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First Page.—Outside the Gates. The Spiritual Ros-trum: "1885." "The Close of the Perihelion: What Does it Portend?"

SECOND PAGE. - The Utility of Spiritual Phenomena. Poetry: Looking Back. Charles Partridge, Free Thought: How do we Know What we Know? Materialized Forms -How Shall we Meet Them?

THIRD PAGE.—Postry: The Oroaker. Banner Correspondence: Lettersfrom New York, New Jersey, Massachusetta, Kansas, and Oregon. In Memoriam Joseph G. Chandler. Leah Fox Underhill—The Missing Link,

FOURTH PAGE.—The Future Life, Medical Freedom in Danger, Materialization Séances of Mrs. Bliss, The Seybert Commission, The Berry Séances, Justice to the In-

FIFTH PAGE.—Excerpts from Our Foregn Exchanges. All Borts of Paragraphs. Movements of Mediums and Lec-turers. New Advertisements, etc.

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51XTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheibamer from Joel Glies, Mrs. M. B. Knights, Mrs. Amelia O. Comin, Joseph M. Russell, Clara Bond, and J. M. Sherman. Verification of a Spirit Message. Annie Lord Chamberlain in Trenton. Obituary Notices.

SEVENTH PAGE.—"Mediums in Boston," Book and Mis-cellaneous Advertisements.

REGITH PAGE.—Spiritualist Meetings in Boston. Berkeley Hall Meetings. The Boston Spiritual Temple. The Working Union of Progressive Spiritualists. Society of the Perfect Way. Marblehead, Mass. Spiritualist Meetings in New York: American Spiritualist Alliance, Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Lectures, etc.

OUTSIDE THE GATES:

THE STORY OF A SPIRIT'S WOE

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

CHAPTER VII.

Once more I was free, but now there was no vacancy in the children's valley. Such were my thoughts; but I was mistaken, for scarcely had I left my father to work out his own salvation in useful employments, before I was met by the good spirit "Benefice," and guided by him to a lovely home in a charming country, and placed in charge of four little innocents. Here I found congenial and happy employment. I loved children, and to know that I could train and guard and instruct four little immortal souls was a constant delight to me. It is no easy or unimportant task to so rear a child that its purest and best attributes of soul, its clearest faculties of mind, and its sweetest aspirations of heart may develop; but I strove constantly to do my work faithfully, and set about my duty with a fervent prayer in my heart for guidance

In this beautiful valley are countless little cottage homes, embowered in green vines, and shaded by lofty trees. Flowers grow in abundance everywhere. Each dwelling is simply and tastefully furnished, and is inhabited by one or more teachers and guides, who have in charge from one to four little pupils. The benevolent people who dwell here are those who of another; but I shall rejoice in his good forlove children, and are happy in guiding their young minds in the paths of instruction. They are harmonious, loving, and in sympathy with humanity.

The little ones whose homes are here are waifs from the shores of earth—those who have untimely passed from the body; who through neglect, or want, or inherited disease, or any other cause, could not retain their hold on physical life. There are many such beautiful spots in the spirit-world where these little castaways from earth are taken and cared for. Under the influence of love, and the conditions of beauty brought into their lives, all the noblest instincts and impulses of being are stirred within their breasts.

Each child is attended to according to its special needs, and trained in that particular line of labor and instruction for which it is best adapted. No tutor receives more than four pupils at any time in the valley where I found my school; for it is claimed by those wise in experience that not more than that number can be properly attended to.

In the centre of our valley stands a massive structure which gleams white and beautiful in the sunlight. Often the children come from their pleasant homes, through the halls of this spacious temple, to listen to words of wisdom from the lips of some exalted visitor, or to pass examination in their studies at the hands of the master teacher who comes to review them. More than once have I listened to words of counsel and of truth dropped from the lips of both Father Plerpont and Benefice, and others of equally exalted intelligence and wisdom, in this temple of light life lines

My co-workers were gentle and lovable, and I soon became friendly and even intimate with them. Many of them had loved friends on earth to whom they paid occasional or even frequent visits, bearing with them influences of peace and of inspiration. I had no desire to revisit earth and its conditions; I thought I had forever done with all that belonged to it. but I was mistaken. I had still a mission to fulfill on earth of which I little dreamed. I knew my mother and those bound to me by fraternal ties were doing well, and that they had no need of my services. I occasionally sent them a word of love and cheer by some messenger-spirit, and they knew I was doing my own work. My father was still attached to the young physician in whose career he was interested, and in passing on beneficent errands between his charge and my mother he found the contentment and occupation he sought.

One beautiful girl became my most trusted and intimate companion. To her I confided the secret of my past, and from her I learned the story of her life. She had been reared amid the industries of refinement and luxury; until, in hell sixteenth year, he was suddenly thought me far away from you, but, I have his been to moderation; ever it cases where until to hell sixteen where the property mourned her, never deserted you. I have been by your side there seem there exemply the property to crime, the griminal loss buy at all the darkest hours of temptation and trial insure has been intensified, and in other instances. she had been the idol of her widowed father love of a true hearted man, whom she soon I have watched over you. I have known of parties have been selved upon by a sort of frenzy, or of peace. But how could the millennial time come upon another, until the accident, it maybe of broken crock-

speak a kind word or to give pennies to the little waifs she met. After two years of wedded life she passed from earth, leaving her husband nearly frantic with grief. "That was three years ago," she said, "and still he calls me and still he draws me to him and envelopes me in his woe. I cannot stay away, for I love him, and when he mourns I must go to comfort him; but it keeps me from doing myself and my pupils justice here, and prevents me from accomplishing my duty. I long to see my blessed parents; they dwell in a higher sphere than this; but he holds me so I cannot go to them, although they sometimes come to me. My mother tells me I am now repaying the good Lord for my life of ease and pleasure on earth; and I am glad to do His work in caring for the little ones, if only I could do my full duty by them."

My friend expressed a great truth that I had long understood. By cherishing an absorbing grief for their departed friends, mortals all unwittingly tie those loved ones down to earthly conditions; debar them from the privileges and enjoyments of heavenly life, and prevent them from accomplishing the angelic duties which they desire and ought to perform. Sorrow for the departed is natural, and angels sympathize with the bleeding heart and tearful face that misses the presence of its beloved; but to cling to grief, to refuse to become reconciled to the transition of a friend is unwise, may even be selfish, and unkind to the risen spirit that pants to be free from the trammels of matter.

Some time after the disclosures made to me by my associate, Mercy, she came to me with a new light in her eyes and an expression of peace on her sweet face that was a revelation to me. 'What is it, dear?" I inquired.

"Oh! I am so happy—something so good has happened. My Edgar is becoming interested in a young lady: and you know what that

I laughed aloud, and she continued:

"Do you think it strange that I should be gratified at such a prospect? But no, you do n't, because you are a spirit; but you laugh because my happiness would seem so strange to mortals. Well, she is truly a refined and beautiful girl, and she will love my darling with all her might. They will be happy together; he will have the loving companionship of a true woman, and the associations of refinement and of peace that every man needs to develop his best powers and to make him understand his own spiritual nature. He will not love me less nor forget me because of his new happiness; but he will emerge from his gloom and become a cheerful and progressive being. I shall not cease to love my darling because he finds peace and comfort in the companionship tune and sympathize in his joy."

Time passed. Mercy grew more radiant and light-hearted constantly. I had never heard her voice raised in song before, but now it often rang out as clear and sweet as a lark's.

"I could not sing when Edgar was so unhappy," she said to me on one occasion, when she had told me of her husband's new marriage. "A weight like lead lay on my heart all the time. I used to sing once when in my father's home, but I thought I had forgotten how, until my darling's happiness took the weight off my spirit. His very joy gives me new life and power and buoyancy. It rings in melody through my heart, and makes me want to sind with the birds. I can go to him with geater power, too, for I don't have to penetrate the gloom now, and I can influence his life better than I ever could. Have n't I cause for rejoic-

It was wonderful to behold the change in my friend; she accomplished her tasks with a ready power that was invigorating in itself. She gathered all the song-loving, musical children together, and trained their vocal powers, and guided their musical instincts with the skill of an inspired genius.

Everything she touched seemed to glow with beauty, and the very atmosphere around her vibrated with gladness. "I have found my vocation now," she said; "I shall stay here and instruct the children in music, and some day, when I feel my mission here is finished, I will seek my parents in the higher sphere."

My interest in my pupils and my friendship for my associates were unabated. I was contented in my work; yet sometimes a great longing to see the beloved one who years ago had parted from me on earth, and also to behold the face of my little angel sister Dalsy, possessed me. A desire to find their heavenly home "beyoud the gates" came into my heart, and only the thought that I had been placed here to do a work withheld me from making a desperate attempt to find the open way to their blest abode

Sitting in the twilight of my own sad musings, I was bent upon the thought of the dear ones of long ago, when suddenly through the still ness the tones of a well-remembered voice fell upon my ear, and a radiant splendor opened around me. I looked up, startled to behold standing before me him, my beloved my beloved who had died on earth so many years be-

Weak and faint, I gazed, speechless, lest, the blest vision should fade; but he smiled upon me, and opening his arms to me, said, "Is my little. Blossom ready for me?" I fluttered toward him with a glad ory, and was folded in a spirit's pure embrace. Blossom," he said—and oh! how the sound

of that old familiar pet name, that he slone ever gave to me, thrilled my being __ you have

not from whence it came. My Blossom, I have come to transplant you to my home in the spirit spheres. Will you come with me?"

I looked at him with my soul in my eyes. Oh ! how grand and noble he was; and how familiar every line of his features. He was not youthful; he had been many years older than I; and I was glad to see that he retained his familiar appearance. But there was no trace of weariness, no mark of time upon his face; only a grand, massive, matured expression of wisdom and peace that marked the man of experience. My darling! I would not have had him other than he was-himself.

"Oh!" I faltered, "I am not good enough: I have been sinful; I have not grown as you have."

"Your errors have been nobly atoned for, little Blossom; you have repented, and have begun a new life. You would not err again." "Oh ! I do n't know," I walled ; "if the temptation came I might succumb; I do not know my weakness ; it might overpower me."

"We will see by-and-bye; now you will come with me; there are many things for you to see. You have earned all that will be yours; bid your friends good-by, for we must hasten." [To be continued.]

The Spiritual Bostrum.

"1885."

"The Close of the Perihelion: What Does it Portend?"

A Discourse Delivered through the Trance Me diumship of

MRS. CORA L. V. RICHMOND, Before the First Society of Spiritualists of Chi

cago, Ill., Sunday Evening, Jan. 4th, 1885. [Reported for the Banner of Light.]

"Each unmerciful disast) of Pollowed fast and follow to faster,"

This couplet of the poet, dismal though it sounds, is ike the refrain of the last six years, and those here listening to the speaker's voice will well recall that in the beginning of what is known as the Perihelion, these disasters, including earthquakes, storms, wars, difficulties among politicians, the death of an empe ror, struggles among statesmen, and in fact the dis turbed condition in connection with every phase of human life, were foretold by us through this medium; and that not one portion of that prediction was exaggerated, or even equalled the fulfillment as it has actually transpired in material life.

It may be remembered that the six years just past s to be dist to crime than any similar period of time in human history. It may be recalled that the year 1881, which was an astronomical climax as well as a year of the Perihelion, produced singular combinations of disasters in all parts of the world; that 1883 produced more disasters upon the sea than had ever been known according to statistics in any single year since navigation began; and that the last year has not been free from all kinds of accidents, you who have closed the calendar of the ear, now at the beginning of this year, can well attest. Not only has it seemed to be true that these occurrences would begin at the time indicated, but a little

There seem to be waves and culminations of accidents of all kinds. It was then stated that in the most mexpected times and places these incidents and accidents would occur, seemingly to be explained by no outward human laws. All mechanical devices and inventions to prevent them, all human Ingenuity seemed exhausted, and no one could possibly foresee by any of the usual methods and appliances of science any one of these most singular incidents.

It also will be recalled by you that in one year especially railway, accidents seemed in the ascendant another year accidents by sea, another year, that which has just passed, singular phases of human orime, domestic tragedies in families that were previously peaceful, among women who are usually afraid of all leadly weapons, in singular monomania and insanity of various kinds that produce most horrible results. Vour papers have been so filled with these accounts that sensitive people have neglected to read the news items; many of these have, been prevented from taking up the daily periodicals lest some of these horrible accounts should be chronicled therein.

Of course there are the ordinary explanations of the events in human life, but even to-day we were asked the question, "How is it that, in the midst of plenty, with an abundant harvest throughout the world, there should be such lethargy and stagnation in business?" Mammon has at last been reached; the lowest strata of human existence has been touched by this all-pervading, potent power of the Perihelion. You may hope that it is at an end; when mammon is reached. It indinates the lowest physical depths. Every condition. from the yery highest to the lowest point of human existence, has to be disturbed; the power of gold is the last to yield its unequal force in the world. The universe of suns, moons and stars might almost have been blotted out before this final expression of the Periheion would arrest attention in the human mind.

In calling your attention to these disasters, it is not that painful subjects shall be recurrent ever to your minds, but to show that in the midst of all the usual occurrences of human existence, this other and more subtle influence has also been at work; that there is an indication in human life of greater cycles than the nere change of days, weeks, months and years upon the earth; that as it is known this Perihelion has been the most important for hundreds of years, so it lias been singularly coupled with the year which in astrolozy In astronomy, in Egyptian lore, in all that relates to peat history, is connected in sabalistic numbers and symbolism with the year 1881, which was the culminan or key stone in this period or cycle of time. It is a most notable and singular fact that during all there fears of perinellon every human passion has

seemed to be intensified; everything that nas occurred has becurred in the most exaggirated manner. There

ed to be intensified; everything that has occurred

most expression of violence. Consequently, there have been greater social disturbances, greater disturbances in individual lives, greater crimes on land and sea,

Certainly when you remember the assassination of the Czar of Russia, and that it was indicated (even predicted), and remember that the present Czar cannot move one fnch from his resting place, nay, cannot slumber, cannot sit upon his throne without a guard of perhaps thousands of men; when you remember that there its no crowned head in any country of Europe whose possessor does not dread assassination before morning, that there is nowhere tranquility, not even in this boasted land of freedom and peacefulness, your own Republic, when you do not actually know what may occur on the morrow to send riot and confusion through your community; not occurring because of tyranny of kings, not occurring by the intentional onpression of individuals, but by those circumstances of oppressive commercial customs that seem unrelenting cruelty, that leave thousands of men out of employment in your prosperous cities; when you remember this, that before the morrow you may awaken to the sounds of confusion, that the slightest occasion might ignite the torch that would send the incendiary fires abroad, you must be aware that there has been and is something unusual at work.

As the last flickering flame before the lamp expires ; as the last peal of thunder in the midst of the summer tempest is sometimes the loudest; as the accumulative force of many events may make the closing event the most severe; as you each in your individual lives must have felt a final blow severe, who day by day and week by week let wrongs grow and accumulate, until at last they expressed themselves in a final struggle and overthrow, so the effects of the Perihelion, begun seemingly in augmenting slightly the small streams of human infirmities, the perils of human existence that already were here, and gradually accumulating, each year adding one by one, will reach their culmination, their most violent expression, in this the closing year of the

According to the laws of planetary reaction you would feel more this influence at the closing of the Perihelion than you would in the very midst or at its height in the year 1881. According to all influences of astrology you would feel the planetary influence not at the time the vibration of light reaches you, for that would be many years, but nearly at the time the Perihelion of each planet is occurring; so the natural ac-cumulation of influences, with added vibrations, would now be at their height upon the earth. If, as said before, the storm may be past its height, its fury well nigh exhausted, still the expiring moments are most fearful. Bo this year will be fraught with greater dangers and adversities of all kinds, particularly those affecting human life, and each variety of harmful events will be equally fraught with power in this final expression, as in the previous years of the Perihelion.

We do not say this to awaken alarm; we do not say this to cause any fictitious excitement; it is simply fact: the year which you are entering upon will prove it to be true. Already you are warned of the approach of one scourge; the wave that is sweeping over Europe, especially in France, Italy and a portion of Spain, will probably, according to natural laws of have been years freighted with more disasters by land and sea, more and different kinds of accidents, more shores, certainly those of England, next year. If of moral infirmities manifested among all classes of this disease, so dreaded and, chiefly in man's imagina- light, heat and power, prosperity and moral excellence, people and among gradations in society that were not tion, so dangerous, have, the same expression in your God-like grandeur and greatness, upon some other cities as it has had in those cities where it spread with certainly must make the closing year of the Perihelion memorable in your history.

Not only is this true, that you are entering the year 1885 under the weakening-influence of 'all the preceding years of disasters, but you do not know how or where it will strike: whether it will be the vawning mouth of the flery earthquake, or whether in distant lands volcaule eruptions will destroy peaceful towns: whether floods or fires or revolution will bring trouble in high places, none can foretell on earth. Yet all of these, and more, most likely will occur, since every one of these elements has been disturbed; since all the pent-up forces of nature have been touched, and, like wild beasts let loose from their lairs, each one urges the other on; so with the elements in this the closing year, there will seem to be final struggle among them all to see which will come out victorious. but in which all will destroy themselves.

None of these things will take place at the same actual time upon the earth; by the time one occurs you may have forgotten momentarily the one that has recently transpired; but when the year comes to a close, and its accounts are reckoned up, you will see not only that these exciting and peculiar agencies have been more manifest, but have disturbed and affected the greatest number during this year of any or even all of its predecessors.

Still, as said before, it is not necessarily true that the planets themselves are the cause of this, or that any particular planet is baleful in its influence upon the earth, but it is that these planets in perihelion draw from the surface of the sun magnetic force and electrical power in greater proportion than has been their wont, therefore the sun's rays that reach the earth at his time, your planet not being in perihelion, are not as full of vitalizing energy and force as heretofore, consequently the negative side of existence has more opportunity for expression. That these powers are xistent in the earth, and must have their expression, that thought and intellect must correspond in degree else man's spiritual nature is torpid and in darkness, must also be quite true, for there is nothing in the physical universe that does not in a larger sense keep page with man's spiritual expression in the universe and unfoldment here. Earth keeps pace thus while these planets have been receiving additional light and life from the sun, and giving expression in higher. attributes and more glowing power. What to them may be the millennial period, to you must necessarily be the period of shadow and darkness, of walking mid the tempests or having no certain light, not being guided by the same confluence of spiritual and material radiance that those other planets possess. As you will perceive, it must be winter time (speaking metaphorically) on earth, while it is summer time in those planets that are in perihelion.

