrial Society met at the rea dence of Mr. and Mrs. B. Bicker, 11 Wyoming street, Highland District, on the screning of Feb. 15th. Oapt. Biehland District, on the screning of Feb. 15th. Oapt. Biehland Holmes presided, and Mr. J. T. Lullie opened the screcizes with singles; plano accompaniment by Miss. Clart, and doodineed with remarks by facol Resc. W. A. Duriklee, Miss. L. Barnicost, and Mr. H. B. Lake; and plano. selections and accompani-ments by Mand. G. Basks, and Min. Heal; songs by Dr. C. T. Buffun (ruitar accompaniment), Mr. Lover-inte, Prot. Pook, Mr. Habberton (under spirit control and in costume), and J. T. Lullie (solos on the har-monica by J. C. Chaffes, Capt. Elebard (Holmes classed the general scremines with approximate re-mentar, artist which as odd dimes investing at J. Cover-ing, c. et Shinware Armuse, Thesday evening. Minster and far accounter. Highland District, on the evening of Feb. 15th. Capt

subject of his afternoon lecture was the same as that of the Sunday afternoon lecture was the same as that of the Sunday afternoon previous, and was a plain, sensible taik to many calling themselves Spiritualists, who yet fail to identify themselves with themorement. In the evening there was a large audience, and judg-log from the interest manifested they must have felt well paid at the close of his discourse, which was presented in an able and logical manner. He gave a most surprising séance, with minute descriptions, to-gether with dates and events, all wonderfully correct and recognized by persons in the andience. The most calling his name Templeton, who was a short time since killed in the machinery of Boutwell's flour-mills in this city. Mr. Barter was moved to describe the whole sche, which was minute and of the despet in-terest. A spirit reported himself as John Lambert of Troy. No ene recognized him at first, so I stated to the spirit that in the last issue of the BANNER of LiGHT in the Message Department one John Lambert of Troy had reported, and saked him if he was not aware that it had been printed. The spirit was then recog-nized by several in the audience. Mr. Barter is do-ing his work nobly and well. We have closed an en-gagement with him for the month of January, 1883. W. H. VOSBURGH.

Detroit, Mich .- Augustus Day writes : "I dealre to express the wish to have my Fraternity Hall occupled on Sundays with some good reliable platform test lecturers-belping them to collect a fee at the door, and giving them the receipts for their services. I doubt not it would be sufficient to satisfy, after a few Sundays at least. I am not quite prepared to guar-antee a stated amenut, but shall be certainly within a year. There are no Spiritualist meetings here now, and have not been for a year or more, but we have a number of mediums, and many more developing, be-side many investigators-as is shown by the patron-age of my sale and circulating library. One of the most successful trance mediums, and a lady of unim-peachable character and reputation, who has been a resident here for the gast eight, years, is now absent on a Western tour with her insband, who fas heater, as well, as a homeopathic physician. She is missed very much by a large circle of finends and patrons. I have relevenee to Mirs. Kate Cievalad. A reform the boets a for, and 1 hope they may find kindly greeting in that metropolis, or wherever eise they may solourn." pled on Sundays with some good reliable platform

Rochistor, H. T, -The ervices of the "Buritual Fraternity," in Odd Fellows. Building, were well, attended atternoon and evening, Sunday, Feb. 18th,

tended atternoon and evening, sunday, Feb. 18th, nearly every seat being occupied., Mr. Fred. Van Auken and Mrs. Gardser, spoke 10th the afterneen Mrs. M. F. Pane in the evening. Meetings will be held such Sunday at 3 p. M. and 7:30 p. M. Seats free the public invited. We shall be glad to arrange with speakers passing through our sity for an coossional federator on Wednesday of Fri-day wening. Robins, Robins, Hurthernon Sec. 60 Marshell Street, Robins, W. T. Kay, 140, 1857

Haves Alli, Mass, Good, Templare, Hall Miss Jourie II. Hass. Good ... Templared (Half... Miss Jourie II. Hagan Occupied inc. Dializaria for the First Spicitualist Society Sunday, Feb. onb, at a subject at 39 M. wis The Needs of Spiritualism?. Svening. The Thilosophy of Life." Both fectures were listened to with marked attention, and her im-provisitions, upon subjects also from the andience, same platform again next Sanday. W. W. CUMBLED.

