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## Biographical.

#### Interesting Experiences in the Life of a Veteran Spiritualist.

To the Editor of the Banner of Light: Dr. Oran Roberts Gross, one of the oldest Spiritualists in the country, passed to "The Beautiful Shore," on the morning of the 9th inst, from the home of his daughter, Mrs.

Joseph A. Cazino, Hotel Dam, New York City, where he had been visiting since the beginning of the New Year. I first met Dr. Gross in 1850, in Mt. Desert Harbor, Me. He at that time owned and commanded a little vessel called "The Rival," hail-

manded a little vessel called "The Rival," halling from the town of Truro, Mass, the Doctor's birthplace. I happened to be on board a Gloucester vessel at anchor near the Doctor's yacht. Hearing the sound of a violin played very sweetly, I soon secertained that no ordinary performer was handling the bow. The captain of our vessel suggested that I should bring my violin on deck, and give the atrangena tastel of my quality. Baing a hare boy, and anxious to show my musical accomplishments. I was only too happy to accede to the request. I had recently been a pupil of Manuel Fenolossa, the then famous violin virtuoso and teacher of that instrument, in Salem, Mass. I had played but a few moments when Dr. Gross, with his mate, and a colored servant, put off from their vessel and boarded ours. Jumping upon deck he inquired with much enthusiam who it was that discoursed such music, upon the violin? Capt. David A. Brown, who was master of our schooner, immediately pointed me out with no little pride. A few moments served to make the Doctor, and myself the warmest friends. "You must return with me to my vessel," said he, which I did, and that afternoon and even-"You must return with me to my vessel," said he, which I did, and that afternoon and evening were probably among the happlest of my life. The Doctor, who sang, and played the violin most exquisitely, overwhelmed me with kindness, and I remained with him for several

days. When we parted, it was arranged that we should cruise together the following season: I accordingly visited him at his home in Truro, in the autumn of the same year, and, as we became better acquainted, he gradually unfolded to me his maryelous spiritualistic experiences. The year previous he had visited the wonderful Fox sisters, in New York, and through them became thoroughly converted to the new faith. He had been told by these mediums

that he would have some wonderful experiences on board his vessel through spirit-power. The day after visiting the Fox sisters, he weighed anchor and set sail for the Highlands of Navesink, near Sandy Hook. The little vessel had proceeded but a short distance when the wind moderated and finally a dead calm. anchor and set sail for the Highlands of Navesink, near Sandy Hook. The little vessel had proceeded but a short distance when the wind moderated, and finally a dead calm o'erspread the waters. Finding the tide was aweeping the little vessel too near the shore, he cast anchor, and quietly lay down in his stateroom to await a breeze. His head had soarcely touched the pillow when he heard a strange, rumbling moise under his vessel, followed by several tremendous raps as if produced by a sledge hammer. His first impression was that his yessel had struck some hidden rock, but when he reflected that she was fast at anchor, he hastered upon deck to ascertain if possible the cause of this singular disturbance. Meeting his first officiar Mr. Remick, he asked him what all the racket was about. I have heard no racket, and Mr. Remick, at the same time giving the Doctor's look as if doubting his sanity. Comevinto the cabin, said the Doctor. I have heard no racket, and Mr. Remick, at the same time giving the Doctor's look as if doubting his sanity. Comevinto the cabin, said the Doctor. And pechaps we can solve the mystery. They had sparcoly seated themselves, when the tableful of dishes seemed to jump from its instance, landing its entire contents upon the askin floor. Officer Remick grand other table fixtures, not one of which had been injured in the singular spaced stain what he had just with essed was the work of invitable hands. About an hour after a also presses sprang up, and the little achooner, proceeded on her tway. The Doctor again repaired to the cabin, and mysterious sounds continued to color her way. The Doctor again repaired to the cabin, and mysterious sounds continued to color way. The Doctor again repaired to the cabin, and mysterious and mark at a last disappearing antique. He mother and at last disappearing antique, the pottor's wanted experience in the source in the source of the cabin, and mysterious for the cabin had at last disappearing of the mother and at last disappearing of the cabin which had a so

him that he did to Mr. Greeley. "I know it," I know it," said the renowned violinist. "I have had the same assistance sluce I was twenty-four years of age, and Mozart has constantly been by my side during my highest musical inspirations."

We have attended many seances tegether, and have had some remarkable experiences. Dr. Gross, himself, was at one time a most reliable impressional medium. I recollect one evening we were at a sitting at "Father" Taylor's. There, were probably some twenty persons in attendance, "We had been ested but a few momenta at the table, when the Doctor exclaim-de with a cry of anguleh. "Tom, your ascal, you have cut my thumb of!" Then came a volume of adjectives more expressive than elegant. The room was entirely dark, and I judged from a speaking, when a gentleman, sitting at the fursher end of the long table, an ulter, stranger to Dr. Gross, and apparently to all present, proceeded to confirm the communication by statistically in the sense of the conditions through when a ship of Dr. Gross, and apparently to all present, proceeded to confirm the communication by statistically in the same sitting another of the long table, an ulter, stranger to Dr. Gross, and apparently to all present, proceeded to confirm the communication by statistically in the same sitting another of the long table, an ulter, stranger to Dr. Gross, and apparently to all present, proceeded to confirm the communication by statistically in the same sitting another of the long table, an ulter, stranger to Dr. Gross, at this same sitting another of the long table, an ulter, stranger to Dr. Gross, and sparently to all present, proceeded to confirm the communication by statistically in the same sitting another of the long table, an ulter, stranger to Dr. Gross, and sparently to all present, proceeded to confirm the communication by statistically in the same sitting another of the long table, an ulter, stranger to a language, as near as he could remember, asglven through the medium-ship of the present proceeded to confirm Dy my side during my highest musical inspirations."

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world as my first and only invention, and the late Emmons Hamlin, of the "Mason & Hamlin organ Co." paid me two thousand dollars cash for one-half interest in this invention.

Many years ago, when Andrew Jackson Davis was residing in Hartford, Conn., with his first wife, Dr. Gross and myself were spending an evening at the house of J. Seymour Brown, Esq., a warm and enthusiastic personal friend of Mr. Davis and his remarkable works. After tea I was requested to perform a characteristic piece upon the violin, during which performance I introduced a variation imitating a little dog whining Yankee Doodle. Mr. Davis was sitting at the further end of the parlor holding in his lap a little dog. I had scarcely finished the variation when the little animal leaped upon the floor and seating himself in front of me, was ded his talk approvingly; and at the same time put the finishing touches to my variational in a manner which threw my dog genius into the shade. The great applause which followed this feat so frightened the little animal that he did not again put in an appearance. "Friend Watson," remarked Mr. Davis, "that was the greatest compliment I ever saw paid to a musician."

We remained in Hartford some ten days for

sician."
We remained in Hartford some ten days for the purpose of visiting, friends and attending Mr. Davis's lectures. On the morning of our contemplated departure, we called at the residence of Mrs. Sidney Drake, a sister of Mr. J. Seymour Brown. We mentioned the fact that we should leave Hartford that morning. moment Mrs. Drake said, "Don't go, I beg of of you, for I am impressed that something terrible will happen to that train." Having an important engagement in New York, we felt that we could not remain longer. By a sort of in-genious device, apparently known only to woman, Mrs. Drake engaged us in such pleaswoman, Mrs. Drake engaged us in such pleas-ant conversation that before we were aware of it the time had nearly arrived for the train to depart. Bidding Mrs. Drake a hasty good-bye, notwithstanding her renewed expression of "Danger ahead," we rushed to the depot, reaching it just one moment too late. Return-ing to Mrs. Drake's residence, we made up our minds to make the best of our disappointment and accented her invitation to lunch. We had and accepted her invitation to lunch and scepted her invitation to tunon. We had scarcely seated ourselves at the table, when Mr. Drake came in, announcing the sad news that an accident had happened to the train which we so fortunately missed, killing several

which we so fortunately missed, killing several persons and maiming many others.

Dr. Gross was the author of the famous music to Mrs. Norton's song, "Give me Three Grains of Corn, Mother," and of the scarcely less popular song, "Allan Percy." He also wrote a beautiful new melody to: "Jamie's on the Stormy Sea."

All these charming productions will live as long as sweet music finds a place in the human heart. Dr. Gross was eminantly a such live as long as sweet music finds a place in the human heart. Dr. Gross was eminently a successful physician, but he carefully avoided any meretricious display of his consummate skill. Since the death of his devoted wife, Mrs. Jennie Gross, who preceded the Doctor to the Spirit-Land in the summer of 1883, he had constantly expressed a desire to join her. He was a frequent visitor at the scance room of Mrs. M. E. Williams, of this city, where he passed many happy fours in communication with his angel wife, and other loved friends, and his beautiful voice, contributed much toward the enjoyment of hundreds who were proud to call him friend. The good deeds of Dr. Gross were many. He always had an open heart and hand for the unfortunate. He leaves a most interesting family, consisting of three daughters and two sons, all of whom, like their good father, will leave the world better than they found it.

15 East 14th atreet, New York.

sensitive should be placed in conditions where it is possible to produce fraudulent manifestations.

Motives cannot be discerned, ordinarily, on your plane—but from ours all are visible. At base motive deserves condemnation, and that is base to us which panders to a spirit of greed or popularity. This is the dominant element in society now, and a reform is demanded by spirits in the name of spiritsality.

We preach to spirits in prison; you are imprisoned by your bodies of flesh, and by the appetites and passions belonging to those bodies. Locomotion with, you is limited; though your land is belted with ribs of steel, still time and space are not annihilated. You have caught glimpses of your spiritual estate, yet you are subject to those things of the senses which caure remorse and suffering—the legitimate reward of wrong doing.

Imprisonment of spirit is an adherence to error. Soul-knowledge and self-covernment are the requisites of true spiritual life. An interior reformation should always externalize itself to be of much value on your plane. He who thinks mutties has yielded, the spiritual life, the hough which must be introduced here on earth. Spiritual light is in the inherences of things, but you cannot know it till your spiritual perceptions act. All laws are natural on our plane as on yours; they are self-existent, and may be called, if, you wish, the will of God—though some other term would answer as well if it would convey to you the ides. We see nothing more essential on your plane than a reformation of society, whereby and within which the outward personality may correspond always to the interior conviction.

Rhode Island Medical Rill.

#### Rhode Island Medical Bill. To the Editor of the Banner of Light:

The Providence Journal of Feb. 24th, in giving a report of the hearing on the medical bill before the Legislative Committee, quotes the Rev. Thomas Laurie as appearing at the hearing and making the following statement:

"I have just come from the Congregationalist ministers' meeting, and as an authorized representative of said elergy I appear in favor of the bill." Does not this act of that body of preachers show an attempt to unite Uhurch and State in regard to class-monopoly legislation in medical

If the soul of man is superior to the body, as claimed by the clergy, why should not an enactment be made making it a crime to preach without a grant or license from the State? When the common laws of a State (if enforced) will punish all conceivable orime connected with the medical profession, and also pro-tect the people, what is the necessity of addi-

with the medical profession, and also protect the people, what is the necessity of additional expensive medical laws?

Are natural gifts of healing the sick to be suppressed by State laws on the pies of incompetency, while the most prominent and intelligent citizens connected with Church and State employ such modes of practice when the "Regular" system of treatment fails?

Are the people to be placed under medical guardianship simply on the ground that they do not employ "Regular" practice that they have lost confidence in, when disease afflicts them or their families?

The "medical craze" laws bear as heavily against the irregular practitioners, and a reaction on the part of the general community will soon be manifest—even if it takes the shape of a political issue.

#### Greenwich, Mass. To the Editor of the Banner of Light:

The little Liberal Church at the above town continues to open its doors week after week to the reception of all who come, seeking light and spiritual cheer within its walls. The speakers whom Mr. H. W Smith provides for his platform Bunday after Bunday Mrs. Lake at the First Spiritual Temple: (Corner Newbury and Exeter
Streets.) Boston.

Sunday afternoon, Feb. 20th, the guides of
Mrs. H. S. Lake addressed an audience of at least six hundred people, whose close atten-

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# Niterary Aepartment.

# SLLPPERY PLACES.

Written Especially for the Banner of Light,

BY MISS M. T. SHELHAMER.

Author of " Outside the Gates," "After Many Days," " Crowded Out," Etc.

CHAPTER I.

WAS IT LIFE, OR DEATH?

I had been ill-oh! so very ill with what the doctors had declared pneumonia. There had been a burning pain in my chest, with a horrible choking sensation: for days I could not breathe. I could not lie comfortably, I was filled with dis-tress and pain. Everybody in the house had been, oh! so anxious. I knew of their breathless fear, their noiseless steps and their feeble whispers. All was hushed and still-no one must disturb "the little mother," who was so ill. The poor, loving, grateful girls under my charge, who adored me almost as something not of earth, vied with each other in trying to do something to show their sympathy through my illness, and though I could not speak for the pain and the suffocation, I appreciated it all.

Now a change had come over me. I had settled back more easily among the pillows than I had done before; the stifled feeling seemed rather to be forgotten than removed. The physician entered and fingered my pulse -then poured something from a spoon between my lips. The drops trickled down with a cooling touch that soothed the burning smart. I did not move, though I heard the doctor say to the attendant-"To-night the orisis will come—do not leave her for a moment -send for me at once if you observe a change, but do not disturb her if she sleeps." Gradually, all sense of outward things died away. I did not seem to be asleep, yet I had no recognition of what was taking place around the I nestled amid the pillows, they seemed so soft and warm. But what made them so fragrant, I wondered. Had some of the girls sprinkled them with perfume? As I lay, the soft, dreamy feeling creeping upon me, it seemed as though the pillows were made up of roses - rich. creamy, beautiful roses-such as I had not seen since I was a child, when my mother But, there I I was too tired to think or wonder, her and did not love her."and I sank down amid the roses in blissful

Suddenly I found myself in another place: how I came there I knew not. I was no longer resting upon my own bed, embowered in the beauty of those mysterious roses; but I stood erect, clad in a soft, white fleecy gown, my hair loosened, and falling over my shoulders. I noticed, in a vague way, that its brown locks glistened as with gold, and I missed the white threads that even at the age of twenty-eight had shone among the darker folds.

I found myself in a room large and square, and with lofty ceiling; cases of books lined the walls, save where here and there a heavilyframed engraving hung; tables and chairs were scattered about. The floor was polished and uncarpeted, save for a handsome rug in the centre. The place had a strangely familiar look to me. Surely I had been there before, but this room was not a part of that modest dwelling which I had called home for years, and in the upper chamber of which I had been so ill. As my vision strengthened memory seemed to assert itself. I recognized my surroundings. The room, the furniture, all were so familiar to me they brought a sense of pain to my heart. How had I come here, and why?

I was standing in the library of that house in Concord which had once claimed me as its mistress, and from which I had fled six years before. In bewilderment I gazed, and as I did so I observed the figure of a man half buried in the depths of an arm-chair. At the moment he groaned, and raised his head, and as he did so I recognized the face and form of Joel Howard, my husband.

I bent forward, and listened to the words he uttered—they did not seem to be spoken by his lips, and I could see they were thoughts rather than speech, though I heard them plain-

ly. "Will this torture never cease? Must I live for years in this affliction? Oh! Dorris! Dorris I what have you done? It was for your sake 1 tolled and planned—to add to your comfort, to make you a rich woman. Ah! you misunderstood me, little wife-you thought me cold and heartless. I saw it all when I read your words, 'I have left your house forever. You do not need me, and I can get along without your love. In the joys that remain to you you will not miss Dorris.' Oh! how those words have burned into my brain. Dorris! Dorris! Ido need you. I want you every hour." At that cry I flung myself forward. I had

not been standing upon the floor, but as if suspended in mid air. Now I touched his head, I fell at his feet, my white garments trailing across them white and shimmering. He started, and I thought he recognized me; but no, he fell back in his chair, murmuring, "How strangely I feel; as though Dorris was coming back to me."

"I have come," I orled. "See, I am here at your feet, little Dorris, your wife ; I have come home again," but he made no response, and did not seem to hear me.

Just then the door opened, and a servant en-tered. "Mr. and Mrs. James Eastham are asking for your bir," he said.

"Show them up at once," was the reply, and the man withdrew. I hastily arose and glided to a darkening corner of the room. James Eastham I remembered as the confidential clerk of my husband's office; but I did not know his wife; he was unmarried when I left home, but much may happen in six years. Again the door opened, and a couple entered. James Eastham I recognized at once, but who was this woman whom he brought as his wife? Surely that vivacious air, those purple black eyes, that jetty hair, that quick springing step could belong to none but Sybil Barton. ..

The pair advanced into the room, but I remained in the shadow. As my husband arose to greet them, something in his groping manner and hesitating step forced the truth upon me. He was blind. The knowledge came to me with a great shock, and for a moment I could neither see nor hear nor feel. I was benumbed. This. then, was why he did not see me; this was why

he could not realize that his wife had returned. When I collected my senses, they were talking about something I did not at first understand, and not till Sybil said, "And you have never found a clue," did I realize their conversation was of me.

"No, no! the whole detective force seemed to be very stupid, and I have long since given up the search. Were it not for this unfortunate affliction I would prosecute it myself; but what can a blind man do?"

"Have you any idea what took her away?" asked James Eastham: "I really did think at first that she fled with Mr. Marks; but when he was seen around Boston the following week, and it was known that he was in close pursuit of his business affairs, of course I knew he could have had nothing to do with Mrs. Howard's disappearance."

"No, I never suspected him. My wife was too pure and good to fly with any man. The truth is, the poor child was left too much to grew them in her little garden. Where did herself. She was sensitive and imaginative, they come from? and how delicious they were! | and I think fancied I had grown cold toward

> "I have always regretted that I did not take her more fully into my confidence," remarked Sybil sadly. "I think she sometimes thought I was too friendly with her husband. But you were the only one. Mr. Howard, who knew of my engagement with your clerk. I did not dare to tell papa just then, lest he should be vexed. You encouraged our plans, and acted as a friendly messenger between James and myself when we could not meet. I think now that we should have told your wife, instead of whispering and laughing together as though we were on the high road to a grand flirtation. I really meant to confide in her, but several times when I approached her for that purpose she pleaded headache or nervousness, and asked me to excuse her from listening to my stories of conquest. Yet she was always gentle and kind to me, and I admired her very much."

"Ah i yes, it was all a mistake-a sad mistake; but it is too late-too late for us to rectify the past," sighed the blind man in a low tone.

"How dreadfully ill the affair made you. Mr. Howard." went on the soft voice of the lady. "and for a long time we despaired of your life. Then when the doctors said you would live, but that through the shock to your nervous system, together with the over-taxation of mind and body you had experienced by undue attention to business, you would be sightless, your friends felt as though the trial was too severe. But it brought me happiness," and the speaker glanced at her husband with a smile. "Owing to your misfortune and illness Mr. Eastham was obliged to take entire charge of your affairs, and he accredited himself with such skill and judgment as to win the approval of my father, and from this we secured his consent to our union."

What revelations were coming to me! How I had misunderstood these people! Would I not have given worlds to recall the past and its mistakes? Scarcely knowing what I did in my anguish of mind, I glided forward and stood directly in the path of the three, gazing down upon them. They never noticed me, but went on with their conversation. I stretched out my hand and touched Sybil upon the sleeve; she paid no attention. I turned to her husband and bowed; he seemed to see me not. What did it mean? Were they, too, blind? But no, I must be in a dream, and presently I should awake in the little house at Philadelphia where for nearly four years I had lived as the matron and "little mother" to my refugees.

I turned in sadness, and as I did so the scene faded from my view-no library, no husband, no former friends were before me. The walls had vanished, and I saw only a great open plain over which rolled clouds of mist, colored red and blue and purple as though lighted by the rays of a rising sun. Out from the mist came a face that grew upon my vision-grew and grow and grow as I gazed with a famished look upon its features. It was sweet and tender and loving, younger than when I had last seen it, and not seamed with lines of care and iliness, but it was her's, HEB's, my mother's face le contrata avent 1 to the

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great heart-throb of greeting, something seemed to pull at me. I felt the sudden strain and fell forward. As I arose and opened my eyes a new scene met my gaze. I was standing in my own chamber by the side of the bed, upon which lay stretched a form and face singularly like mine, but oh! so cold and stiff. The eyes were closed and the hands clasped as in prayer. Around the bed were several forms weeping, and I noticed that a solemn hush had fallen about the place.

Presently an elderly lady in Quaker cap entered, and approaching the figure upon the bed laid her hand upon its marble brow.

"The dear child," she said, "she is at rest. Thee tells me"-turning to one of the girlsthat she passed away in her sleep."

"Yes, Mrs. Showers, we did not know when she died, but the doctor says she must have been gone two hours, at least, before we discovered it."

### · CHAPTER II.

DORRIS.

My parents called me Dorris Baker. They were plain New England people. My father was a clear-cut scion from an old Puritan familyuncompromising, and rather stern by nature, filled with an abhorrence of guile, and severe in his denunciations of all that savored of levity or carelessness. From him my childhood gained but little sunshine, and yet in his way he was kind to me. My mother was of gentle mold, timid, retiring and tender-hearted. In her child, her books and her flowers, she found a heaven of enjoyment; and as for me, I fixed my happiness in her presence. The wrongs of the unfortunate filled the gentle breast of my mother with compassion, and even the sinner found pity rather than condemnation at her hands. Even now I remember the prayer she taught me when a child at her knee, "Oh! Lord, be merciful to the erring. Chastise them only for their own salvation. Remember their needs, and bring them, in thine own good time. unto the kingdom of righteousness and peace. A prayer that ever held with me through life. and kept alive in my soul a compassionate desire to help the wrong-doer to rise from his. condition of sin to one of goodness, and which also gave me strength in many an hour of darkness to rise above temptation.

In the quiet precincts of our village home I passed my girlish days. Such educational advantages as the place afforded were mine, but supplemented to these were the instructions I received from my dear mother. With a delicate physique, she was unable to attend to the exigencies of out-door life, and much of her time was passed in our little sitting-room, with book in hand, culling from the standard authors that she loved such choice gems of poesy or prose as not only served to enrich her own mind. but also to cultivate the intellectual tastes of her

growing child. When I reached the age of fifteen my gentle mother died. Every young girl, reticent and sensitive by nature, with budding aspirations and kindling thoughts, who has all her life been wrapped up in a tender mother's care, relying upon that dear parent in all things, and who has seen that precious life slipping away from her, will understand what a calamity fell upon me, and none other can realize the anguish that filled my being.

For a time I was dazed. I moved about the house automatically, attending to the duties that beset me, but taking no interest in anything. My father seemed more stiff and unyielding than ever before. He must have missed the lovely spirit who for twenty years had ministered to his comfort and smiled upon his coming, but he gave no sign; and so we fell into the habit of excluding ourselves from each other instead of drawing together in sympathy.

For a year we lived on in silence, and then the old home became distasteful to me. My father's coldness chilled me. He never interfered with my ways, but there was nothing to interest me in his undemonstrative, repelling attitude. Illonged for something to come into my life, some element that would break the monotony and make my sorrow less hard to hear.

Ah! I know now that had I gone to my father and in gentle, loving tones told him of my loneliness and pain, he would not have repulsed his child. Or had he approached me in tenderness and spoken of our mutual loss and of the sadness it brought, we would have been drawn together and our lives made more rich and full of harmony. (Alas! how many go through the world misunderstanding each other, and missing from their lives the gems of sympathy and affection that lie just within their grasp. At sixteen I began to look around me for the companionship I craved. The young people of the village jarred upon me. They were robust and full of gales. I was delicate and dreamy. Books and minic were my delight; merry-makings where rude jests and sentimental songs were bandled about were my especial abomination. I wished my father would sell his place and move away, but I never dared to hint at this, for I knew he would not listen to it.