You are in the descending wave with reference to this Perihelion. The larger planets are in the ascendency. They have conquered, have triumphed, have reached some culminating period of grandeur, of great and woodrous art, of expression, of larger un-foldment in the phases of their own planetary life, that would fill your minds with wonder and amaze ment: 'Time will come when the earth will share this glory; when out of the winter time of doubt and uncertainty, changefulness and gloom, freed from enshrouding elements of destructive nature around you. and all the disturbance by land and sea, by the level ing of kingdoms, the overthrow of thrones, the downfall of empires, the uprooting of human slaveries and human selfishness, there will also come for you a dawn

wedded. This girl was a great lover of chilyour work and your career. I have guided you acting under some power, not by any family trait for earth? How could you receive from the sun's rays
dren, and would often stop in the street to many times when you felt a power, but knew meet an added glory unfoldment before the could be to the unit of the u unfoldment, before the earth in larger measure reaches that spiritural height, magnitude and splendor, since now sometimes the sunlight is too bright, for it shines upon humanity enacting tyranny and selfish deeds of power to-day-sluce now the sun might be ashamed almost to shine in upon the thoughts that men have toward one another, wherein pride, selfishness, corruption keep pace together in crowding the light that has been and is still yours in that other and diviner kingdom of the soul?

The earth is the chronometer of the progress of expression of the souls of men; the earth indicates your spiritual status in the unfoldment of the whole human family. You may read and know the spiritual state. that is expressed here by the physical changes around you, and as your physical presence may alter the conditions of this room, so your moral and spiritual presence may alter one another's conditions, and those may vibrate upon the atmosphere around until tempest, earthquake and tornado are the results. All disas ters are not to be relegated to distant planets alone, but are the direct offspring of human passions, the pent-up fires of human envy, strivings and warfares that surge in the hearts and lives of men. We share not the belief that man's moral nature is fashioned by the elements around him, that you become like the atmosphere you breathe, but, on the other hand, we believe that the atmosphere is fashioned of men's thoughts and spiritual states; that your earthly air grows clear and pure as you grow enlightened; no matter what power there has been, either of sunshine or matter, it is the glimmering through matter of intelligence that makes it possible for man to breathe a pure air and drink in the sunshine as God has made it, and revel in the light and glory of the bending stars in heaven.

If, as science declares, not one atom can be blotted out of the universe that would not be instantly missed and chaos would be possible; if, as science declares, yonder pale moon, that seems but a vision of a planet, has such sway over the earth that the great tides sweep up at its command, in their ebb and flow, because of its pale face; if, as this science further declares, there is such sympathy between the worlds that your earth cannot deviate from its orbit, that each planet in the solar system is held in check by this sympathy, this light, this balance of attraction, that makes each planet adhere to its own position, and respect every other, turning reverently to the sun; if it is true, s declared in science, that this whole solar system is bound by a mutual compact of silent sympathy, that the law is not written, save in the occult forces of nature, that worlds are bound in higher chains not by any bonds that man can see, but more firm in grasp than adamantine walls, and still in silence so subtlethat only the law of mathematics, only the mind of man can discover the presence of this wondrous force then there is no world or sun in space that does not in some subtle and wonderful degree affect every atom of your earth, every portion of your atmosphere, every pulsation of light and life that is here; and whatever pertains to those worlds, be it joy or sorrow, be it light or darkness, be it tempest or calm, must in some degree find echo here. And if from the great ebbing and flowing tides of space there are laws that are immutable as the ebbing and flowing of the waters of the ocean, you may well know that when it is the full tide of life and re may be ebb tide here: t such fury, far from where it seemed to originate, it the valley of despondency; that you may be in the slough of ignorance and darkness; that by-and-bye in the great reaction of these recurrent waves and cycles, you will gather the rich treasures that are in store for all these peoples, races, and kingdoms of man.

But these physical laws are admitted, these subtle principles accepted only in science; there they stop. Beyond the vibration of light, or that unknown something that holds planets and worlds in their places. science does not venture. Just here the law of spirit comes in, more subtle than the swift-winged light; more powerful than the magic of electricity; more solemn than that system of law, that voiceless realm of many laws, that holds the universe in divine equilibrium. Harmony is the law of mind, the law of intelligence, the law of the soul; and while it takes years for the light to come to you from the planet Uranus, this soul of light and life can come instantly. Here as there across the bars of space, in the midst of those great and wonderful systems of worlds, the messengers of light and of shadow, of joy and of sorrow, of truth and of error, are holding divine and solemn missions, and sweeping through all space, borne upon the pinions of the great emergencies of life.

Beyond the pale of death, into that realm you call the realm of shadow, the light of the spiritual intelli-gence gleams and glistens; the suns and worlds in space become as specks of dust compared to some of, the purposes and intentions that are there. It is in that realm alone that you can find the solvent of all this seeming mystery, the wonderful centre of all these laws, the focalizing power of all these destinies. It is there that the Infinite, sending his messengers on pinions of light and intelligence, holds all the kingdoms of life and light and matter and destiny in divine keeping; and it is in that kingdom that every individual soul, every intelligence that listens here to-night, shares the responsibility of the Infinite. A portion of the moral force of the universe is in your keeping; a portion of all the disasters of life rest in your hands; a portion of the divine destiny ultimately of the earth is yours to make; a portion of that millennial dawn which will come when your earth, too, shall bear near to the sun of truth, and upon its wings of light feel the pulses of the New Dawn; a portion of that destiny and responsibility will be yours; and as each one of you is related morally and spiritually to the other, holding perhaps toward each other the relationship of kindred, drawn near or repulsed according to your state, so there is not a soul in the universe, not one in all those myriad worlds populous with souls, that is not related to you also; and if one human soul can perish, all might perish; if one human heart can throb with anguish in vain to night in the midst of Christian civilization, it is enough to produce an earthquake, unless all share somewhat of the sorrow.

Why not?" If the pent-up fires within the earth must have vent for their fury, what is it that in a Christian land, among Ohristian people, shall make it possible for one man to starve while another is feasting in luxury and pride and pleasure? If smaller physical causes produce large results, may not this moral cause alone keep your earth in confusion? Take, for instance, your own household : Have you never known the head of the family to rise in the morning irritable, out of temper, and the first thing he or she does is wrongly done; and from that will ensue for the entire day a series of complications that finally enter the disposition of every man and woman and child who is in the household? Have you never known a series of ... disasters to result from the smallest possible commencement within yourself, one blunder following

ery and glass, extends to the whole machinery of the household, and affects husband, wife and children, until the various calamities have made the day like a small perihelion in your own household? When you add to this the countless beginnings in countless households on similar days, and extend it to societies, states, countries, nations and kings, is it any wonder that there are wars? When the small neglect of the smallest law of physical or moral being may have brought about a peculiar turpitude that leads one to not attend to the body because the mind is disturbed, there may and often does ensue a sickness that takes one seemingly to the valley of death, a sickness that may finally extend itself to the city, village or community in which you live?

Surely, these are seemingly small beginnings; you would not at first imagine that from the violence of a single man nations may go to war; that from a single thought of jealousy some horrible crime may ensue, from the morbid condition of a single member of the household the entire happiness of the family may be endangered for days and weeks, perhaps for a life-time. In an instant of time, one hand uplifted in anger may blot out a human life which all the years of repentance cannot restore, and there is no other way to find that life except at the bottom of the depths of despair, and at the height of the mountain of transfiguration, for repentance, spiritually, is the attribute with man alone that can restore that which anger has taken from you.

How feeble seems the hand of man, crushed in an instant beneath the wheel of a car, and yet it hath more power than a million worlds, when impelled by a human will. If that human will is in defiance, disasters ensue and outward death; if that human will is in accord, the benefactions and praises of thousands of grateful hearts must rise because of the act of a single hand! It such be the laws that sway and govern you here, thrown together from out eternity, to crowd one another in time, time must reveal what you are made of. After being ground in the mills of the gods that grind slowly and surely, from dross and turbid fountains to pure gold and clear waters, you shall come out triumphant; you shall rise in one of the recurring cycles of physical laws, you shall again ascend from the dust of the seemingly invulnerable wall of circumstances that surround you, you shall walk triumphantly in the consciousness of this Godlike nature that is within.

There are those upon the earth who are not in the line of being affected by the Perihelion ; it is not fate or destiny merely, but they are above it; as there are those in this room who are above the fatulty of being affected by circumstances, who would not be depressed by weather or material laws, who would not weep like those without hope if death or adversity come, who live in a moral atmosphere that is unapproachable by adversity, so there are those living upon the earth who live above the suggestion of the terror of wars or the destructive nature of elements; who can enter with impunity hospitals filled with dangerous diseases, because they do not know the old time enemy, Fear; who can ward off contagion by the force of an enlightened will that is in harmony with the spirit ual forces of the universe.

There are those, no doubt, now on earth who are exemplars of human life; who extend the spiritual power to all kinds of violence, of passion, and who, representing the calmness and sunshine of existence are nearer the spiritual splendor than at any period since the earth began; but these are few; the masses are still swayed alternately by hopes and fears, and still depressed by the slightest thunder-cloud that appears in the moral or physical horizon, who complain that it is too warm to-day, too cold to-morrow, that it rains too much, or that it is too dry; the earth never seems to satisfy them, never seems to yield of its abundance the joyousness they covet; with them the harvest is always on the verge of being ruined; everything is at war because they are at war within. These are amenable not only to the baleful influence of planetary positions, but the small specks of dust that rise from your earth. A much smaller thing than a planet will disturb them. The fly, the mote that flutters in the sunbeam, are each enough to eclipse the sun's rays with those who are in this condition. To them frightful indeed is the crash of worlds, the mighty war in the elements, that puts to test the creaking timbers of the great ship, your earth. They do not know whether they are to withstand the storm or no. The astronomer can frighten them out of selfpossession at the appearance of a comet, by alluding to a possibility of its coming in collision with the sun, they not knowing or remembering that the sun is very much larger than any one or all comets, that thou sands of comets might fall into the sun's disk and not produce a single vibration of air in your heaven.

Surely ignorance is the most terrible Perihelion that can come to man; they who are in darkness and despondency may well be fearful! In worlds that move on to their appointed task, that fulfill their work upon earth and in heaven, for such as have eves to see and ears to hear there is matchless and sublime beauty. These weaklings may well be afraid if every dog that barks upon the streets, and trifling incidents such as we have referred to, have power to disturb them, when they are subjected to the great test of souls? Time will come when by soul-growth and gradual unfoldment man will walk in the light of higher knowledge. and in a calmer and diviner atmosphere; when neither wars, pestilence, famine, nor desperation because of man's selfishness, nor aggressiveness of one over an other will make him afraid; when the light of love shall prevail; when you shall turn your hearts toward one another in kindness instead of envy and striving; when you shall seek one another at your best instead of at your worst: when you will look for the highest in man as you look for the sun in the heavens at noonday, always there if you exert yourself enough to see it. Meanwhile you may see the safety that is in the earthquake's yawning mouth: the larger safety when the volcano pours forth its fire and smoke; though on one side is disaster, the whole earth is made more secure. It is quite certain if the engineer sees the whole train is in danger, and one man is upon the track, sooner than sacrifice a hundred lives the one must be sacrificed. It is quite certain that in the midst of this great conflict of physical life human existence on earth is not important, but human souls are, and that even if the breath of mortal life is taken by the elements around you the soul is sanctified, and held safe in the keeping of God.

Men do not cry out when they take one another's lives in battle, there are no lamentations that go up for the ten thousand men killed in a single fight, (save from the mothers who weep in vain,) but if in the war of nature ten thousand lives are lost, people exclaim "God is unjust, unmerciful," when he alone holds the immortal part in his keeping. No king can ever ac count to God for the souls of bodies slain upon battlefields. See to your own reckoning; God will take care of his. Secto your own lives; the universe is safe in the keeping of infinite laws, that in themselves are as per fect and divine as a symphony sung by a choir of an

The power of Infinite Love is here and everywhere You are in peril only from those conditions within, that make you amenable to the correctives that nature holds; you are in danger only as you stand in the light of your own moral nature; you are in danger only as you are forgetful, unconscious, unaware, and will not awaken to the height and grandeur and wonder of the moral responsibilities that are near to you. You may pity those who are crushed by the avalanche, but have you not pity for those who are crushed by the moral weight of other men's lives and infirmities? who have been ground down to crime by the greed of mammon, the car of Juggernaut that rolls over human lives regardless of their innocence and their trust?

In your own hands God has placed one small portion of this Infinite problem. Down through the cycles of the ages the light of inspiration has been given to guide you on your way. The light is revealed to you the wonders of the physical universe around you. In your keeping, sacredly and divinely, this portion of that knowledge is entrusted, and the meaning of the year that is before you is not to avoid danger; is the life-boat to save yourself at the expense of your neighbor, but to know and to meet it. If it be dispose in their presentation to the world: ease, make yourselves clean and ready; if infirmity, make your minds stronger to bear it; if it be adversity, hold yourselves in readiness to meet it—it cannot vansh you; "If the whole commercial world is wrecked and men's souls are saved, it will be a cheap price to

-derivations in their conservation and allow rolling

pay for so great a victory. If out of the disasters that may possibly come to the whole mercantile world you can save your honor, and declare that you have wronged no man, it will be cheap enough. Let monopolies and all monetary institutions perish, so that human lives can stand face to face with one another and tell the truth.

Let us take the lessons of the stars for what they mean; they mean that nature is truer, better and wiserthan you perchance would have her; they mean the lesson of all physical infirmity is to make man strong to meet that infirmity with patience and fortitude when it comes. The great final solution of all things is death. If you are not afraid of death you can only die once; if you are, you will die every day, and still linger in a miserable mortal existence; if you are not afraid of death you cannot die even once, because death has no power over those who fear it not. Therefore you are safe, on sea or land, in the midst of your own household or in the midst of the tempest. There is but one physical life that you can lose in this mortal part, in this present existence; that physical life is supplemented by a diviner, higher existence within

There are many men who would consent to death to know the secrets of eternity: there are those that would stand and watch an earthquake for the sake of beholding its majesty; there are natures that would be near the volcano's mouth that they might see the wonderful exhibition of the pyrotechnics of the earth: still others who dread no physical danger that out of this great maelstrom of physical elements would supply them with the true solution of life, informing them that in time and in eternity, in space and in immensity, not an atom, not a single blade of grass, not a blooming rose, not the universe of stars but attests the power of infinite and all-absorbing love, holding in its keeping each treasure of existence, and carefully folding between the palms of its tender hands every living soul. There are those who would be willing to see the wreck of planets, see suns blotted out and worlds melted into chaos to know that this is

Standing upon the verge of these mighty destinies, it is your province to read aright these" signs of the times." and to hear the voices, not of stars alone, but of those stars of life that have gone out from your physical existence, that are nearer and nearer to the presence of God because folded nearer to your hearts and lives, and they tell you that beyond all tempest and storm, beyond every calamity and every earthly disaster, beyond the angered flame of war, beyond the ships that go down wrecked in the sea, the great voice of eternity rises; unto each one the morning of spiritual life dawns from the darkened sea of time, fair, beautiful, perfect and divine.

So shall your world rise after the scorching and purlfying flame, after the waters have swept over you, after all the destructive elements shall have expended their fury, and the new humanity, purified, chastened, uplifted, shall rise to that height, that supreme grandeur, in which the earth shall be made beautiful, its outward forms perfected, and the light of the Infinite pervade the hearts and lives of all. The glad humanity, risen from the prisons of darkness and imperfection, shall fill all space with wondrous rejoicing, and every atom shall glow with the life and light of the name that is divine. Into your keeping this precious charge is given, that, whispering through all the star-lit spaces. the distant planets may hear your worshiping souls, and kindred souls in those far-off worlds rejoice that out of the new-born hopes and promises you have arisen triumphant over the darkness of space, time and earthly conditions.

THE UTILITY OF SPIRITUAL PHE-NOMENA.

EY MRS. K. R. STILES.

To the Editor of the Banner of Light:

The question is often asked, "Of what use are the phenomenal manifestations of Spiritualism?" We feel like saying that to those who can ask this question, they are of no use whatever; nor will they be until such persons understand that the phenomena of Spiritualism sustain the same relation to its philosophy that the alphabet does to the educational system. The outward manifestations are the expressions of a great law—the facts upon which we build our philoso-phy. They are the keys with which we may, if we will, unlock the doors which lead into the realms of science. To be sure, many persons hold these keys as empty baubles or toys with which to be amused: and instead of making the phenomena of Spiritualism the means to an end, seem to consider them the end it self. But because there are some who do not make these things a means of growth, it does not milltate against their general utility. Happily there are ley prove of great use. one, "many of the phenomena are so commonplace." Granted: yet are not the "weak things" often chosen to confound the mighty?

Said a gentleman of culture to us a few evenings since, while looking at the autographs written in our album by spirit-power, as his eye rested upon that of William Lloyd Garrison: "Now this appears to me like a very unnatural and a trifling thing for a spirit like Mr. Garrison to do. When he was here upon the earth his work was for the masses. Why should he whom we would expect would be a progressive spirit come back here and write his name in this book? Why not do something for the many instead of the few?" Ah! my friend, does not all progress begin with the individual? The truly philanthropic spirit, whether in the material or the spiritual condition of life, is he who improves every opportunity for the dissemination of knowledge. Mr. Garrison, when in the material form, did indeed labor in behalf of the masses; but then, as now, he worked through means Then he wrought for the liberation from physical bondage of the enslaved millions of the earth. Today he is working for the liberation of the mentally and the spiritually enslaved. In common with thou sands of other philanthropic spirits he is striving to break the bondage of mental servitude, compared with which physical bondage is as nothing. If, there fore. Garrison, or any other spirit, can trace his name or message upon the pages of a closed book, or in any other manner demonstrate the power of spirit over matter, thereby proving that

"Life is ever lord of death,"

we contend that he is doing a grander work for humanity than when, in the years gone by, he appended his signature to the glorious inspirations which flowed from his pen on behalf of oppressed humanity: for by this act alone he answers the question which has sounded down through all the ages, and which theology has never been able to answer to the satisfaction of the reasoning mind, "If a man die, shall he live

The manifestations of Spiritualism are not for the gratification of those only who are so blest as to receive them. Every demonstration from the spiritual side of life belongs to the world; and every phenome non, however trifling it may appear to the careless observer, when taken in connection with the great spir

itual law that lies back of it, is of mighty import. To the larger portion of mankind that only is rea which appeals to the outward sensess. The physical phenomena cannot be accounted for upon the hypothesis of "mind reading, independent clairvoyance, or unconscious cerebration," therefore is it that our spirit friends are so anxious to produce these manifests. tions whenever they can find the proper conditions Spirits, as well as mortals, are but students. They are but as so many chemists in nature's great laboratory, and as they come into the atmosphere surrounding th material world they must necessarily come under the limitations of material conditions.

As the human mind is brought into closer sympathy with the spiritualistic philosophy, better conditions will be afforded for the production of phenomena through the presentation of which the world will be taught many valuable scientific truths.

While, then, the phenomena of Spiritualism are but not to run away from the clouds; is not to jump into the husks which cover the golden ears of truth, let us bear in mind that there is a deep and underlying pur-

> Thus, if we but rightly heed, We the use of all may read ; Glorious truths we may be taught. From the humblest act or thought. Worcester, Feb. 34, 1885.

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For the Banner of Light. LOOKING BACK.

Looking back through the vista of years that are past, What story is written whose beauty shall last When the incoming tide of the future has swept Away all earth's sorrows, the tears you have wept?