Toppolen, / Zeist. M. L. Morris writes, Feb. 18th : We have storiety of foritialists here, and hold con-ference meetings weary sunday at 8 7 M. Where all are free to some ... These meetings are ince for derse all are we signed and do receive theres: summuleations di-recestrom the print, word through a humber for dorse. But meetings. Ex. Bishop A. Bears and fus aloned a two insertions. Ex. Bishop A. Bears and and aloned a two insertions. Bro Bishop A. Bears and aloned a two insertions of a reader to many 18 is worth a true aloned a two informers and construction and the source to the so-bisty of a so wonder to many 18 is worth a true is aloned to mee to many the print. This boundary has source to have

Meriden, Ot .- On Wednesday evening, Feb. 9th, the Knights of Honor Hall was well filled with an interested audience to listen to an address by Edgar W. Emerson, and to avail themselves of his clairroyant and clairandient mediumship. The meeting was opened by quartette aliging, after which Mr. Emer-son led in an invocation which seemed to uplift the whole audience. He then apoke on the subject of apirit return for about twenty minutes, after which he gave tests in proof of such return for nearly an bour, calling about one hundred names, and mentioning coharacteristics of form and feature which were of a most remarkable character, and in every instance re-cognized immediately, or after the lecture. Mr. Emer-son's greatest ambition evidently is to be an scheding to spirit influence that he may pass among an adi-ence and give such actual proof, of spirit, return as will convince the mest skeptical.) INVESTIGATOR. Emerson, and to avail themselves of his clairvoyant

Bridgeport, Ct.-Mrs. S. A. Blinn, Secretary, 12: John street, writes : " The Spiritualists here have formed a Society, to be called Bridgeport, Spiritual Association, choosing James Wilson, President ;)Mrs. Association, choosing James Wilson, President ; Mrs. Bolknap, Treasurer: Mrs. Blinn, Scoretary, We have secured one of the pleasantest halls in the city, which Mrs. Nellie J. T. Brigham dedicated, and though the weather was unfavorable, there was a fair sized andience whose members felt amply, repaid for attending. The next following week Mrs. Is a Lillie addressed a good sized audience. Will is the wish of all to hear, her again. We are new look-ing forward to the coming of Mrs. H. S. Lake and Prof. Peck, who are to be with us the last Sunday of March and the first three of April. We should be gied to hear from speakers or test mediums looking for en-gagements. ALL CRAMER AND

Denver, Col. David Conner, Secretary, writes : "A strong revival in the interests of Spiritualism has taken place here. The friends begin to feal the need of mere spiritual knowledge, and have formed them-selves, into a society, and secured a half at ST Law rence attest, where hey will hold meetings every Sun-day evening—endeevoring thereby to spread a knowl-odge of our beauting philosophy."

Warren, Pu.- Mit. E. Beeman, Writes ; Dr. W. H. Powell, slate writing and blick test medium, of Philadelphis, Pa., his teen visiting this place for the past an days include the writing this place for the satisfaction as abus, a little place, and the place for the

Hyde Park, West .- R. J. Lains writes : "We have just had the pervices of Mr. Frank T. Ripler, platform test heidighd, and heiturer of Boston," His discourses were much liked and his certs were all recomined."

Spiritualist Boottoor 19. Arrent in the second state of the second

look up fixtures the slight the slight the slight fiashed himself neased an hour little sh Wittle sh Since in extensi deeply: fund of of Ole 1 Hall, N his fam which c the ya direction directly newspa Ole beg luded f tion, D he had that Ol fect, Wi many o hall