About this time my father, who kept the only store in the village, engaged a young man from a neighboring town to take charge of his business in the store while he attended to some other matters that were awaiting settlement. The newcomer was to board with us, and in making ready for his appearance I aroused somewhat from the lethargy that had enshrouded me. Joel Howard proved to be quite prepossessing in person and in manner; rather more refined and quiet than the young men I had been accustomed to. He seemed quite studious, too, and devoted such of his time as was not taken up with his duties in the store to his books. His presence in the house gave me something to think of, and in attending to his comfort I learned to look for his coming. and to miss him when he left us to spend his Sabbaths with his own people in another town.

I cannot tell when I first attracted the serious attention of Joel, but it came about in time that he began to show me little courtesies such as I had been unused to; and as time passed these deepened into more marked attentions, until it was whispered through the village that "Young Howard and Baker's daughter are likely to make a matching at he part to

My father did not oppose our companionship, and before I was seventeen he was called upon to lend his approval to four betrothal which

preceded our marriage but two months. I was but little more than a child when my marriage took place. I knew nothing of the ways of the world-absolutely nothing as to the responsibilities and cares of married life. James good howekeeper, and sould care well how to look 

Of my husband's people, or of his former ife, I knew but little, though I will say that they proved to be all that I might desire in point of character and reputation. Whether I at first really loved him, or was only charmed by the entrance into my life of new companionship and interests, I am unable to say. He seemed to be devoted to me at the time of our union, but afterward, when plunged in his books, he forgot to give me the tender smile and word of love I oraved; or when so intent on making money that he could spare to his home only those moments devoted to eating and sleeping. I sometimes doubted whether he had ever really cared for me or not.

For over two years, life after marriage went on much as it was before, only occasionally there came into my experience a pleasurable diversion, for sometimes when going away to visit his relatives, or to purchase goods for the store, my husband would take me with him for a few days. Father had given up the management of the business to Joel, but we all still lived together in the house where I was born. But soon a change came: my father suddenly died. He had been in his usual health, when he went out to the barn to see to the horses—for he never would trust the care of those animals to any one but himself. Not coming in as usual, we went to look for him and found him speechless upon the hay. We did all we could for him, but hefore morning he had passed away without one

word to the daughter who loved him. We still continued on in the old home after my father's death. My husband enlarged his business. The village was a growing one, and a manufacturing interest that had been opened there was calling people in from other districts. We were considered the "well-to-do" persons of the place, and were in consequence rather looked up to by our neighbors. Whether it was this that whetted the appetite of my husband for greater ventures and larger profits, or whether he was always more ambitious than I realized, I cannot say, but it was not long before he began to make investments out of town. and to turn his attention to other interests besides those he possessed in the village of Layton.

As time passed, Joel Howard bent his energies more and more to the task of making money. He seldom gave me an hour now of his time; no longer he paused of an evening to read me a chapter from some interesting book, or to retail to me some piece of news or bit of pleasant gossip he had heard through the day. Money he did not spare me, books and magazines with which to satiate my intellectual appetite were mine for the asking. Hired help for the housekeeping was provided me. But the tender sympathy, the genial association, the leisure to discuss what I had read and pondered, were denied me, and I felt as one starving in the midst of plenty.

It was therefore a relief to me when my husband proposed to settle our affairs in Layton, and to move to Concord. He had interests in the latter place that demanded his attention. He assured me I should find the society in the city that I craved, and altogether it would be much better for us both. I snatched eagerly at the offer, and it was without one feeling of regret that I gathered my effects, and bade good by to the home that had claimed my life from its birth. Only once I faltered, and that was when bending over the turf which covered the remains of my parents, I plucked a tiny sprig of green from the grave of my mother, and pressed it to my lips. At that moment a sense of suffocation and a feeling of despair fell upon me. It was as if I was again taking leave of that most beloved of all beings, and as though I was voluntarily parting from her. Had I until that moment, through all my loneliness and heart-hunger, been unconsciously guided by the spiritual power of my sainted mother, and was I, by the new steps I was taking, about to close my life to her gentle approach? Some such dim idea floated through my brain, but so vague and undefined I lost its meaning, and in a moment the sensation passed away,

I shall not describe the flitting, nor the getting settled in my new surroundings. Before my twenty-first birthday I had found a place in Concord society. My husband was rapidly growing rich. His business favored him, and his new investments promised well. The old life had been left completely behind us. I was no longer the village maiden, misunderstood, and craving companionship; no longer the lonely wife foriorn and unhappy in her own home, while he, from whom she desired sympathy, spent his hours in studying "securities" and "loans," "mortgages" and other financial lessons, for I was fast learning to look abroad for those satisfactions that I could not find within. My home was the model of a well-regniated household, handsomely furnished, and affording hospitality to the friends who gathered beneath its roof. My husband was proud of its mistress, and gave me to understand that I could do as I pleased in its management, so long as I did not tax his time and claim too much of his attention.

[Continued in our next.]

A LESSON IN NATURAL HISTORY. [Which the BANKER makes bold to recommend to the attention of certain Psychical (1) and Collegiate ex aminers into Spiritualism and its Phenomena.]

'I suppose you think you know me, child," said he,
'But things are seldom what they seem to be,
And your ignorance I can not but lament.
I can give some information
For your mental chilivation,
If you listen with a mind jatelligent."

Oh, thank you, sir i's she said, in tones polite, Though her tooth they chattered audibly with frig "Though her tooth they chattered audibly with frig "Then give me your attention," he began, "And please do not grow fidgely— My family is Striptdor, And Symtum Ondroum my clan.

My customs, I may say, are quite nocturnal, Though my cousins, the Nyctocs, are diurnal (They are dear but distant relatives of mine). My habits are carniverous. And sometimes insectiverous,

My eyes are rather luminous, I own," is continued in a meditative tone,
But if it would oblige you. I could wink.
My pupils are dilating.
But the lids are nicitating.
Which enables me to give my noted blink. I grieve to say that persons superstitious

Abuse me in a manner most mulicious,
But you—regard me not with careless eyes!

Let me hek you to observe a
Final fact—that to Minerva
I am sacred—and I /m counted yery wise."

I am sacrou—and, a m counters yes, many fit thank you very kindly, sir," said she, but all your Latin words are Greek to me; bo n'; think me rade-you are a learned fowl, and I much admire your feathers, Bostned to all weathers; But—existes and five your not out to mean own? -Margartt Johnson, in St. Micholas for March.

LAW VS. DEDER. Isdionasi Cities; There was a burglar here last hight, and he might have mandered as all if, is had no been for the doc. Policement The dog is what I we look in for, say. The angle what do you wanted him: His lint registered an it's my duty to shoot 'im' say. "Denake World. This halve ( Case and Case and

### THE NEW YORK IMBROGLIO.

"HEAR BOTH SIDES-THEN DECIDE." STATEMENT OF "ONE OF THE COMMITTEE."

"HEAR BOTH SIDES—THEN DRUIDE."

STATEMENT OF "ONE OF THE COMMITTEE."
TO the Kittor of the Banner of Light:

I read a notice in the Banwars of Light:

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I have a comment of the Light of Light

far end of the second row, so that his line of sight was sideways across the front of the cabinet. He said, and so stated in public, that he saw the cabinet move outward. His sight crossed the front of the cabinet, and rested on the wall beyond, which was painted a light color, leaving quite a space between that and a dark curtain hung over a sash in the door leading into the hall. He was positive he saw the cabinet had been moved out so as to lessen the light-colored space on the wall gradually until it reached the dark curtain, which would be a considerable distance, and suddenly after a white he saw the cabinet was moved back, showing the spain on the light wall as at first.

He was positive, and told Mr. Newton so after the seance, which Mr. Newton argued could not be, as no others had seen it move. He was so sure that I determined to put his theory to a test. I prepared two strips of Japaned tin (black), about three inches wide each, and ten inches long, turning up one end of each about three-feurths of an inch. I cut fire A shaped places in each and sprung the points, but so that if the cabinet moved out is would carry the tins with it; but when the cabinet moved back the tins would be left out on the floor; the spurs pricking in the carpet would prevent their return. It was usual for an examination of the cabinet to be made before the sance commenced. vent their return. It was usual for an examination of the cabinet to be made before the scance commenced, and at such time I placed the time, as before desoribed, under each of the two front corners of the

After the séance ended and the gas was lighted as usual, all rose from their seats and went toward the cabinet. I at once looked for my tins, one of which I found out about eighteen inches from the cabinet, the other just inside of the other corner of the cabinet, which no doubt had been picked up by some one and thrown down again where it was found, not realizing what it was for, and being of no value of itself.

After all had left I saw Mr. and Mrs. Newton, told them of the circumstances and showed them the tins, which surprised them very much. Mrs. N. told me she saw me pick up something and put it in my pocket, but did not know what it was.

Mr. Newton sidd he would screw the cabinet to the floor the next time, which he did. I went up to Mr. Newton's house on the afternoon of the day for the scance, but both were out. I was admitted into the room where the cabinet was already put up. I found a screw in the front rail of the cabinet on the other side to that which the medium entered, which fastened down the front of the cabinet so that it could not be moved from its place except it could be tipped up on its front edge. Bo I put a screw-eye O the into the middle of the bottom rail of the division on which the netting was fastened, and put a screw O the ing tipped. The séance was held that evening. After the usual preliminaries of singing, Eunlee showed herself first at the side where the medium had first entered and where Eunlee had first appeared in front of the cabinet covered by the curtain as much as possible, into the other compartment, where Eunlee showed herself again; the form that passed in sight was as tail as the medium, and not short like Bunice. After this several forms appeared or came out as usual, some said to be recognized. As on former occasions one came out and retired into the compartment where the medium had first entered. recognized. As on former occasions one came out and retired into the compartment where the medium had

retired into the compartment where the medium had first entered.

After the scance a gentleman who was an attendant for the first time said openly to all that he saw a form pass from one compartment to the other, as before stated, and criticised the cabinet as a filmsy contrivance, asserting that the tacks had been taken out of the middle of the front curtain, which could be done by the fringes—which he demonstrated there and then—and put back. He regarded the manifestations as a mere farce; said he would give a thousand dollars to see materializations under absolute tests, and which he could be sure were genuine. He was combated by most ail present, and as no one corroborated what he had asserted about the form passing, he said he was sorry he had said anything at all, paid his two dollars and left.

I remained until all had cone and then told Mr.

sorty he had said anything at all, paid his two dollars and left:

I remained until all had gone, and then told Mr. Newton'l also had seen the form pass, as described. It was determined for the next seance be would nait a strip of light colored, wood on the cloth and into the front edge of the dividing frame, so that the theory that the medium pulled out the tacks and passed behind the middle curtain would not be possible, and the light color of the strip of wood would make it evident to the silters if a form passed in front of it; even though dressed in dark clothing. On Sunday, the 7th list., at the conference in 33d street, Mr. Newton's house. There had been written in advance a detailed description of the cabinet, alleging it to be fraud proof, and space left to write our experiences underneath and then sign our respective names for publication. The seance commenced as usual with singing and other music (a music box having been bought for the occasion).

The medium, having entered on the usual side, where there was a chair only, there was considerable delay waiting for Eunice to show herself, during which time all present heard, a frequent, anapping sound, which to my mind was the tacks being pulled out of the octating. Some said that it was the creaking of the chair; other, that it was the creaking of the chair; other, that it was the cakes being pulled out of the nesting against the book case. By and by a Rushing in Rushing against the book case, By and by a Rushing land the forms that years and the said that it was the active which was permitted to him.

Another form are and make speak temarks again and the remarks of all the forms that years and the all was the said which which was the said was the all was the said was the all was the said was the nd left: I remained until all had gone, and then told Mr.

white which purported to be the wife of the sub-scriber. After being saluted with a kiss the form made it appear as though she was dematerializing, by drawing the curtains together and sinking down on her knees. Instead of returning to my seat in the circle I went quietly into the side of the cabinet where the medium had first entered, and was sup-

MRS. E. A. WELLS VINDICATED. The Most Convincing Proof of Transfiguration Ever Yet Furnished to the World.

To the Editor of the Banner of Light:

For some months past the spiritualistic public has been made aware, in more ways than one, that a series of test materializing scances was being held at the residence of Henry J. Newton, before, circles of his own selection, but of divers views upon the possibility of this phase of spirit-phenomena; and it is not too-much to say that the outcome was looked forward to from all points of the compass with no small degree of interest; not that it would be likely to bring to light any one thing new or strange in relation to this all-important question, to such as had given it an intelligent, unbiased, painstaking investigation; but it was hoped and confidently believed that numbers who had long been kept in the background by their own wavering unbelief would through this means be induced to acknowledge their enforced convictions and come boldly to the front. To the Editor of the Banner of Light :

wavering unbelief would through this means be induced to acknowledge their enforced convictions and come boldly to the front.

The medium selected by Mr. Newton for these experiments was Mrs. E. A. Wells, who has the confidence and esteem of those who have availed themselves of the privileges awarded at her scances. It will be recollected that Mrs. Wells is the medium who was present at the last summer's Lookont Mountain Camp-Meeting, where she uniformly received that degree of courtesy which is always conceded on the part of ladies and gentlemen to one of her sex. The result was the accomplishment of great good to the spiritual cause, which its Southern organ, Light for Thinkers, so ably and earnestly conducted by our worthy brothers, Messrs. Kates and Ladd, generously acknowledged. It is unnecessary to go into the details of these miscellaneously select scances at Mr. Newton's residence, as they are sufficiently given in the statement of Mrs. Wells incorporated herein. Suffice it to say, that during their progress that interesting body which holds Sundsy afternoon meetings at the Grand Opera House made them, from Sabbath to Sabbath, the principal theme of their interesting disputations; and the end is not yet.\*

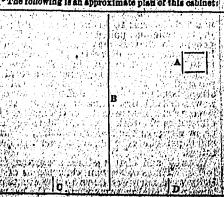
On Briday evening, February 11th, the last of the before-mentioned scances was held in Mr. and Mrs. Newton's parior. Seated in the selected circle were two men who were previously seen to hold whispered conversations with one another, attended with certain sly pantomimic gestures, indicative of some secret understanding between them. Both inquired interestedly of Mrs. Wells, as If "to make assurance doubly sure," If "this was to be the Last of her scances at the Newtons'?" These individuals were William R. Tice and Joseph F. Chatelifer, fewelers. There was foulness in the very air, and the medium was seen to hesitate before going into the cabinet, and was heard to say, as if speaking to herself, "Oh dear I must I go in there to-night?" But to use her own words, "ahe called to mind the pledge of Mr. Ne STATEMENT OF MR. C. P. SYKES.

STATEMENT OF MR. C. P. SYKES.

I was present at a materialising stance held by Mrs. E. A. Wells, medium, at the house of Henry J. Newton, 128 West 40d street, in the city of New York, on Friday, evening Feb. 11th, 1857, being one of a committee of six to make a critical report of saids scance. There were also present a number of ladies and gentlemen—sixteen of seventsen attoether—including Mr. and Mrs. Newton, Mr. Joseph F. Chatellier, Mr. James Ulute and brother, Unther H. Marih. Eq., and other ladies and gentlemen whose names I am not able to give at present.

The company being scated as is usual at scances, a musd box which was placed on a small table, by my side was set going. I should state that the collect? He made of a wooden framework six feet high, six feet long and three and a half feet in depth, divided by a framework in the centre of a wooden framework is knewn as strong shad-netting. The entire frame on the outside except the head was covering foremed at the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled, however; to the centre of each division; it was nalled

[ The following is an approximate plan of this cabinet:



they conversed, and she was recognized by him. During these proceedings Mr. Tice frequently asked little Ennice, in an enticing way, if the spirit who brought the flower a week before would come to him. He repeated this saveral times, and expressed great anxiety to see her. Finally, a form appeared at the left side entrance where the other forms had appeared, and beckening to Mr. Tice, spoke the name of William. Mr. Tice then went up to the form and conversed with it, and asked her to kiss him. This she did. Mr. Tice remarked. That is all right, "as the form disappeared in the cabinet. Immediately following this, Mr. Tice hurriedly entered the cabinet at the right-hand division. I supposed he had been invited in by the spirit, as it was understood none should enter the cabinet unless so invited. Within a few seconds I saw come out, as if thrown out, what I supposed to be a dress, as it afterwards proved to be. Almost if not quite simultaneous with it came also, as if thrown from the left hand division of the cabinet, the form of what appeared to be a small child, not more than five or six years old, and not over three feet in height. It was dressed in perfect white, with bare arms, and fell with a thug immediately in front of Mr. Marsh, who compled, a central position in the front row of the circle. It lay prone upon the carpet, with its feet toward the cabinet, and in respect to the cabinet and its two entrances occupied a relative position with the clothes; each lying in front of the division it was apparently thrown out of. I could not have been more surprised.

tion with the clothes'; each lying in front of the division it was apparently thrown out of. I could not have been more surprised.

I immediately sprang to the child form, which had thus far manifested neither life nor incling. At stooped and took it by the hands it seemed to enlarge before my eyes, and moved, with scarcely any assistance from me, as though by some mysterious agency, toward the cabinet, wherein it was drawn. I certainly did not put it there myself; and no visible hand assisted in it. I followed the form into the cabinet, and there noticed it had extended to a full-sized person, and was, in fact, Mrs. Wells. the medium. She was in a kneeling or crouching position on the floor, with the palms of her hands together and extended before her face as it in the attitude of prayer. She uttered audibly the single word "PROTECTION." This was heard by seyeral present, and particularly by a lady who followed me into the cabinet. Mr. Thee, who was in the other division of the sabinet, sang sut, "Yes, detection—that swhat it is," At this point overything was in confusion. Mr. Tice was calling out commandingly for lights, and the lights were turned on. I saw him at this moment down on his knees in a corner of the cabinet: working at the netting, which I observed to be apparently intact and undisturbed. It was now suggested by some lady that the gentlemen retire from the room and allow the ladies to take charge of the medium and pursue the examination. As the gentlemen were withdrawing from the room, Mr. Tice insisted that his wife and Mrs. Newton (naming them) and the other ladies present should thoroughly examine the medium appeared to be in a dazed of half-consclous state. When the gentlemen were samitted into the room with the ladies is accertained the medium had left.

Some time after the guests had left the house of Mr. Newton, I want with him and called at Mrs. Wells's residence to accertain her condition. We found her still in a dazed and half-consclous condition, sick and vonfiting, and unable to hold The foregoing statement made by Mr. Sykes as to his observations of what occurred at the scance alluded to, corresponds in nearly every essential particular with our care

HENRY J. NEWTON, MARY A. NEWTON. STATEMENT OF THE BROTHERS CLUTE AND FRED-

BTATEMENT OF THE BROTHERS CLUTE AND FREDERICK JUDSON.

We desire to state that we are fully informed of the entire
contents of the foregoing statement of Mr. C. P. Sykes
relative to the facts as they transpired at the same, and that we
fully and circumstantially corroborate and endorse the same
in every particular, having been present at said seance and
seen what there transpired from our seats in close proximity
to the cabinet.

JAMES L. CLUTE,
FREDERICK JUDSON,
JACOB CLUTE.

BTATEMENT OF MRS. M. B. THAYER.

I will say that to all appearance the scance held at Mr. Newton's house, Friday evening, the lith, was badly managed. I should think that it was truly what we call a transfiguration. There was no possible way for Mrs. Wells to get through the netting. She must have been put through it by spirit power. When Mr. Tice went into the cabinet he threw out on to the floor Mrs. Wells's dress. At the same time the dress struck the floor, a small form of what looked to be a child came with the dress, and both spirit and dress reached the floor at the same time. This spirit-child soon grew larger, and turned out to be Mrs. Wells. The ladies present esarched her clothes and found nothing but her usual wearing apparel. I did not help in the searching, but I passed the night with her; undressed the poor woman, and put her to bed in a dreamy condition. She had nothing on her person but the same kind of clothing that all women wear. I am glad you are taking the part of Mrs. Wells, for I believe her to be an honest woman and an bonest medium. All mediums will have to suffer until investigators understand some of the fine laws of spirit power.

Yours for the Truth.

1601 North 18th street, Philadelphia, Pa.

STATEMENT OF MRS. DOUGLASS. STATEMENT OF MRS. M. B. THAYER.

STATEMENT OF MRS. DOUGLASS.

Mrs. Gertrude Douglass, realding at 219 West 49th street, in the city of New York, says: I was at a seace at the residence of Henry J. Newton, 128 West 43d street, in said city, Friday evening, Feb. 11th; 1887, at which Mrs. S. A. Wells entered a cabinet—said to have been prepared by Mr. Newton—as the medium. There were present a number of ladies and gentlemen, I should say between fifteen and twenty. After the company was seated the medium entered the cabinet. This was followed by music, votal and instrumental. Some time clapsed before any visible form appeared outside the cabinet. The first to appear was little Engice. She walked and talked in our presence and hearing. The figure was about three feet high, and seemed to be that of a little child. Among other things she said that Mr. Newton had given the mediam a rickety chir, that creaked, and interfered with, getting her under control? that she was then leaning against the netting.

The next form to appear was that of a female figure in white, who addressed Mr. Clute of the circle as papa. Mr. Clute remarked in uny hearing that he recognized the spirit from the voice, and would know it anywhere. He met her outside of the cabinet; and conversed with her. After this a gentleman inquired if two forms could appear at once, as on a previous night. Little Runice, who was visible, said she did not know, but they would try. Then almost ima ediately two forms appeared, one at either side of the cabinet, and many of the circle remarked that it was a good test. The next to appear was a female form, that spoke with Mr. Mursh, and was recognized by him as the spirit of his deceased wife.

Mr. William R. Tice, one of the circle, asked several times rather impartently if the rivit's with the rose STATEMENT OF MRS. DOUGLASS.

him. The next female form came to a Mr. Sykes, and was recognized by him as the spirit of his deceased wife.