Looking back, can you see any action of thine That is fit mid the jewels of heaven to shine? Is there aught in the days that have passed, sun by sun, Of which angels in rapture might say, "'T is well done''? Looking back through the hopes and the joy and the pain

Of the years that you may not live over again, Is there not one green spot to which memory flies, Where you planted a seed which in beauty shall rise? Looking back ! looking back ! ah! we pity that soul Who shall see no fair thing when the angels unroll To the newly-born spirit the veil from the past! For of all that's done here naught is hid at the last.

Then while there is time, oh! brighten thy path, Do all that thou canst with the power each one hath. Good deeds, words of love sow along thy life's track-They will blossom in beauty, you'll see, looking back!

Given through the mediumship of H. S. R.

CHARLES PARTRIDGE.

To the Editor of the Banner of Light:

I notice that you have published the very brief allusion to the decease of Charles Partridge made in my letter of last week, but desire to make a fuller expression of my sentiments in regard to the life and character of our ascended brother, especially as, on account of illness, I was prevented from being present at the services held in his memory in this city on Sunday last; for though my acquaintance with him was comparatively brief, it was sufficiently intimate to give me a deep insight into his character, and to enable me to bear witness to his great earnestness as a philanthropist, his zeal in the propagation of the truths of Spiritualism, and his sterling integrity as a man.

The prominent traits in the intellectual character of Mr. Partridge, as they appeared to me, were mental freedom, clearness of perception, and practical good sense and judgment. He was preëminently a practical man-not a theorist or speculative philosopher, but one who, rist or speculative philosopher, but one who, while he studied to understand and recognize his relations to the next state of being, never for a moment lost sight of or neglected his duties as a denizen of the mortal sphere, and especially his obligations to contribute to the well-being of his fellow-sojourners in this material life. He always endeavored to demonstrate his love to God by his practical love toward man. There is a text in the Christian Scripture which he took an especial delight in quoting—from John's epistle—"If a man say I love God, and hateth his brother, he is a liar."

This practical sense of human brotherhood was the basis of his moral character; and I be-

was the basis of his moral character; and I be lieve that, in carrying out the "Golden Rule," he was essentially and preeminently a Christian, as he was in his convictions and practice

an ardent, uncompromising Spiritualist.
The nobility of Mr. Partridge's character was seen in the manner in which he ever manifested the courage of his convictions. He was so sure of the rectitude of his intentions, so confident that his convictions as a Spiritualist were based on demonstrable facts, that it seemed to

him like cowardice and meanness to fail in avowing them on every fitting occasion.

His strong practical sense showed him the true bearing of spiritualistic truths upon the moral, social and religious welfare of mankind. He knew what Spiritualism had done for him line and an entire or mankind. —in giving him an enduring, immovable faith in the future life and the eternal world—in reconciling the conditions of man's, life here with divine and perfect law, rationalizing the seeming inconsistencies in the "ways of God to ing inconsistencies in the "ways of God to man," making religion a matter not of mere blind faith and mysticism, but of knowledge and reason, and in demonstrating that the way to happiness in the world beyond is to strive to do all the good possible in this—feeling all this in the innermost depths of his being, his unceasing and intense desire was that all his fellow are transfered to the constraint of th low-oreatures should possess the same glorious talisman of faith, the same master-key to unlook the sacred mysteries of God's spiritual realms, the same divine illumination to guide the footsteps of humanity to the haven of rest, peace and joy, in the Heavenly Father's king-

lom. Mr. Partridge's useful life has been duly no-Mr. Partriage's useful me has been day noticed in many of the secular newspapers, as characterized by that practical goodness which the divine Nazarene made the most essential element of the religion which he taught and exemplified; but the fact of his devotion to the cause of Spiritualism has been, as far as I have seen, carefully concealed, either because his seen, carefully concealed, either because his life was an honor to Spiritualism, or because in the prejudiced views of these writers his fatth in Spiritualism was a dishonor to his life. How gladly would these obtuary chroniclers have placed our brother in the roll of exemplary Christians, honored adherents of the evangelical Orthodox Church, and, in their anticipation, of souls as yed have presentance of the pation, of souls saved by an acceptance of the vicarious sacrifice of God himself, in the second person of the mystic Trinity; but this being impossible, they have thrown the mantle of impossible, they have thrown the mantle of charitable silence over the religious principles and incentives which governed that life of which they can utter only words of approval and euloglum. Thus they leave it to be inferred that the good deeds of our departed brother were but the "filthy rags" of mere morality and philanthropy, unblessed, and wanting in the sanctity to be obtained only by a belief in the great fundamental dogma of the Orthodox Christian Church. They would not Orthodox Christian Church. They would not shock Mr. Partridge's respectable friends by mentioning that he was a devoted Spiritualist, glorying in his faith more than in all else that belonged to his life and character. They could not afford to say that Spiritualism was the great incentive of his life—that he found in this despised faith that which satisfied his sound mind and generous heart, and urged him to do all he could to benefit and bless humanity, and to make the world better for his baving lived in it. If they had world it not have been lived in it. If they had, would it not have been showing either that their saturic theory of the origin of Spiritualism is false, or that in the case of Bro. Partridge at least Satan had made an ignominious failure?

an ignominious failure?

Bro. Partridge hated hypocrisy, hated meanness, hated bigotry, and especially despised the tergiversation of the ordained religious teachers of this time, in spurning the great spiritual revelation which, in this century, has thrown so much light upon all the religions of the world, but especially upon the religion of Jesus the Christ. He felt, in his pure and lofty soul, that the great facts of that revelation should be proclaimed from the pulpits, which professed to be the source of all true religious instruction for the people; and he was indignant that elergymen, the professed "ministers of God," knowing these facts, as he was aware they did.

regarded it, as a mere mummery, based on ignorance and misconception? And, above all, that this ceremonial should have been performed by a man so illiberal in his views and feelings as to make the enforced silence of Mr. feelings as to make the enforced slience of Mr. Partridge's particular friends and co-religionists, present on that occasion, a conditio sine qua non of his condescension to have any connection with the ceremonial? Such an insult and indignity to the deceased, such a willful and absolute disregard of his wishes and express requests, made to his legal adviser but a few hours previous to his transition, merits segment to the proper part and should in future cases he wood re rebuke, and should in future cases be provided against.

If consistent with this brief notice, I should

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If consistent with this brief notice, I should have liked to dilate further on this flagrant violation, not merely of propriety but of Christian charity and even of enlightened Christian faith, and to speak of the utter selfahness and inconsistency of the Protestant burial service, in its studied disregard for the spirit of the deceased, for whom chiefly every such service should be held in the light not only of our Spiritualism but of enlightened and rational Christianism but of enlightened and rational Christianism but of enlightened and rational Christianism. itualism but of enlightened and rational Chris-tianity. One of the strongest protests against this comes from a prominent clergyman of the Church of England, who says, in his work on "The Christian Doctrine of Prayer for the De-parted": "No doubt our present burial service is solemn, dignified and touching and full of consolation to the mourners. But it is, neverconsolation to the mourners. But it is, nevertheless, intentionally and eminently selfish. The living rather than the departed are considered throughout it, while the dead are almost entirely forgotten. And what, during the past three centuries, has been the reasonable consequence of this uncharitable forgetfulness? Even this—that our funerals have by degrees become more and more distinctively heather in their character, and less Chrisy heathen in their character, and less Chris-tian than ever." In the light of the truths we cherish there is

no need that we should mourn for our departed by the state of brother, except as we regret his loss to ourselves—the loss of his counsel, his example, his kind and earnest copperation, and his genial companionship. He has gone to that sphere where his good deeds, his kind feelings and his pure and elevated thoughts will meet their fitting reward, and his aspirations for the "good, ting reward, and his aspirations for the "good, the beautiful and the true" will find full scope for their indulgence and realization. We congratulate him on his enfranchisement after so triumphant a passage through the sphere of earthly development and trial, and bid him Godenaed in his assessed. Godspeed in his career of progressive ascension to the spheres of celestial purity and bliss.

New York, Feb. 9th, 1885. HENRY KIDDLE.

Free Thought.

HOW DO WE KNOW WHAT WE KNOW

To the Editor of the Banner of Light:

Does any man know that his "Redeemer liveth," or that any personal God sits on a throne in the heavens or anywhere, and judges mankind personally as they put in an appearance through the Gate of Death? If so, how does he know it? There is no question of the honest belief of thousands in these old fables, as also in thousands of other ridiculous and absurd teachings. Testimony, to be reliable for others to base a belief on, must be given by persons who know the facts testified to: and I have never known of any other way a witness could know except through the senses. No blind man could testify to the color of objects; no deaf man to language he could not hear; no man void of the sense of touch to the temperaature or hard and soft nature of objects. There are animals without any of the human senses, and they know nothing; and if we were like them we should know the same. Testimony not based on the senses being worthless, the testimony of our Christian teachers about heaven, hell, spirit-life and the God they worship. is worthless, while that of Spiritualists, being based on and coming through the senses, is reliable so far as the senses go to prove the exist-ence and communications as facts.

ence and communications as facts.

This makes the wide distinction between Christians and Spiritualists as witnesses. The one can prove existence after death and the other cannot. In the inquiries and criticisms of the present age, the search is being made for the witnesses who can testify to the existence of a personal God and a miraculously born Jesus; but none can be found; and no written word by any one who can be proved as the auword by any one who can be proved as the au-thor of any words even said to be spoken by any person who knew anything about either. This searching inquiry may be called "laying the axe at the root of the tree" of fable and suthe axe at the root of the tree "of table and su-perstition. Our spirit-friends are as powerless to find this evidence as we are; but have no more difficulty than we do in finding believers, as death does not seem to make much change, for a time, in belief or knowledge. We have the written testimony of witnesses who knew Plato and Scorates and Cicero and Mohammed, but such is entirely wanting in the case of Je-hovah, and of Christ as a God. The Christians who inhabit Palestine point out the graves of the ancient Bible characters even as far back the ancient Bible characters even as far back as Adam, and show where all the events of note occurred as related in the New Testament and most of those in the Old, and thousands believe, and yet there is not a particle of reliable evidence that any of these are correct. The actual location of Solomon's temple is not known, while edifices built six thousand years before can be found in Egypt with a hieroglyphic history.

The immortal indivisible and indestructible

The immortal, indivisible and indestructible human soul puts together the parts of the body, and thus makes the body, and through it the mind is manifested always in accordance with the structure, texture, etc., of the body and its parts, especially the brain. Through the senses the mind gains all of its facts which enable it to arrive at conclusions. Without these senses to connect it with objects outside of the body, it could have no idea of time or space, of truth or falsehood, and even with all we have accountable. we have accumulated we have very crude and imperiect ideas of right and wrong, and of good and evil. Existence is present with us, and taken hold of by our senses; but of a creation of something out of nothing there is no proof; and for one I cannot conceive of any such occur can see no place or use for a personal God, except such as the sun is to the planets, and the soul of things to the things, and infinite mind to finite mind, and so of all that is manifest in the finite. The common sense of mankind once be-lieved the earth was flat, and all eminent writ-ers of that day accepted it, and discoveries are removing popular errors in this day as in that. The writer of the story about the devil taking Jesus on a high mountain, evidently accepted the popular error, as some writers do equally absurd ones now. The telescope brings many stars within the reach of our knowledge through the senses; beyond that is the unknown and unknow knowable except by further extension of vision

for the people; and he was indignant that clergymen, the professed "ministers of God," knowing these facts, as he was aware they did, should, manifestly for the sake of popularity and the conservation of their earthly interests, ignore, deny or deride them.

Hence it was that he was especially anxious that, at the last obsequies over; his mortal remains, no Orthodox clergyman should be called to officiate, lest it might be represented to the world that he had repudlated, at the last, the principles in which he had lived, and for which, had it been necessary, he would have died.

He had a warning of this in the case of Judge Edmonds, who, because his funeral services were conducted by an Episcopalian clergyman, was reported to have recanted his faith at the hour of his transition—a statement which I know, from the positive testimony of his daughter, to have been utterly faise.

Knowing, as we do, that the freed spirit is present at the last obsequies performed over its earthly, cast-off body, is it not sad that being regarded, and that nothing should have been wholly distred to, or in any way recognized, the faith he was then so fully realizing? That only a service should have been permitted which the decased must have regarded, as he ever had decased must have regarded, as he ever had

MATERIALIZED FORMS HOW SHALL WE MEET THEM?

To the Editor of the Banner of Light:

Years ago I had a friend who was generous to a fault. He gave freely wherever he thought there was need. With all his liberality he was singularly successful in business, and when he passed to the other life he left a large fortune, which was mainly distributed to charitable institutions. Walking with him one day we passed some beggars sitting on the sidewalk; pitiful specimens of wrecked humanity, with large placards in front of them detailing the misfortunes that had befallen them. One, who was not over thirty years old, had lost a leg in the battle of Waterloo; another had lost his eyes by the eruption of Vesuvius, which must have occurred twenty years before he was born. The cards must have been heirlooms—at least handed down one generation. These little discrepancles apparently made no impression on my friend, who emptied his pockets of his spare change, giving something to each of them, As we passed on, I said to him, "Do you know that these poor fellows were up before the policecourt, a few days ago, for being engaged in a drunken brawl?" I shall never forget the expression of his face as he turned to me and said; 'It is my duty as well as my pleasure to give; the responsibility of using it is theirs, not mine." Many years had come and gone, and the memory of my friend had almost faded from my mind. I was engaged in studying materialization.

As my custom is to take one thing at a time, I did not trouble myself about its quality. I did not even propose to myself what I might do afterward, but did propose that if there was any. truth in it, to so clearly demonstrate it that no doubts in regard to it should come up as a disturbing element in any subsequent investigations I might make. When I had finished my investigations on this point, I found that I stood on the shore of a boundless sea of speculation and uncertainty. I could not help asking myself the question, What are these forms that for only a few minutes clothe themselves in objective reality, bearing the semblance of my friends blended with the likeness of the medium? Are: these my father, my mother, my wife, my brother? Is this the rollicking boy who made the hills echo with his laughter, now whispering in my ear so low that I can scarcely hear him? In the midst of this perplexity, this whirlof unanswered questions, the voice of my old friend came to me: "Do n't stare these sensitive beings out of countenance, but give to them all that you can of your better nature, and you shall have your reward, as I have had mine. If there is a possibility of a mistake in identity, if you are in any way deceived, the responsibility is theirs, not yours. In all true séances, if the forms are not what they are supposed to be, they are at least beings from another life, seeking strength and comfort from their association with you, else they would not come. Let not a shadow of doubt or distrust bar their approach. Have no awe, no reserve, no fear as to what they are, and they will blend into your soul, become a part of your life. In the true relations which you hold to them, will be the fullness of what they bring to you."

With a nature naturally skeptical and a mind

long trained to a close comparison of objects, it was not easy to accept this advice. What, then, was to be done? It was plain that I must move on or abandon all that I had so successfully demonstrated. I could not launch out into the endless speculation of psychical research; I had not time for that, so I decided to follow the course which had been suggested to me. I would lay aside all reserve, and would greet these forms as dear departed friends who had come from afar and had struggled hard to reach me. From that moment the forms, which had seemed to lack vitality, became animated with marvelous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; faces that had worn more the character of a mask than of real life now glowed with beauty. What claimed to be my niece, ever pleasant. and earnest in aiding me to obtain the knowledge I was seeking, overwhelmed me with demonstrations of regard. Throwing her arms around me and laying her head upon my shoulder, she looked up and said, "Now we can all come so near to you!" Her wonderful spontaneity of character at once asserted itself, and has ever since been the delight of all who have come in contact with her. My association with these forms is of the most simple character; it is that of children with each other. We do not question anything. The thoughts that flow between us grow out of our surroundings, are spontaneous. We realize the full force of the Master's words: "Except ye become as little children ye shall not enter: the kingdom of heaven." Science may wrangle over the supposed movements of molecules and atoms and the correlations of force, may dissect the bird to find its song, but love alone shall set the boundaries of knowledge. The key that unlocks the glories of another life is pure affection, simple and confiding as that which prompts the child to throw its arms around its mother's neck. E. A. BRACKETT. -

February Magazines.

THE INDEPENDENT PULPIT closes its second volume and next month enters upon its third year with the assurance of success. From past reading of it we are enabled to endorse its statement that "the editorial conduct is chaste, respectful and impartial. There is no stooping to frivolous and unimportant issues. All : questions are dealt with in a fair, candid and intelligent manner. Though forced to be controversial, it is nevertheless entirely free from invective and personal vituperation." Waco, Texas: J. D. Shaw.

FLORAL CABINET has for its principal illustration an engraving of "A Model Window Garden," followed by "Rock and Rockerles," "The Great Chrysanthemum Exhibition," instructions in Home Decorations and Housekeeping, etc. Published at 22 Vesey street,

New York. THE BUILDER AND WOOD WORKER gives several views and plans of new designs for cottages, of value to those contemplating building, with other matters of interest. New York : F. A. Hodgson.

VICKS'S ILLUSTRATED MONTHLY gives measurable information for the management of flowering plants, a superb picture in colors of the new seedling gladiolus Innocence, and an attractive variety in its departments of "Pleasant Gossip." Foreign Rotes," etc. Rochester, N. Y.: James Vick.

THE HERALD OF HEALTH—The editor treats upon the digestibility of foods; Dr. Gleaton gives some sen-sible views of Mind Cure; Bits Balls cells us "How to Breathe," and Dr. Foster writes at "Colds: Their Nature, Prevention and Trestment." New York: M. D. Holbrook, M. D.

Hale and the second sec

THE CROAKER. [NOT BY ONE OF THEM.]

- Oh! the melancholy croaker,
 With his croak, croak, croak,
 He can always tell a funeral,
 But never tell a joke;
 He, in his ready comn,
 Can drive a nail, no doubt,
 But with a smiling visage
 He never draws one out.
- Oh! the poor, unhappy croaker!
 Like a revolving vane,
 He antedates the weather,
 Is sure it's going to rain;
 He knows the crops are ruined,
 His memory he jogs
 To prove that now the country
 Is going to the dogs.
- The dreary, weary croaker
 Will have to die some day;
 Perhaps he 'li go to heaven
 And walk the golden way;
 But when the shining pavements
 His gloomy eyes behold,
 He 'li shake his head and mutter,
 "I—d-on't be-lieve—they're—gold !"

Banner Correspondence.

New York.