Mr. William R. Tice, one of the circle, asked several times, rather impatiently, if the spirit with the rose would come to him. At this stage a form parted the curtain, and, stepping outside, motioned to some one in the circle, whereupon Mr. Tice left his seat and approached the form, and spoke, with her and asked her to kiss him, which she seemed to do as she vanished. Then Mr. Tice immediately drew aside the curtain and entered the cabinet at the opposite side of where the spirit vanished. Now almost instantly some kind of a bundle was pitched out of the cabinet on to the fleor in front of the sitters, and apparently with it a white object in human form, which seemed to me, as I looked at it, that of a baby in a white robe; and as I continued to look at it, this little form grew larger and larger before my eyes, and gradually developed into the medium. I then saw it was the medium. She dasped her hands together, and said imploringly, "Protection!" I saw and heard these things distinctly. The medium was robed in a sleeveless white garment, their same as the little child that seemed to grow into, her. Here, at somebody's request, the light was turned full on. Mr. Tice went to the cabinet, threw aside, the curtain, and called imperiously to the medium, Come out here and let us see what you have on." This he repeated several times. At this point Mrs. Ritz Roberts, remarked of the medium is the hales seemed to school the salinet, and read the inches of daze. The genilemen crowded about the sabinet, but the ladies seemed to school the medium to daze shereally. This he hands clasped, and in a sort of daze. The genilemen crowded about the sabinet, but the ladies seemed to shrink away from it. At a call from Mrs. Roberts, who was in the cabinet, the summan of man and conting about her rungaal or summan or well and on or had with her. Ladies seemed to search the medium thorodrass hereally. This the gentlemen wi

accepted and went up with her to the cabinet, conversing with her, and supposed I recognized her. Mr. Tice seemed very impatient, and repeatedly asked it the lady, who on a former occasion had brought a flower to him, would not appear. I thought it strange that he should be so urgent. I think some form came for him, which was not the one; however, a lady appeared for him and he approached her. Boom Mr. Tice disappeared inside the south compartment, and I supposed by invitation from the cabinet spirit. Boom something was thrown out from the compartment he entered, and where I supposed Mrs. Wells was, which was afterwards ascertained to be her gow; and soon, sgain, something else, which was afterwards learned to be duite a rumpus in the word 'protection' was spoken in a female volce, from the other, or northern compartment. I inquired if protection was asked, and Tice said 'detection.' I did not so hear it. Very soon there came out from the northern compartment, not as if coming of its own accord, nor as falling out, but, as it seemed to me, thrown out, a small form, which fell with a note as it struck the carpet at my feet; such as might be expected from a slight form tossed out. It seemed to me to be a baby, or a little child in long clothes. It is light at my feet, its head toward me, not more than three feet away. By that time confusion prevailed, but if do not yet suspect that Mr. Tice was claiming to away for a little, to look around the room, and the next I saw of the form was Mrs. Wells, sliting in the cabluet, in the northern compartment, with her dress of, and arms bare. He seemed in distress, though apparently not conscious. Mrs. Newton stated that the form that came out of the cablinet seemed like a very small child. The gentlemen left the room, that the ladies might examine her dress; and when we returned, she had gone, as they said, up stairs. Mr. Tice was loud in his denunciations, imperious; would not admit any inferences but his own. I rebuxed him for his manner. Before we returned to the back pa out it would take the tius with it, and not go back with it; and after the séance he found the tins displaced; but he disingenuously neglected to say, what he admitted at the séance, that one of them was found finide the cabinet, which he could not account for. These says some parties were disposed to disperience the evidence of their own eyes in the matter. On the contrary, they believed what they saw, that the aperture in the lower corner of the netting was quito too small for any one to go through; and that it was utterly impossible for a woman of the full size of the medium to have managed to get through. It really looks as if Mr. Tice and Mr. Newton were working in harmony against the medium; that the faults and neglect of Mr. Newton, if any, in making the cabinet, are charged to her account. Mr. Tice says a gentleman (whom we know to have been his friend, offered \$1000 to see a genuine case of materialization; and he stated at the seance that he would have given \$500 if the fraud had not occurred. Though these two friends were, by word, so flush of their money, no one saw its color.

It was a cruel and unjust thing for Mr. and Mrs. Newton and Mr. Tice to endeavor to forestail opinion in the press, and spread abroad these estatements of fraud before the question was determined; and against the opinion of a large majority of those present. Why did not Mr. and Mrs. Newton rather accept Mrs. Wells's offer when, next day, she came to herself and learned what had taken place, to sit for them under any test conditions they could devise, and awatt that issue before announcing, by telegraph and letter, to the newspapers far and near that she was an "unmistakable fraud"? It looks as if they were afraid that somebody would charge them with fraud, and that they had better hurry, as by electricity, and start the dectorve bloodhounds on another scent.

There are such things as materialization, transfiguration and personation. It is also true that by spirit power matter can go through matter, and bodies disappear from s

seeming to be more interested in exposing an alleged fraud than in demonstrating "the grandess truth that ever dawned upon a creed-bound world "?

The above facts do not present a pleasant picture for Spiritualists to contemplate, especially such as have become at all acquainted with the subtle laws which are brought into play for the production of materialized or transfigured forms. It appears that long prior to these "tast" sittings, devised by Mr. Newton, he was honored by a quite intimate acquaintance with Mrs. Wells. His estimate of her as a lady, and an educator of spiritual truth, may be gathered from the circumstance that he sought her out, and urged upon her the acceptance of the office of Trustee of the First Society of Spiritualists, over which for many years he has presided; and any one at all familiar with Mr. Newton's methods will readily concede that Mrs. Wells would never have attained that position had it not been Mr. Newton's wish.

Before consenting to hold these réances Mrs. Wells was assured by Mr. Newton that she should be protected from all manner of ill usage, and this assurance was doubtless given in good faith.

In entering the cabinet, and selzing and throwing out the outer garment of the medium, Mr. Tice placed himself in a position only to be justified, if at all, by furnishing the proof of the medium's purposed deception. This now became the stake, and that he believed himself equal to the emergency is evident from what followed. He was seen on his knees in that quarter. But admitting that Mr. Tice is innocent of this comparatively mild offence, could the medium—an unusually large woman—in a box 3x3½ feet ground measure, have contrived to pass from one division into another of the same size by availing herself of a detached corner of the neiting extending from the floor upward only a few inches at most, without making her endeavors manifest? and inseminch as she would be forced to return the same way, is it likely that she would carefully replace the locsened tacks, only to remove in manipulation of the curreins; and it appeared that, to prevent the recurreine of this, he and Mr. Newton had devised a curtain rendering it impossible to repeat this mode of fransfer.

Then it was said by Mr. The that on a former occasion his brother had seen the cabinet, which was portable, moved on the carpet some inches, so as to give room for the medium to pop behind, and that Mr. The had put tins under the legs of the cabinet, one of which was found after the seance some fitteen inches in front, and the other some inches inside the cabinet; which last circumstance he said he could not account for. To render this incapable of repetition, the cabinet, it seems, had been sorswed to the floor. And so it appears that the medium, by the ingenuity of Mr. Tice, was headed off from these three different modes of accomplishing her transfer from one compartment to the other. But it seems she had not yet got to the end of her rope, and, if we accept Mr. Tice's interpretation, she rose superior to all, and, like an adroit acrobat, devised a yet fourth mode of outwitting Mr. Newton's crucial test; and this was by pulling out the tacks which held the neiting to the soft pine frame of the partition. Then Mr. Tice and his friend got down on heir knees, one in each compartment, at one of the partition. Then Mr. Tice and his friend got down on their knees, one in each compartment, at one of the iower corners of the partition, and claimed that they had discovered how the last transfer was effected. They tugged away with their big fingers at the tacks with all their might, and succeeded in pulling one or two out, and replacing them, and said that that was the way she did it; and Mr. Tice said he found two or three logs tacks on the carpet at that corner. Mr. Newton inquired how she could pull them out, when they were driven in from that side and she was on the other and could not get her hands through the netting. Mr. Tice said she must be very skillful to do in the dark what they with all their strength found it so difficu difficult to do in the full light. Mr. Newton then called attention to the fact that the fringe of the netting, as it came into the northern compartment under the lower partition har which was screwed tight to the floor, lay along on the carpet regularly arranged, and that, as it would be impossible for the medium to get through the netting, even with the tacks, out, unless this fringe had also been pulled out, she must have replaced and rearranged it, after she had gone through—and done it in the dark. Mr. Thee said that could be done with a screw-driver. Mr. Newton handed him one, and he got down on his knees and tried it. He for a time failed, and said the screw-driver was too thick. I said it was as thin as would answer to withstand the pressure of screwing into wood. He then inserted the blade under the cross-bar, lifted apparently with all his might, and finally succeeded in pulling some of the fringe back under the bar, which, with no little expenditure of strength, he had before pulled out. But the fringe he pulled back was all in a bunch, and it seemed impossible to spread it out and arrange if on the carpet along and onest the bar as delidated fast it was when attention was first called to it. But free claimed he had done it, though sweating the hardening hard from his efforts.

On the whole, it seemed to be admitted by these hen defectives that there were no other means by which the medium could have accomplished her—not 'thought transference,' but—body transference from one compartment to the other, except through the little aperture in the lower corner, made by removing the tacks; and that that was an impossible feat while the fringe remained under the screwed-down cross-bar; and it seems to me equally impossible that the medium could have pulled out this fringe and replaced it again as it was when we found it.

Mr. Newton malutained the integrity of the proceeding throughout the evening; and I was astonlished to see his card in the Banner of Feb. 19th and elsewhere, after what he said to me that e

class. It by apirit power, it was a phenomenon equal in mystery to materialization itself. The better way. I think, would have been not to have denounced her, but to have tested the matter further in a cabinet which, surely, we ought to have a scientist capable of actions. constructing in such a way that no woman could find four entirely different ways of circumventing him; and each time pull the wool over his eyes as to his own cabinet and in his own house."

BUGGESTIONS BY AN OBSERVER. I do not think it fair that the lady should be sacrided to the will of, Mr. Tios, who seemed determined
that she should be pronounced a fraud. As I was
plesent I will offer some suggestions: I I was well understood that the manifestations given through Mrs.
Wells, at Mr. Newton's cabinet, were not undertaken
through her agency: the plan was not of her devising;

wells, at Mr. Newton's cabinet, were not undertaken through her agency; the plan was not of her devising; the had no part in the suggestion; nor construction of the cabinet. It was. Mr. Newton's own idea; He undertook to build a dabinet which would selentically under dealing. It was. Mr. Newton's own idea; He undertook to build a dabinet which would selentically under dealing and in manifestations should be given in it, would convince even him; and make him accept materialization as a truth badis fact. She He understood to have illeded to his pressing request, Freuetanity; and only after much urgine by him, to sit in his dabinet. May be hir. Newton unled in the solicitation. This factor is an important, one in, determining whether her seriormance was: I that of or exercised the privilege which Mr. Tice seems to have exercised in a secret way, of the thing, and examining the sabinet when others were not present. I assume that she knew nothing of the cabinet, or, its mode of construction continued the canded as the salt in it for manifestation. This factor? A. Characterial Journal of the cabinet, or, its mode of construction corept what she canded as the salt in it for manifestation.

Mr. Tice, in his communication to the Religio? Ph. Mr. Tice, in his communication to the Religio? Ph. Mr. Tice, in his communication to the Religio? Ph. Mr. Tice, in his communication to the Religio? Ph. Mr. Tice, in his communication to the Religio? Ph. Mr. Tice, in his communication to the Religio? Ph. Mr. Tice, in his communication to the Religio? Ph. Mr. Tice, in his communication to the Religio. Ph. Mr. Tice, in his communication to the religio? Ph. Mr. Tice, in his communication to the Religion of the cabinets and the religion of the religion o

monitone spirit sister, who, by way, of identification, monitoned a fancy work-big which the stefery sense above constructed of interisced melon sebds—self-constructed melon melon melon to the construction of the c

pro and con., and not always in the Dest nature por by the use of the choicest terms.

Mr. Newton prefaced his remarks by stating that he had "a very painful duty to perform." He then proceeded to give his version of the misfortune which had overtaken Mrs. Wells. Then followed Mr. Wm. R. Tice. He told the story of his connection with the late exposure; told it unblushingly substantially as it appeared in the Religio-Philosophical Journal of Web. 19th.

It is equally well established that the thin covering worn, over the face and undraped, parts of the manigesting spirit is of spirit-production, and serves to prevent the almost immediate dissolution of the elements brought into requisition in producing a recomments brought into requisition in producing a recommistable form. This gauge like covering is sometimes. This produces a magnetic vell or smeld i spocke of by the spirits as a magnetic vell or smeld; and it is irrequently raised, or drawn and on or other like the covering the server and the covering the server and the covering the server and t

that the shielded features may be clearly distinguished by the relatives or friends of the manifesting spirit. I am not aware that any such vell has ever been worn by a medium, unless she was at the time in a state of trance, or that it has ever been seized and retained as a trophy. Hence the absurdity of calling upon a medium to explain the circumstance of its having been seen upon her person, and asserting that her inability to do this gives color to a charge of fraud when in fact it is precisely the reverse.

What has been said of the vell and stockings applies with equal force to the changes in dress, or stripping off one garment and replacing it with another. These who have visited the public scances of the Davenports and other physical mediums have probably known a medium's coat to be taken off in a twinkling when his wrists were drawn behind his back and firmly bound together with cords, or confined with handcuffs, and the coat replaced in the same way, sometimes wrong side before, whilst the tying remained intact. Some of my readers may insist that it is the duty of Spiritualists to explain how this is done; but only the disbelievers in Spiritualism feel themselves wholly competent for the task.

It would seem fitting, at this point, to introduce the statement of Mrs. Wells. It was made from her sick bed, whereon she lay in doubtful poise between life and death, after the escapade of Mr. Tice on that wretched Friday evening:

STATEMENT OF MRS. WELLS.

and death, after the escapade of Mr. Tice on that wretched Friday evening:

STATEMENT OF MRS. WELLS.

Mrs. R. A. Wells, at the request of a large number of her friends, makes the following statement:

I am the medium referred to in the several statements published herewith. I have been a materializing medium for about three years, and have held public stances at my residence in the city of New York for about two and a half-years, interrupted only by some weeks of severe sickness, and an absence from the city during my attendance as a medium at Lookout. Mountain Camp-Meeting in the summer of 1886. My present residence is at No. 822 Sixth Avenue.

In February, 1880, at the request of Henry J. Newton, President of the 'First Boolety of Spiritualists of New York,'' I consented to become one of its trustees, and was elected to that position. This Society being somewhat, in debt, Mr. Newton applied to me sometime in June of last year, and made the request that I should sit as a medium for materialization at his house under test conditions, 'stating that there had been some money offered which depended upon the success of the experiment. I replied that I would not sit for money. After a number of interviews between us I consented to give a number of sances at Mr. Newton's house under suph 'test, conditions as he might provide, and that whatever avails should be derived from them should go into the treasury of the First Society. This offer was accepted. All things being in readiness, I gave my first sance there in the month of October, and continued them from time to time, under the sarraugement mentioned, until seven séances had been given, for which I neither received nor required any compensation. At this point I completely broke down in health, and was obliged to go into hospital for treatment. This was sometime in December, and I remained there until several days of the new year had elapsed.

I should state that before holding séances at Mr. Newton's he solemnly promised me that I should be protected against any m

When I came out of the hospital, Mr. Newton again

was assured by Mr. Newton that she should be protected from all manner of ill usage, and this assured with doubtess given in good faith.

In the outer garment of the medium of the placed by the proof of the medium of the placed by the proof of the medium of the placed by the proof of the medium of the placed deep tion. This now became the stake, and that he believed himself equal to the emergency is evident from what followed. He was seen on his knees in that quarter. But admitting that Mr. Ties is innocent of this comparatively mild offence, could the medium—an unusually large woman—in a box 323% feet ground measure, have contrived to pass from one division into another of the same alze by availing herself of a detached order of the same way, is it likely that she would be forced to return the same way, is it likely that she would ever the proof of the admission of Mr. Toe that of the admission of Mr. Toe that of the admission of Mr. Toe that the bookered, and worked at the fastenings of the netting. Among other things he drove an iros screw first of the same way, is a manner than the proof of the same way are thought the proof of the same way are thought the proof of the same way are the proof of the

of the life hereafter, and the presence with us of the loved ones who have gone before...

Feb. 17th, 1887.

RLIZA A. WELLS.

Lice. He told the story of his connection with the late exposure; told it unblushingly substantially as it appeared in the \*Religio-Philosophical Journal\* of \*Feb. 19th.

After Mr. Tice had spoken, Mrs. Newton volunteered some remarks, prefaced by severe comments upon the offence of falsely personating our "loved ones" of the invisible spheres, for which she could conceive of no punishment too severe. Then speaking of Mrs. Wells by name, she particularly mentioned two circumstances which to some minds were indicative of fraud as observed on the disastrous Friday evening. She said that when first seen, after the trouble, it was remarked that Mrs. Wells had on a pair of white stockings (they should have been dark), and also a white "something" over her face and shoulders which she likened to a cheste cloth. This vivid illustration, brought so clearly within the comprehension of the audience, was received with flattering demonstrations of applause. She made no mention of any extenuating circumstances: For example, the greeting of a spirit presence that announced herself as the speaker's sister, and walking over to a small cabinet placed her hand upon a family helricom, in the shape of a plece of old china, which had descended from her grandmother's at the same time giving, the name "Mehitable"; nor yet of another spirit sister, who, by way, of, identification, mentioned a fancy work-bag which the sisters years before (constructed of interlaced melou seeds:—a-circumstance which was recalled as true after some reflection. Feb. 17th, 1887. BLIZA' A. WELLS. I have thought it advisable to append to the foregoing, the statement of the physician who has been in professional attendance upon Mrs. Wells, with the single remark that his skill and standing are not likely to be questioned. It is as follows:

Early on the morning of Feb. 12th, 1887.

Mrs. York, Feb. 19th, 1887.

Mrs. Wells, at 822 Sixth Avenue, andfound her quite seriously sick from nervous shock. She was only partly conscious, and when aroused to consciousness by shaking or loud questions, became excessively hysterical. She has suffered from the nervous shock since that time. To day I find her still hysterical, the symptoms assuming the form of hemiplegis. I deem her condition an unfortunate one, as it may be a long while before she can be restored to as good health as before. SHNECA D. POWELL, M. D.

A word concerning the anglant.

as it may be a long while before she can be restored to as good health as before.

A word concerning the sudden and marvelous appearance of the little child injected into the front of the circle, at the moment when life Quixotic grabber sent the medium's dress firing from the opposite section of the cabinet, and its almost immediate enlargement and lengthening, until it attained the proportions and assumed the likeness of the medium, where upon it was drawn backward by some invisible force behind the shielding curtains. The only way the fraud theories are able to meet this astonishing revelation is to deny that it ever occurred. But the vidence upon this point is conclusive: We have presented the affirmative statement of no less than ten individuals who sat nearest to it. It was the superhuman effort of the invisible presences to save the life of the medium, and Mr. Tice is one of the most fortunate of men that it succeeded; for had they failed to bring this infantile form into immediate correlation with the quiescent elements retained, or, so to speak, magnetically held within the folds of, the dress, the vital cord that ever binds the abstracted atoms to the medium and make their restoration possible, would have been forever sundered. It is the same with persons in a state of trance, who have sometimes been mistaken for dead; and even prepared for interment—and in some instances actually consigned to the tomb, only to be spared by, some including spiritualists of the Tice plane of helief are quite, ready to repudiate these views as altogether specularities; but I appeal to those who have advanced beyond the materialistic plane and lent a, willing ear, to the teachings of the higher intelligences for their substantiation.

Written for the Banner of Light. ANSWERS FROM SPIRIT-LAND.

BY JAMES M. ROGERS. Spirit-world ! whose beauty grows not Old with lapse of passing years; Angel-world ! where pleasure knows not Shade of sorrow, trace of tears:

Lovely form, whose sweetness woos me To behold thy shining goal, Truly tell, when earth did lose thee, Was there solace for the soul?

"Volces dear were sweet around me, In the silent river deep; Mother, all my loved ones found me: 'T was but waking out of sleep.' Spirit sweet, does music linger

When the human touch is cold?

"Mortal, yes, no fleshly finger Drew such strains from harp of gold." Summer-land! whose fields inherit Balm from every noontide air; Glad the change from flesh to spirit-To forever wander there. North Adams, Mass.

## Banner Correspondence.

Delaware.

WILMINGTON .- W. L. Jack, M. D., writes: "On my way South I called on several subscribers to the BANNER OF LIGHT, and everywhere heard it commended. Said an old and true Spiritualist, 'I have taken the BANNER since its first number, and intend to as long as I live on terra firma; it is the best paper Spiritualists ever had. I cannot do without it: it has been to me all these years my compass, and a true

I had the pleasure of calling on Judge Dailey, of Brooklyn, N. Y. Many will remember his scholarly lectures at Lake Pleasant. He and his wife are friends of all good and noble mediums, and have wrought a good work for the cause in Brooklyn and elsewhere. Mr. John Slater, the finely developed medium, is

spoken of in highest terms. His genial nature, gen tlemanly demeanor and candor ingratiate him in the esteem of all whom he meets.

In Philadelphia Dr. F. L. H. Wills has lectured re cently to large audiences of deeply interested listeners The Spiritualists worshiping in the hall 8th and Spring Garden streets have a delightful place of meeting, and number in their audiences some of the best and most intelligent of Philadelphia's citizens. The halls elsewhere are well filled by grand souls who are marching upward.

On account of ill health I must decline accepting the engagements proffered me. I thank the friends everywhere for their kindness and interest in me, and through the BANNER will inform them of my return Eastward."

District of Columbia.

WASHINGTON.—Mrs. H. P. Hamilton writes:
'As an earnest investigator of the wonders of spiritualistic manifestations for many years, and having had experience more or less satisfactory to my positive turn of mind. I take the liberty of inquiring whether trustworthy, honest, pure-minded and capable or peculiarly gifted mediums or media cannot be induced to come to Washington to sow seed which after a time will germinate, grow and become food for the spiritually-minded.

We greatly need here gifted ones to dispel the dark, murky and thick clouds of skepticism and to give to modern St. Thomases a bright gleam of truth as to the reality of a future life. What we want is a medium such as Mrs. Hollis or Mrs. Maud E. Lord for audible voices, Mrs. Thayer, Dr. Blade or Mr. Eglinton for materialization and direct communications from those who have preceded us to the world beyond. There are others whose names escape my memory but to whom could be recommended a remunerative visit to Washington"

Kansas.

WICHITA.-G. H. Brooks writes: "Feb. 13th I closed a successful engagement in Wichita. The organization, which had been dormant, awakened into activity with the following officers: Mr. Hutchins, President; Mrs. Stevens, Vice-President; Mr. H. Childs, Treasurer; Mrs. Childs, Secretary. It there were a few more such workers as Mr. and Mrs. Childs and Mr. and Mrs. Walters a grand work might be wild on real estate. I wish some good physical medium could be induced to visit the West. The Western minds must have some demonstration of that nature ere they will be led to think in a spiritual line. Wichita has a fine opening for a good independent slatewriter, but whether one comes is another thing. Last fall I organized a Society in Osage City, Kan., Mrs. Kay, President; Mr. Morgan, Vice-President; Mr. H. H. Grabendike, Secretary, and I think Mr. Willlams, Treasurer."

Minnesota.

CHAMPLAIN .- Abble J. Spalding writes: "I beg the privilege of correcting a misstatement which ap pears in a recent number of the BANNER OF LIGHT. claiming to have been made by Henry Ward Beecher to a Philadelphia reporter; it is this: 'Holmes, Lowell and Whittier are all that remain of the abolition party of the past.' Let me say that Holmes and Lowell were never identified with the abolition party. Parker Pilisbury still lives. Parker Pilisbury did more to arouse the people to a sense of the terrible injustice of holding property in man than all the poets in the nation, Whittier excepted; and perhaps I might add, all the preachers, without any exception. This may be a small matter, but it is only when the truth in small things is told that justice is done."

CHICAGO.-We are informed by a correspondent that the first anniversary of the birth into spirit-life of Wella, son of Mrs. L. Pet Anderson of Chicago, was appropriately observed on the eighth of last December, the guides of Mrs. Cora L. V. Richmond delivering an address in which was portrayed the peculiarly spiritual nature of his earthly existence and his consequent full development for transition to the higher life. This was followed by an account of his reception in the world of spirits and his experiences during the year that has elapsed since that event. The address closed with a poem which must have proved highly consolatory and pleasing to the mother and friends of and the lates the arisen.

New Hampshire.