TROY .- W. H. Vosburgh writes: "My first experience with Modern Spiritualism was in the presence of the Fox girls, who came to our city in the year 1849 or 1850. They had difficulty in securing rooms to appear in, owing to the opposition, but finally engaged rooms in the Troy House, then under the management of a Mr. Coleman, where they advertised to give séances to the public. A lawyer, then a resident of the city, by the name of Hayner, called to see the ladies, and though supposing himself keen and shrewd enough to detect the fraud, as he termed it, was made a wiser man in a few moments, through a communication re-ceived, one letter at a time, from a son of his who departed from earth-life twelve years before. Mr. Hayner was a man of nerve and decision, and notwithstanding the opposition and abuse heaped upon the ladies, he stood up in their defense, and in a day or two following published a statement in the Troy Daily Whig defending them and detailing his experience with them. The excitement became so great that the ladies were compelled to go well protected against assault. I well remember an exhibition they gave in a public hall before a large audience eager to see them and hear the mysterious sounds. Before the close of the exercises the excitement became such that we were forced to form a body-guard around the ladies, lead them into the ante-room and guard the door. I am of the opinion if the element congregated that evening had succeeded in reaching the ladies they would have been injured. They were, a short time following this, attacked at the residence of Richard M. Bouton, West Troy. The windows of the house were broken in. and loud threats and calls for them were heard; still, as before, they were protected. I write of these events to show how public sentiment has changed relative to Modern Spiritualism. Mr. Hayner finally threw open his residence to the Fox girls, and my father and myself were invited gnests. There were thirty-five or forty present, and it was a most memorable seance. From that time to this, I have in an humble way aided the grand movement to the best of my power and ability. Mr. Hayner passed

TROY .- A. M. Whipple writes: "Mrs. Newton Reynolds, the wife of one of our prominent business men, to whom the Spiritualist Society of this city is indebted as perhaps to no other man, has labored for years in the society, devoting her time and her most zealous efforts in its behalf, and exercising her gifts of medidiumship gratuitously. As a medium she has few equals in either the variety or excellence of her gifts. As an inspirational speaker she has been for years the main dependence of the Society in its weekly Sunday meetings, and permitting nothing but severe illness or unavoidable absence to interfere with the discharge of this duty. As a test medium she takes a very high rank, always giving something satisfactory, either in the delineation of character or in the description of departed friends. She also possesses exceptional powers as a healing medium, exercising this gift ungrudgingly for the benefit of the afflicted.

to his reward many years ago."

The Spiritualists of Troy were forced, greatly to their regret, to give up the lease of their larger hall, which they had occupied for more than a year past, and in consequence were compelled to cancel the engagements they had made with several speakers, with the exception of Mr. Emerson, who was with us in October, and gave unqualified satisfaction to believers and confounded the skeptics. The meetings are, however, still maintained every Sunday evening, being held in the smaller hall or parlor, which is usually well filled. These meetings are always opened by Mrs. Revnolds in an address from liteen minutes half an hour in length, in which she teaches the philosophy of our belief in an earnest, profound, graceful and original manuer, interesting all her auditors. She is usually followed by Mr. J. H. Carpenter, who in sincere and eloquent words calls his hearers to the

true light, and points out the better way.

The closing address is usually given by Mrs. E. B. Duffey, late editor and publisher of the Vineland (N. J.) Daily Times, and the author of 'No Sex in Education; a Reply to Dr. Clarke, and other well known works. She came amongst us a year since, a partial skeptic, and here sought and found proof of communion with the spirit-world, and has ever since been laboring with voice and pen to spread the glad tidings. She has also come to the knowledge of mediumship, and, we believe, is far oftener indebted to the spirit-world for her utterances than she yet dreams of.

Prominent amongst the regular attendants at our Sunday meetings may be seen the venerable Elisha Waters. Though having reached the allotted age of man, and his head silvered by the flight of time, he is still vigorous and straight as a northern pine, a fine representative of the heroic age of Spiritualism. The knowledge of the great truth coming to him early, he promptly proclaimed, and assumed the stigma attached to the name of Spiritualist, making the great renuncia tion of church, friends and society, and much else that goes to make life valuable. This venerable man, in that realm that lies beyond the river, will receive the reward due one who nobly defended an unpopular truth, and ever lived loyal to the promptings of his better manhood.

Dr. Vosburgh, the veteran Secretary of our Society may also be found each Sunday evening at the hall selling the BANNER OF LIGHT, and other spiritual literature. The doctor is also an earnest and untiring worker, and no man in this vicinity has accomplished more for the cause. He atill devotes his time to heal ing the sick by laying on of hands, and many remarka-ble cures attest his power. The writer of this article is personally indebted to him for prompt relief from and permanent cure of a severe attack of a painful and what is usually a lingering disease.

Mrs. Nellie J. T. Brigham addressed us on the even ing of Dec. 11th, and her gentle manners and beautiful discourse moved the hearts of all who heard her. This carries the writer in memory back to the early days of Spiritualism, when he heard delivered, through her mediumship, the first inspirational discourse to which he ever listened, walking five miles in the moonlight, and returning at its close well paid for the jour-

Dear BANNER, how vividly does this reminiscence recall the darkness that surrounded the tomb in that vanished time, broken only by that pale; flickering, uncertain, will-o'-the-wisp light called faith. From your pages I caught the first glimpses of that enduring flame that now so brightly illumines the immortal road. Thanks to you and your associates, this light has been kept steadily burning, ever increasing in brilliancy, cheering the heart, and lighting up the pathway of many a way-worn and storm-beaten mariner, who, like myself, is journeying o'er life's solemn main." target and a second control of a second control

New Jersey. TRENTON James W. Royle, President of the First Association of Spiritualists, writes: "Trenton Spiritualists, writes: "Trenton Spiritualists and others are enjoying a rich treat by attending the scances of one of Boston's grand medium, Annie Lord Chamberlain. The manifestations received and saved him from death. Any sufferer glass of the size indicated, and on Monday, even to data aved him from death. Any sufferer glass of the size indicated, and on Monday, even the death. The Coppe of Links. The Coppe of Links. The Coppe of Links. The Coppe of Links. The Evangelical All processes and in the scale of the size indicated, and on Monday, even to data aved him from death. Any sufferer glass of the size indicated, and on Monday, even to data aved him from death. Any sufferer glass of the size indicated, and on Monday, even to data aved him from death. Any sufferer glass of the size indicated, and on Monday, even to data aved him from death. Any sufferer glass of the size indicated, and on Monday, even to data aved him from death. Any sufferer glass of the size indicated, and on Monday, even to data aved him from death. Any sufferer glass of the size indicated, and on Monday, even the size indicated, and on Monday even the size indicated, and on Monday even the size indicated. In the size indicated, and on Monday even the size indicated, and on Monday

We are reluctant to part with her, and envy the people of Boston their superior facilities for enjoying those blessed privileges supplied them through her remarkable mediumship. Our meetings are gaining in numbers and in interest; we hold them Sunday afternoon and evening, also Tuesday evening."

Massachusetts.

GREENFIELD .- Hattle Reed writes: "The Ladies' Aid Society of Greenfield, Mass., gave its first supper in Grand Army, Hall, Tuesday evening, Feb. 10th. The bountifully supplied tables gave good evidence of the generosity of the ladies under the excellent management of their President, Mrs. Edwards. After supper, young and old participated in a social dance, music furnished by the aged director, Mr. John Putnam; Mr. Frank Bickford deserves worthy mention as master of ceremonies. Noticeable among the guests were Mrs. Sarah M. Mace of Boston, and Miss Lessie N. Goodell of Amherst, Mass. The next social supper will be given March 8d, to which all are cordially invited."

BOSTON .-- A correspondent, "Le Progrès," writes, under a recent date: "Dr. J. Rodes Buchanan, whose home is at 29 Fort Avenue, Boston Highlands, accessible by the line of Norfolk horse-cars, through Washington street, is at present giving to a small, intelligent and deeply interested class of students a course of evening conversations upon psychometric influences and their control of and action upon the brain. It was my good fortune one of these evenings to be present, and the experiences were of so remarkable a character that they are not likely to be soon forgotten. Such lessons are for all time, and will doubtless follow us into the world of experiences in the great hereafter.

The first experiment to test the impressibility of the brain to receive extraneous impressions was the putting into the paim of the hand of each person presentthe fingers lightly closing over it-a square slip of paper upon which the Doctor himself had written: Joan of Arc in flames.' Silence and the concen trated thought of each were then imposed upon the entire class." As a result two members of the party were made plainly to feel, the one a strong sense of burning by fire, and the other a sentiment of rebellion against injustice. "These proofs," continues the writer, "of the powerful magnetic impressions received from Dr. Buchanan's personality or personal magnetism through these little slips of paper, magnetized by his own thought and hand, were delightfully interesting.

This experiment being concluded, a second slip of paper, upon which was written simply, 'The Moon,' carried a gentleman instantaneously into the planetary region, and almost before his hand had received the slip he called out, involuntarily, as it were, 'I am in the moon,' proceeding to describe it as he then and there beheld it."

Dr. Buchanan then gave a third slip of paper. Upon this was written "Moses the Prophet." By arrangement between two gentlemen sensitives present one received this slip at first hand; but the second was influenced strongly in consonance with the theme thereon written, the marked effect thus passing through (1) Dr. J. to (2) Dr. S., from Dr. Buchanan.

"Those who have seen nothing of psychometry (and there are thousands who have not)-men and wo men whose thought is growing beyond the trivialities of the day-would greatly enjoy, even if they were no greatly benefited by, these lectures on psychometry. Dr. Buchanan is also giving to students and practitioners in the art of healing a course of remarkable lectures, filustrating, by the aid of charts upon which are traced minutely and plainly the organs of the brain and cranium, the principles (of which he has the undoubted right to claim himself the discoverer) of the science which he calls Sarcognomy. These lectures become, even to the ignorant and unlearned, a stepping-stone from which a child could learn first to creep, then to walk, and finally climb the very steep est hill of science:"

BOSTON.-Dr. M. V. Thomas (13 Davis street) writes concerning his experiences at a recent scance with Mrs. Fay, materializing medium. "In front of us," he says, sat a noted physician, who, though a skeptic, showed himself to be an honest one, ready to take just what the spirit-world had for him-assuring me that he came by what purported to be his spirit-friend's request, given through parties who had been here. While we were talking, 'Bertha' came from the cabinet and made a beautiful flower in his hand, first showing him that there was nothing in hers; and as he took his seat she ran up to him, saying: 'Your wife and baby are in there.' Auntie said: 'How do you know she had one?' The matter was soon settled, for from the cabinet came a female form with a babe in her arms: These he joyfully recognized, and with outstretched arms folded them in a loving embrace; the physician and his guest from spirit-life conversed earnestly for nearly three minutes, he following her to the cabinet, where she dematerialized. Then came his mother, calling him her dear child, telling him how glad she was to see him there, etc.

The German guide of Dr. Thomas stepped out, and as is his custom when the Doctor is present, medicated a glass of water for some sick one, perfumed ladies' handkerchiefs, etc., then went to the skeptic and gave him the grip and password of the twenty-second degree of Masonry, thereby placing the keystone in the arch of our good brother's conversion to Spiritualism, 'for,' said he, 'ever after this I am a Spirit-

ualist. After the séance was over he told us that when Spiritualism was under investigation at Harvard College he was one of the students, and of course anx ious with the rest to know how the investigation would terminate. One morning a Professor came before the class and said: 'Boys, they have beaten us on every point; and now my advice to you is to have nothing whatever to do with it.' Thus we never had any report from these worthy (?) investigators."

Kansas.

TOPEKA .- "J. M. H." writes: "We have here a commodious hall where we hold Sunday afternoon conference meetings, and listen to lectures in the evening. We have been highly favored for the past few weeks in having, first, J. B. Crocker of St. Louis, and later, Bishop A. Beals of New York as spiritual teachers. Private circles are held in various parts of the city. Mrs. A. L. Lull holds weekly Thursday evening séances at Mrs. Greer's residence, also gives psychometric readings and tests daily at 279 Western Avenue. We have the spirit forces continually with us, and mediums are being developed in the various phases of

The BANNER OF LIGHT is a welcome visitor. In the issue of Jan. 24th, under heading of Springfield, Mass., eighth page, I notice the mention of the effective speech of Spirit Dr. Ide, through F. O. Mathews. I recognized the name, and readily call to mind the effort he once made when on earth to convince me that Spiritualism was a sin 'against God.' Although I have since had personal proofs from him that he has progressed into the light and love of spirit communion, yet I was glad to see his name mentioned."

Oregon:

SALEM.-C. A. Reed writes that owing to a snow blockade in the Cascade Mountains the BANNER OF LIGHT had been somewhat late in reaching him in his distant home, and adds: "You can hardly realize how much we miss your precious paper. How could we get along without it? How you manage to have every number filled and running over with live thought is a great mystery to us outsiders.

Our Society still lives and is doing a good work. Much of our success is owing to our worthy President, John S. Hawkins, and Secretary, Mrs. Rufus Mullery the latter has become one of the best mediums in the land. A large number of our old citizens have crossed over to the other side, and communicated through her being unmistakable in their identity; these are now making themselves felt in this community."....

Catarrh Cured.

A clergyman, after suffering a number of years from that loathsome disease, Catarrh, af-ter trying every known remedy without success.

In Memoriam Joseph G. Chandler-Remarkable Paintings Produced by Him.

In the BANNER OF LIGHT of Nov. 15th, brief mention was made of the departure to spiritlife of Joseph G. Chandler, which event occurred on the 27th of the month previous. As he has long been known, both by his words and works, as an active Spiritualist, we feel called upon to allude more fully to him, and especially to certain productions of his in the shape of portraits of materialized spirits.

Joseph Goodhue Chandler was born at South Hadley, Mass., Oct. 8th, 1813. He was educated in the common school at South Hadley, and at Deerfield Academy, Massachusetts, one winter. At the age of sixteen he went to Northampton. Mass., to learn cabinet-making, and remained until twenty-one years old. At twenty-two he commenced painting portraits under the instruction of William Collins, Jr., and in a few months commenced traveling as a portrait painter, meeting with good success in many large towns and villages. Having united with the Edwards Church at Northampton, Mass., July 7th, 1833, Rev. John Todd, pastor, and removed to the Congregational Church at South Hadley, Mass., they withdrew fellowship from him, because he did not ask for dismissal and recommendation to another church.

In 1840 he was married to Miss Lucretia Ann Waite, daughter of Joseph Waite, of Hubbardston, Mass. She assisted him in his painting; could paint a good portrait herself, and by her pleasing address and politeness gained many friends.

In 1851 Mr. and Mrs. Chandler came to Boston. The same year he investigated Spiritualism, was convinced of its truth, and read the BANNER OF LIGHT from the first year of its publication.

In 1868 Mrs. Chandler passed on to the higher life, aged forty-seven years and five months. She was a Spiritualist and medium, and had many proofs of spirit communion.

The aid Mr. Chandler received in his profession from the spirit-world was quite marked. He painted with much accuracy portraits of persons who had passed to the higher life whom he had never seen, obtaining his knowledge of their personal appearance from descriptions given him by a clairvoyant (Charles W. Sullivan) and his own intuitions. He also painted the portraits of Mrs. Conant and Mrs. Rudd. now in the Banner of Light Circle-Room, and one of Daniel Webster, now in possession of the Webster Historical Society.

Mr. Chandler was a frequent attendant at the materialization seances of Mrs. Boothby, on Appleton street, in this city, and had many pleasing experiences in connection with the phenomena that there occurred—the painting by himself of two portraits of spirits who presented themselves being the most remarkable. Of this experience we are enabled to give below reliable accounts, one of them from witnesses, the other from Mr. Chandler, both of which will undoubtedly interest our readers, and add another to the vast accumulation of evidences already existing of the fact that the denizens of the spirit-world can, under proper conditions, become visible to mortals.

MRS. GUILFORD'S AND MRS. STONE'S ACCOUNT OF THE WASHINGTON, PORTRAIT.

While present at a spiritual seance with Mrs. Boothby, medium, at her residence, Appleton street, Boston, August 14th, 1877, we witnessed a remarkable illustration of spirit-power. Dr. Webster, once a professor in Harvard University, Cambridge, Mass., who is the control of Mrs. Boothby, requested Mr. Joseph G. Chandler to supply himself with a piece of clean window-glass, about five by six inches, and to come to the circle-room on the following Thursday evening and he would give him a picture to paint. Mr. Chandler provided himself accordingly, was prompt in attendance, and we the undersigned, from Cincinnati, were permitted to be present. We seated ourselves with a subdued gaslight, when the spirit of Dr. Webster emerged from the cabinet in full form, with a black clock gracefully falling from his shoulders, upon his head a soft hat, apparently of felt, and remarking that the elements were opposed to his holding his materialized form, While present at a spiritual seance with Mrs. opposed to his holding his materialized form, called on the artist, Mr. Chandler, for the glass, asking him how many please he had brought.
Mr. C. told him he had two. He replied, "I am glad you have two, for I fear a failure in the first effort"; and taking one piece from Mr. U.'s hand, he proceeded to walk up and down C.'s hand, he proceeded to walk up and down the parlor floor, gently waving the glass and at the same time humming the words, "Nearer, my God, to Thee." In about five minutes he threw a handkerchief over the glass, leaned it against a book upon the table and requested us to look at it with full blaze of gas, while he retired to the cabinet. On looking at it we simultaneously exclaimed: "It is General Washington." He called out to us: "I shall not say for whom it was intended hus leave it to the public whom it was intended, but leave it to the public to decide." While regarding it the fading process took place, and the glass was left without a mark upon its surface. However, the inspirational artist, Mr. Chandler, had it so imrational artist, Mr. Chandler, had it so impressed upon his brain, that he retired to his studio and was eminently successful in giving a fac simile of the picture given by the spirit upon the glass, enlarged to a life-size portrait.

Mrs. E. W. Gullford.

Mrs. A. M. Stone.

MB. CHANDLER'S ACCOUNT OF THE WEBSTER PORTRAIT.

On the evening of June 10th, 1877, I attended a scance at Mrs. Boothby's, No. 49 Appleton street, Boston, Mass., a dozen or more persons being present, on which occasion a number of being present, on which occasion a number of spirits materialized and appeared to the audience. During the sitting Prof. Webster, the controlling spirit of Mrs. Boothby, asked me if I could paint a portrait of him. if he would throw a picture of himself on a white cloud. I said I would do the best I could. He then remarked that if I would make a portrait of him he would materialize my wife so that she would walk out of the cabinet and sit in a chair beside me. I replied that nothing could give me more pleasure than that, and the promise was afterwards fulfilled to my entire satisfaction.

The following Wednesday evening, in the presence of Mr. James Morse and myself, Mrs. Boothby went into the cabinet, and in a few minutes Prof. Webster appeared at the aperture and requested to have the gas turned on,

ture and requested to have the gas turned on remarking that it required light to make plo remarking that it required light to make pic-tures. After a short time he requested us to reduce the light, and in a few minutes request-ed as strong a light as the full blaze of gas would make, and held at the aperture a picture of himself, about two-thirds the size of life, on a flat white surface, in light and shade, and with no color. He asked if I saw the spectacles, and no color. He asked it I saw the spectacies, and on my replying in the negative he said, "Turndown the gas and I will show you the spectacles." In a minute or two Mr. Morse turned up the light, and Prof. Webster held up the picture with the spectacles on, but the glasses were so opaque that I could not see through them. The next morning, at my studio, I commended the partraff from memory the picture. them. The next morning, at my studio, I commenced the portrait from memory, the picture he made having been exposed to my view only a few moments. When I carried the picture to Mrs. Boothby's, a few days afterwards, Prof. Webster remarked that it would do for a beginning, but said, "I can make a better picture for you; I want you to get a piece of light, thin glass of this size," handing from the aperture a piece of paper, five by ave and a half inohes, saying, "It has never been done, but you know. I am a chemist." I procured three pieces of glass of the size indicated, and on Monday evening, the 18th of June; by appointment, went to

parlor, humming the tune, "Nearer, my God, to Thee," then stepped to the mantelplece, took up a saucer and sat down with it in his lap; in this saucer there soon appeared a dim

white light.

After holding the glass over the saucer for a minute or two, he arose from the chair, and walked back and forth in the parlor, humming his favorite air. He then held the glass to the dim gaslight for a moment, remarking that he did not know how well he had succeeded. He then took a beat from the book-case and care dim gaslight for a moment, remarking that he did not know how well he had succeeded. He then took a book from the book-case and carried it a few steps, when it fell to the floor, he at the moment remarking that he had not strength to carry it. Mr. Morse picked up the fallen book and placed it on a stand, leaning it against the wall. Prof. Webster then took a piece of soft wrapping-paper from the book-case, and placed it on one side of the glass, folding the paper over its edges, which he placed on one side of the book, saying that he would retire into the cabinet, as the light would destroy his body. Mr. Morse turned up the gas and I looked at the picture, and in about thirty seconds Prof. Webster ordered the light reduced, as it would fade the picture. I remarked that I would like to look at it again, and Mr. Morse turned up the light for me; after which Mr. Morse looked at the picture for about the same length of time, about half a minute. I said to Prof. Webster that the face was turned in the opposite direction from my picture, but he said he wanted that side of the face to show, and I promised to commence another one. The picture faded from the glass in a few minutes, and Prof. Webster returned the glass to me. He then talked about half an hour, relating some notable circumstances of his earth-life.

The next morning I commenced another portrait from memory, painted on it several days.

hour, relating some notable circumstances of his earth-life.

The next morning I commenced another portrait from memory, painted on it several days, and met Prof. Webster by appointment July 2d at the usual place, Mr. Morse being present, when the Professor made another ploture. He asked for a handkerchief, which Mr. Morse handed him, then walked back and forth waving the handkerchief for a few moments and placed it on the back of the glass, covering the edges with it in resemblance of a frame, and set it on the stand, the glass leaning on a book. This was like the last one, except that the other side of the face was presented and the top of the head was bald, with the hair brushed upward and partially covering the bald place. I said to him: "This is the other side of the face, and not like my ploture." He remarked: "I know it; and I will make another picture tonight showing the opposite side, and with a dark background." In a few minutes he produced the picture, as he had promised, and I compared it with my portrait, the two standing side by side, and saw what alterations were necessary to perfect and finish it.

compared it with my portrait, the two standing side by side, and saw what alterations were necessary to perfect and finish it.

The pictures on glass were all made in the parlor of Mrs. Boothby, where we could see Prof. Webster by a gaslight. He was dressed in a dark suit of gentleman's clothing. The pictures were about one inch and a half from the top of the head to the lower part of the chin, and did not look like ambrotypes or photographs, but had a body of color beautifully blended in light and shade, that faded entirely away after being exposed to the light for a short time, leaving the glass without a mark. There were no two alike; in the first picture made on glass the hair was brushed across the head, covering the bald forehead; in the second and third pictures the hair was brushed upward, partially covering the baldness.

I finished both pictures; one was placed in Mrs. Boothby's seance room, and remained there during her stay in Boston. Both are recognized as likenesses of Dr. Webster when Professor at Harvard College. I have never seen any other pictures of him, and never saw him except in materialized form.

JOSEPH G. CHANDLER.

A short time prior to Mr. Chandler's decease, he placed in the possession of a gentleman in this city the portraits of Washington and Webster, with a request that when opportunity occurred for placing them in a Spiritualist hall or place of assembly where they could permanently remain, they be so disposed of.

Leah Fox Underhill—The Missing

Link. To the Editor of the Banner of Light: To the Editor of the Banner of Light:

Saturday evening, Feb. 7th, Mr. Daniel Underhill,
President New York Fire Insurance Company, and
Mrs. Underhill and daughter, held a reception at their
residence, 232 West 37th street. The occasion was in
part the first public announcement of the completion
of a very interesting autobiography, entitled "The
Missing Link," by Mrs. Underhill, one of the original
Fox sisters, in whose home, during 1847 and 1848, began
the spiritual raps which have since engaged the
rapt attention of the thinking world. The book is
intended as the missing evidence in the family history,
and although the phenomena had of course been preceded by similar and different from time unrecorded,
these were the first to be thoroughly tested and pregressed, to the confusion of the wise and the comfort
of the sorrowing. Misrepresentation naturally followed
the confession and practice of their mediumship, and gressed, to the confusion of the wise and the comfort of the sorrowing. Misrepresentation naturally followed the confession and practice of their mediumship, and the object is to give the "true inwardness" of the developments, with numerous strange experiences in private and public life. The raps still attend Mrs. Underhill, with variety and identifying intelligence. Marshall P. Wilder, the humorist, greatly amused the company with his personations. Prof. Jay J. Watson, niece and son, musical sons of the great violinist and pronounced Spiritualist, Ole Bull, very tastefully rendered on the organ, plano and violin, "The Witches' Flight." by Russell, an adagio arranged by Mr. Watson, a bolero by Ole Bull, and a feeling melody dictated by spirit raps, from the alphabet, applied to the plano, and sung to Mrs. Hemans's "Haunted Ground." Mrs. De Weir also added some pleasant notes. After a violin duet and plano march, the physical man was addressed by a bountiful supper, which was much applauded. When untiring attention had been given the liberal edibles, "the banquet hall deserted." Mrs. Emma Hardinge Britten controlled the plano, and delivered a grandly dramatic and allegorical spostrophe to the hostess and the cause. Lastly, the dulect benedictional accents of Mrs. Brigham were heard in a lengthy and well-measured impromptu poem upon "Leab." the subject chosen by a skeptic, a prominent city official. The company then dispersed, at an early hour, next morning. Among those present were: Dr. and Mrs. Britten, Mr. Aiden, Mrs. Mrs. Crans, Miss Orans, Dr. Collins, Mr. and as Mrs. Brillot, Mr. and Mrs. Thomas P. Knox, Mr. and Mrs. Bravid Knox, Oscar Underhill, Mr. and Mrs. E. Y. Anderson, and daughters, E. W. Capron, Stephen B. French, J. A. Dreyfus, and others not publicly identified with Spiritualism—in all nearly one hundred.

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For the do not read anony mous letters and communications. The name and address of the writer are in all cases in dispensable 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 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, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 21, 1885.

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Spiritualism is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—Spirit S. B. Brittan.

City Patrons Take Notice.

Washington's Birthday Anniversary falling this year on Sunday, 22d inst., next Monday, the 23d, will be observed in its stead. The BANNER OF LIGHT Establishment will therefore remain closed throughout that date.

The Future Life.

A discourse was preached during January by Rev. Rush R. Shippen in the pulpit of Rev. Mr. Savage in this city, on the subject above named, in which occur a number of interesting points to the reader of the published production. After stating, as a general proposition, that the universe is our Father's house, and that among its many mansions, homes or chambers this world which we inhabit is doubtless as important as any other, he remarked that as our friends vanish from sight, going from this earthly chamber into some other unknown, the inquiry naturally comes to every heart, "Whither, oh! my friend, is it you are going? Where is it that you will be in a few short weeks or days hence? I have affecting cause to think and to wonder concerning that unseen worldto desire, were it permitted to mortals, one glimpse of that mysterious economy, to ask innumerable questions to which there is no answer. What is the manner of existence, of employment, of society, of remembrance, of anticipation, of all the surrounding revelations to our departed friends?" This was the inressed by the celebrated John E. to a dear friend at the point of death.

Mr. Shippen rightly thinks it wise to "make the unseen world a familiar thought" in our minds. He said the old theology gave too exclusive attention to the other world, neglected to explain the duties, joys and trials of the present, and made religion only the ticket to secure a good place there. But the liberal faith. he explained, concentrates attention on the present time, preaching religion for to-day, in the assurance that, if this life be made divine, we may safely leave the morrow with God. Still, he thought it possible that the liberal faith was thus in danger of losing some of the noblest inspiration-that to-day's duties may be illumined by the bright hope of the eternal world. Instead of regarding heaven as a far-off land to be entered only by death, the liberal faith, he said, deems heaven "the felicity of a divine life possible to-day, the kingdom of God around and within. God here, and good angels about us." Heaven to the obedient soul is no question of date and distance. We need not wait for death to find it. Heaven is here and now. Thus spake Rev. Mr. Shippen. But he is still not content with the known and visible. Nevertheless he thinks the outward conditions of the future are wisely shrouded in mystery that we vainly strive to penetrate, and that it may be well for us not to know.

He says it is better to walk by faith and not by sight; yet how can he be sure of that, if the unseen world finally stands revealed in many of its features? He takes pleasure in showing the unreasonableness of a belief in a literal resurrection, but he persists in being quite as unreasonable in another direction. While he would ridicule what he terms "the ignorance of three hundred years ago," he sees no similar warrant for ridiculing what may justly be termed the willfully blind ignorance of the church and its thick-and-thin followers to-day. In regard to the spiritual bodies by which alone we shall be recognized in another world, he entertains only reasonable and spiritual views. He holds that in the other life we may expect to possess "keener sight, sharper hearing, a mightier strength, with capabilities of unwearied endurance, quicker insight and readier communion." He believes that we shall be the recipients of new senses of which we now have no conception, by which we may learn truth, or hold converse with friends, or schieve wonders or partake of joys that eye hath not seen or the heart of man conceived. Then he comes to the all-absorbing question of personal communion with the departed. He asserts frankly that "curiosity concerning the outward conditions of the unseen world is attested by so-called spiritual communications."

Yet he has nothing to offer respecting the facts or philosophy of the matter, only that, "in several honest attempts, he had witnessed nothing satisfactory." He does not think that Franklin, Wesley, and other departed notables seem to talk so well as when living in the flesh. niary outlay.

He is apprehensive lest the word spiritual may be misused, and even abused; as if the church had not overlaid it with the heavy burdens of dogma and authority from 'the beginning! Being spiritual, according to Mr. Shippen, is the mood into which we are thrown when some divine idea enters the soul, kindling in us holier energy, warmer sympathy-that is, a heavenly communication. A spiritual revelation is Legislatures thereof have passed the doctors' a fresh vision of truth, a new glimpse of what is good and lovely. Even Swedenborg's visions he pronounces in good part material; and he he mounts into the heaven, I do not hear its language; a man should not tell me that he has walked among the angels; his proof is that his eloquence makes me one." Mr. Shippen regards curiosity about the outward not as spiritual but sensual; as worldliness, only transferred to other worldliness. He finds the same fault with the popular preachers, that they have portrayed the outward scenery and conditions, instead of the home-life of the heavenly mansions.

the life to come, our preacher says he does not go to the Book of Revelation, but to the Sermon on the Mount and the character of him who pronounced it, "to find those spiritual laws and principles that run their lines through the universe and eternity." He professes to believe that "identity will continue" in the future life; that "death shall not change our substantial selves, shall add no thought, affection or virtue to our soul's wealth, shall rob us of nothing that spiritually belongs to us; that we shall begin life there just as wise, holy and loving as we ended life here—no more, no less." But we would like to have him tell us how he knows it. This is really the revelation of Spiritualism, and the chief certificate of its true character. It is Spiritualism that has actually forced this belief upon the human mind, the pulpit having been driven to confess that the Bible is dumb on the subject of the future life. Yet Mr. Shippen, like the rest of them, does not scruple to preach what Spiritualism alone reveals, while he descends to the unworthy work of disparaging Spiritualism itself. Such a man should not say too much about the exercise of reason.

"The eternal fact of identity," says he, "is the key of destiny, and suggests both retribution and reward." Again, that "progress also shall continue, for who can doubt that the next world will afford room for all worthy culture?" And, again, "that if progress is open, reform also will be forever possible; that if we may go from good to better and best, we may surely also go from worse to good"; that "progress for the saint implies possible reform for the sinner"; and that" for sinner and saint immortality is a blessed boon of opening privilege and increasing joy." Again, that "varied and appropriate employment shall also enlist our best faculties in the future life." He appeals to us to think of Howard's benevolence, Humboldt's wisdom, Fenelon's devotion, Luther's heroism, Parker's practical preaching, and asks if the new life shall not put in requisition all these diverse talents. He insists that there shall be demand in the next world for Isaiah's poetic fire and Paul's organizing energy and Chrysostom's elequence. Bacon's profound wisdom and Watts's devotion and Raphael's art. Mozart's music and Emerson's insight: and that genius in its thousand forms will still afford joy and add to the spiritual wealth of the heavenly society, as once to the

And further, that if a man shows himself ready to fight the good fight here, surely God will give him a good chance there." He professes the belief that "the divine society and its charming companionship are one of the sweet hopes of the world to come." That "sympathy shall insure harmony." That "Wesley and Channing shall meet there as brothers." That "heaven spurns monotony, and rejoices in amplest spiritual hospitality." That "affections that have surviv shall bloom again." That "friendship and love shall come to fruitage." That "old friends shall meet again." That "on that further shore glad welcomes shall greet our coming." That" rest shall be sweet in that better land"not rest from activity, for that would be the monotony of death; but "rest from dusty drudgerv. and feverish passion, and annoying anxieties": that "the sadness of affliction, the sorrow of separation, the crush of disappointment shall come no more"; that "no good design shall fail, no dark depression give us pain, no effort exhaust our energy"; that "youth shall be renewed," and "infinitely better and more precious than eye hath seen or heart conceived shall be this blessed rest and renewal."

But on his part all this is no more than the exercise of faith, finding its natural expression in flights of rhapsody. None of it all stands revealed to him. He only believes it-he does not know it is to be so. Why, then, does he persist. with such strong and even irresistible tendencles of faith like this, in passing by Spiritualism as hearing the supreme revelation with which all men are anxious to be made familiar? Spiritualism both teaches and demonstrates all that our preacher sketches with such manifest unction of spirit. Why, then, is it belittled, disparaged, discarded by him, and by such as he, who nevertheless yearn in the public sight for the very knowledge which it brings to the light? One cannot forget, in view of such innate perverseness, the well-known denunciations of Jesus, who told his followers that they beheld around them those who had eyes only that they should not be able to see, and hearts only that they might not be able to understand. Spiritualism nevertheless continues to proclaim to all men the great truth of the soul's immortality, and to furnish increasing evidence of its power to exalt and expand the nature of all who listen and are convinced.

The Cleveland (O.) Children's Progressive Lyceum held on Sunday, Feb. 8th, an interesting service in memory of one of its former members and workers, C. H. Rogers. The Herald of that city gave a good account of the proceedings, which we shall transfer to these columns next week. The Cleveland Lyceum has, we are informed, commenced outlining the programme for the forthcoming Thirty-Seventh Anniversary of the Advent of Modern Spiritualism, at Weisgerber's Hall-due notice of which will be given as soon as the details are definitely settled.

Read the announcement on our 7th page regarding the essay entitled "EDUCATION, OB THE COMING MAN." The author will generously donate to our "God's Poor Fund" the proceeds arising from the sale of this brockure. Here is an opportunity for purchasers to do a good and the same time an ample return for their pecuMedical Freedom in Danger.

We fear the liberty-loving people of the United States are slow to perceive the chain which the Allopathic and allied managers are drawing closer and closer around their constitutional right to choose their own physician when sick. Already twenty-six States, so we see it announced, have succumbed, and the protective laws demanded; and several of the territories are being invaded in like manner in the interests of the "Regular" practitioners. quotes Emerson as saying of him, that "when It is just as true to-day as when first uttered that "eternal vigilance is the price of liberty," and we trust our readers in MAINE and MASSA-CHUSETTS especially will bear this fact in mind -as the medicos of both these States are at the present moment beseching the Legislatures at Augusta and Boston respectively for legal measures which shall give them a close monopoly of the art remedial.

We have recently seen a draft of another Act Establishing a Board of Medical Exam-To obtain the best conception of the glory of | iners in the State of Massachusetts" which the Regulars are seeking to get by some means before the Legislature. It is in a sense milder than the one we criticised in the BANNER of the 31st ult., but still, as it aims to interfere, by statute, with the natural law of demand and supply, as seen in operation within the limits of this hitherto free Commonwealth, it behooves all friends of "patients' rights" to rally against it and to still demand that success be regarded the best diploma. Arbitrary learning may be good in its place, but natural fitness is a quality not born in college halls or capable of being taught in medical universities. The maintenance of the broadest freedom for all systems of cure to work side by side, and stand or fall upon their own merits, is the only true course for Legislatures everywhere to pursue, when approached by the agents of the Allopathic "Doctors' Plot laws."

Let the friends in Maine and our own State beware of, and use what influence they can bring to bear against, the present efforts to pass any laws aiming toward the "regulation" of medical practice; these measures, as presented, are but as the thin edge of an entering wedge whose back or thickness—when it is driven home by amendments after the precedent is established by law of putting college degrees above natural gifts at the bedside of the suffering-will be the entire subversion of all progress in the curative art, the destruction of all practitioners who work through natural gifts, and the establishment of a cast-iron régime in medicine wherein Allopathy shall be the acknowledged centre, and its present allies, Homeopathy and Eclecticism, shall exist, if at all, as

trembling dependents. In MISSOURI we find (by the St. Louis Medical Journal for Feb.) that the Legislature has now a bill pending before it, "looking to the abolishment of our State Board of Health. with strong probabilities of its passage." looks," adds its editor, "as though it might be quite as honorable to never have been a member as to have to be legislatured down and out." He admits, however, that a struggle must ensue, and that a bill has been introduced to act as an auxiliary to the Board, as regards the regulation of the practice of medicine, should that Board survive; but we trust that the Legislators there will have practical wisdom enough to pass the bill abolishing that useless but precedent-making organization.

A correspondent, writing us from MINNEAP-OLIS, MINN., informs us that that State already has upon its statute-books a Medical Practice Act, which, like all such specimens of graduates, as they come swarming from the colleges, from all competition, no matter from what quarter or how much more successful than they it may be in curing the people's ills. The writer says there has already been one is every reason to believe that the finely-gifted magnetic healers in that city and elsewhere will in coming time be called upon to feel the grasp of this repressive law. Therefore he would be pleased if some persons residing in States where such cases have been brought to trial would forward, in care of the BANNER OF LIGHT Office, brief accounts of the decisions made and precedents established in their respective localities.

The Topeka Journal, KANSAS, records that the doctors the other day got together and agreed upon a law to protect their profession," and then, proceeds to denounce such a project in no measured terms-the Atchison Patriot endorsing its views by republishing them. We lack space to do so, but cannot refrain from reproducing the following paragraph from its telling arraignment of the proposed bill, as it applies with equal force to such despicable laws wherever proposed or enacted:

laws wherever proposed or enacted:

"We do not believe that such legislation is necessary; we believe that the people suffer full as much from the mainractice of men who hold diplomas from medical colleges as from those whom they call quacks. This legislation is aimed specially at the specialists who have spent years in the study of one disease, and the policy is to drive them out of the practice for the benefit of men who claim to cure all diseases. We are of the opinion that a man or woman may, by the study and practice of some special disease, become so proficient that their cures will become almost miraculous... This law is also almed at those who use electricity in the healing of disease; also the magnetic healers. The law they propose would prevent Christ, it present on earth, from healing the sick as he did eighteen hundred odd years ago. We do not believe in this kind of legislation.... We need no guardians. If. we want a specialist or a magnetic healer, that is our business, with which the profession has nothing to do."