RPPING .- John F. Geyer writes, Feb. 21st: "Sun day, Feb. 6th, Mary L. French, of Townsend Harbor. Mass., who has been an able worker in the spiritual field from early childhood, occupied our platform and gave remarkable proofs of spirit presence. Feb. 20th: Mrs. M. W. Lealie, of Boston, addressed audiences, afternoon and evening, that completely filled G. A. B. Hall. The tests she gave deeply interested all, and were fully recognized. Feb. 27th we had as our speaker Miss Lizzie Ewer. These meetings are producing an interest in Spiritualism that is constantly increasing" and will be solved by the

Massachusette. BALEM .- A testimonial forwarded to this office, and signed by George W. Moreland (President of the

Society), Mrs. D. Peabody, N. K. Holland and Chas. E. LeGrand, reads as follows:

LeGrand, reads as follows:

"We are pleased to: add our testimony to the many notices already published in appreciation of Mrs. Abble N: Burnham, who has been 'speaking for our Society the past month. She is an intelligent, pleasing and instructive, speaker. She, bandles, ber subjects with 'skill; showing a well-trained mind coupled with a spiritual inspiration—thus: making her lebtures grandly successful. Her meptal ability and genial spirit have made her a favorite with our people. Long may she live to bless the cause she so acceptably represents."

green to Arluga<del>te P</del>aterluses, Eugen New Jorsey . ...

VINELAND.—J. Lawendah) writes: 'Having been engaged by one of our first class weeklies to write for its columns, and in consequence of an accident to my right arm belief indepectated to write much without

great pain, I had the assistance of a professional reporter, to whom I dictated very slowly, loudly, distinctly. But when printed, I found to my great surprise and disappointment that I was to a considerable extent incorrectly reported; was represented to say what I had not uttered, and some important things I had said were entirely omitted. Now, then, if with all our modern facilities and improvements, (a reporter by my side,) this can and does occur, what then of the reports that come to us of 1800, 3000 or 4000 years ago? I leave it for your numerous and intelligent readers to draw their own conclusions."

Chicago, Ill. To the Editor of the Banner of Light :

Since my last communication to your paper— nearly eight years ago—the changes which have intervened in that short time in the growth of

intervened in that short time in the growth of Spiritualism have marked an era that unmistakably points to a new dispensation.

In that time, societies for psychical research, metaphysics, mind cure and Christian Science have entrenched themselves behind phenomena subverting the mission of the spirit, and often disclaiming the ministrations of delegated and; intermediate and apprintal agencies. Mrs. Cora L. V. Richmond's guides have persistently stood in the front, and by caustic and reasonable argument deduced nothing but the potentiality of the spirit and its all-pervading light.

potentiality of the spirit and its ail-pervacing light.

Mrs. Richmond's lectures for the last year—two each Sunday, half of which have been published—have been characterized by the marked peculiarities of her different controls. The lectures on Egypt have been revelations of Christ's work and life have simply inaugurated a new era of his divine mission to man.

Many of the old ploneers have either passed away or left for other parts; only a few are left to tell the story of her work. Her evening audiences have been fresh from the lines of the churches and the ranks of Atheism. A better class is coming on, for the reason that the prejudice which shadowed early Spiritualism is losing its hold, and it is no longer considered necessary to steal in at the back door for fear of being seen of men.

of being seen of men.

The most wonderful of Mrs. Richmond's ministrations are those given in her classes on embodiments. These are held in consecutive order through the winter and spring. The spacious room is crowded by men and women of culture. Oh! what a light and joy these teachings give! How all the anomalous abstract theories of life are adjusted and recorded in the measure of are adjusted and reconciled in the measure of justice and love! They bring life to the very door of the soul, and the soul to the inner tem-

It is rumored that Mrs. Richmond will exchange rostrums with Mr. Colville for the month of March. While that young man's spiritual gifts are great, we regret to lose Mrs. Rich-mond even for so short a time. The rostrum upon which Mrs. Richmond has spoken during the past eighteen months has, with one exception, been a shrine of flowers each Sunday. Some of the floral pleces have been seven feet high and contributed by friends in the congregation. "EMERALD."

[We shall be pleased to hear from "Emerald" again.-Ed.

"Sam Jones," the quaint off-hand haranguer, has been amusing curiosity-seekers in Boston of late. That the distant reader may form an idea of the modus operands of Samuel, we quote the following para-

graphs:

I have been preaching frequently when I have seen the nose of some elegant sister turned up at me at an angle of 40°, and I have said: "Bister, let that ness turn down; the devil has got a mortgage on that nose, and he is going to foreclose some day on the whole gal."

I know a man must think and study to preach. But let me say to you right here that I den't believe in this old idea: "If you open your mouth, the Lord will fill it." I believe he will fill it, but he will fill it with air. And there are now too many old air guns running around over this country.

One fellow said to me at one place where I was preaching: "Jones, I was disgusted at your using so much slang; you said hog and dog." The fool thought those words were slang. Why, they are the names of animals.

Where is the preacher who is not striving for a bigger church and a bigger salary?

If you want a powerful preacher, quit talking about him and go to praying for him.

It is about as hard to get ready to hear a sermon as it is to get ready to preach one.

What is a creed but an old skin stuffed with sawdust, good to be exhibited in a museum?

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## Miscellaneous

## The Spiritual Offering,

L LARGE EIGHT-PAGE, WEEKLY JOUENAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECTS. COL. D. M. FOX, Publisher.

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

the varied abacts of opinion to which corresponding of unterance.

\*\*En We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or link line around the article he desires specially to recommend for perusal.

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

# Banner of Pight.

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

#### The Real Service of Spiritualism.

It has long been the habit of the sneerers and scoffers to stand off and ask what is the real use of Spiritualism, what service it has performed, and what good it has done. All such questions, supposing them to be seriously and sincerely put, af fully answered by the spirit guides of Mrs. Cora L. V. Richmond in a recently delivered discourse in Chicago, a full report of which lies before us. She takes up them is not for their selfish enjoyment and all possible inquiries in this direction seriatim. and disposes of them effectively and eloquently. In fact, the claims of Spiritualism on humanity for the actual good it is doing have rarely been stated or defended with more skill and thoroughness than by Mrs. Richmond in the inspired discourse of which we are speak-

In this age of utilitarianism, said the speaker, that only is considered useful which can be made to serve the purpose of the present physical need in some outward form of toil or accumulation of wealth. The question of usefulness is the one that brings to man the greatest exaltation, which lifts nations highest in the scale of civilization, and brings every faculty | things that are to come when the world has into the best condition for the expression of grown to them, and in the constant presentaan's life on earth. Professed utilitarians commonly declare that only to be useful which | guide to the knowledge really possessed by the pertains to the present life and the present hour. The strict materialist is wont to say the higher usefulness, the grander achievethat one world at a time is enough for him. Then while he is eating, drinking, sleeping, clothing the body, and living in habitations, he is only encroaching upon another life when he enters the world of thought. He might as well be a clod, or crawl into the crevice of a rock and live there till thawed out by another sun. That alone can be called useful to man which tends to develop the highest energies of his being. That which pertains simply to the physical life is the merest shell of existence.

All science tends to lift man out of the wears plodding for his daily bread alone. Only as steam, electricity, and the discoveries of chemical combinations relieve from the burden of toll for subsistence, and leave man free to labor obediently to his aspirations, can they really by Spiritualism, includes that which science be termed useful. Otherwise they are binding is yet ignorant of, which chemistry has never and enslaving. Every invention, said the speaker, spreads abroad and perpetuates in the world a spirit that is much more useful than any prejudice-a spirit of greater enjoyment, of larger appreciation; a spirit that makes it possible not for the few alone to enjoy the blossoms and flowers that are the result of cultivation, but for the cottage windows to bloom with loveliness, and for the forms. tion of societies for the encouragement and promotion of beauty in daily life. That, in fine, is the most useful which makes man aware of the ultimate intention of physical life. In the exact language of the inspired speaker:

"While it is useful to strengthen the hands that are weak, in their daily toil; to unbind those that are enslaved, that they may be free to be taught akillful ways of independent life; to make every human being as comfortable as is compatible with the inward state; while you have no right to shut out the sunshine or the fresh air, or any of the privileges of human life from those who can enjoy them; while it is among the highest things of usefulness to peace. furnish eyes to the blind, and to make them, as far as possible, forget their infirmity; to furnish ears to the deaf, to make them understand by signs, the meaning of language; to furnish speech to those who are dumb, pleading with the voice of perpetual humanity until the world shall hear; and while it is equally important to found to be a "doctors' monopoly" law-has furnish moral eyes for those who are blind in moral ways, and ears for those who are deaf to the voice of humanity and of right, and speech to those who are speechless, rendered so. by long years of orime and anffering: still the highest usefulness which can be in human life is predecessor-give the self-seeking bill for a that which shall illumine and make palpable statute its merited quietus. and plain the meaning and object of existence."

Therefore, the supreme usefulness of Spiritualism is that it unchains and unfetters the human will; that it makes the human judgment free and fearless; that it gives atrength to the human understanding by imbuing it with a knowledge of the real and true purpose for which life is given; that it reveals to us the makes the world to know there is some stick Prince Schönberg and several other dis-thing for which all this toll is performed. The tingulated personages.

whole problem of the usefulness of Spiritualism is solved when it is seen to let a ray of light press through the prison house of gloom which is built up from a superstitious fear of death. Upon this uplifting power of Spiritualism dogmatic theology has set its seal at the grave. removing all possibility of hope after death by proving with creed and dogma the certainty of doom or destiny at that stage of mortal progress; and rendering hopeless the life which feels that it cannot attain to salvation before the death of the physical body. This heavy burden, born of the fear that death may come and find us outside the pale of theologic salvation, has been the greatest load on the conscience of the world, and the most powerful drawback to its spiritual enlightenment. What unspeakable slavery to the mind and conscience, while confined to the rigidly narrow limit of human growth and circumstance, to strive continually to overcome that which may bring but an eternal penalty! Earthly prisons are illuminated palaces in comparison with this terror that has taken such a hold on the human mind.

Once let a ray of hope pass into the darkness of that prison-once set men free from that still greater despotism, the annihilation which materialism teaches, the belief that we have but the present day to live and then be blotted out forever-once awaken the soul of man to the consciousness that, when all present obstacles have been surmounted and all present difficulties overcome, the way is open and free and bright with hope; and something has been done to mark an epoch in human progress and development, to establish the great living fact of a new revelation. And this is precisely what Spiritualism has done and is continuing to do every day. Spiritualism is the new light come into the world. It is the voice long listened for from beyond the tomb. It is the light piercing the thick and heavy walls of theology and materialism, that have hitherto held the world in darkness and gloom and terror. The first message to any human heart from beyond death's nortals is that which gives to life its real usefulness, because it solves the mysterious problems of earthly existence which have hitherto been the perplexing puzzle of mankind. The unrepentant sinner is assured that although the better time for him is now, still there is hope for him continually after his passage into

Spiritualism teaches that there is far more to life than the mere routine and turmoil of daily existence; that affections are not given us to aspirations do not die with the body; that hopes are not excited within us only to be mocked with final extinction. They who seek spiritual ministrations for selfish and worldly purposes will surely be disappointed. Men of business do not usually follow business for the purpose of benefiting others, yet the spirit friends of those who regularly consult mediums continually warn them that what is given gratification, but that the latter are permitted to minister to them in the exact proportion that they minister to others. It is in just that proportion that the material things of life flow toward them. He is sure to get stranded on the shoals and rocks of his own conscience, here or somewhere else, who seeks through spiritual things to serve himself alone. This being the great moral law of the universe. spirit or angel cannot set it aside.

The usefulness of Spiritualism is not to be discovered in any statement of scientific propositions which are to be of no present service, or in the presentation of formulas that the world will not accept, but in the prophecy of ion of little things that serve to signal and spirits. And all the while the larger truth, ment, that we have at last won the victory over death and the fear of death, and that spirit existence is a reality, is silently but surely working its way in human life. Spiritualism not only from time to time gives inventions that render labor easier, but it lightens the burden for the individual who tolls. Its service to man has been not in showing a pathway to wealth or power, but in supplying timely advice that gave needed daily strength, in making daily burdens easier to bear, in lightening sorrows, and in assuring him as he never had been assured before that the real treasures of existence are at his door and in his heart.

The great superstructure, said the speaker in closing, that has been raised in the world analyzed, what no formula has yet been sufficient to state; and that is, the knowledge of the laws of material life and its construction of all things on earth bending to the conserving purposes of the spirit, and, above all, of individual life that makes us desire goodness, not for salvation nor for a high estate hereafter. but for its own sufficient sake, and because it is the best and purest. As we love to wear clean raiment, not so much to appear well in the sight of others as because cleanliness is best, so shall we come to love the pure thought of goodness because it is the most comfortable. the most desirable, the whitest and fairest, and incites the desire to serve, in human existence, the purpose of the spirit, to understand its office in guiding and governing the daily life.

The world without spirit is the world without light and life. Without spiritual light, it would be as without a sun, the pale moon or a glimmering lamp-light taking its place. Spiritualism makes bright the human pathway, and fills every heart into which its illuminating rays enter with joy and gladness and

A DENTIST LAW .- Through the culpable inactivity of its opponents, a bill for the protection of certain dentists against others-which measure is really, as a precedent, but the thin edge of a wedge whose thicker part will be gained access to the Massachusetts Legislature Gov. Long vetoed just such a measure some years since. We trust the present body of lawmakers may show it the door; should they fail to do so, we hope Goy. Ames will—as did his

29 Later advices inform us that the medium William Eglinton has returned to Munich, whence he will visit Berlin, St. Petersburg and Moscow, While in Hungary he gave very suc-cessful scances to Princess Esterhasy, Count Michel Esterhasy, Baron and Baroness Mikos, Princess Odelsalschi, Count Czapary, Count upper strate of human extatence; and that it d'Orsay, Baron Propay, the Archduke Fred-

#### In Defense of Mrs. Fay.

Mr. E. P. Pride, whose address is box 362, Newburyport, Mass., visited our office recently, and presented the following statement: The seance at which the claimed "expose" printed in the Newburyport Herald (and of which mention has been briefly made in recent numbers of the BANNER of LIGHT) took place, was held at the home of Mr. Hoyt, on Market street, on Wednesday evening, Feb. 9th. Mr. Pride himself built the cabinet, and is sure everything at the séance was honest and aboveboard. As the sitting proceeded a spirit came out purporting to be John Perley; his brother R. M. Perley, who was present, met him and the two conversed together-standing up before the company. Mr. Pride, desirous of seeing the spirit more closely, arose and went forward, and as his (Pride's) son-in-law, Wm. Hatch, (the person who afterward caused the trouble) was in attendance, and had never seen anything of the kind before in his life, our informant invited him to go forward with him to see the spirit Perley. When Mr. Hatch came up into close proximity with the form he grasped one of its hands firmly, and asked that the spirit dematerialize then and there—as he (H.) had heard was done sometimes at Mrs. Fay's sittings; the spirit replied that it could not or would not-Mr. Pride is not able to affirm which, as he did not stand so near it as did either Mr. Hatch or the spirit's brother.

Mr. Pride thinks that to the best of his knowledge his son-in-law held the spirit's hand about ten seconds; the report in the Herald as to violent muscular strugglings, etc., he declares to be untrue. The story of a bundle of clothes, or like material, being found in, cast out of, or in any way connected with the cabinet he also pronounces as untrue. Mr. Hatch released the spirit within the time specified-ten seconds-our informant thinks.

Mr. Pride is sure there was no exposé of any nature at this séance except the utter ignorance of his relative, who did not from want of experience understand the conditions requisite at such meetings.

He further informed us that an ex-mayor of Newburyport and his wife were among the sitters on this occasion, and were confident of the genuineness of the manifestations, as were all the others present with the exception of the son-in-law above mentioned.

Mr. Pride is sure that the Herald man has in this instance been led astray in his desire for 'items," and has shown a greater wish to achieve fame through journalistic contention, be extinguished like a candle at death; that than to be strictly kind to the medium and those who invited her to that city-of whom our visitor was himself the chief, he having met with some difficulty in persuading Mrs. Fay to go to Newburyport, this being her first

> Mr. Pride has long been an attendant on Mrs. Fay's séances in Boston, and is thoroughly convinced-as far as the evidences of his senses can go-that she is a legitimate medium for the phenomenon of materialization.

### Spirit Form Materialization

Is a fact, and cannot be ruled out of consideration, whatever may be said to the contrary, and by whomsoever. Our contemporary the Golden Gate has these golden sentences in its issue for Feb. 19th, which will bear re-reading on every hand, at the present crisis of affairs:

"No amount of 'exposing' or 'grabbing' can disturb in the least the firm conviction of thousands in the great truth of spirit materialization. The main fact is beyond question with all who have investigated the matter fairly. This cannot be done at one séance, nor through a single medium. Baron Hellenbach, the eminent German scientist, attended hundreds of seances before he was prepared to express his unqualified belief in the manifestation of the psychic form. Some of our modern investigators are ready to condemn without slint after attending a single séance. The truth will surely come uppermost some day."

## "Hanged!"

Yes, choked to death by the State of New York! Mrs. Druse, the Herkimer uxoricide, was executed on Monday last. Thus another human being has been suddenly ushered into the snirit-world filled with hate upon those instrumental in sending her there, where she does not belong, and should not have gone until nature had fulfilled its mission in this respect She committed a great crime, to be sure. She never would have done so had she not possess ed a flendish disposition to begin with. She is now free - free to return to earth, and, through psychological laws, be instrumental in having other murders committed-simply out of revenge for being taken off in the manner she was. It would have been far better had she been placed in close confinement during her natural life. But such is not the law. It ought to be, however; and will be when a more enlightened sentiment pervades the minds of our lawgivers.

SPIRIT MESSAGE DEPARTMENT. - The contents of this widely known department of the Banner's usefulness will be found of marked interest the present week. Spirit Father Cleveland takes occasion to bring into beneficial medial relations with the instrument, the audience, and the greater mass of readers outside the seance-room, three excarnated intelligences, whose messages are replete with solemn lessons, the pondering upon which will be found of benefit to the seeker after light regarding the true conditions of life in the spiritworld. Questions are answered by the Controlling Intelligence concerning other-world inhabitants; undeveloped spirits and their positions in the new order of existence; and the value of friction as a remedial agency; and personal messages to friends and relatives are given by Burnham Wardwell, (Boston,) Elizabeth Prime, (Chester, Pa.,) Charles E. Merrill, (Hartford, Conn.,) Amelia Grant, (Akron, O.) Lizzie Rice, (Baltimore, Md.,) Henry Smith, (Richmond, N. H.,) and David Barnes, (Buffalo,

THE RHODE ISLAND MEDICOS are shown up in another column as to their Church-and-State proclivities. William Foster, jr., writes us from Providence regarding this latest move of the

"The attempted invasion of the rights of the "The attempted invasion of the rights of the people under the deceptive title. A bill to regulate medical practice, is meeting with more decided opposition than was expected by the M.Ds. I am pretty sure the Committee will healtate long before it recommends the bill. The attendance at all the hearings (after the first—the appointment of which was only discovered almost by accident by the friends of medical freedom) has been large, the Representative Hall being crowded. I feel confident the outcome will be a defeat of the M.Ds."

#### Letter from Dr. Alfred R. Wallace, In Re Mrs. Ross. To the Editor of the Banner of Light:

In Prof. James's letter, published by you last week, he refers to myself as having been present with him at two seances at Mrs. Ross's when he believes there was "certainly roguery." In order that my silence may not he interpreted as implying that I accept this flew, I ask leave to make a few remarks.

Prof. James adduces a certain number of circumstances which seemed to him suspicious. My own experience of materializations extends to about twenty séances with five different mediums, under the most varied conditions and tests, and I am satisfied that such suspicions as Prof. James adduces are absolutely worthless as evidence. When from such "suspicions"which are very different from proofs-he arrives at the conclusion that there "certainly was roguery," he seems to me to exhibit such his opinion of the value it might otherwise nossess. With respect to the two seances at which I

was present with Prof. James, I will adduce a few facts as opposed to his suspicions. The usual, and I believe almost universal practice at Mrs. Ross's séances, is to have the sliding doors between the front and back rooms closed, and, if desired, sealed. If, therefore, confedfirst seance the doors were left open, at Prof. James's special request, in order to render it impossible for confederates to enter from the back room, and I was invited to sit in the opening. This departure from the usual course, at request of a visitor, after the rooms had been well searched by a party of sixteen persons, and just before the séance began, would alone satisfy most persons that confederates were not employed, since, their supposed ordinary mode of ingress being rendered useless, they could not take part in the performance. Prof. James thinks, however, that they could have entered the back room noiselessly, and could have slipped close past me into the cabinet, unperceived by myself or by any other person. I myself am positive this could not have been done; and I am also sure that the female figure in white, which, as Prof. James says, came out to me "the moment the séance began," was not Mrs. Ross (unless completely transformed in size and figure), as I held her hand and looked closely into her face. But, on Prof. James's theory, it must have been Mrs. Ross, since no other person was at that time in the cabinet. At the second seance the doors were shut

and sealed, and the confederates, if any, must have entered the cabinet itself by some secret opening. Seven distinct figures appeared, varying in size from a tall man down to a baby. Now, in order to account for the presence of these figures, Prof. James makes two statements, which I invite him to prove experimentally. First, he says "good carpentry can make a secret door in any wall." Many persort, thinking of secret doors in cabinets and in wainscotted rooms, will hastily assent to this proposition; but the wall in question is papered down to the mopboard eight inches above the carpet, and on the opposite side it is smoothly plastered down to a four-inch board. I ask Prof. James to produce anywhere a secret door in such a wall which some one of six intelligent men, having access to both sides of the wall, shall not discover in five minutes, and I submit that unless he has seen such a secret door that cannot be detected, his statement is unfounded and misleading, and ought

tected. Here again I invite him to produce new woodwork, new paint, new putty over nailholes, and new plaster and paper, which cannot be detected as being new work by some one of six men of average intelligence after five minutes' examination.

It is by such thoughtless statements as these that most of the accusations against mediums are supported; but when they are made by an investigator, who claims to be both unprejudiced and scientific, they should be either upheld by an appeal to facts, or unreservedly withdrawn.

These remarks apply equally to the mythical mopboard door, the only means of ingress and egress for confederates alleged by the exposers. Even if it were not demonstrated by the careful examination of Dr. Moore and others as given in your paper of the 19th inst., that there has not recently been any secret opening in the place referred to, no person of common sense could believe that a slit eight inches wide on one side, and four inches on the other, could allow of the noiseless and rapid ingress and egress of full-grown men and women, besides children, night after night, without hitch or detection.

I am, myself, as anxious as Prof. James to have the whole truth of this matter brought to light; but I am not, as he seems to be, satisfied with evidence which would be valueless in a court of justice. Of course, if the whole thing is held to be incredible, because impossible, there is no need for any evidence or for any exposure. But this is not Prof. James's point of view. He claims to be an unprejudiced investigator, who,

young men and the two children, are all as if they had no existence! If it is asserted that they must have been human beings from the mere fact of their visible and tangible appearance, then no other evidence was needed; but if imposture is to be proved not merely asseried then we have a right to ask for some material and producible evidence of the existence to-day of the five alleged confederates; and not a particle of such evidence is given of Again, we are entitled to sak, Was the more board story an observed fact or a more infer-

ence? Will any one of the twelve gentlemen give us the exact particulars of this marvelous secret door, which twenty-one other gentlemen declare, after careful examination, to have left no traces of its existence? Will they tell us how wide and how long it was? Did it open with a hirge or by sliding? and if the latter, did it slide up, or down, or sideways? What was the character and size of the corresponding secret door into the cupboard in the back room, of which there is now no trace? Did any one of the twelve exposers themselves pass through this opening, or even put their heads or their arms through it, so as to prove that it really existed ?-that it was, in theatrical language, "a practicable passage" for men, women and children? All this is of the essence of the question, whether the forms seized temporarily, but none of them retained or identifled, were actual human confederates, since it is admitted that only by some such opening could confederates have entered the room. an unphilosophical frame of mind as to deprive Yet up to the present time we have no single fact of this kind clearly alleged by eye-witnesses; and we are accordingly forced to conclude that these twelve gentlemen, who went specially to expose an imposture, came away without any careful examination of the one thing which would confirm their story!