Materialization Seances of Mrs. Bliss.

The séances of Mrs. James A. Bliss, at 121 West Concord street, have of late been remarkably successful. Not that a good measure of success has not hitherto attended them, but within a month past a new and ingenious arrangement of light has superinduced very harmonious conditions, and, as is well known, any improvement in this particular increases the ability of the operating spirits to produce results as satisfactory as they are wonderful and beyond the comprehension of any one who does not witness them. A description, verbal or oral, of phenomena occurring night after night, week in and week out, at Mrs. Bliss's. amounts to little, if anything, to one who has not seen them; for in none of the studies of life which we may be disposed to engage in is personal experience, and a face-to-face contact with the facts, so imperatively demanded as that of spiritual phenomena.

The new arrangement of light is this: a gasjet, encased by a box having a circular aperture, five or six inches in diameter, at each side, covered with colored tissue paper, is 10cated on the wall at a distance from the cabinet. From this box rubber tubing extends to the interior of the cabinet, wherein are appliances under the control of the spirits and accessible to none others. By this contrivance the spirits, who, of course, are the best judges charitable work, and obtain for themselves at of the amount required, increase or diminish the light at their pleasure, adapting the degree to the capacity of the materialized form, next issue.

which varies with different spirits. This method does away with the necessity of questioning the cabinet controls about the light, and the disturbing element of some one passing to regulateit. Besides, it is a pleasing feature at these séances, while all are quietly seated, to notice the light rise and fall from no visible cause, and is in itself a phenomenon of no inconsiderable value as proof of the presence of spirit-power and intelligence.

Recently a number of ladies and gentlemen who have had much experience with the phase of mediumship so fully developed in Mrs. Bliss, have instituted what may be termed an Experiment Circle, for the purpose of supplying the best available conditions—of which the light is one-in order to ascertain to what extent materializations can be produced. At the date of this writing three seances have been held, with results highly satisfactory and encouraging. At the last one Lucille came with another spirit, whom she introduced as "Grandmother English," Lucille being the daughter of W. B. English, formerly a citizen of Boston. A few moments after, came the tall, manly form of Capt. Hodges, in military dress, arm-in-arm with Luoille, attired in white. The two came thus together twice, each time to a point midway between the cabinet and the sitters. There were other single and double materializations. At one time the light was reduced to its minimum, and two finely illuminated female spirits came and danced in the middle of the room.

The public séances of Mrs. Bliss are very satisfactory. What with the accommodating disposition to comply with the wishes of each attendant manifested by the chief control, Capt. Hodges, the exquisite singing of Lucille, Alice, and others, the queer conceits quaintly expressed of the "shotolen 'eiress," the inimitable Blueflower, the doings of good-natured Billy, the unremitting care by Little Wolf of the medium, the pleasant greetings of Mrs. Mc-Carthy, with her invocation of blessing on each, and the efforts of all these cabinet spirits to aid the spirit-friends of the sitters to appear and give proofs of their identity, no one can attend them and fail to be interested and instructed.

We began investigations similar to those noticed above with Mrs. Boothby several years ago, and would have astonished the psychic research eleventh-hour men, had the lady not removed from the city. We are gratified to learn, however, that Mr. and Mrs. Bliss have consented to allow similar experimental circles to be held in their presence, by Spiritualists! We have no doubt that grand results will be achieved. But these mediums should exclude all quasi "psychic researchers."

The Seybert Commission.

Since a professional conjurer by the name of Kellar has publicly announced his ability to prove independent slate-writing to be a fraud, we desire to lay before our readers certain facts in regard to that individual which may shed some light upon his pretensions and indicate what degree of confidence may be placed in his statements.

As reported in the Philadelphia Press, and reprinted in the New York Sun, Mr. Kellar denounces independent slate-writing as a fraud; says it is done "by sheer trickery and nothing else"; that he will "duplicate any performance given by mediums of whatever nature, after he has been allowed to see it done three times" and proceeds to describe some of his methods of slate-Writing, claimed by him to be the same as that produced in the presence of Slade and other mediums, which methods every one who class legislation, aims to protect the medical has had any experience with the subject knows to be preposterous, ridiculous and absurd, in so far as they are alleged to be identical with what they have witnessed.

In the early part of 1882 it so happened that Mr. Eglinton and Mr. Kellar were at the same arrest under this law, "but no binding over for time in Calcutta. The former was holding setrial because of a technical blunder," but there | ances for independent slate-writing with great success, and the marvels occurring in his pres ence formed the general topic of conversation. Among others interested was Mr. Kellar, known at the time in that city as "a distinguished professor of legerdemain." His interest in Mr. Eglinton finally became so great that through the columns of a local paper he expressed a wish to witness the phenomena. This wish Mr. Eglinton granted, and in the Indian Daily News Mr. Kellar published a letter over his own signature in which he said:

"In your issue of the 13th of January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid. I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved. It is needless to say I went as a skeptle, but I must own that I have come away utterly unable to explain by any natural means the phenomena that I witnessed on Tuesday evening."

Mr. Kellar, after describing the phenomena he witnessed, proceeds:

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand."

Under date of Jan. 30th, 1882, Mr. Kellar sent to the same paper another letter describing other phenomena witnessed by him at Mr. Eglinton's, which was published in its columns. closing as follows:

"In conclusion, let me state that, after a most stringent trial and strict scrutiny of these wonderful experiences, I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

We submit the above facts to the members of the Seybert Commission for their serious consideration.

The petitions now before the Massachuetts Legislature to have church property taxed the same as other property, to which we have before alluded, are numerously signed by taxpayers. There is no reason in the world why churches should not be taxed as well as other

We have received from J. F. Jeaneret Secretary of the American Spiritualist Alliance, an official report of its doings of late, also a series of resolutions in memory of the late Charles Partridge, passed by the Society on Feb. 8th. We shall print these favors in our

The Berry Scances.

We published in last week's BANNER a paragraph to the effect that owing to the solicitations of out-of-town people who could not conveniently remain in the city over night, Mr. Albro, the agent of the Berry Sisters, had arranged to have Sunday afternoon select seances. The first took place at No. 1 Arnold street, on the 14th inst. We were specially invited to attend with Mr. R. R. Everest of Brooklyn, N. Y., but did not, as we were otherwise engaged at that particular time—hence we can only epitomize the facts as derived from our friend.

This occasion was the first scance with the sisters he had ever attended, and he was an entire stranger to every person in the room. He says that the door leading into the seanceroom was sealed by himself and several others; that he placed his private mark upon the door in such a careful manner that if it had been tampered with in the least he would have noticed the fact. The conditions were all that could be desired, he said. He wished us to especially make a record of two instances: One was that of a female spirit, wife of the gentleman who sat next to him. The latter remarked that he had attended twenty-four materializing séances, and this was the first time he could state positively that he recognized his spirit-wife. In the second case, the sixth form that presented itself came directly across the room to Mr. E., and was at once recognized beyond doubt by him as Spirit Edward S. Wheeler. The spirit asked Mr. Everest to remember him kindly to his (Mr. E.'s) "little wife," and that he (W.) could come to him (E.) at his own home. Being a perfect stranger, no one at the séance knew he had a wife, and that she was petite in stature, or that he was acquainted with Mr. Wheeler. Mr. Everest considered this a conclusive test of the actual presence of the spirit it purported to be.

At one time, said Mr. E., there were four forms in full view—three females and one male -each spirit being for a different person; the four spirits and four mortals were conversing one with the other at the same time. On several occasions, when two or more forms were out conversing with their friends, the medium's voice could be plainly heard from within the cabinet giving directions to Mr. Albro, the manager.

It seems almost superfluous to go into details regarding these circles; yet the facts are so wonderful and mankind so skeptical, that as truthful chroniclers of the most wondrous era in the world's history we should be recreant to duty did we keep hidden that which the denizens of the whole world should fully know.

Justice to the Indians.

An interested audience attended a meeting held in this city in behalf of the Indians, under the auspices of the Dakota League, at St. Paul's Church, on Friday, 13th inst. Bishop Whittaker of Nevada presided. Introducing the speakers, he said a few words in behalf of the Indians and referred to the investigation by Congress of the surreptitious land transactions in Dakota by which Indians were defrauded of one hundred thousand dollars. He thought that a better day for the Indians was now at hand. Mr. Herbert Welsh of Philadelphia, believing that the friends of the Indianshad more cause for hope than fear, presented the Indian problem in a compact form. He said that the Indians have shown that they can adopt civilized life, but the work has only begun. The Indian of to-day needs a practical education, and Congress needs to be aroused to this first great object. The power of possessing land in severalty and the law in some form are great needs. The speaker advocated the ballot for the Indian.

Branches of the Indian Rights Association have been formed in the West, showing that the men of the West want education for the Indian and a better class of Indian agents. The great difficulty with the Navajoes and other tribes is the friction between the Indians and the white men pressing upon their territory because the Indian is given no claim to his land. Law is needed. Even the money owed by the Government to the Indians for land is not paid. Mr. Welsh then gave a history of the Indian Rights Association. Having a centre in Philadelphia it has seventeen branches. It sends agents to the Indian Territories and gains facts which it spreads abroad. Incidents were given showing the good work of the Association, and the need of justice strongly urged. Public expression was greatly desired. Rt. Rev. Dr. Hare gave the history of the Dakota League, saying that this was the anniversary of the founding of the League, and showing the extent of their work.

Spirit Children's Day.

The announcement in the BANNER of last week that on Friday afternoon, 13th inst., the session would be devoted exclusively to spirit children, drew together a larger number of ladies and gentlemen than could possibly gain admittance to our hall, and many were obliged to retire sadly disappointed. The occasion was unusually interesting—several of the little ones taking full possession of our medium, and talking as naturally as if they were speaking through their own vocal organs. Lotels then took possession of the medium's organism and gave the messages for those who were unable to hold direct control. Seventeen in all reported. One little miss remarked that she came to our circle by invitation of "Bright Eyes" (who belongs to Mrs. Williams's band of materializing spirits in New York), and said she wanted her parents to attend Mrs. W.'s seance. so that she might come direct to them. We hope they will not fail to comply with her request, whether they are believers in the Spiritual Philosophy or not. The children's messages were reported verbatim, and will appear in these columns in due time.

Coming to their Senses.

The war against compulsory vaccination is raging in Europe with unabated vigor. Of the twenty-five divisions of Switzerland, twentyone have abolished the compulsory law. In Holland the government has ceased to enforce the vaccination of the army. An imperial German commission has just recommended the disuse of arm-to-arm vaccination. England and America will eventually follow suit, as it is becoming a palpable fact to all intelligent people who are honest that the remedy is worse than the disease," as it sows corruption broadcast in the human livstem which is handed down from generation to generation.

Physicians recommend as a cure for Heart Disease, increments DR. GRAVES HEART REGULATOR, and see not discretified Many years it has spoot the test. It is passed by the parties of the passed by the large of the lar

Excerpts from Our Foreign Exchanges.

The Revista Espiritista of December contains an article on capital punishment by Don Ramon Campoamor, in which he remarks, "History proves that few orimes are committed in those countries where there is no capital punishment." In regard to this it is a fact that in several of the Swiss cantons where the highest punishment was "imprisonment for life," for several years no murder was committed. An enthusiastic member of the legislature—lest the orime might be committed-reintroduced capital punishment, and the next year, after the passage of the bill, there were several murders.

Constancia contains a lecture on "Spiritual Philosophy," by D. Cosme Mariño, delivered before the Constancia Society; a continuation of "Impressions," by Senora Amalia Domingo y Soler, the result of the attacks on Spiritualism from the pulpit, and a communication from Spirit Allan Kardec, in which he says that he still remains steadfast in his belief in reem-

El Faro Espiritista informs us that on May 30th, the anniversary of the death of Voltaire. an anti-clerical congress will be inaugurated in Rome, its sessions continuing till June 2d. the anniversary of the death of Garibaldi. According to the census there are fifty-nine thousand and seventy-nine priests, friars and monks in Spain, and they receive annually from the State over eight and a half millions of dollars.

The Revista de Estudios Psicologicos, founded in 1869, enters its seventeenth year with its January issue. From it we learn of a new schism in Rome. The leaders of the New Church, which calls itself "Italian Catholic," are among the most prominent in Italy, and the chosen head is Monsignor Savarese, a high ecclesiastic; many priests and friars have joined, and Count Enrique de Campello and numerous of the nobility have affiliated with the movement. A manifesto has been issued, and lively times are expected, though the clericals are doing their utmost to hush the matter

Annali Dello Spiritismo has been published for fourteen years in Turin, Italy. Its January issue contains an extract from the BANNER OF LIGHT concerning Lula Hurst in Boston and New York, and an article on Premier Gladstone and the spiritual phenomena.

Mr. W. Eglinton is about to leave for a prolonged tour on the Continent, going as far as Vienna. He has received invitations from all but the highest in one country where he will be a guest for some time. Never before have these phenomena challenged more serious and open attention from the leaders of thought and public opinion. A thin veil has only to be removed, to reveal the startling progress which Spiritualism has made and is making.—London Daybreak, 30th att. break, 30th ult.

Miss Lottie Fowler reached London last month, and was warmly welcomed by a host of

A Good Medium.

A correspondent informs us that Mrs. Mary L. Day (widow of the late Jerome Day, of Hallowell, Me.,) gave him an account of her experience with Mrs. Nelson Collins, of New Bedford, Mass., which is highly interesting and worthy of being recorded. Mrs. Collins is a private medium, says our correspondent, her phase of mediumship being similar to that of Mrs. Maud E. Lord. Independent voices are heard, giving names and events. Mr. Jerome Day, her spirit husband, announced himself present, also Wm. Marshall and John Beeman, of Hallowell; also Merritt Elwell, the spirit guide of the seance. The spirits would sing independently of the medium's organism, accompanying members of the seance. Mrs. Collins sat conversing with Mrs. Day while the manifestations took place. She has been giving spirit seances for the past ten years to friends and skeptics, as a free-will offering.

this number embraces an Invocation instinct | gator, conducted the exercises, assisted by Mr. iment of thankfulness, and replete with the lesson of charity toward the poor and suffering; an advanced message from "Snowball," in which he endeavors in the quaint dialect of his race to "straighten" mistaken impressions derived from his former communication; the Questions and Answers department, wherein are treated queries regarding the power of spirits to see material objects; "the Doppelgänger"; and what is the source of thought; JOEL GILES, of Townsend, Mass., who assures his friends that he will do all in his power to brighten their pathway and unfold before them that knowledge which shall best prepare them for entrance understandingly into the next stage of being; MRS. M. B. KNIGHTS of Great Falls, N. H., who would have all she has known to realize that beyond the shadow and the vale of death there is peace and rest—not a rest obtained by idleness, but gained from an active interest in progressive life; MRS. AMELIA O. COFFIN of Louisville, Ky., who, filled with triumphant joy on her accession to the spiritual state, exclaims: "Had I the power, I would tell the story of immortal life and experience to every one whom I once knew, that they might rejoice with me in the eternity of life opening before a spirit, passing on constantly to higher grades of unfoldment; that they might realize that there is, in reality, no parting, no separation, no death—that love is continuous, and that, life and power remain the same after the dissolution of the body they were before"; JOSEPH M. RUSSELL of New Haven, Ct., who sends greetings of affection from himself and wife in spirit-life to all on earth who remember them; CLARA BOND, who sends words of encouragement to her sister, Mrs. Louisa Sturgis of Boston; and JAMES M. SHERMAN of Newton Upper Falls, who expresses a wish to reach his friends—having something important to reveal to his immediate relatives which he does not wish to speak of in public.

Dr. U. M. Babcock writes from Davenport, Ia.: "We have just formed a Society here. which our preamble states to be for the spiritual, moral, mental and physical culture and improvement of its members, and for the promulgation of the same.' It is called the 'Society for Spiritual Improvement.' Mr. S. H. Dwight, President; Mrs. Goodspeed, Vice President; Mrs. S. A. Gilman, Treasurer; Dr. C. M. Babcock, Secretary. The above named and Mrs. M. Dow are the Board of Directors."

We learn that spirit-friends propose to honor Prof. C. P. Longley, composer of Inspirational Songs, with a benefit, through the mediumship of Mrs. E. C. Hatch, on Monday evening, Feb. 23d, at 281 Shawmut Avenue, Boston.

Mrs. Dr. Ulrich, formerly Compton and Markes, has so far recovered her health as to hold seances for full-form materializations. Her address is Watertown, Jefferson Co., N. Y.

Encouraging.

In publishing some time since a full description of the First Spiritual Temple in this city (with a fine engraving of the exterior), we called upon liberal-minded Spiritualists, who were able to contribute, to donate funds to aid Mr. Ayer in properly furnishing the interior, and we are much gratified to learn, as we do by the report thus far of the Secretary, Mr. Wm. H. Banks, that the call has been responded to from various quarters, one gentleman having sent in his cheque for \$5,000, while several have contributed \$1,000 each—and so on in smaller sums But more is wanted. Never be remiss in welldoing, friends, as you know thereby you are laying up treasures in heaven." It is conjectured that the building will be ready for occupancy in about two months. The believers in Modern Spiritualism are rapidly increasing in number in this city, and therefore the new Temple has not been erected a moment too soon.

Mrs. Hardinge-Britten

Will speak at Berkeley Hall, Boston, March 1st and 8th, hold receptions during the week, etc., and can lecture at one or two adjacent places between the Sundays. She speaks at Republican Hall, 33d street, New York, for the First Society of Spiritualists, the third and fourth Sundays of March, and expects to return to England in April. Address 345 West 84th street, New York.

We are in receipt of a marked paper-The Hawley (Pa.) Times-in which we find an article referring to a course of lectures Dr. J. M. Peebles has been giving in that place on "Physiology and the Science of Health." The editor remarks: "The Doctor-a gentleman of seemingly sixty or sixty-five years of age, tall. straight as an arrow, quick-stepping, hale and vigorous, and the picture of health-is evidently master of the subjects he handles, having anatomy, physiology, hygiene, the laws of health and the nature of disease on his tongue's end." Bro. Peebles says "sickness should be made unfashionable and doctors should be paid for teaching the people how to keep well." This is wholesome advice, but it wouldn't pay in the long run, as the "regular" M. D.s are fully aware. So, in order to keep folks sick and under full pay, they combine to have laws enacted for their own exclusive benefit. They are trying on this game in nearly every State in the Union; but the people are not such big fools as the diploma doctors take them to be. hence such class legislation will not be allowed.

Mr. W. J. Colville's remarks on Saturday afternoon last in the Horticultural Hall, this city, in reply to Rev. Mr. Cook-who recently slurred Spiritualism in Tremont Temple while discussing bible demonology-were listened to with marked attention by a highly respectable audience of our citizens. Mr. Colville fairly outdid himself in eloquence and cogent reasoning, thoroughly demolishing the false assumptions erected by Mr. Cook, as was admitted by many who heard both speakers. Mr. Colville will lecture again in Horticultural Hall, on Saturday, Feb. 21st, at 3 P. M.; subject, "Does Death End Probation?" Admission free.

"I have the word of several of the 'mediums' that they themselves did the tricks. and that among many 'mediums' there was a regular exchange of information as to the 'how it is done,' and when the trick of the 'mediums' became stale they often went to other 'mediums,' asking to be 'further developed." We find these singularly malicious words on page forty of the The Freethinkers' Magazine for January, the author, as stated, being Elmina Drake Slenker, Snowville, Va. We unhesitatingly declare these barefaced and general assertions untrue, Mr. Green.

Funeral services over the body of John S. Verity were held in Paine Hall on Friday, Feb. THE SPIRIT MESSAGE DEPARTMENT of 13th. Horace Seaver, editor of the Investi-J. P. Mendum, the publisher, and the Temple Quartet. At the close of the services the remains were taken to Cedar Grove Cemetery, Galen Coffin, Isaac Monroe, W. M. Chandler, Ernest Mendum, L. S. Mester and J. A. O'Malley being the pall bearers. Mr. Verity was born in England, and came to this country about thirty years ago.

TO THE PHILANTHROPIC. - Mr. Burnham Wardwell, widely known as the prisoners' friend, is ill at 219 Tremont street, this city. and in destitute circumstances. We have aided him from the "God's Poor Fund," but he will probably need more than we can afford to bestow just now, as other applicants are just as bad off, therefore we hope those who feel to aid our sick and destitute brother will remit to cents; Mrs. Abigail Johnson, 75 cents; Subscriber, him at the above number, or send funds to our care for him.

Another weekly publication devoted to Spiritualism has made its appearance. This time in Philadelphia. The editor is J. Clegg Wright; E. M. Lester proprietor. The editor in his salutatory says: "With this issue The Spiritualist is born, and we hope to a noble and holy life." The price is one dollar a year.

DECEASE OF MRS. MARIA M. KING.-This worker, whose published volumes have for years past rendered her name familiar to American Spiritualists, passed to the higher life on Feb. 9th, at her home in Hammonton, N. J., after an earthly experience of sixty-two years.

James R. Cocke, No. 6 Worcester Square. Boston, will give free consultations every Saturday afternoon at his parlors, for a short time. to those desiring to ascertain if they may be developed as mediums. Mrs. Mary A. Charter, of 100 Meridian

street, East Boston, is spoken of highly as a trance, business and test medium, etc., and well deserves a full share of the public patron-The official report of the recent Ver-

mont State Convention has been received from the Secretary, W. B. Parish, and will appear in our columns at as early a date as possible. "A Seance with Mrs. Thayer," by Prof.

Henry Kiddle, will appear in the BANNER's columns next week. See notice of Annie Lord Chamberlain's

found at 45 Indiana Place, Boston. "MOBALITY IN MEDIUMSHIP"—a reply to the critics thereof-will appear in the BANNER OF

late séances in Trenton, N. J. She may now be

LIGHT for next week. Read the call (eighth page) for a FACTS CONVENTION in Boston.

able winter." Yes, and bound in ice.

ALL SORTS OF PARAGRAPHS.

AUNT SALLY. In the Merrimac Valley Lived Aunt Bally; The hovel was shaky and old; But happy was she. Independent and free-Much more so than those who had gold.

She lived many years, Without sighs or tears. As the angels could with her commune, And this sweet communion, Foreshowing reunion, Made her life as lovely as June.

Her body 's at rest, Her soul's with the blest, Yet she often returns to the earth, Bringing sweet words of love From her home up above-The home of the spirit's new birth.-Drany.

The Boston Pélot thinks that Great Britain should give Ireland local self-government. So does every honest man the world over. The sooner this simple act of justice is accomplished the better it will be for all concerned.

The Turks are talking of sending their rusty iron-clads into the Red Sea to see what the Italians mean by their unsolicited alliance with John Bull. There is a faint prospect that this Soudan squabble will yet set the whole European Continent by the ears.

A." White Cross Society," has been organized in the Episcopal Church of New York, says the Truth Secker. the object of which is to encourage the observance of the seventh commandment. It is hoped that the dignitaries of the Church will now give us practice as well as precept.

The Believille Bank, Ohio, has been swindled, it is reported, out of seventy-five thousand dollars. Of course the culprit has "absconded" to Canada. If things go on in this way much longer Canada will be the richest country on the globe.

Henry Ward Beecher don't believe in the final resurrection of the physical body after death. He avers that the body is to be dropped. The physical body, when it goes into the grave, is never going to have a resurrection. There was a time when, in the simplicity of ignorance of cause and effect, the old Church taught the reverse.

France is making great progress in Tonquin; little doubt exists in England that Gen. Gordon fell at the taking of Khartoum; Wolseley is concentrating all his available forces against Metemneh; stirring news may be expected at any moment from both the French and English projects of conquest.

The Philadelphia Times says Gen. Wolseley ought to be recalled and Mrs. Dudley sent to the Soudan in his place to fetch in the Mahdi's scalp.

Mrs. J. W. Fletcher, Mrs. Durell and Mrs. Burbank, of Concord, N. H., and a party of friends, attended the Banner Circle on Friday last, and were delighted with the wonderful tests given on the children's day.

Eighteen insane persons were burned to death in that department of Blockley Almshouse, on the West side of Schuylkill River, Philadelphia, Pa., on the night of Feb. 12th, in a conflagration which needed nothing to make it the most horrible disaster of the kind ever known in the history of that city.

The Massachusetts Senate Judiciary Committee reported. Feb. 13th, in favor of the bill to remove the restrictions on the credibility of athelsts as witnesses.

The one hundred and twentieth matines of Prof. Geo. W. Blish's Institute of Elocution occurred on the afternoon of Thursday, Feb. 12th, at the Meionaon, Boston. The hall was crowded, and the readings given by the Professor and Mrs. C. T. Bodifield, Miss Annie S. Gahm and Master John S. Keating were enthusiastically received. Mrs. Bodifield is a lady possessing a high order of merit in her art, and has brilliant prospects before her. The Cleveland (O.) friends (to whom she is already well known) will not fail of an elocutionary treat when she returns to that city.

Rev. Justin D. Fulton, whilem of Trement Temple, Boston-which platform all sorts of cranks hitch on to periodically-is never happy unless he is attacking something or somebody. He said in his pulpit, just after the great Boston fire, that he "thanked God for one thing, and that was that the BANNER OF LIGHT establishment was burned out." Now he is pitching into the Catholics. Who next?

Fredericksburg Lodge No. 4, in which Gen. George Washington was entered March 17th, 1753, passed Aug. 4th, 1753, and raised to sublime degree of Master Mason, Sept. 1st, 1753, has determined to attend the dedication of the National Monument at Washington, Feb. 21st, 1885, in a body. This Lodge attended the laying of the corner-stone in 1848, and was accorded the place of honor in the line.

According to the London Lancet, casual social and public-house drinking, tippling and other careless, social uses of alcohol produce nine-tenths of the disease that now desolates civilized humanity.

God's Poor Fund.

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

From P. L.O. A. Keeler, \$5,00; Thomas Smith, \$1,00; P. S. Booth, 90 cents; B. Borot, 75 cents; Friend, 50

Mrs. Elizabeth L. Watson will pass her summer vacation in the East, leaving California May 6th, and will return to resume labors for her society in San Francisco, where she is permanently engaged, early in August. Mrs. Watson has lectured in Callfornia and Australia for nearly five years continuously and regrets to say, in answer to many inquiring friends, that owing to poor health she will only be able to make a limited number of engagements for her eastern trip. Parties desiring to secure her services while en route, or during her sojourn in the East, can write to her business manager, Albert Morton, 210 Stockton street, San Francisco, who will arrange for dates and terms. Her address is P. O. Box 240, Santa Clara, Cal.

Mrs. N. Reynolds writes from TROY, N. Y.: Mr. Edgar W. Emerson has just concluded a two weeks' engagement with the Society of Spiritualists here, giving universal satisfaction. His tests were remarkably clear, and nearly all recognized. He also gave the Ladies' Aid Society one evening, which lifted a debt for them, and now they are free again to begin, I trust, a more successful and remunerative year."

W. J. Black, Secretary, informs us that the Sunday meetings of the Spiritualists in Cincinnati. O., are constantly increasing in interest and attendance. The speaker this month is Mr. G. H. Brooks, of Madison, Wis., who, says the writer, is an excellent lecturer, an earnest worker, and deserving the patronage of societies.

The late Spiritualist Camp-Meeting at New Era, Oregon, was well attended-the bad weather being considered—and was addressed by Col. Reed, of Salem, (who described many interesting phenomenal experiences of his own with Miss Ange of that place.) Mrs. A. S. Dunniway, Mrs. Johns, Thomas Buckman, Mr. Peters and Mr. Rindee.

Mrs. Annie Mahan, Swan City, Col., writes us in high commendation of the course of the BANNER OF LIGHT, and in earnest appreciation of the valuable character of the books offered for sale by Colby & Rich, some of which volumes she has already ordered, and others she purposes to peruse in coming time.

Mrs. R. M. Bruce delivered a lecture before the Ladies' Physiological Institute in Boston last week on Vaccination, clearly demonstrating by arguments and The Troy Times professionally remarks that "We statistics that it is not only useless, but that smallpox seem to be getting the back numbers of our remark- rages very much more where vaccination is comput-

Meetings in Providence, R. I.

wish I could send you verbatim reports of Dr. Willis's lectures, Sunday, the 15th, as they were grand expositions of truth on points which theology and philosophy fail to comprehend theology and punosuppy in the same and cannot present in a satisfactory form. But I cannot write them out, and can only note the I cannot write them out, and can only note the topics. The morning discourse was, "The Necessity of Asserting the Axiomatic Truths of Spiritualism," which were set forth as "God is Father, and all men are his children, and second, the Brotherhood of the race." These axioms were analyzed, and applied to the existing order of things, which is a demonstration that we in all the ramifications of society lose sight of these great principles. The lecture was followed by an exquisite poem, "The Mission of the Angels."

of the Angels."

The evening discourse was a consideration of "The Philosophy of Evil," and swept over a wide surface, being a review of the subject from the earliest times, succinctly setting forth the idea as embodied in the religions of the world. It closed with a practical application of Spiritualism as a means to elucidate the problem which so long has been a baffling one and a bone of contention. A beautiful and expressive poem followed: "The Triumph of the Infinite Love over Evil."

WM. FOSTER, JR., Cor. Sec.

Medical Law in Massachusetts.

othe Editor of the Banner of Light: The remonstrances from all parts of the State are coming in from the people, asking that their Constitu-tional right to employ any practitioner or mode of tional right to employ any practitioner or mode of treatment, when sick, that they have condidence in, may not be trenched upon. The restrictive medical law manufa that is now sweeping over our boasted free America extends to the medical colleges as well as practitioners, and the issue must be met by the people, and not by the various practitioners direct, except as citizens. All friends of medical freedom in this state should make it a point at the present time to see or write to their respective Senators and Representatives, asking them not to vote for any bill that will deprive them of their rights under the Constitution. If the matter of a doctors' plot law should come to a vote in the Legislature, let them ask that every vote be given by yea and nay, that the law-makers of this session may be put on record for reference in future, should they appeal again for reflection by their present constituency.

A REMONSTRANT.

Remember

That the OLD Folks' Concert at Wells Memorial Hall, 987 Washington street. Boston, takes place on *Thursday evening*, Feb. 19th. Tickets for sale at this office.

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

The Council Fire for February records that "Prof. A. E. Carpenter of Boston, the distinguished psychologist, is giving a course of lectures and experiments before large audiences in Washington. We have listened to him with great interest."

Mr. J. W. Fletcher will be at the Dwinel House, Brooklyn, every Monday of February and March. Mrs. A. H. Colby is speaking for the Spiritualists of Portland, Maine, during February. Her address is in care of T. P. Beal of that city.

Bishop A. Beals speaks the last two Sundays of February in Hutchinson, Kan.; and the month of March in Springfield, Mo.

J. Frank Baxter will lecture in Keene, N. H., next Sunday, Feb. 22d, and the Sundays of March in Spring-field, Mass.; Thursday evening, Feb. 25th, he will speak in Essex.

To the Editor of the Banner of Light:

The following message was given by Dr. Newton while in the materialized form at the circle of Mrs. M. E. Williams of this city, November, 1884: "Tell the world that Dr. Newton still lives and can con-tinue his work through the organism of the one who lived and worked harmoniously with him in earth-life. I want my wife to take up this work,"

Already my success has fully verified the above statement. The same results follow the treatments as when Dr. N. was here in the form to magnetize the letters.

New York, Feb. 15th, 1885. Mrs. J. R. Newton.

It would be well for those who want to make money to go to 209 Washington street, Room A, Boston, to examine large machine, or send for "Malt Book."

To my Patrons on the Pacific Coast: Owing to other engagements I have closed my Owing to other engagements I have closed my book and paper business. The BANNER of LIGHT will be sent to my subscribers direct from the office of publication. I advise my old subscribers to order spiritual and reform books and papers from Colby & Rich, the largest publishers and dealers in this special line in the world, who will fill all orders promptly. Mrs. Morton will continue her mediumistic labors at my former office. Thanking you all for your past favors. I remain.

past favors, I remain, Fraternally yours,

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

RATES OF ADVERTISING.

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

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

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

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

Payments in all cases in advance.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis will receive calls at the Quincy House, Brattle street, Boston, every Wednesday from 10 till 4, and at 20 Worcester quare every Thursday the same hours, until urther notice.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*.F.21. \$3, and 10c. postage.

Mrs. Anna Kimball gives Psychometric Readings. Terms, \$2,00. 310 Shawmut Avenue, Boston.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

TO FOREIGN SURSCRIBERS

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

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TEHRY,
No. 34 Bussell Street, Melbourne, Australia, has for sale
the Spiritual and Reformatory Works published by
Colby & Biok, Boston.

NOTICE TO OUB ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will set as our agent, and receive subscriptions for the Banner of Light at fitteen shillings per year. Parties destring to so misoribe can address Mr. Morse at 16 Dunkeld street, West Derby Road, Liverpool, Eng., where single copies of the Hanner can be obtained at 4d, each; if sent per post, %d, extra. Mr. Morse also keeps for sale the Spirlitual and Referencery Works published by COLAY & BIOH.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Bich. They will also receive subscriptions for the Banner of Light at Ruposs 11-12-0 per annum.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by OOLRY & RIOH are for sale by J. H. BHODES, M. D.. at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 312 Apring Plantar street, and at all the Spiritual meetings; also at 503 North 5th street, and at access that the Obesinut street of the new postomes.

The Spiritual and Beformatory Workspublished by Colby & Bich, also the Bannes of Light, can be found at the office of The Truit-Beker, 33 Clinton Place,

New York City. OLEVELAND. O., BOOK DEPOT. LEEN'S BAZAAR, 105 Cross street, Cleveland, O., Circulating Library and dépôt for the Spiritual and Liberal Booksand Paperspublished by Colby & Rich.

THOY, N. Y., AGENCY.

Parties desiring any of the Apiritual and Beforencery Workspublished by Colby & Rich will be accommodated
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ADVERTISEMENTS

FACTS Premiums. L. L. WHITLOCK, Esq.;

L. L. WHITLOCK, Esq.:

To Whom it Hay Concern.

Behold the picture of your friend,
Which you can view at leisure;
Should the shadow not offend,
The substance waits your pleasure
in the more attractive form of Facts. Bupose I let my "unsubstantial double" comment on the picture, thus: "I behold myself," says "Shadows," "You look very natural, John, but you have seen your best days. As you now look, you are suggestive of shadows. I can remember you, when you were younger and fresher: when your hair was brown instead of gray. Why can't we reach the face behind the mask of fesh! Alsal art has not yet penetrated into the spirit, so we must be satisfied with the surface. You might have fashed a little of your inner self into that picture and added to its attraction. Don't feel sorry, John, that you did not smile up into cheer fulness just at the 'attaching point.' You had better be the 'Shadows' you are; the smile might have marked that face with folly instead or sunshine, or, perhaps, illustrated the lines from the 'Night Thoughts,' which read:
'Though gray our heads, our thoughts and aims are green:
Like damaged clocks whose face and bell dissent.
Folly strikes six while nature points at twelve, ''
This picture, Bro. Whitlock, may not be much of a temptation as a premium, but let me say whenever any of your constellation of faces invite Facts into tangible or paying notice, may their shadows severally become substance in aid of your honest and worthy endeavors to spread altorad the truth.

L. WHITLOCK:

MR. I., I., WHITLOCK:

Dear Friend—Accept my thanks for the photograph of my wife, I think your artist has done himself great credit on this, and also all those I have seen in your possession of mediums and speakers. I hope and trust these pictures will have a large circulation with your Facts magazine, as it is a good way to secure a photograph of some of our best mediums.

Feb. 14.

The Boston Spiritual Temple,

HAVING secured both upper and lower Hortloultural Halls for the occasion, will celebrate the Thirty-Beyenth Anniversary of Modern Spiritualism on Tuesday, blarch Sist, with appropriate exercises morning, afternoon and ovening. Mrs. Amelia H. Colby and other prominent speakers have been engaged. Several first-class Tost Mediums will be present, and superior Literary and Mindeal Talent has been secured. Ample arrangements will be made to satisfy the wants of the inner man without leaving the building, and overything possible will be done to make it an enjoyable occasion. Descriptive Programmes will be issued in due season. Per order of the Committee, Feb. 14.—7w

Paine Memorial Hall, Boston, Mass., See next week's BANNER. | March 5th and 6th. Feb. 21.

Convention at

SEEDS CIVEN AWAY! A PACKAGE Mixed Flower Seeds (400 kinds) with PARK'S FIORAL GUIDE, all for 2 stamps. Toil alt your friends. G. W. PARK, Faunettsburg, Penna.

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TWO SERNCES IN ONE.

FIGHAI Materializing and Physical Séances, 130 Hall st.,
Brooklyn, N. Y. Séances Sunday and Tuesday, at 8
o'clock P. M., and Sunday noon at 2 o'clock, sharp. (Myrtle
Ave. cars from any part of the city to Hall street.)
Feb. 21.—1w*

Shawmut Educator,

COMPOSED of Spiritual and Liberal matter for our Children. Series Nos. 1 and 2, Questions. Answers and Silver Chain Recitations. No. 3, Memorial Service. No. 4, Anniversary Service. Price 5 cents each, postage 1 cent, ALONZO DANFORTH, 23 Windsor street, Boston, Feb. 21.—1w*

Sealed Letters Answered ON Business. Enclose \$1,00 and Sealed Letter. J. E. DAVIS, Box 16, North Oxford, Mass. 4wis - Feb. 21.

DR. E. B. FISH, CELEBRATED Magnetic Healer, has no superior, if an equal, on the continent. Onice, 755 Tremont street, 4w*—Feb. 21.

MRS. NEEDHAM.

TRANCE Sittings and Development. Sittings from 10 to 3, except Saturday and Sunday. 22 Tremont Row, 3w*-Feb. 21. Convention at

AGTS

Paine Memorial Hall, Boston, Mass., See next week's BANNER. March 5th and 6th. Feb. 2t.