Under these circumstances, I wait for fuller and more precise statements of what occurred at this now celebrated séance, before I can acerates get into the room, they must enter by cept Prof. James's dictum that Mr. and Mrs. some secret opening into the cabinet. At our Ross, with at least five confederates, form a gang of unconvicted impostors.

ALFRED R. WALLACE. Washington, D. C., Feb. 23d, 1887.

#### What Shall We Believe?

To the Editor of the Banner of Light:

That materialization is untrue, and all materializing mediums are frauds? because perchance some one is charged with cheating or simulating the manifestations. This is about the condition of many Spiritualists, who ought from their experience to know better; yet perhaps it is natural, when one in whom we have had the greatest faith is supposed to be proved unworthy, to doubt if there be any truth at all. It is our opinion that many of the so-called exposures are not what they seem to be, and that the misunderstanding of the laws controlling these manifestations is the cause, therefore it is unfortunate that the spirit bands of our mediums have not earlier made personation and ransfiguration a part of their programmes, clearly stating what was the one and what the other, also acknowledging that garments are sometimes brought for the spirits' use either by the spirits or mediums.

An honest, straightforward course would have avoided for mediums much obloquy and suffering. It is well to view these things calmly and rationally, and to consider whether a person utterly devoid of mediumistic power could successfully carry out a system of fraud, and make a large number of persons believe in the genuineness of their manifestations. We think t would not be possible; for it is by the many tests of identity which accompany them that the public is impressed, and made to believe in their reality.

what explanation, then, can be given if any of these exposures are true? Simply this: that these mediums have genuine power, they do produce many of the forms, which are true spirit manifestations; but after a time finding the public demand so great, and how easy it is after having once gained its confidence to simulate, and that this continuous demand cannot be legitimately met, they if on a saligh plana be legitimately met, they, if on a selfsh plane, and anxious for money, fall, as Judas fell, and betray the spirit of truth. Their spirit bands around them, though cognizant, are yet so anxious to help their mediums pecuniarily, are not to have been made.

His second statement is, that such secret door can be unmade in forty-eight hours—of course so that the unmaking cannot be delous as herself. Thus is a heavenly gift, that was meant to satisfy and convince mankind, turned to the worst of uses.

It is time that Spiritualists realized and un-derstood that few materializing mediums can sit

more than two to four times a week continuously and get satisfactory manifestations, and
when they habitually do more than this they
must soon wear out or lose their power. Another thing; this public, promiscuous sitting for
gain is to be deprecated; not that a medium
should not be paid for her services like any one
else but these areall crowded. else, but these small crowded rooms, with bad ventilation and gaping, curious audiences, fur-nish about the worst conditions that can be had. Idle curiosity will never bring down high, pure spirits to demonstrate truth. True, your spirit-friends may be so anxious to make themselves manifest as to undergo a temporary martyrdom, but the conditions favor the low and undeveloped, and you are much more like-ly to be cheated, even by a false spirit simulating your friend, than to get perfectly true man-ifestations.

The minds and motives of the sitters have much to do with the production of proper manifestations, and they are nearly as responsible as the medium for what occurs. A reverent, prayerful attitude, with an earnest desire for prayerful attitude, with an earnest desire for truth only, will bring the best results. We are too apt, because we have had unmistakably genuine forms through a medium, to accept all as genuine ever after from that source.

Mediums are peculiarly liable to temptation, so many demands are made upon them to have and a sale of their fload given.

make a barter and a sale of their God-given power. If they fail, as inevitably they must if they do wrong, when penitent, let us exercise heavenly charity, and like the Master say, "Go, and sin no more." The whole angel-world of high and developed souls is pledged to honesty. and no false mediums can long retain their powers—they will be exposed and meet with a fearful downfall. This should not shake our falth or serve to weaken it, but on the contrary,

claims to be an unprejudiced investigator, who, by the very fact of being an investigator, admits the possibility that the phenomena of materialization may be produced otherwise than by imposture. What, then, is the evidence on which he founds his accusation against the Ross family of being a "gang" whose frand has been exposed?

Twelve gentlemen go together on purpose to expose, and by their superior force are able to do what they please; yet, up to this date, we have no statement by them, or on their behalf, which is not either disproved by facts or quite consistent with the forms selzed being what they profess to be. 'None of the alleged confederates were secured, or any steps taken to identify them. They have all vanished likewise. The "frightened children" said to have been found in the cabinet were not asked for their names, or the addresses of their parents, so as to secure their appearance in a court of justice, if required. The tall Indian, the two young men and the two children, as started the start of the profession of the conditions of the start of the profession of the parents, so as to secure their appearance in a court of justice, if required. The tall Indian, the two young men and the two children, as started the start of the profession of the parents, and no appearance in a court of justice, if required. The tall Indian, the two young men and the two children, as a significant of the parents of the parents

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#### A Plain-Spoken Lecture.

Rev. Joseph Cook delivered the fourth in the twelfth series of Monday lectures at the Tremont Temple in this city on Monday last, which was listened to with marked attention by a very large audience. "Illiteracy, Intemperance and Federal Aid to Education" was the subject of the prelude. Mr. Cook in substance

and Federal Ald to Education" was the subject of the preinde. Mr. Cook in substance said:

Of the 10,000,000 voters of the United States 2,000,000 cannot write their own names. This is one in five, so that if I can my hand as an object lesson, to represent the suffrage of the proudest Christian nation if must shill one of finger to cover its litteracy. There is dangerous. They may be able to write their any real value to them. This is semi-liliteracy, it his that you will justify me in shutting down another finger to cover this general lack of education. What have we left. We have here wo parties bidding for the votes of these two parties bidding for the votes of these two constants in the property then did the old slaveholders. They rings and those involved in the traffic hold move property then did the old slaveholders. They finger, that is, if intemperance makes of the illiterate classes its alies, and controls their votes, what is to happen?

That is a fair question. I am no alarmist. If one of those, other fingers should abut down so as to include within its grap those two illiterate what I call the grip of rumon, the nation. To overcome this we must raise the other fingers, decrease the illiteracy, and destroy the power of the whiskey ring. It is these changing weather-vane, people who always go with the majority that are dangerous.

Many of the leaders have asked the Monday lecture to say a word on the Blair Educational Bill. Among these is Mrs. Hunt. She requests this audience to express itself in favor of a first presentative. I have letters from Senator Biar and early vote on it in the House of Representative. I have letters from Senator Biar and early vote on the them the contract of the billiteracy of the bill, explained some of the objections urged against it, and then read this resolution, which was unanimounly adopted in favor of a distribute resolution, which was unanimounly adopted in favor of a distribute from the most important books lately suppose the majority that are dangerous.

Many of th

resolution, which was unanimously adopted:
Resolved. By the audience assembled at Tremont Temple, February 28th, that we have beard with pain and surprise that a fair and full vote on the Blair educational bill is prevented by the action of two or three men on the committee of rules in the National House of Representatives, while the House itself has repeatedly favored its consideration by a majority of more than 2 to 1.

Resolved, That we are the more surprised and pained by this situation of the bill, because more than 2,000,000 people collectively through society, and more than 100,000 over their signatures, and more than 50,000 by personal letters, have petitioned the present Congress to pass the bill.

Resolved, That we are in favor of a full, fair and early vote on the Blair educational bill, and that we urge this policy upon our representatives in Congress.

Mr. Cook should follow up this subject more

Mr. Cook should follow up this subject more fully. It is a question of the deepest interest to the future welfare of the United Statesand fully of as much importance as the slavery question, if not more.

#### Mrs. Richmond in Boston.

On Sunday next, March 6th, Mrs. Cora L. V Richmond will speak in Parker Memorial Hall. Subjects, 2:45 P. M., "Is There a God of Israel?" (George Whitefield is expected to be the inspiring intelligence); 7:30 P. M., "The Sunrise of claimed to be the healthlest in the world. the New Day."

MRS. RICHMOND will hold public receptions for answering questions at 668 Tremont street, Mondays, March 7th, 14th and 21st, at 7:45 P. M. Her private class for instruction on "The Soul and its Embodiciass for instruction on "The Soul and its Embodi-ments," will meet at the same place Tuesday and Fri-day, three weeks, commencing March 8th at 7:30 P. M. All who desire to attend this course of teaching must agree to attend the six sessions of the class; no single admissions, can be granted. Mrs. Richmond can answer a few calls on Wednesdays and Thurs-days out of Boston.

## W. J. Colville in Chicago.

.Mr. Colville commences his public ministrations in Chicago, Ill., Sunday, March 6th, in the medical journals. This had cost him nothing, for Martine's Hall, 55 So. Ada street. The subjects he had taken advantage or the sharp rivalry in wares of his discourses will be, at 10.30 A. M., "Spirit- of this kind and had written to the proprietors for ual Truth at the Bar of Reason; "7.30 P. M.,
"Is not Metaphysical Healing a Direct Exercise of Spirit Power under Another Name"?
Mr. Colville will speak for the "Band of Harpmann," on Thursday evaluate. His classes in It is predicted that the "Star of Bethlehem" will mony." on Thursday evenings. His classes in Spiritual Science will be held Mondays, Tuesdays and Wednesdays, four weeks, commencing March 7th. He can lecture in the vicinity of Chicago, Fridays, March 11th, 18th and 25th. Letters may be addressed care of Dr. Bushnell, 429 West Randolph street, Chicago.

President Cleveland lost two brothers and a brother-in-law on the steamer Missouri, burnt off Abaco Island, Oct. 22d, 1872. One of these brothers. Lewis F. Cleveland, was the proprietor of the leading hotel at Nassau, of which place, as a famous mid-winter resort, an account is given in the Century for February. Mr. Cleveland had made many passages between New York and Nassau, and it is stated in the narrative above referred to, that as he was on his way to the steamer at New York, by which he lost his life, he said: "I do not know how it is, but I have an impression that I cannot get rid of, that this will be my last voyage." So it proved, not only to him, but to sixty-eight others of the eighty-five persons who sailed in the Missouri as passengers and crew.

We are in receipt of a yellow paper handbill, with puffs in the Scranton (Pa.) Republican of Feb. 18th, giving an account of the appearance of Miss Eva Anna Fay, of London, Eng., assisted by Profs. Hearne and Williams, the "eminent mediums." We have had occasion several times to warn the public against these impostors, yet respectable papers, for pay, puff these mountebanks. The public should ignore them wherever and whenever they appear.

We learn that Mrs. A. E. King, business medium and psychometrist, who has been quite ill for several weeks, has so far recovered as to be able to resume her sittings. She can be found at 877 Shawmut Avenue, this city.

## God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit-friends bring to our notice for relief :

From R. S. M., Boston, \$5,00 ; J. O. B., Boston, \$2,00 ; Thomas Stafford, 15 cents

LATE PERBUARY MAGAZINES, THE PATH. The closing portion is given of Bjerregard's lecture before the Theosophical Bottery on "Elementals and Blementary Spirits." The remaining contents include "Thought Effects." by H. M. H. "Hindu Symbolism" by Isaac Myer, and "Environment." by Hadill Brinn. New York : W.Q. Judge.

MENTAL: SOIENCE / MONTHLY, "The question," Is Mental Realing a Sciences" is disposed of in the atfrmative by Mrs. Holden. Dr. Crabtice maintains nimative by Mrs. Holden ... Dr. Crabtice maintains that heart dissesse is curable. T. W. Okidwell !!!!ustrates the emeacy of what he terms. The Scarc Ourc. by giving an instance of a friend who had not been able to walk without crutches for many months on being thoroughly strightened threw away his crutches, ran home, and has not needed them since. Chicago, Ill. A. S. Swatts.

THE SIDNAYAL MASSAROWS Northhold, Minn.

THE SID

## ALL SORTS OF PARAGRAPHS.

GATHER THE ROSES. GATHER THE HOSES.

Whether the tempests lull or blow, Whether the currents ebb or flow, Whether the future smile or no. Whether the harvests blight or grow, Whether the years are swift or slow, In days of joy or days of wee, In fortune high or fortune low, This be my creed for friend or foe—Gather the roses as you go.

that veteran musician, Sir F. A. Gore Ousely, Mus. Doc. and professor of music at Oxford University.

One member of the Massachusetts House of Representatives objected to the bill forbidding tenement-house grog-shops on the ground that it was "a discrimination against tenement-houses." It is a kind of discrimination which most dwellers in tenements would be entirely reconciled to.—Boston Journal.

The first direct consignment of Texas meat arrived in London not long since. It comprised 4575 carcasses of chilled mutton, 740 quarters of beef, 300 turkeys, 48 fowls, 70 canvas-back ducks and 8 casks of tongues. The meat arrived in first class condition, and was eagerly bought up by London householders.

We acknowledge the receipt from the publishers of the Carrier Dove of a copy of the special edition of the Oakland (Cal.) Enquirer, a handsome quarto of thirty-six pages, published under the auspices of the Board of Trade. From its descriptions, and many engravings of public buildings, private residences, hotels, schools, and other points of interest, persons at a distance can obtain a good idea of one of the most beautiful places on the Pacific coast, and a city

Young lady at hotel to caller: "Ah, Mr. DeDoode. You have left our hotel, I believe?" Mr. DeDoode: "Ye.as, don't you know." Young lady: "So sorry. What ever could have possessed you?" Mr. De Doods: "Aw, Miss Fwawnces, it was the beastly nawpkins, don't you know. The waitah bwought them in dwamp, don't you know, and they gave me a tewific cold in the head. A man caw at stand everything, Miss Fwawnces."—Washington Critic.

One of the strangest secrets which death ever disclosed has just been found to be true of a miser physician who ended his existence in New York City. Hundreds of empty bottles and packages found in his room showed that for many months he had lived on the various nutritious articles widely advertised in samples, implying that he might require a large quan-

It'is predicted that the "Star of Bethlehem" will appear this year for the sixth time since the birth of the humble Nazarene. This star is said to appear directly north of the north star, and to be visible, in its dazzling light, at noonday. It is a solar orb, many times the magnitude of our sun, whose orbit is yet uncalculated by any astronomer.

UNAPPRECIATED GOODNESS.—Mr. C— was pastor of a Baptiat church in a certain town in one of the Western States. He had been on very bad terms with his flock for some time. They abused him whenever they could find occasion, and he reciprocated with equal readiness. Before his centract with the parish expired, he received the appointment of Chapiain at the State Prison. Elated at this lucky opportunity of getting rid of him, the congregation came in full numbers to hear his farewell sermon, perhaps less to compliment than to annoy him with their presence. Great was their astonishment, and still greater their anger, when the reverend gentleman chose for his text the following words: "I go to prepare a place for you.... that where I am there ye may be also."—Carrier Dove.

General Wolseley of England, who has recently been interviewed, is of the opinion that a vast and appalling war is certain in Europe in the near future; but whether it will come this summer or the next is not certain. He also thinks the fisheries' question will be amicably settled between America and Great

TWO RIVAL M. D.'S.

Two wise M. D.'s of rival schools Oft held dispute of drugs and doles, Till one of something like a gout Fell sick, and stopped their falling out.

Then came the other to his side, His tongue surveyed, his pulses tried; Home physic tasted with grimace, Indured what doctor had the case, And questioned in familiar sort If he were dosing as he ought.

The sick man answered from his bed, "I'm doctoring myself," he said. "Oh! reckless man," came swift reply,
"Change doctors! else prepare to die." -Hall's Journal of Health.

The Maine Senate has passed the resolution submitting to the people a constitutional amendment providing for woman suffrage.

The Light from the good old BANNER does not grow dim with age, though it has been shining for some thirty years. Webave no fears for the BANNER, but who will publish the Rostrum when we are gone to the land of souls?—The Vinsland Rostrum.

The Denver (Col.) Republican reports a series of inaccountable demonstrations of physical strength as having taken place of late in North Denver. According to the account given they are similar to those that have occurred in various parts of the country and have aroused about the same degree of wonder ment; but the events have so worked up the hilarity of the reporter that it is difficult to separate his flights of fancy from his statements of facts, and hence we can give but this passing note of what is said to have

Southeastern France and adjacent points in Italy have been the scene, since our last issue, of a fearful earthquake; several severe shocks, at intervals, wrought ruin and despair among humble villagers and pleasure-seeking fourists alike. The death-roll numbers nearly 2500 persons, and the property loss has

been enormous. The Municipal Woman Buffrage Bill, which passed the the Kansas Benate by a vete of 25 to 18, passed the House Feb; joth by a vote of 90 to 23. Three cheers for Kansas; She leads the way. Sconer or later every other State will follow. Woman's Journal.

The Longiellow Memorial Association had its annual meeting on the evening of Feb. 28th in Cam-bridge Mass. A letter from John G. Whittler was read trains that a vigorous effort be made to com-bate the memorial fund.

### The Union Anniversary in Boston.

At a meeting of the Committee to make preliminary arrangements for the Union Celebration of the Thirty-Ninth Anniversary of the Advent of Modern Spiritualism, to be held in Tremont Temple, this city, on Thursday, March 31st, the following named persons were chosen as officers of the day:

President of the Convention: Capt. Richard

President of the Convention: Capt. Richard Holmes.

Vice-Presidents: Mrs. Sarah A. Byrnes, Dr. H. B. Storer, Mrs. Ann E. Blinn, Mr. and Mrs. Eben Cobb, Mrs. E. Albert Wood, Col. W. D. Crockett, Luther Colby, Esq., Mr. and Mrs. John Woods, Marcellus S. Ayer, Esq., Jacob Edson, Esq., Dr. A. H. Richardson, H. C. Decker, Esq., Benjamin Weaver, Esq., Mrs. E. H. Pratt (of Chelsea), Henry P. Trask, Mr. and Mrs. Wm. S. Butler, Mrs. L. C. Olapp, Dr. and Mrs. W. A. Dunklee, Mr. and Mrs. Wm. Boyce, Mrs. Wm. S. Butler, Mrs. L. C. Olapp, Dr. and Mrs. H. G. Petersen, Col. Moses Hunt, Mr. and Mrs. Daniel Farrar, Dr. A. S. Hayward, Fred W. Gregory, Esq., E. M. Winslow, Esq., Eli W. Smith, Esq., H. W. Smith, Esq., James S. Dodge (of Chelsea), S. B. Logan (do.), Mr. and Mrs. D. J. Ricker (do.), Geo. W. Hosmer, Esq., Mr. and Mrs. J. M. Ordway, Mr. and Mrs. J. W. Halnes (of Cambridge), Fred A. Gould, Esq., Allen Putnam, Esq., A. J. Davis, Esq., Isaac B. Rich, Esq., C. B. Boyce, Esq., Mr. and Mrs. J. C. Tucker, Mr. and Mrs. Ira D. Davenport, Dr. J. D. Moore, Mrs. Geo. W. Smith, Mrs. C. N. Mellen, Thomas Dowling, Esq. (of Malden), Col. E. C. Bailey, Mrs. R. Holmes, Mrs. A. A. Torrey, Mr. and Mrs. Wm. H. Banks, Mr. and Mrs. C. N. Young, Mr. and Mrs. G. F. T. Reed, C. C. Dudley, Esq., J. B. Hatch, Esq., Mrs. Amos Stowe (of Everett), Mr. and Mrs. G. F. T. Reed, C. C. Dudley, Esq., Dr. U. K. Mayo, R. H. Spalding, Esq., Dr. J. N. M. Clough, Mrs. Isaac Babbitt, Mrs. W. F. Snow, Dr. G. W. Atwood, John Low, Esq., Gof Chelsea), J. C. Wellington, Mr. and Mrs. L. Roxen, Mrs. And Mrs. H. O. Torrey, J. Frank Baxter (of Chelsea), Wm. Erspenmuller.

Secretaries: F. B. Woodbury, John W. Day, Oscar F. Rockwood, Mrs. Mary F. Lovering, Mrs. J. F. Baxter, Mrs. Julia A. Dawley, Mrs. H. C. Molnnes, Miss Helen Mar, Miss Henrietta Young, Miss M. L. Moore, Alonzo Danforth, Esq.

Chief Usher: J. M. Foster.

Chief Usher: J. M. Foster.

As the programme will be quite lengthy, the exercises will commence promptly at 10 o'clock in the morning, 2 in the afternoon and 7 in the

MEDIUMSHIP DEVELOPED by J. W. Fletcher, Beacon street, Boston. Instruction, \$2,00.

## Movements of Mediums and Lecturers.

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

The address of P. C. Mills is now at Belleville, Kan.

Miss Jennie B. Hagan is to speak in the following
localities at the dates given: Dover, N. H., March
6th and 13th; Norwich, Conn., March 20th and 27th;
Clincinnati, O., for the Reliaton of Southwestern Spiritualist Association, March 29th to April 4th; and for
the First Spiritualist Society of Cincinnati Sundays,
April 10th. 17th, 24th—also 6th, 13th and 20th; Willoughby, O., April 26th; Madison, 27th; Thompson,
28th; Haverhill, Mass., May 1st; Hyde Park, 8th;
Williamsburgh, 15th; Philadelphia, Pa., May 22d and
20th. Miss Hagan's Sundays are all engaged until
November, but she would like week evening engagements in the vicinity of her Sunday labors. Permanent address East Holliston, Mass.

A correspondent writing from St. Johnsbury Centre,
Vt., speaks highly of the labors of Mrs. A. P. Brown
and Lucius Colburn at that place—stating that Mr. O.
is destined to achieve distinction in coming time as a
platform test medium.

Dr. H. F. Merrill will address the Spiritual Temple The address of P. C. Mills is now at Belleville, Kan.

platform test medium.
Dr. H. F. Merrill will address the Spiritual Temple Society of Portland, Me., on Sunday next.
Mrs. Clara A. Field was to address the Spiritualists at Saratoga, Feb. 20th, morning and evening.
Dr. Dean Clarke is now open to engagements anywhere in New England, and officers his services on terms within the means of any society. Address him at once in care of this office.

at once in care of this office.

J. Frank Baxter concluded his present Boston engagements on Sunday last, and on Sundays, March 6th and 13th, he will lecture and delineate in Norwich, Conn. On Wednesday evening, March 2th, he will be found in Andover, N. H., and on Friday evening, March 4th, was again in Attleboro', Mass. Wednesday evening, March 9th, he will be in Union Hall, Plympton, to aid the ladles in securing funds for the erection of a soldier's monument.

Mr. J. P. Thorndike of Manchester, N. H., occupied the Spiritualists' platform in New Haven, Conn., the last three Sundays of February, and was personally active during the intermediate days in making known to the people the truths of the New Dispensation.

We are informed that Moses Hull and Mrs. Hull think of making a summer trip to New England, bringing with them, probably, a fine slate-writing and test medium. They purpose coming East late in June or early in July, to remain until the middle of August.

in July, to remain until the midule of August.

Prof. J. M. Allen is at present filling an engagement in New Orleans, La. He left St. Louis Feb. 9th, after a month's successful labor in that city; he gave two lectures in Memphis, Tenn., Feb. 13th, dedicating the new hall which the Society there has leased for the coming year. Will receive further calls. Present address, 37 Natchez street, New Orleans, La. Mrs. Fannie C. Wilder reports that Frank T. Bipley has recently spoken and given tests to good satisfac-tion at Leominster, Mass.

BUSINESS LETTERS answered by J. W. Fletch-

er, 6 Beacon street, Boston. Fee \$2,00.

## Apotheosis.

One more of the best men, and one of the most faithful and devoted of Spiritualists, as well as one of my long list of personal friends, has passed on to the higher existence, as I am just informed by his devoted wife, whose name has often been in the BANKER OF LIGHT reporting the progress of our cause in Cairo, Ill., and vicinity: Mr. Jacob Martin, long, extensively and favorably known in Cairo, passed to the better world Feb. 9th, aged fifty years and nine months. He had long been a sufferer with consumption, receiving the closest attention and best of care from his devoted wife, whose aged mother passed over last spring, and I attended her funeral while on a visit to my daughters in

Southers Illinois.
I saw Bro. Martin then, and had much conversation with him about the other life, for we both knew he was rapidly nearing it; he had no fears, no misgivings concerning it, but was fully imbued with our philosophy. Bro. Martin had lived an honest, honorable and upright life, and no priest, or church membership, or ceremonial, could make him better prepared for the change.

Mrs. Martin, after failing to secure, the services of Hudson Tuttle, J. Clegg Wright or Samuel Watson, finally secured our old friend, Judge Holbrook, of Chicago, who omciated, giving the relatives good satisfaction at the fu-

As one who knew him well, I deeply sympathise with his bereaved wife, and only living child-a daughter in his WARREN CHASE. Worcester, Mass.

J.W. FLETCHER makes a specialty of Nervous and Rhenmatic Diseases. 6 Beacon street, Boston.

Lawrence, Mass .- Moetings are still held in Lawrence every Sunday afternoon and evening. Miss Knox occupied the platform acceptably Sunday, Feb. 20th, giving many tests which were recognized by those in the audience. Much credit is due to Mr. Miner, for his share in conducting these meetings.

Horsford's Acid Phosphate for Indigestion. Dr. GEO. W. HALL, St. Louis, says: cided advantage."

HALL'S JOURNAL OF HEALTH,—Two articles recently appeared in the Ofering, copied from this excellent journal, which, through some inadversence, were not credited. We prize this yainable periodical very highly, and only with we had space enough to copy more from its well-filled columns of valuable matter, but would not intentionally do so without due credit.—The Spirit val Ofering.

### Special Notice.

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

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

## Subscriptions Received at this Office

FACTS. A Monthly Magazine. Published in Boston.
Per year, \$1,00.
BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Hoston. \$1,00 per year.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$2,00.
THE OLIVE BRANCH. Published monthly in Utics, N. Y.
\$1,00 per annum. \$1,00 per annum.
THE CARRIER DOVE. An Illustrated Monthly Magazine. containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published by Oakland, Cal. \$2.50 per year,

BELIGIO-PHILOSOPHICAL JOURNAL. Published weekby at Ohicago, Ill. Per year, \$2.50; six months, \$1.25.

LIGHT: Ajournaldevoted to the Highest interests of Humanity, both Here and Hereafter, London, Eng. Price
\$3.00 per year.

manity, both Here and Hereafter, London, Eng. Price \$3,00 per year.

THE MEDIUM AND DAYBBEAK: A Weekly Journal devoted to by litiualism. London, Eng. Price \$4,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per annum.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2,50.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhoed, Theosophyla America, and Aryan Philosophy, \$2,50 per annum.

THE EASTERN STAR. Published fortnightly at Glenburn, Mo. Per year, \$1,00.

#### For Sale at this Office:

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THE CARRIER DOVE. AN Illustrated Monthly Magazine. Containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents.
THE ROBERTM. Published in Vineland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.
MISCELLANGOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.
THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

THEOLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Per year, \$2,50; six months, \$1,25. Single copy, 5 cents.

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Public Free-Circle Meetings

Are held at the BANNER of LIGHT Office, 2 Bosworth street (formerly Montgomery Place), every Tursday and FRIDAY AFTERNOON. The Hall (which is used only for these scances) will be onen at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public sea cordially invited.

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

more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by in-

Ti is our earnest desire that those who may recegnize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

We havite suitable written questions for answer at these scances from all parts of the country.

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

As Letters of Inquiry in regard to this department of the BANNER must not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

## SPIRIT MESSAGES,

GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

#### Report of Public Séance held Jan. 7th, 1887-Continued from last issue. Father Clevelaud.

Again, Mr. Chairman, I 'am privileged to enter your circle with my band of unfortunate spirits, who I feel may be uplifted and strengthened in the honest endeavor to reach the light through the association and magnetic support they may find at this place. Once again I am welcomed by your Spirit President, Mr. Pierpont and given the opportunity of making way for those wards of mine to express them-selves through mortal life, and thus take up a new experience and a comprehension of their

condition.
You know that I am interested in this kind of work, and that I hope occasionally to take advantage of the facilities afforded me at your circle-room, yet I am by no means idle at other times—on the contrary, I often come in contact with the sympathetic, kindly natures of earth, who are aspirational and pure-minded themselves, and who send forth a high influence for the benefaction of such unfortunate spirits as those whom I often meet in my labors on the spiritual side. In connection with these kindly souls 1 am often enabled to provide the unfortunate ones with a new magnetic power, which uplifts them from their lowly condition and gives them a new start in life. By coming into contact with such natures, and bringing them into the atmosphere of such a cal body. Upon gaining this conception, they seek for new unfoldment, for higher instruction, and thus take the first step toward a better existence.

I am not here, Mr. Chairman, to discourse on these things, though I always feel it my duty to say a few words, because mortals cannot think too deeply on this great subject, and be-cause from the earth are constantly coming to cause from the earth are constantly coming to the spiritual life natures that are crude and un-developed who need to pass through a refining process. And it is our duty, and your duty, friends, to take hold of such natures wherever you find them on earth or in the spirit, and ex-tend to them some helpful influence that will tend to them some helpful influence that will assist them to grow out of their ignorant state

of bondage into one of freedom.

My object in speaking through the medium—
in taking possession of her organism—is simply
to open the way for those who are to follow me,

me what it is? I do n't know. [You'll soon ence is so different from what one would supfeel better; you have been very sick.] I have pose that of the dead to be. I have to learn feel better; you have been very sick.] I have been so sick! Did they say I was dying? I don't want to die. Oh! it hurts so! [She roies.] [You have got rid of your body.] I haven't got rid of auything. Oh! it hurts so! [You'll soon feel better.] Did you say I was getting better? They said I was dying. I don't know; it's all, all dark. I don't want to die. I didn't see you come in; who are you? how came you here? [I was here when you came.] I didn't come. [You have been very slck, but have got ever it.] Oh! so slck, it tears me to pleces. I haven't got over it yet. [You have left your body.] No. 1 haven't. [You've come back from the spirit-world, and are talking through a medium.] I don't know peen that of the dead to be. I have to learn of these things as I go along. [These people you spoke of seeing and knowing, did they speak to you?] No. [Then in spirit you go around where they are and they don't see you, but you see them?] I have not seen any one I could talk intelligently with except your self, and the gentleman who invited me here to day. [He is a spirit, and used to live here in have heard conversing, are still in the fiesh, and that I am different from them, being a spirit! The idea comes to me—but I have to learn of these things as I go along. [These people of these things as I go along. [These people of these things as I go along. [These people of these things as I go along. [These things as I go along. [These things as I go along. [These things as I go along. In the speak to you?] No. [Then in spirit you go around where they are and they don't see you, but you see them?] I have not seen any one I could talk intelligently with except your could talk intelligently with except your could talk intelligently with except your seel, and the gentleman who invited me here to day. [He is a spirit, and used to live here in law to you, but you see them?] I have not seen any you, but you see them?] I have not seen any one I could talk intelligently with except you.] are talking through a medium.] I don't know what you mean. I was so sick, all pulled to pieces; they said I was dying, and it all was so dark I could n't see anything.

I didn't see Annie, nor any of the lights, nor anything. I do n't know what it was. Are you a new doctor? [No.] How did you get here? What are you going to do? Can you make my lungs feel better? Oh! they are so bad, it tears lungs feel better? Oh! they are so bad, it tears me to pieces. [Do n't you begin to feel better?] Yes; a little. I'm so cold! [She shivers.] I was all burning up one while, and I could n't get water enough; they would n't get me all the water I wanted, only a little, and I wanted to drink the river dry. Now I feel cold.

[Can't you tell me where you used to live?] I reckon I will. I lived in St. Louis. Is n't this St. Louis.

St. Louis? [This is Boston.] I don't know how I got here. They said I died. Don't you know me? I don't want to tell you who I am—must I? What are you going to do with me? Shall try to help you.] My name is Sarah Cooley. Oh! I had a hard time. I am all tired out. I don't knowshow I came to Boston. I don't belong here; never was in Boston. It's a queer place, sint it? [It is a very good place.] Is it? Is there is chance here for a poor girl to Is it? Is there a chance here for a poor girl to get ahead? [Yes.] I never could seem to get along; sometimes I tried to do different, and live like other people, and just as I thought l

a queer place, ain its 7 (it is a very good place, of the real mean for the place, so ind me as medium in Boston, and its file of the property of the place of th

have to go back to that old dark place. He says he il show me a nice place where I can get rested. Oh, do you suppose he will? [Yes, get rested. Oh, do you suppose he will? [Yes, for he has done so for a good many others.] Well, I'll go. I thank you. I do n't know you, but you 've made me feel good by talking to me. [The old gentleman will tell you all about this place, and why you came here.] Will he? He seems good. I think I'll go.

#### Gray.

[To the Chairman:] It seemed to me I heard it said I was dead; and hearing these words appeared to arouse me. I do n't exactly understand it, because I assure you I don't believe it; I can't accept the statement, although I it: I can't accept the statement, although I have heard it made by several I have been connected with. I cannot tell you exactly how I happened to come here: I have several times seen a very clever-appearing old gentleman who takes some kind of an interest in me, and he invited me to come here with him. I trust I do not intrude. [You are welcome.] I remember he said to me, just as I stepped forward, that I had better tell my story.

Now I do n't know that I am prepared to do

Now I don't know that I am prepared to do that; I hardly feel that it is the time or place for me to do so. Yes, it is true I have many things on my mind that disturb me, and for a long time they have pressed upon me. I could not speak of them to others. I had no right to: I had brought them upon myself, and I should have known better. Finally, they became so very pressing that I felt I could not stand them any longer, and I determined to make an end of them. There was a question in my mind of them. There was a question in my minu which was the better course to pursue: whether to unburden my secrets to those who perhaps ought to know them, and fling myself upon their mercy and generosity, or whether to make an end of the whole thing by stepping out of the body. The conflict lasted for some time, and I would be first swayed toward one side of the constitution and then toward the other and so question and then toward the other, and so I can tell you for a long while—at least, it seemed an age to me—I was mentally very much dis-

Well, I do n't know whether you can call it my good or my evil genius that prevailed. Finally I determined to end the matter by putting an end to my existence. I set out with that resolution in mind, and I thought that I accomplished it to my satisfaction, until I came to consciousness; and then I saw those whom I had known around me. I heard them talking and learned that they had discovered the whole and learned that they had discovered the whole affair; and I also heard them say I was dead. Now, that is what puzzles me, why they should make that statement, when I was in their midst, and could see them and hear them, and yet seemed to have no part of earth. Perhaps you can explain it to me. [Your spirit had left your body; that is what people call death.] Well, I don't understand it so. [And yet the spirit never dies; you live in the other world, where you are now.] I can believe in some kind of a you are now.] I can believe in some kind of a future existence, but the idea of a man parting with the body, and then having the power to stand—how, he hardly knows—right in the midst of his circle of acquaintances, business associates and friends, hear them talk, see their bringing them into the atmosphere or such a place as this, these undeveloped spirits come to an understanding of their condition, and realize that they have no part in material life, but have severed their connection with the physical severed their connection with the physical severed their connection with the physical severed their connection, they are doing, and that is not quite clear to me. I presume you know what you affirm, and that are not trying to impose upon me. you are not trying to impose upon me. [You see people whom you know?] Yes; people who I know are alive, at least 1 left them in their bodies. I see them in their material homes.

[How long have you been away?] Perhaps I can tell you if you will inform me what date this is? [1887.] Early in the year, or late? [The seventh of January.] Well, sir, then it is only a few months since I lost my memory. Shall I say I hardly know how to find it? I do not know why I am here or how I came, except, as I tell you, through the invitation of this elderly gentleman. But he bade me unfold my story.

fold my story.

I have no desire to do that, or to enter into details. I will admit that I have taken steps which I would like very much to retrace—I mean in connection with material affairs—for

in taking possession of her organism—is simply to open the way for those who are to follow me, and to magnetize the place so that they may enter without hesitation and without disturbance to the instrument. I wish to say that I am assisted this afternoon in my special mission by the presence of friend Wilder.

I am Charles Cleveland—always "Father Cleveland"—to the people of Boston.

Sarah Cooley.

Oh! I don't know what it is! I don't know what it is! [The spirit coughs, breathes hard, seems distressed and bewildered.] I don't want to die! [The spirit sook and cries.] [To the Chairman.] Can't you tell me what it is? I don't know. [You'll soon lease of the spirit coughs and cries.] To the Chairman.] Can't you tell me what it is? I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know. [You'll soon lease of figure of the spirit sook and cries.] I don't know of the spirit sook and cries.] I don't know of the spirit sook and cries.] I don't know of the spirit sook and spirit! The idea comes to me—but I have to get accustomed to it. Can you tell me the especial benefit I shall find in coming here? [Father Cleveland wanted you to come here so you would clearly understand your present position; he can give you instruction and help you along.] Thank you, sir; I hope I shall receive the instruction you speak of, for I feel the need of it.

the need of it.

There comes to me a thought which I would like to express before I lose it—all seems so confused to me—it is this: I understand from you that I am talking through some—what might I call it? [A human instrument—medium—that spirits can talk through.] Then, if I can talk to you in this way, is it not possible for me to converse with my former friends and associates in the same manner? [Yes.] Very well, sir; then may I not ask, would it be in order for

he coom in, sir, proud-loike, as though he was n't goin' to say a word—oh no! he was n't goin' to tell his story. Thin I watched the old—what do yez call him—he is n't a praist, he s sort of a—what's that yez call him? [A missionary.] Shure. I niver heard of one loike that in me life. I watched him, and the ould gintleman he jist put out his hand, loike; he did n't come up and touch the man—ch, no! but he put out his hand, an' I saw the light coomin' out from his fingers, stramin' down; it coom down on the fingers, stramin' down; it coom down on the man that was n't goin' to say a word, an' he felt iman that was n't goin' to say a word, an' he felt that light, but he didn't see it. An' what do yez think? he commenced to talk, an' he told about all there was to say before he knew it. Well, thin, it did him good. I was glad to see that same, bekase I don't loike to see a body down-hearted--no, I don't.

I b'lave in havin' a good toime. An' purty goon he hearn to shere up too' he put on a

I b'lave in liavin' a good toime. An' purty soon he began to cheer up, too; he put on a brighter look; an' whin he turned away, be gorral he did n't have a new coat, bekage he's got some work to do before he gets one. That's me little bit of prachin'. Niver moind, he did look better; he looked as though he'd lost one or two of his frowns—as though he could look the old feller in the face—I mane the missionary, beggin' his pardon.

Well, thin, says I to meself, I'm goin' in, too. There's a poor girl, she's got a new gown, but it's brightened up a bit an' turned white. Thin this proud koind of a chap that did n't want to say a word, that felt as though he did n't want any one to say a word to him, he looked

Thin this proud koind of a chap that did n't want to say a word, that felt as though he did n't want any one to say a word to him, he looked brighter, an' not quite so solemn-like. Says I, I'm goin' in to see what's goin' on, so here I be. I tell ye what it is, there's two or three chaps out there lookin' at me hard that wants to get in. They've got to wait till next time.

Do yez know who. I am? [No.] Would yez loike to know? [I would.] I be jist nobody. I was known by the name of John Sweeney. [Did you live in Boston?] No: I didn't. What do yez want to know fur? Does yez want to get me into a sorape? He gorra! I was in a pretty good koind of a sorape, I was; I jist had to use me fists, an' I could use'em pretty good. I don't know how I did get bunged up, but I got me head smashed. Well, that was nothin': 'pon me soul! I got me head smashed more than once, an' thin it sort o' healed over, ye know. But I got itsmashed, and it got better, an' I thought to meself 't was all right, an' I wint along fur a while, some months, an' I got to drinkin' next what an' I wint along fur a while, some months, an' I got to drinkin' pretty hard. Now, thin, ye haven't got a litle drap here, have ye! [You don't need it.] Oh, yes! I do. It's me throat that's parched; it's all burnin' up wid what yez call faver; it nades a good drink, [Water will o.] Ah! water! that's too wake.

a faver; it nades a good drink. Lymber will do.] Ah! water! that's too wake.
What was I tellin' ye? I got to drinkin,' an' I kept it up, an' somehow there seemed to be a purty good koind of a sorape, purty good, an' the first thing I did know me head got bad, it all swelled an' swelled loike—oh! it got bad, an' thin, after a while, I don't know how long, it sort o' broke up. I broke up, or somethin' broke up, God knows what; anyhow, I lost the old body.

I know I'm dead, of course I do; those others—don't ye call 'em spirits—didn't know anything about it, but I knew I had died, that I gave up the old body, an' I tell yez, sir, I've been round havin' a good bit of a racket, an' I was ready for a drink or ready for a bout, wid any of 'em.

any of 'em.

Now, thin. what have ye got to say? Are
yez goin' to kick me out? [We'll send you out
civilly.] Oh! ye're purty good. I've got some
people on this side—I'd loike to hunt 'em up—
who'd be ashamed of their poor relation, I
suppose. Niver moind; I won't do 'em any

I do feel better, I b'lave I do, sort o' made over. They tell me I gets a new lesson here. Well, thin, I tell ye, me paple are livin' in Albany, an' if I can, I wants to get to them in this way. Can yez help me? [I think I can.] Well, thin, I'll do a good turn fur ye when yez come over. come over.

#### Report of Public Séance held Jan. 11th, 1887. Invocation.

Almighty Spirit, we draw near unto thee at this hour, with hearts attuned in gladsome praise for life and its unfoldments, for experience and its discipline. We review the past, and behold its struggles, its failures, its activerements, and all the opportunities supplied the human heart for reaching upward and outward to thee. We gaze into the present, and realize that we are still afforded time and opportunity for the unfoldment of the best possibilities within, and as we look abroad to the future, we believe that we shall still be given something grander for the unfolding of the spirit and the advancement of the mind.

mind.
Oh! our Father, accept our thanksgiving and praise.
We would ask a continuance of thy mercies; we would
come under the inspiration of thy angel hosts, receivcome under the inspiration of thy angel nosts, receiving from them influences that will brighten our lives and stimulate our hearts to greater efforts. We welcome all returning spirits to this place; we give each one kindly greeting, asking that all may be supplied with that strength which is most required to enable them to press forward with the duties of life. Amen.

## Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions. Mr. Chairman.
QUES.—[By W. E. Whyte, Pittston, Pa.]
Are there any other inhabited worlds typical of this? and if so, how are they governed, and what are their religious ideas concerning a future life? Also, are they peopled by a race superior or inferior to the denizens of earth?
Ans.—The time was when man, on this planet, ignorant of the laws of the universe, in gazing up into the starry heavens, considered the orbs on high to be but noints of light set the orbs on high to be but points of light set within the firmament for the purpose of illuminating this world which he inhabited. But as man progressed in knowledge, as he rounded not more fully invision. out more fully in wisdom, and came to study the heavens astronomically, he came to realize that these points of light were, after all, moving bodies—worlds in space—and that each one might have a purpose in being otherwise than that of illuminating this feeble earth of ours. It would be indeed foolish for an intelligent mind to believe that of all the planets in space this little earth alone is capaple of being inhabited by human intelligences. On the contrary we me to converse with my former friends and associates in the same manner? [Yes.] Very well, sir; then may I not ask, would it be in order for me to request my friends, or former associates, to give me an opportunity of communicating with them through a medium? [Yes.; that is right.] I would like exceedingly well to do so, because I believe I can explain some matters that need elucidation, and perhaps it will be better for all concerned. I simply ask my friends, those who are inclined to pursue the subject, to find me a medium in Boston, and give me an opportunity of communicating with them privately.

I might express my regret all day concerning

They pass to the spirit-world and gravitate to their true position; they are advanced spirits, occupying a high plane of spiritual unfoldment, doing good constantly, and seeking the association of such refined, sanctified spirits as they are themselves. The erring brother also passes from the body. He has no spiritual aspirations, his tendencies are earthward, he delights to dwell in the external, the physical condition, because he has so exercised the lower appetites and passions of his nature as to oreate around him a magnetic atmosphere at once dense and earthly; he is attracted to inonce dense and earthly; he is attracted to in-dividuals—on earth or in spirit-life, it matters not—who are, like himself, not aspirational, and who desire to frequent the haunts of earth and who desire to frequent the nature of earth which they have long known, and consequently he knows nothing of the higher enjoyments and pursuits of those relatives of his who have passed on to more pure conditions. It may be that occasionally this undeveloped spirit may desire to gaze upon the face of a remembered brother or sister, but he has not the power of detays at the country and them; he does not doing so; he cannot find them; he does not know where they dwell; and although the brother and elster of more ascended worlds can perceive the condition of the erring one and come to his relief, extending their mag-netic influence around him, yet until he wearies of the earthly condition, until he desires to rise above the earthly interests which have enthralled him, until he finds that these lower passions war against his nature, and that he must be free from them, these pure and exalted spirits will not be able to assure him of their presence. However, the time will come when all the passions and appetites he has induged in will turn against him; he will become sickened of them, and desire to free himself. sickened of them, and desire to free himself from the trammels that encompass him; and at such a time his eyes will become opened to the realities of his spiritual condition; then he may catch a glimpse of the friends and rela-tives whom he has ignored and turned from. At this time they will gain power to so sur-round him with their magnetic influence as to assist his life in reaching upward and outward for a higher, purer condition. There comes to every soul that has sinned a period of suffering, one of remorse, because of the wrong done. It may be years of time before this experience will come, but eventually the soul will awaken to its true condition, and in reaching the state of the st will awaken to its true condition, and in reaching out for light, succor and protection it will feel the sting of remorse for the wrong committed and opportunities neglected. This course will bring the true retribution to every erring spirit. At the same time, after having awakened to his condition, the spirit will not be able to immediately rise above it; he must pass through a period of probation, must bagiven tasks to perform until he finds he has conquered self, and that in so doing he has risen above every condition of the past to one of peace and happiness.

peace and happiness. peace and happiness.

Q.—[By J. H.] Does friction by rubbing the body have a tendency to prevent paralysis?

A.—Friction by rubbing the surface of the body tends to equalize circulation. Whatever tends to equalize the circulation of the vital fluid will also have a tendency to prevent paralysis, or any other disease of the nervous structure. Paralysis arises from the stagnation of the vital forces. Not only because of poor circulation of the blood, but also because of unequal distribution of the nerve aura, parts of culation of the blood, but also because of unequal distribution of the nerve aura, parts of
the system becoming depleted of this nerve
aura are what is called paralyzed, therefore
friction by rubbing—equalizing the circulation,
assisting the nerve forces to distribute themselves evenly throughout the system—will prevent the much dreaded result. If the individual who rubs the parts affected is highly magnetic, and is possessed of a fine spiritual aura
which he can impart to those whom he treats. which he can impart to those whom he treats, the patient will find himself strengthened in every part of his being, and will soon understand that he is receiving from the great central force of all life and power relays of force that will not only retard the approach of paralysis, but will place his system in such a condition as to resist the encroachments of any and all forms of disease.

## Burnham Wardwell.

I have been accustomed, Mr. Chairman, to speaking my mind upon such subjects as have pressed upon it, and have sometimes found my-self ostracised and condemned because of that characteristic of mine; yet I always felt it my.
duty to speak whenever the opportunity opened,
because I have found so much of wrong in the
world. On passing to the spiritual life I found
myself upon a plane where I could come in contact with other souls like my own, who have long and earnestly labored for the advanceinates as and crowded by the conditions of existence. found there a free platform, and the right ac-corded to every spirit of free speech, and I felt that I had indeed entered into congenial com-

pany.

I was present at a scance of yours not long since when the question was asked if every individual who does wrong is not mentally diseased. I could not take possession of the instrument at that time, and yet I thought how well that accords with what I have believed, and do now advocate, that every wrong doer, arrangely a lineage in reality a mentally diseased. every sinner is in reality a mentally diseased person, and that such disease requires the attention and skill of a true physician.

My ideas on these questions are too well known for me to recapitulate them at this time, but what I wish to ray, Mr. Chairman, is that I have not changed my origin in an element.

but what I wish to say, Mr. Chairman, is that I have not changed my opinion in one degree since passing from the body; on the contrary, I feel the force of such arguments as I employed in the past more fully than I did at that time. I believe that the day is coming when every oriminal will be treated as a diseased person, and will be surrounded by such restraints, if necessary, and such conditions as will cure the disease, and bring out the best health and strength of the spiritual man.

I know that is a long way ahead, yet every thought uttered, every argument expressed in

I know that is a long way ahead, yet every thought uttered, every argument expressed, in favor of it, will help to hasten the day. I am glad to see private individuals awakening to the importance of this subject. I am glad to know earnest minds are studying it, and believing that as they give forth an atmosphere of sympathy to the unfortunate ones of life—the degraded and the downcast—they will perform a work in elevating these lowly ones to a higher, more worthy condition, I bring my greeting to all these friends, and I wish them to understand I am heart and soul with them in every stand I am heart and soul with them in every

stand I am heart and soul with them to understand I am heart and soul with them in every good work.

As I found, when on earth, entrance into houses of restraint, into prisons and other places where oriminals were kept in confinement, so now, as a spirit. I pass in freedom from one place to another. Now I can enter where before I was forbidden. I can search into the true mysteries of this wonderful life of ours, which affords to one human soul the conditions for advancement in knowledge. In power, and in social position, and to another human soul those conditions which drag him down, which cover him jup in the slough of degradation and sin. These are indeed important human soul those conditions which he laid aside. I hope every earnest soul will give them attention, will use an influence, by voice or pen, or in some way, to bring them before the public until they are indeed agitated on every hand.

the unfortunate ones and the lowly, such as I have desired to befriend, a new light, a new meaning, one that will in the future assist in banishing wrong and error from the hearts of man. My friend will understand, if the public

does not. I am sure I may crave pardon if I do not fully express myself, but I am anxious to learn and to come into accord with this law of spirit-communion, that I may take my place by the side of other spirit-workers in doing some work for humanity. Burnham Wardwell.

#### Elizabeth Prime.

[To the Chairman:] Does thee welcome all? [Yes, all are welcome.] I thank thee. I have tried to speak to friends, but they answer not. I have seen the years pass by and not one word has fallen from my lips into the understanding of those who remain on earth. I have ventured have bearing to reach dear hearts that have reof those who remain on earth. I have ventured here, hoping to reach dear hearts that have remembered mine with love. They do not know the truths of spirit communion, yet sometimes they feel moved upon by the presence of the spirit, and they respond in outward speech.

I come to tell the friends that I am happy in a beautiful world, one that is filled with peace and quiet contentment. We have Friends there, and all unite in doing God's will, striving to be of use to human lives. Friends sally comes with me to this place, and she sends her greeting to the friends who mourn her departure. She is not dead. They how their heads in sadness and think of the leving wife and mother as one who has fied far from their lives. She is still in their midst, bringing a new peace and a revelation of light from the world beyond.

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revelation of light from the world beyond.

Many years passed over my head before the summons came which bore me to the spiritual world. I knew not the delights of holding communion with the departed, but sometimes I could speak to the friends and say: There is a blessed power around me not of earth; it brings peace to my soul; it uplifts my mind to a contemplation of divine things. I did not realize it was the presence of my beloved who had passed on, but such I now know it to have been.

Elizabeth Prime, to friends in Chester, Penn.

#### Charles E. Merrill.

Mr. Chairman, I am Charles E. Merrill, and my particular circle of friends and acquaint-ances are in Hartford, Conn. I dome here to send them a greeting and to ask if they will not open a way for me in their midst that I may come to them. I shall not take up a very large place; if they will only afford me a little, I will be contented. I have many things to see the be contented. I have many things to say to

I was a busy man when here; I did not have much leisure time; I always felt as though there was so much to be done, and I must be up and was so much to done, and I must be up and doing; and when I was taken from the body, somewhat unexpectedly to myself I may say, I felt almost disappointed, as though I had not accomplished half that I wanted to. I had a desire to come back at once to take up my work and carry it on. I had a conceit, you see, that no one could do what I had to perform quite as well as myself, and it took a little while to get that thought out of me. However, I find my place is very well taken, and that human events and business do not stand still because I have departed from the body. I have found a place for myself on the other side, and I am going on in a quiet way, attempting some work, and try-ing to accomplish it well. I would like to talk these matters over personally with my friends. I was not an old man. I am not cramped or limited by age, weariness, or any other physical conditions that are unpleasant to mortals. tat conditions that are unpleasant to mortals. It seems to me if I can only succeed in knocking down the walls before the eyes of my friends, so that they may get a glimpse into the spirit-world, I shall truly perform a good piece of work. I am trying to do that, and one of my efforts in that direction is in coming here, hop-ing to go in the attention of my fatends, and the ing to gain the attention of my friends, and to tell them I am with them, ready to have a good sound talk with them over our past lives, and also to tell them something of the spiritual world and its conditions, as they appear to me Amelia Grant.

I have friends in Akron, O, and it was only yesterday that I visited one of those friends, because that I visited one of those friends, because she attracted me to her by her thoughts. She was thinking over our past companiouship, and the memories that stirred within her also took hold of my heart, and made me desire to send her, and all my friends, a message from the dead—which really appears so to them, I think, because they do not understand Spiritualism as I suppose you do and it will have now

think, because they do not understand Spiritualism as I suppose you do, and it will have perhaps a startling effect upon them. Yet I come with love. I wish them to feel that i am the same as I was when in the body, only I hope a little further advanced in spiritual knowledge, but with the same affectionate heart and desire to benefit my friends in some way.

I was weak for a long time before I passed from the body, and I could not accomplish the duties that I felt were laid upon me. I rebelled in spirit because I had not more strength, so many things I found to do, and so little vitality for performing them. My friends sympathized with me, and were sad, for they could not help me, yet in passing to the spirit world I found all was for the best, that others could do those things far better than I could, and I had the opportunity of taking up a new life, had the opportunity of taking up a new life, with new conditions, new health and strength,

with new conditions, new health and strength, and perhaps fulfilling it better than I could in earth-life.

I send my love to my friends. I thank them for all their kindness to me in the past, for their generous words and deeds toward me, and for the tender memories which they have held of my life. I would have them know how it is with me now, that I am well and strong, and fully alive to my surroundings, and that sometime I shall reach them with an understanding of what they are doing, and how life is passing with them. I have found dear friends on the spirit side. Isabel came to me with a look of love and tender welcome, and when I found myself at home with her. I had no fear ordread, because I knew whataver should come there myself at home with her I had no lear or have because I knew whatever should come there must be life and love and happiness, for she was so good on earth she must be an angel in heaven. My name is 'Amelia' Grant.

## Lizzie Rice.

[To the Chairman:] Can you find my mamma for me? Don't you know her? Don't you know her? Don't you know me? [No.] Well, my name is Lizzle. Rice, and my mamma's name is Mary Lizzle, and I want her. She's on this side, and I live on the other, Will you find his forme? She lives in Baltimore. What is this place? [Boston.] That's a long way off. You'll never find her. find her. L'don't feel good; my head achee awfully.

places where oriminals were text in confinement, so now, as a spirit. I pass in freedom
from one place to sanother. Now I can enter
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into the true mysteries of this wonderful, life
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in per, or in some way, to bring them before the
public until they are indeed expression, in this,
and.

I see some day and an indicate the
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Richmond, N. H., and I have long desired to send her a brief message from the spirit-world. Her mother and myself unite in watching over send her a brief message from the spirit-world. Her mother and myself unite in watching over our child, and bringing to her such influences as we feel may be the best for her life. Years are crowding upon her, and she feels her time on earth may be short. She does not understand the resilites of the spiritual world, nor know of the homes and occupations to be found there; she rather shrinks in thought from contact with death; for although my daughter has a religion of her own she subscribes to pertain tenets of the church, but when she comes to think deeply within hereif of death and the after-life she has a feeling of uncertainity, as of something she cannot rely upon, and in consequence she shrinks from its contemplation.

I have witnessed this condition in her mind for a long time, and it has troubled me. I was not a Spiritualist, nor did I understand the beauties of that religion, but when the time came for me to pass from earth I laid down my life without fear. I believed that whatever the future might bring, it must be something in advance of the present. I believed that there was continuity of life for a man; that somewhere, in some condition, I should find my consciousness again and take up a new existence.

My friends used to wonder at my views;

my consciousness again and take up a new existence.

My friends used to wonder at my views; they did not harmonize with them very closely; they looked upon me something as a heretic, as having opinions not to be indorsed, and so I kept outside the pale of the church and nurtured my own views in my own way. I do not regret them; I only wish that I had gone a step further and learned something of spiritual communication, but my surroundings were such that it never came into my life. However, it came to me very gratefully and naturally after I passed from the body. I had no difficulty in understanding it; it seemed to be a natural outgrowth of what I had believed when on earth, and therefore I harmonized with it.

when on earth, and therefore I harmonized when on earth, and therefore I harmonized with it.

Well, sir, I am not here to ventilate my personal opinions, but I have come to send my daughter the love of her mother and myself, and to tell her that we are happy in the spiritworld, and that we have in our home her own darling, who passed from her life some years ago, for whom she has constantly yearned. If she could believe that she would meet her child over there, and find refinion with her parents and friends, I think the fear of death would pass from her mind and she would be willing to meet it, if not eagerly, at least with resignation and hopefulness. There is not much liberality of opinion around my child; she is in an atmosphere that is somewhat clouded by old superstitious errors constantly, and I do not wonder at her condition. If we can succeed in bresking open the way so as to let a little light into her mind, I believe we shall accomplish much good for herself and for others. I am called Henry Smith.

#### David Barnes.

David Barnes.

I am David Barnes, and I am here with a feeling of good will and friendship for those I have known on earth. I have visited Buffalo a good many times since I left the form, but I have not been welcomed by friends, nor noticed in any way. At first it disturbed me. I thought they had forgotten their old friend: I thought that as I had passed from the body they did not care any longer to keep up the acquaintance, but this disturbance soon passed from my mind, and I began to realize that the physical condition was such as to keep mortals apart somewhat from the spiritual, and I could not expect to be living two lives at once. I realized that my friends semembered me with kindness, and they would be very glad to entertain me in their liomes, and have a good chat with me, if they could see my present condition, and realize that I was the same now as in the past; yet not knowing anything of my presence or my whereabouts, they could not be expected to keep up a constant thought of me and my affairs. I speak of this that my friends may know I understand them, yet, I would like to recall myself to their minds, and give them a word of good cheer from the other side.

I was not altogether satisfied with passing from the body. I knew that I had lived long enough to make my way in the world, and that perhaps it was time for me to give place to others, but there ware, many things to attract me hera, things belonging to the material alone, I admit, but yet having a strong hold upon me, so, for a little, I was dissatisfied; but when I turned my attention to the other side, and saw Frank, and other friends who had visited me, and found they were heartily engaged in new lines of work on that side, and that they were perfectly contented with what had come to them, I thought I had better look about to see if I could not take up a new position, and make a new place for myself. Since then I have been

if I could not take up a new position, and make a new place for myself. Since then I have been growing, and have forgotten almost about my past dissatisfaction.

growing, and have forgotten almost about my past dissatisfaction.

I would like to convince my friends of spiritual truths. I wish they would open a circle, or meet in their homes, and invite the presence of their uniseen friends. I for one will be glad to come to them, and I will do all in my power to establish communication, between them and their spirit-friends. There are many of us who gather around the old places, of association, eager to make ourselves known, ready to give some information from the other side of life, and anxious to have our earthly friends communicate with us on matters which are of importance to them as well as to ourselves.

Though I am a spirit I still retain an interest in earthly things. I want to see my friends advance in material prosperity, as well as to have their spiritual welfare brightened. If I can give any word of, advice, at any time, on any subject which promises to be of assistance to any old friend of mine, I will be happy to come and do so.

to come and do so.

## EPIRIT MESSAGEA

TO BE PUBLISHED NEXT WEEK.

Jan. 14.—Dayld Sasbord: Manoy Wolfe: Laura Hill;
Fannie Whitmore: John E. Lyong: Sarah Curtis: Mary
Slevens: Oharles. Mooral; Julis. Dean; Charles Muarce;
William Baker; Jane Halt; Henry Farmer; Lobels.

Jan. 18.—Hiram E.; Velch; Mary Tovell; George A.;
Keith; Caspar Hopple; Louis Wilking, Lizzle Flerence
Hatch.

THE MESSAGES GIVEN THE MESSAGES GIVEN

As per datits will appear for due course.

Feb. 18.—Henry Seyber: Mary Webster: Rabecca Seaver; John E. Fober: Charles Saying. Mary Ellen Dwyer; William Fisher.

Of the forty eight housing voice cast in the recent election in Washington, Territory, hireen thousand were deposited by woman translated.

Lydla E. Pinkhin's Veretable Compound is a posi-tive cure for all body Waskings in common to our best female population.

Passed to Hollie Life

From Pitobburg Mass. Feb. 18th, Mrs. Sarah L., Haskell, Agef, 80 years and 5 months.

Talk senerable mothes had spect thirty years of her widowed life in the homeof they-marked daughter. Mr. and Mrs. Franklin Lyon by whose sees was always tenderly chred force years always tenderly chred force years always tenderly chred force years always tenderly chred force, as helicoperated for in the mass of the committee, may life sense in a ministry in amount of the committee, may life sense in the maintain of the mass in the control of the committee of the committee of the sense senseling thought, the mass in the control of the committee of the com

Adbertisements.

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GENERAL DEBILITY, DEPRESSION AND INDIGES
TION:
THAT FEELING OF BEARING DOWN, CAUSING
PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENILY CURED BY ITS USE.
IT WILL AT ALL TIMES AND UNDER ALL CIRCUMGOVERN THE FEMALE SYSTEM.

MATE HEALING OF DISEASE AND THE LEGITIPAIN, AND THAT IT DOES ALL IT CLAIMS TO DO.
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# Banner of Tight.

BOSTON, SATURDAY, MARCH 5, 1887.

Spiritualistic Meetings in Boston. Ranner of Light Circle-Reem, No. 9 Boaworth Street.—Béances are held overy Tuesday and Friday afterneon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Inor particular, see notice on stimpage. It is, which consists that the process of the process o First Spiritual Temple, corner Newbury and Exeler directs.—The Spiritual Fraternity Society will hold public services every Bunday P.M. at 24. Sociables every Wednesday evening. All invited.

overy Wednesday evening. All invited.

College Hall, 34 Easex Street.—Sundays, at 10½
A. M., 2½ and 7½ P. M., and Wednesday at 2½ P. M.
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Spiritualistic Phenomena Association, Berkeley Hall.—Meetings Sundays at 2½ P. M. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass." D. J. Ricker, President. This Association also holds meetings every Sunday evening at 7½ o'clock at the Ladies' Aid l'arlors, 1031 Washington street.

Children's Progressive Lyceum No. 1. Paine

Children's Progressive Lyceum No. 1, Paine Memorial Hall.—Sessions Sundays at 11 A.M. Seats free. All invited. Benj. P. Weaver, Conductor; F. B. Woodury, Cor. Sec., 45 Indiana Place, Boston.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-rey, Secretary.

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

Boston Spiritual Temple at Berkeley Hall .- On Sunday morning last, notwithstanding the treacherous streets and high winds, J. Frank Baxter was greeted by a large audience. Mr. C. W. Sullivan asgreeted by a large audience. Mr. C. W. Sullivan assisted Mr. Baxter in the singing, most acceptably.
The subject of Mr. Baxter's lecture was "The Posture
and Imposture of much Alleged Exposure of Mediu mship." It was timely, and many good points were
taken. A leading one was that we now, in this world,
are spirits as much as we ever will or can be in any
world to come, and would we even begin to understand the possibilities of spirits out of the physical
form, we should study and know the possibilities of
spirits while living in the physical body. Because
mind-reading, thought-transference and the like are
found among the possibilities of men and women, inform, we should study and know the possibilities of spirits while living in the physical body. Because mind-reading, thought-transference and the like are found among the possibilities of men and women, instead of considering them as invelghing against spirities are the power, they should be looked upon as supporting it; for as the men and women who possess the power are spirits now, allowing them existence as decarnated, their powers will still remain, and possibly be more potential, when unhampered by bonds of fiesm. He, Mr. Baxter, did not deny silent forces and underlying laws their places, but proceeded to show that spirit-phenomena are natural, not supernatural, and founded on laws and forces—spirits taking advantage of the same, working by and through them for the accomplishment of results. Investigators often impulsively grasp these currents and forces, and proclaim them the cause; forgetting they hold a connecting link, and have only traced the line to the phenomena and not followed it to find it resting in the laboratory off the invisible spirit who directs it and controls the effects. His caution to Spiritualists was well put that they should discriminate more, and that they should not, because one here and there can divine the thought of another, or find by coming en rapport with the object concealed by another, he ready to denounce other methods, save in the one instance employed by spirits in the mortal, and in the other by spirits out of the mortal. He closed by earnestly recommending the advice of 8t. Paul, to "Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Prove all things: hold fast that which is good." Pro

should be thankful for is, that no one man, or body of men, has been able to control Spiritualism as has formerly been the case, but that as inaugurated from the spirit-world, with no organization, no creedal embodiment, no mortal leader, it exists to-day, marching on, achieving-victory after victory. The mission of Modern Spiritualism is to correct materialism and to reclaim the materialist; to redeem declining spirituality and thereby save the church; to rationalize religion by correcting its theology; to fraternize humanity; to naturalize the thoughts and actions of men; and to assure the world that death is but the door-way to life eternal. Bigotry and prejudice might manity; to naturalize the thoughts and actions of men; and to assure the world that death is but the door-way to life eternal. Bigotry and prejudice might have crucified and martyred every ploneer of Modern Spiritualism; churches might have continued, as they began, to excommunicate their legions of believers; the elergy might have kept on preaching funeral (?) sermons over the alleged dead body of Spiritualism and consigned it with its followers to the depths of sheel; religionists might have continued placing their watchmen in towers and steeples, kept their allies in printing-offices to report and scurriously maitreat, and their attacking forces in theologic halls, backed by creed, pride, pomp and wealth: yet despite all, the masses had yielded, and been found, as millions now are, chanting in joy,

"The Host of God! they come to us
On heavenly mission bound;
They are of those that watch by day
And keep their nightly round.
They wheel their bright, their glad career,
Where human hearts may be;
We can their cheering votes hear,
Their glorious presence see.!'

Applause long and loud as Mr. Baxter concluded attested well how acceptable was this earnest effort.
The lecture closed a little before nine o'clock and a remarkable spirit-séance followed until ten o'clock. Test after test was given, and recognitions came freely from all parts of the house.

Mr. Baxter's engagement for the present closed on this occasion. He will, however, participate in the anniversary exercises at Tremont Temple on March 31st. It is regretted his time on that occasion cannot be more extended, but his engagement on a similar occasion in Hartiford, Conn., prevents. He is secured to speak before the Spiritual Temple again in Berkeley Hall on Bundays, April 17th and 2th. Mrs. R. S. Lillie will occupy the lostrum next Sunday morning and evening.

The Ladies' industrial Society at its regular meating of the sitemon and evening.

THE LADIES' INDUSTRIAL SOCIETY at its regular meeting on the afternoon and evening of Feb. 22d, was addressed by Dr. B. M. Lawrence, Thomas Dowling, addressed by Dr. B. M. Lawrence, Taomas Dowling, Dr. J. O. Street, Mr. Kames, Jacob Edson, Mrs. E. A. Cuiting and Miss Barnicoat, the latter under control of her medical guide. The exercises were interspersed with vocal and instrumental must by Mr. J. T. Lillie, Dr. O. T. Buflum, Charles W. Sullivan and Clara B. Clark. E. W. Emerson gave descriptions, by which a number of spirits were recognized as being present. The next meeting will be held March 8th.

MARY F. LOYREING, Secretary.

Parker Memorial Hall .- On Sunday last W. J. Osiville lectured at 1020 A. M. on "The Prince of Peace Sending a Sword and Causing Division." The subject was treated in an emphatic and carnest manner, and dealt with the all-important question of dicility to conviction no matter how strong the tempitation may be to consult by policy and forsake principle. The sense when the words "I came not to bring peace but a sword" were speken was graphically portrayed. Jesus does not in such a connection significant policy and forsake principles of the subject of the su Colville lectured at 10:30 A. M. on "The Prince of Peace Sending a Sword and Causing Division.

ing. The sword of truth cuts through this thin disguise; it exposes the plague spots in society, and society winces and howls. Every great reformer has had to feel the sharp point of the sword plercing the most sensitive portions of his heart. Truth itself is a two edged sword; the sword of the spirit is a keen-edged weapon; it divides families and communities wherever it enters if it finds one portion of a people ready to serve principle, while the other section is swayed by policy. It some are ready for advanced ideas which others cannot receive, truth provokes antagonism; not because of the hostility with which antiquated error always meets reform. The two crying sins of this age and land are hypocrisy and inordinate worldliness. Far too high an estimate is placed on wealth and social distinction; aspirants for political honors are not sufficiently alive to the interests of the State. The sword of truth cuts into every nest of vice; it parts man from his idols, which it throws to the bats and owls. Man in an unspiritual condition is a natural idolater; the severance of man from his darling worldly treasures is a task never accomplished without effort and material sacrifice. The lecture abounded in forceful applications of the general theme, and was highly appreciated by the large andience, who gave it their closest attention.

At 7:30 P. M. one of the most successful concerts was given which has ever taken place under the auspices of this society. The audience numbered fully seven hundred and fity persons; every seat was occupied on the ground floor and the gallery was well patronized. The programme introduced several pleasing novelties as well as compositions of real merit. The artists were Mr. Rudolf King (planiat) and Mr. Paul Schnidler (violinist), Madame Fries-Bishop, Miss Rosa Maynard, Mr. J. Aldrich Libbey and W. J. Colville (vocalists), Charles W. Bullivan and Miss Minnie Bmith (readers). All were received with many marks of approval. Encores were numerous, but owing to the length of the programme al

Spiritualistic Phenomena Association .- At the meeting of this Association at Berkeley Hall last Sunday afternoon, Mr. A. E. Tisdale, of Springfield, spoke upon the subject of "Balvation" substantially as follows: "We shall use no sharp weapons against those who differ from us in thought, but simply calmly consider a question which must interest every thinking man and woman. The idea of salvation has sprung from the longing of the soul for something higher and better than it has known. It takes its rise in the inner consciousness of the man that he is not what he ner consciousness of the man that he is not what he will one day become. Instinctively each one feels this stirring of the higher life within himself, and longs for its unfoldment as a salvation. There is, then, a universally recognized need of salvation—salvation from a fallen condition, theologians will say. We do not recognize man as a fallen being. He is simply the outgrowth of past ages and conditions. We deny that man is deprayed; on the contrary, we claim that his soul is naturally pure and truth-loving, longing for freedom from the shackles that bind it, that limit and fetter its action. We hold that there is sufficient evidence to establish the fact that man is pure in nature and godilike in aspiration. Then how comes it that he is not so in action? How comes it there is so much wrong and misery in the world? How comes that his lite falls so far below the standard of goodness and truth?

wrong and misery in the world? How comes it that his life falls so far below the standard of goodness and truth?

We have been taught that man has "fallen" through the temptations of the "devil"; but we have learned that it is because of his dual nature; that whereas he is a spirit immortal, a part of God himself, he is, at the same time, connected with the animal creation; he inhabits an organism that, belonging to the material forces of the universe, is not adequate to the expression of the spirit that must act through it. The spirit is superior to the instrument through which it must express itself. That instrument is often such that the soul can but faintly manifest itself through it. Then the limitations of matter, the force of surrounding circumstances, are often such that the inner spiritual being cannot express itself in its purity. In your own experiences you are all conscious of this conflict that arises as the spirit tries to express itself harmoniously through the physical organism. Salvation, which is the freedom of the spirit, must come by knowledge, which, beginning with the individual, will finally extend to the whole human family.

Theologians are teaching men that by "faith" they

spirit, must come by knowledge, which, beginning with the individual, will finally extend to the whole human family.

Theologians are teaching men that by "faith" they may be saved from the consequences of "original sin." which are "death and damnation." Men who reject this are saying, "No matter what you believe, only live a good moral life and perform its practical duties. One world at a time. Make good use of the present and let the future take care of itself."

Well, this is all right as far as it goes, but the world needs salvation from fear, from darkness and ignorance respecting the future life, respecting man's own spiritual nature; and this salvation can only come by education of the whole nature, physical, mental and spiritual. The heart must be educated, as well as the head—men taught to love, as well as think. In olden times those who would be saved were told to love their neighbor as themselves, and in these days we repeat the command. Men have need of salvation from their selfshness, their egotism. Spiritualism has come to bring to the world an era of peace and love, to help men "to cease to do evil, and learn to do well." It comes to tell you that so-called religious observances will not serve you, that they have no effect upon you as spiritual beings, unless the good in them has become a power in your daily lives. To gain salvation there must be an ardent desire for knowledge—a knowledge of physical laws, that you may live purely and transmit conditions of soul-growth to your chil. there must be an ardent desire for knowledge—a knowledge of physical laws, that you may live purely and transmit conditions of soul growth to your children. There must be a knowledge of the principles of truth and justice, that you may live righteously; there must be a faith in the eternal power of these principles, that you may remain steadfast in your adherence to them. To obtain salvation there must be a love of the good, the beautiful everywhere, in nature and in art. There must be a deep, unfalling love for all mankind; no matter how erring or how sinful, they are your brothers still."

At the conclusion of the address several "readings" were given by Dr. Fred Crockett. At the evening meeting, at 1031 Washington street, Mr. Tisdale again spoke in a most impressive manner.

Next Sunday afternoon Mrs. Carrie E. S. Twing will occupy the platform at Berkeley Hall.

First Spiritual Temple, corner Newbury and Exeter Streets .- On Sunday last W. J. Colville lectured to a large and very attentive audience upon tured to a large and very attentive audience upon 
"The Practical Value to the Present Generation of a 
Study of the Occult Sciences." The lecture, which has 
been fully reported, comprises interesting and instructive teachings generally associated in the popular mind 
with Oriental Theosophy, but so presented as to expound the modern Spiritual Philosophy in accordance 
with the underlying truths of all the religions of the 
world. The speaker drew an important distinction 
between mere magic and mystery and whatever tends 
to clevate a populace. All phenomenal phases are, 
however, valuable for scientific purposes of investigation, though as humanity progresses in the moral scale 
no phenomena will transpire dissociated from benevolent action.

lent action.

Speaking of the great need of spiritual education to lift the masses from utter worldliness, the lecturer said a Spiritual Temple should teach spiritual science as truly as an Institute of Technology prepares a young man for the special walks of life in which a knowledge of technics is required. We all possess higher faculities in our being than the simply physical and intellectual, and while muscular development and mental culture are highly to be commended, they do not constitute the summum bonum of human education. The present psychical wave sweeping over this city, and over the whole earth in some degree, is destined to so far counteract the money-grasping spirit of the age as to lead to purer and simpler habits of life, less self-indulgence, less crime, and, above all, less injustice to the great bulk of working people everywhere. Haughty imperial Brahmanism, with its aristocratic priesthood and its rigid adherence to caste regulations, is no friend to democratic Spiritualism; but such teachings as the saintly Prince Gautama gave, harmonizing as they do with those of Jesus and every truly inspired reformer, identify the East with the West and point us all to that path of self-abnegation which alone can lead to beaven or Nirvana (perfect rest of spirit and annithistion of pride, selfabness and carnality), either in this or any other world. Heaven is state, not place, and Misyana is only its Sanzerit equivalent.

Mr. Tructic played the grand organ with much skill, and Miss Bara Fisher sang three exquisite solos in charming style.

Mrs. H. S. Lake will speak next Sunday, March 6th, Breaking of the great need of spiritual education to

charming style.

Mrs. H. S. Lake will speak next Sunday, March 6th, at 2:45 P. M. Subject, "My Mediumistic Experience, or What I Know of Occult Force," together with other

of Mr. Lewis Poole, will furnish the music. A long programme of literary and musical exercises will be programme of literary and musical exercises will i presented. Admission, fitteen cents.

FRANCIS B. WOODBURY, Cor. Sec. 35 School street.

College Hall, 84 Essex Street .- The morning service at this hall last Sunday was opened by Mr. Eben Cobb with a fine address upon "The Theolo-

Been Cobb with a fine address upon "The Theologian's God and the Athelst's Infinite." Dr. H. B. Leighton gave an interesting speech, and tests were presented by Mrs. J. D. Bruce, Mrs. W. A. Rich and Dr. H. F. Tripp, which were fully recognized. Mrs. A. R. King, controlled by "Charlotte Cushman," gave a very graphic description of "Spirit-Life Beyond," which had a tendency to dispel the dread of death and inspire in all present a desire to know more of that iand of light and glory.

The afternoon meeting was opened with an address from Mr. Cobb upon "Unrolling a Mummy," followed by Mrs. Odiorne, who gave some of her experiences as a medium. Tests and readings were given by Miss. A. Peabody, Mrs. Hattle Mason and Miss L. Garner, all of which were fully recognized.

At the evening service, after music from the choir, Mr. Cobb spoke in answer to this question: "How is it possible for the soul to pass out of the physical body and another spirit to assume control?" Dr. H. B. Storer followed with a few carnest remarks upon the same topic.

B. Storer followed with a few earnest remarks upon
the same topic.

Readings and tests were given by Mrs. Wheeler
under different controls, some of them very interesting and all recognized. Dr. H. F. Tripp gave readings in a remarkable manner, convincing those present of the reality of Physchometry. The benediction
of the day's services was given by Mrs. C. M. Willard
of Chelsea under the control of "Sunshine."

H.

Eagle Hall, 616 Washington Street .- The meet ings on Sunday last were fully attended by intelligent ings on Sunday last were fully attended by intelligent and interested audiences. The exercises of the afternoon were opened by the veteran Father Looke, in one of his happiest and best speeches, which was highly appreciated by all. (He also favored the people with an inspirational song later on.) Excellent remarks were made by Mr. C. M. A. Twitchell, who was listened to with the closest attention; David Brown offered remarks, and gave a large number of tests, which were marked and positive, and readily recognized by those to whom they were given.

Interesting remarks and clear tests were given by Mrs. Jennie K. D. Conant and Mrs. O. A. Robins, which were recognized as correct.

A recitation was given by Frankie Hall, and a few psychometric readings presented by Mrs. Conant, which were recognized.

In the evening the Chairman opened the meeting with a poem entitled "Soulless Frayers." He was followed by Mr. J. E. Hall in a recital of some personal experiences in materialization.

Well chosen remarks were made by Mrs. Hugo and Mr. Fernald; a large number of psychometric readings were given by Mrs. Loomis-Hall, which were recognized; Mrs. Neilie F. Thomas gave clear and recognized tests; and an original poem by Mrs. Hugo closed the exercises of the evening. and interested audiences. The exercises of the after-

To the Editor of the Banner of Light:

In the BANNER OF LIGHT of Feb. 26th, 1887, there appear two articles, one written by Judge Nelson Cross, and the other by Mr. Henry Kiddle, in relation to the exposure of Mrs. E. A. Wells of New York, one charging ignorance and brutality, the other asserting that it was transfiguration and no exposure. I regard the exposure of Mrs. Wells so complete that I will make the following offer: I will place in the hands of a responsible party or parties the sum of one thousand dollars, if her defenders will do the same, to test Mrs. Wells's mediumable for materialization or transfiguration, with the following conditions: First, that a cabinet be made with a division in the centre, the two compartments to be three To the Editor of the Banner of Light: in the centre, the two compartments to be three feet square each and six feet high inside, and eovered with wire of sufficient strength, say one-quarter inch mesh, and with top, bottom and back of solid wood, with a door for the

and back of solid wood, with a door for the medium to enter by, and the medium to be looked in from the outside. The other parts of the cabinet to be covered with woolen curtains for the forms to pass in and out of, and the whole to be covered with some dark material which will afford the needed darkness; and if, which will afford the needed darkness; and if, under such conditions, there comes out into the room from the compartment not occupied by the medium, in the presence of the committee, a full form, and the majority of said committee, a full form, and the majority of said committee, a full form, and the majority of said committee, a full form, and the wirework and other parts of the cabinet have not been tampered with, then the one thousand dollars to be given to Mrs. Wells. And if, on the other hand, no full form comes out of the cabinet, then the one thousand dollars forfeited by them, to be given to some society, or otherwise, to advance the cause of Spiritualism, at my dictation: There to be three consecutive evenings set apart for that trial.

The defenders of the medium to name as a committee two gentlemen, and myself name two, and the four to name another—making five in all; Mr. Cross and one friend to be pres-

two, and the four to name another—making five in all; Mr. Cross and one friend to be present, and myself and one friend, and others in equal numbers as man be agreed upon by us. This offer twremain open from March 6th, 1887, for one month.

Yours, etc.,

WILLIAM R. TICE,

338 Schemerhorn street,

P. S.—The party losing to pay all expenses incurred, and all present to be Spiritualists.

Brooklyn, N. Y., Feb. 28th, 1887.

To the Editor of the Banner of Light:

Mr. E. A. Brackett says in a letter to your paper published Feb. 26th, that "money may sometimes be desirable in calling out evidence." we will make the following offer to Mrs. H. V. Ross: If she will produce, under test conditions, any materialized form, and allow a well-known Spiritualist of this city (to be named by us) to put his arm around the same, we will pres her with the sum of One Thousand Dollars.

For further information address C. L. BRAMAN, 415 Washington street, Boston. Feb. 28th, 1887.

Galveston, Tex.

## To the Editor of the Banner of Light:

Galveston is now receiving the benefit of a visit from Mrs. Helen Stuart-Richings. Last Sunday night she gave her first lecture to a larger audience than has assembled on an occasion of the kind for many months. The lecture was eloquent in style, and was delivered with an earnestness that plainly showed the speaker was proud to represent the truths of our

the speaker was proud to represent the truths of our grand philosophy.

The audience was composed of persons of intelligence and thought, and not a word fell from the gifted speaker's lips but was eagerly grasped and appreciated. There was but one prevailing opinion—that of perfect satisfaction and delight. Each felt it was but a prophecy of what we, are to receive, not, only here but at other places in Texas that Mrs. Richings expects to visit.

At the close of the lecture articles were asked for, that psychometric readings might be given. Soon the stand beside the speaker was covered with gloves, handkerchiefs and rings, from which Mrs. Richings, in a dignified and kindly manner, gave very marked events in life and distinct traits in character. Seven readings were given, six of which were fully recognized.

Mrs. Richings is our great and has been since her

nized.

Mrs. Richings is our guest and has been since her arrival here. Apart from the grand work she is doing for the cause, we find her possessing every virtue of a true woman hood. She is a woman governed and guided by principle, one we can warmly welcome to our home and hearts, and we feel a grand future is before her.

Fraternally, BUE J. FINOK.

Frob. 22d, 1887.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2½ r. w., and Thursday afternoon at 3 o'clock. Frank W. Jones, Con-

Metropolitan Church for Humanity. - Services each Sunday morning at 11 o'clock at No. 251 West 23d street. Rev. Mrs. T. B. Stryker, pastor. All cordially invited. Grand Opera House, 28d Street and 8th Avenue.—Services every Sunday at 11 A.M. and 7M P.M. Conference every Sunday at 2M P.M. Admission free to each meeting.

J. J. Morse in New York. With the exercises on Feb. 27th at the Grand Opera House Hall, Mr. Morse closed his services in New

York, and will soon start for the Pacific coast. On Saturday evening a well attended reception was given to Mr. Morse at Mr. and Mrs. Henry J. Newton's.

On Sunday evening his subject was: " Some of the Experiences of the Controlling Spirit in the Spirit-World." No abstract can do justice to this address. At the close of the services on Sunday evening the following were unanimously adopted by a large audience as embodying the sentiment of the assembly: Whereas, Mr. J. J. Morse is about to leave this city to visit the Pacific Coast for the purpose of continuing his labors in the cause of Spiritualism in that far-away part of

labors in the cause of Spiritualists.

Whereas, it is the desire of the First Society of Spiritualists of the City of New York to express its high appreciation of the services of Mr. Morse and his controls on the platform of this Society during the past few months; there-

platform of this Boolety during the past few months; therefore, it is hereby

Resolved, That the thanks of this Society be and hereby are tendered to Mr. J. J. Morse and his controls for the able and satisfactory manner in which they have treated the several subjects that have been discussed from the platform of this Boolety by them, and that in parting with Mr. Morse and his spirit centrols, we assure them of our carnest love and friendship for them personally, and of our continued interest and sympathy in their labors for the elucidation and promulgation of the truths and philosophy of Spiritualism; and that their services among us will ever constitute pleasing remembrances.

JOHN FRANKLIN CLARE, Cor. Sec.

JOHN FRANKLIN CLARK, Cor. Sec.

To the Editor of the Banner of Light: At a regular meeting of the New York Spirit-ual Conference held at the Grand Opera House

ual Conference held at the Grand Opera House Hall, Sunday, Feb. 27th, 1887, the following resolution was adopted by a large majority:

Whereas, Mr. William R. Tice of Brooklyn, N. Y., has earned the gratitude of all true mediums, and of the friends of Modern bpiritualism generally, by the brave and efficient manner in which he has exposed the tricks of pretended mediums; therefore,

Resolved That we, the members of the New York Spiritual Conference, tender him a Vots of Thanks in token of our appreciation of his valuable services.

P. E. FABNSWORTH, Sec.

Haverhill, Mass .- Good Templars' Hall .-Sunday, Feb. 27th, Miss Jennie B. Hagan closed a very successful engagement with the First Spiritualist

very successful engagement with the First Spiritualist Society of this city—receiving her subject from the audience. At the 2 P.M. service nine subjects were handed in, and at the 7 P.M. service there were twelve subjects, all of them receiving due attention—either being singly answered as subjects for discussion, or in clusters, as subjects for poems.

At the close of the evening service the Chairman, Mr. O. E. Sturgis, called for a vote of thanks for Miss. Hagan for the clear, candid and concise manner in which she had answered in her impromptu style all questions during her engagement—which vote was passed in a gladness of purpose that told Miss Hagan she was well appreciated by her Haverbill friends.

Mrs. N. J. Willis will occupy the same platform next Sunday.

Haverhill, Mass .- Brittan Hall, - Dr. F. H. Roscoe spoke Sunday, Feb. 27th, for the last time at present before the Spiritualists of Haverhill and Bradpresent before the Spiritualists of Haverhill and Bradford in Brittan Hall, giving two entertaining and instructive discourses, each of which was followed by psychometric readings, which were generally acknowledged to be correct, and were convincing to investigators. In the afternoon his theme of discourse was, "Humanity, Fatality and Circumstances"; in the illustration of which the lives and tragic deaths of Presidents Lincoln and Garfield, Wilkes Booth and Gulteau were referred to, showing how conditions effect events and ultimates in human life. In the evening the time was given to answering questions furnished by the audience. Dr. Roscools to be here at the Anniversary, March 31st. Mrs. A. L. Pennell will speak and give tests next Sunday.

E. P. H.

Meetings in Providence, R. I. - Last Bunday closed the labors of Mrs. Nellie J. T. Brigham with the Providence Association of Spiritualists for the present. She won many golden opinions, her discourses being in varied thoughts, covering very many of the topics embraced in the Spiritual Philosophy. Her discourses being based on questions and topics selected by the audience, offered a pleasing variety, frequently touching upon the fundamental problems of being and its activities, with a force of reason and illustrations most convincing. Next Sunday Mrs. Abby N. Burnham will occupy the platform.

WM. FOSTER, Jr.

Portland, Me.-Mrs. H. F. McIntosh, President of the Ladies' Aid Society, writes: "Prof. W. F. Peck delivered two yers able and interesting adreck deliyered two yerk able and interesting ad-dresses before the Portiand Spiritual Temple on Sun-day, Feb. 20th. His subjects were 'The Selegue of Immortality,' and 'The Philosophy of Spirit Manifes-tations.' Our people were much pleased and edified by the many new and logical ideas eloquently and clearly presented by the speaker. We have also been favored with the services of those able and vet-eran speakers, A. Wheelook and Dr. Dean Clarke, who spoke to large audiences on Saturday and Sun-day, Feb. 12th and 13th.

Albany, N. Y .- A correspondent writes: "Mrs. Nellie J. T. Brigham delivered a very excellent discourse before a highly interested audience in Snirit. course before a nighty interested addressed in Spinioual Hall, Friday, Feb. 11th. The poem at the close of the lecture was more than usually good." He further speaks appreciatively of J. Frank Baxter and his work in Spiritual Hall, that city, on the evening of Tgesday, Feb. 15th; and states that F. O. Matthews a holding highly successful meetings for lectures and tests, on Sunday evenings—filling the largest hall in the city at each earlies. the city at each service.

Jacksonville, Fla .- Sunday, Feb. 21st, the gathering at Grand Army Hall, addressed by Mrs. Edith E. R. Nickless, was the largest yet assembled, which shows the seed scattered a few weeks ago is bearing good fruit. The controls considered a subject selected by the andience, "What is the Punishment for Wrong-Doing?" At the conclusion of the lecture, which was listened to with the greatest attention, "Sunflower" controlled and gave many convincing tests. The field is now open in this place and worktests. The field is now open in this place and not ers are needed to earry on the enterprise so ausp clouds incommend. Cyrenus.

North Abington, Mass .- W. J. Colville lectured to a full house Thursday, Feb. 24th. On the following day, Feb. 25th, at 2 P. M., he was the speaker at the day, reb. 20th, at 2 P. M., he was the speaker at the inneral services of Melvin Shaw of Rockland. Mr. Shaw was for many years an earnest Spiritualist; his family share his knowledge of the immortal life; every circumstance attending his transition was beautiful to dwell upon. Over two hundred persons attended the services, testifying to the friendship and esteem felt for our ascended brother; the floral offerings were profuse. The guides of W. J. Colville spoke very sympathetically and lovingly to all the friends.

Lowell, Mass .- Prof. J. W. Cadwell, we are informed, has already given mesmeric entertainments for seven consecutive weeks in this city since October, 1886, and by special invitation commenced on the evening of Feb. 28th another engagement of two weeks, for the benefit of the Lowell Reform Club. He lectured for the Spiritualist Society of Salem, Mass, on the evening of Feb. 27th, and has been reengaged for the first two Sundays of March by the same society. Newburyport, Mass .- Oscar A. Edgerly conduct-

ed our afternoon service. He spoke upon the question, "Is Materialization as Presented in the Beance-Boom of To-Day a Fact?" taking the affirmative. He was followed by Albert Russell, Ex-President of the Society, who related his long experience in investigating materialization, dating from the early days of the Eddys to the present time. — Mrs. Hattle Mason, of Boston, speaks next Sunday.

Norwich, Ot .- Mrs. J. A. Chapman writes : " Mrs. Sarah A. Byrnes, well known to all readers of the BANNER, closed her engagement with our society. Sunday, Feb. 27(h, much! to the regret of all who have listened to the gentine, practical discourses delivered by her the two Sundays we have been favored with her, ministrations. Mr. J. Frank Baxter will occupy the same platform March 5th and 18th. Many await his coming, and we assure him a cordial greeting."

Clinton, Mass.—A correspondent writes that Frank T. Ripley gave excellent; satisfaction last Sunday at this place by his lectures and tosts—it being his second, visit there this season. Mr. Eipley has been resugged for one Sunday in May.



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Cincinnati, O.

THIRTY-NINTH ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM.

THIRTY-NINTH ANNIVERSABY OF THE ADVENT OF MODERN SPIRITUALISM.

An eight days' retinion 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, April 3d, 1867.

The following noted speakers and mediums have been engaged, and will give their services at each meeting: Mrs. Nellis 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, Ool, inspirational speaker; Dr. Samuel Watson, of Memphis, Tenn. (exhethodist divine), a normal speaker; George P. Colby, of Florida, trance speaker and platform test medium; John Stater, of Brocklyn, N. Y., platform test medium; John Stater, of Brocklyn, N. Y., platform test medium; D. M. King, of Mantus, O.; inspirational speaker and selaivoyant.

There will also be others engaged. Two meetings per day will be held, excepting on Sundays and on March 31st, on each of which dates there will be held three meetings.

This grand retinion will be under the joint auspices of the Society of Union Spiritualists of Unchanati, O., and the Southern Association of Spiritualists.

There will be excellent medie and a competent choir. Every detail will be perfect as possible to arrange: E.F. Special ratiroad rates will be secured over all roads in the United Blates.

Address all correspondence to C. W. KATES, Secretary, Chuttanoogu, Tenn.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Falton Street and Bedford Avenue.—Services every Sunday at 11 A.M. and 7% P.M. Frateraity Rooms, carner Hedford Avenue and South Second Street.—Services every Sunday at 7% P.M. Children's Lyceum at 3 P.M. The Spiritual Lit-erary Union meets the first and third Saturday of each month at 8 P.M.

Avon Hall, Hedford Avenue and Halsey Street.

Mr. John Slater holds meetings on Sundays at \$7. M. and 3 P. M. sharp.

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ST. LOUIS. MO.—The First Absolution of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Frankiin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 620 South Broadway. Issaé B. Lee, Cor. Sec., No. 122 North 12th street, St. Louis, Mo.

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