A STROLOGY.—To those born near the 5th, 6th, 7th, 8th, 9th, 10th, 21st, 22d, 23d, 24th and 25th of A cth, 7th, 8th, 9th, 10th, 21st, 22d, 23d, 24th and 25th of any month, the planetary influences are now important. Such should send for the "Frognostic Star Gazer," price 10 cents. Address "The Star Gazer," Box 3403, Boston, Mass. Office 70 State street. 1wis — Feb. 21.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Bix questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendall street, Boston.

JUST PUBLISHED.

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THE NATURE AND POWER OF FAITH:

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CONTENTS.

CHAP. 1.—What are Ideas, and What is Idealism? CHAP. 2.—The Application of the Idealistic Philosophy to the Cure of Mental and Bodily Maladies. CHAP. 3.—The Triune Constitution of Man and the Discovery of the True Self.

CHAP. 4.—The Saving Power of the Spirit of Man.

Снар. 5.—Happiness and Health, and Where They are to. be Found. CHAP. 6.—The Real and the Apparent in Thought, or the Impossible and Contradictory to Sense is True to the Spirit.

CHAP. 7.—Disease Exists only in the Mind on the Plane of Bense, which is the Region of Deceptive Ap-CHAP. 8.—The Deepest Reality of Disease is a Morbid Idea and Belief.

CHAP. 9.—The Science of Oblivescence, or the Art of Forgotting a Malady. CHAP. 10.—The Incipient Idea of Recovery, and Whence Does it Come?

CHAP. 11.—What is it to be Spiritual, and How may we Become So? CHAP. 12.—Spiritual Truth the Best Remedy for Disease.

CHAP. 13.—On the Triune Nature of Man, and the Freeing the Soul from the Body. CHAP. 14.—Executing Judgment upon Ourselves, or in Thought Separating Disease from the Real Self.

CHAP. 15.—The Creative Power of the Ideal, or the Externalization of Thought.

CHAP. 16.—The Nature and Right Use of the Will.

CHAP. 17.—The Universal Life-Principle, and its Occult Properties and Uses.

CHAP. 18.—The Universal Ether of Science, and the Æther of the Hermetic Philosophy.

CHAP. 19.—The Mother-Principle of Things, and its Use in Self-Healing.

OHAP. 20.—The Kabalistic and Messianic Method of Healing, and the One Practiced by Jesus the Christ. OHAP. 21.—The Summit of Christian Knowledge, or the Mystery of the Christ, and its Saving Infla-

CHAP, 22.—The Relation of Jesus to the Christ and to Man. CHAP. 23.—The Habalistic Justice and Paul's Righteonsness of Faith. Appendix. The Prayer of Faith that Baves the Sick, or the Healing Power of Spiritual Truth.

OHAP. M.—Psychological Telegraphy, or the Transference of Thought and Idea from one Mind to Another. OHAP. 25.—Resurrection from the Body, or the Liberty of the Bons of God.

Cloth. Price \$1.30; postage 10 cents. For sale by COLBY & RICH. Progression;

Or, How a Spirit Advances in Spirit-Life. The Evolu-tion of Man. Two papers given in the interest of Epirit-ual Eclence. By Spirit MIOHAEL FARADAY. Paper, pp. 35. Price 15 cents. For sale by COLBY & BICH.

Message Department.

Public Free-Circle Meetings

Archeld at the BANNER OF LIGHT OFFICE, Bosworth greet (formerly Montgomery Place), every TUESDAY and FEIDAY APTERNOON. The Hall (which is used only for these scances) will be one at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the sance, except in case of absolute necessity. The public are cordially invited.

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

more. All express as much of truth as they percented more. It is our earmest desire that those who may recognize the measages of their spirit-friends will verify them by informing us of the factfor publication.

All expressions are the factfor publication.

All expressions are the factfor publication and the fact 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 effectings.

All expressions are the place upon the altar of spirituality their floral effectings.

All expressions from all parts of the country.

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

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

LEWIS B. WILSON, Okairman.

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

[This message was given Feb. 3d, and published in advance at the request of the spirit.]

Snowball.

[To the Chairman:] Me come again, chief. Pale-face spirit chief here say, "Snowball better come again, give more, make 'em straight." You got Snowball down as squaw. Me no

squaw, me brave pappoose.
Chief, you remember Snowball's scratch-talk Chief, you remember Snowball's scratch-talk some time ago, goin' on two moons ago. Well, me want to say there be two medies claiming that, and it not be for any one of 'em. There be one medy say: She got a little Snowball spirit, little squaw spirit Snowball, and that medy be in what you call Providence; and another medy, she say must be for her—she be in Washington City. This Snowball never knowed those medies. Me want to straighten out. Then there be some pale-faces say: Snowball's talk were for another medy who don't claim it. Me say, No; all on wrong trail.

My medy be now in the big city—New York. She be stayin' there heap moons back, 'cause her brave, what you call husband brave, be in business in that big city, so they stay there, but my little medy squaw no want to; she want to go back where the sire brave and sister and brother braves be. She keep teazin' the spirit-guides to tell her she can go. They no give permission what she wants so bad, 'cause they say she be better where she is. The old med'cine man, that is, the spirit, through my little medy in New York City, tells her brave

old med'oine man, that is, the spirit, through my little medy in New York City, tells her brave not to let her go, 'cause it be bad for her health; she be taken sick if she do go—she go into darkness instead of the light—the good time she looks for.

looks for.

You see, brave, there be another medy in that place where my little squaw's sire belongs, who is a healer. She no got the vision, the sight, my medy has got, and she keeps writin' to my little squaw to come down there and go into business together; my squaw do examinations, you know, she do healin'. Don't you see? She say they make heap wampum, have heap good times. Snowball's little medy thinks it all right, she wants to go. Spirits tell, through her own self to her brave, No; she must n't go, but stay in the big city, it'll be better by-and-by; they got new work for her, not goin' to use her for examination work, goin' to use her for examination work, goin' to use her for examination work, goin' to use her for squaws and braves, the friends across the big river.

My medy, she cries sometimes 'cause she feels so lonesome, not know anybody in the big city, she feels all alone, only when her brave comes home from the council office, (what you call 'em, brave?) then she tease him to say she may go. He say: "When the spirit-world give permission, then I will say yes." Then she cries for him to do it. Snowball thinks he might, the old med'cine man and other spirits say no! They be wise ones; ought to know, had n't they? You see, brave, there be another medy in

say no! They be wise ones; ought to know,

Now me thinks that'll straighten it all out. Now me thinks that'll straighten it all out, and other medies know it's not their Snowball. Me not squaw, but brave; been in the huntin'-grounds heap o' time; been comin' to the little medy for six summers; pick up paleface talk from the old brave here. The sire brave and another old brave used to sit in council three times a week, and talk to Snowball, give him white man's talk, and tell him how to get along; and me sends love to those two old braves, and say they're gettin' up heap high in

braves, and say they're gettin' up heap high in the huntin'-grounds.

My medy's marm-squaw is in the huntin'-grounds; her sire-brave is here in the place where she wants to go. My medy is "Maggie" to everybody; but her marm-squaw calls her "Pearl." She sends her love to her Pearl, and says: "Be patient yet awhile longer."

My medy thought it was for her, but she wan'tsure, so Snowball come again. Want to say if she'll go to the Williams squaw, in New York, me will materialize, come and show her the three white feathers. She will know then what that means. Me wants her to go the last of this moon or the first of next moon, sure then me will have big power.

[To the Chairman:] The old pale-face spiritchief says put Snowball's message in right quick. Now, brave, you think me got that all straight? Me do n't know that squaw down in Providence, me not know that squaw in Washington place. Me like to help their Snowballs—

ington place. Me like to help their Snowballs—me not their 'tick'lar Snowball. My medy been a medy for spirits ten summers. Good-moon.

Report of Public Séance held Dec. 19th, 1884.

With thankful hearts, and souls receptive to thy love, we turn to thee, oh! our Father, asking for galdance, and seeking for instruction. We are grateful for the privileges which are ours; we return thanksgiving to thee for all the experiences which come to our lives. We know that whatever thou hast placed before us must be for our souls' highest good. May we ever be ready and willing to take up with life's discipline, and press onward with the duties we have before us, conscious that in thine own good time all mysteries will be explained, all that seems doubtful and perplexing to the spirit made clear and straight.

Our Father i we come to thee asking for light and knowledge; we would receive thy benediction of cheer, and realize thy tender care, which is ever bestowed upon all humauity; we would walk in sympathy with angels, learning of them the higher lessons of life; we would receive from thee and thy blessed ones the pure gifts of the spirit—which will tend to unfold within our lives all that is pure and sweet. We would come into harmony with all life, and gain whatever comprehension and understanding of thy laws it is possible for us to learn.

On i our Father, in these days of wintry snow, and Invocation.

sion and understanding of thy laws it is possible for as to learn.
Oh! our Father, in these days of wintry snow, and frost, and cold, may thy divine care and protection be felt and realized by every heart; and they who are sad and sorrowing, who suffer affliction and want, may they receive sympathy, kindness and beneficence from their fellow-beings who are more fortunate and prosperous than they. May thy love and thy inspiration fall upon all, that those who are affluent may remember the needy, and bless those who are less fortunate than themselves.

Questions and Answers.

Questions and Answers.

Controlling Spirit.—We will now consider your questions, Mr. Chairman.

Ques.—[By Joseph D. Hull.] The testimony respecting the power of spirits to see material objects seems to me conflicting. So I would inquire whether this power belongs in some degree to all spirits at all times, or only to some spirits at some times, and, in short, what are the conditions, if any, of its exercise?

Ans.—The power to see material objects belongs to spirits at all times, but many spirits do not know how to exercise that power. Some spirits, in coming in contact with mortals, are able to see the spirits of those mortals, and in coming in contact with material objects can see the spiritual emanations from those objects. Many spirits, in returning into contact with physical life; are unable to see physical objects or the external bodies of human beings, unless they come in contact with a medium and make they come in contact with a medium and make use of her mediumistic powers for that purpose; other spirits coming in tontact with physical life and its manifestations have no difficulty in beholding what is taking place around them on the

distinguish material objects as well as the corporeal bodies of those humans whom they approach. It is difficult to define the conditions necessary for the exercise of that power which enables spirits freely and distinctly to see physical beings and material objects. They differ in degree. Some spirits will tell you that they can never behold what is taking place in physical life unless they have full possession of a medium; others can understand what is passing around them if they merely approach a mediumistic organism, and so on. As a spirit advances in spiritual life, loosens its hold on the physical conditions of earth, and refrains from taking an active interest in the concerns of material life, he is less able to perceive distinctly physical objects; he becomes continually more spiritualized, grows away from the earthly condition, and therefore in coming back to the physical life he perhaps would only be able to perceive the spirits of those mortals whom he approaches and the spiritual emanations from the material bodies around him.

Q.—The appearance of one's double, or the doppelgänger, as the Germans call it, during his earth-life, and at a distance from his body, appears to be sometimes a fact well attested. In such cases does the spirit leave the body? or what is the philosophy of it?

A.—We believe it can be demonstrated that, under certain conditions, the spirit has the

In such cases does the spirit leave the body? or what is the philosophy of it?

A.—We believe it can be demonstrated that, under certain conditions, the spirit has the power of passing out from its earthly body and temporarily appearing at a distance. When this takes place, and the spirit or double of the individual is perceived at some distant point, there is no doubt but that the body, the mortal form, at the time, is lying in a partially or perhaps a fully unconscious state. Spirits would perceive—and clairvoyants might do so—at the time a long line of light springing from the material body to the spirit, and attaching the spirit to the body. The will of the spirit subjects the material forces to its own control. The modus operandi is this: This line of light is merely an attractive magnetic force, composed of magnetic elements or particles which are a part of the spiritual body, and which, when the will of the spirit again becomes quiescent, regain such control as to forcibly attract the spirit-traveler back to its material frame. Sometimes, and in many cases perhaps, the spirit of the individual is unable to pass from the body at its own behest, but the superior will-power of an attendant spirit may be brought to bear upon it, so as to attract the spirit from its body and allow it to pass to and fro at will. Under such circumstances and conditions the material body is always held under control and guidance by a spiritual attendant.

Q.—[By D. B. Burnham, Battle Creek, Mich.] spiritual attendant.

Q.—(By D. B. Burnham, Battle Creek, Mich.) What is the source of thought or inspiration, or what is the channel through which it comes

or what is the channel through which it cokes to us?

A.—Thought, we are taught, is the operation, or the result of the operation of the mind; a mental process, through which and by which ideas are generated. Inspiration, we are taught, is an infusion of ideas into the mind from a superior source. When we can explain the origin, the source of thought and inspiration, we shall be able to comprehend and to explain infinitude itself. Inspiration may be infused into the human mind by superior intelligent spirits, or it may proceed from a higher source and be infused into the mind from the great fount of intelligence and inspiration itself. We claim that ideas are floating in the universe; that thought is universal, and that receptive minds may catch and transmit to the nniverse; that thought is universal, and that receptive minds may catch and transmit to the external understanding the inspiring ideas which belong to humanity at large. We also claim that inspiration may proceed from a single mind, a superior intelligence, one like yourselves, perhaps, but who may have ascended to higher spheres of unfoldment. Thought and inspiration we do not confound as one; thought may be the individual operation of your own mind: the inspiration way receive must come mind; the inspiration you receive must come from a higher source, whether it be from a personal spiritual attendant or the great supreme fount of all intelligence and wisdom.

Joel Giles.

[To the Chairman:] I greet you, sir. I am glad to be here, although this is a strange proceeding on my part, and I may not be received by those whom I am pleased to call my friends; they may refuse to entertain my words or to accept them as emanating from my mind. I will not judge them harshly should they do so, for I cannot expect them to understand those laws as I did after a little time of study.

It is true that the investigation I have given to them has not been of long duration, but I was determined to learn all that was possible of the return of the spirit, and of the operations of that law which determines that although a man lays down his physical habiliments he may yet live, a grand and unfolding being, capable of expressing his best thought

being, capable of expressing his best thought and employing his fullest energies for his own advancement and for the benefit of his fellow-

I have been studying these laws and following these lines of research, and I am highly interested in all that is opening before me; yet terested in all that is opening before me; yet my friends cannot realize or understand what I do in relation to the spirit and its surroundings, therefore if they refuse to accept my testimony to the truth of Spiritualism I will not censure them, but I will say: Wait until you cross to the other side of life, and you will be astonished at the lessons which will be placed before you, at the knowledge which you must gain, and the errors you will be obliged to lay

aside.

But I will do all in my power to brighten your pathway, and to unfold before you the first principles of this knowledge, that you may not be taken unawares—that you may not find yourselves unprepared to enter upon this vast

yourselves unprepared to enter upon this vasuand mighty study of life.

[To the Chairman:] Sir, I first saw the light of earth in the spring of 1804; and my eyes first opened upon the light of the spiritual world in the early January of 1882. I lived, as you will understand, many years in the body. As I look back upon that long career, one filled with activated and amployment. I am appropried for it. tivity and employment, I am surprised, for it seems but the mere outline of a school-boy's life; and as I gaze around me and see all that is opening before me through the eternal ages, I can realize as never before that the mortal ex-perionce was but the first step in life and its

discipline.

I have friends in Boston, and in other parts of this State. I was well-known at one time in the legal profession, and of course came into association with a great many minds; some of them were very brilliant, and it would give me the greatest pleasure to have the power of convincing one or more of those intellects of the truths of immortal life. Whether I shall succeed in even attracting their attention I cannot say, but I send greeting to all.

I wish my dear friends to know that I live, and that I love them. I would be pleased to come day after day and give them demonstrations of my power and presence, were the means afforded me to do so, but I cannot work with-out conditions, and it may be I shall never have the power of again manifesting through a

mundane source.

However, I will be happy at any time to come and speak a word to a friend, and if I should not again make myself known, I wish all should not again make myself known, I wish all to remember that I have only passed on to higher scenes and occupations in life, that they are pressing on after me, and that by and-bye we shall all meet upon the spiritual plane.

I resided in Townsend, Mass., and I have many friends residing in different parts of that town. I have also resided in other places, and I wish all friends wherever they may be found.

I wish all friends, wherever they may be found, to know that I send them good words of cheer from the hither side of life. Joel Giles.

Mrs. M. B. Knights.

Mrs. M. B. Knights.

I am Mrs. M. B. Knights. I have been absent from the body for years. I have seen changes taking place with my loved ones on earth, and I have had the ineffable joy of giving welcome to my dear husband upon the spirit side. I have not remained idle since I passed away. I have long since outgrown the weariness of the flesh, and entered upon the pursuits of the spirit-world with gladness.

I have in charge some dear little children, whom I strive to train and care for, and to cultivate their best powers for a great work by and-bye. I am happy in this employment, and my dear one is also grandly happy in the lessons and labors which come to him from day to

mundane plane, and can readily perceive and distinguish material objects as well as the corporeal bodies of those humans whom they approach. It is difficult to define the conditions no more sadness nor loneliness of spirit, nothno more sadness nor loneliness of spirit, nothing but what is pleasant and sweet, and he returns frequently, bringing blessing and affection, with peaceful influences, to those dear ones who mourned his loss, yet knew he had ascended to a higher and happier condition.

Oh! we are so grateful for the privilege of returning and speaking words of cheer to friends, of giving counsel, or if unable to do this, to bring a magnetic influence that will nechang

of giving counsel, or if unable to do this, to bring a magnetic influence that will perhaps brighten the pathways of those we love, and make their lives more sweet, and we can indeed thank our Heavenly Father for the joy of spiritual communion, for it binds us like cords of steel to the hearts we love on earth, and enables us to intelligently guide them onward to the better land.

We wish all friends to know that beyond the shadow and the vale of death there is neare

shadow and the vale of death there is peace and rest, and that rest is not found in cessation from labor, but it is gained by an active inter-est in the affairs of life, an earnest desire to gain knowledge, and an intelligent direction of the natural forces which belong to our being; in this way something always interesting, some-thing constantly fresh and new appears in our lives and brings to us rest and recreation, which invigorates and sustains.

I have no more to say at present, only that a number of spirits who are dear to me are strivnumber of spirits who are dear to me are striv-ing to develop a medium for the materialization phase, and they hope in the near future to bring to friends on earth palpable evidences of their presence, to give them manifestations of the power of the spirit over material things, and some of them to present themselves face to face with those whom they love. I lived in Great Falls, N. H.

Mrs. Amelia O. Coffin.

It is about ten months since I died. Like many others, I have been attracted here, to a many others, I have been attracted here, to a distant place from my home, hoping to have the power of sending a message of love to my dear ones, and also trusting that what is given in a spirit of affection, of tender interest, will be received by those to whom it is directed. I am all the way from Louisville, Ky. I resided in Louisville, at the junction of College and Floyd streets. My home, and those I loved, were there. I wish all to know I have returned from another life to send them my greating, my respects and

er life to send them my greeting, my respects and my faithful remembrances. I lived a good while on earth. I have never, in all my experience, be-held such strange scenes and events as I have met with in the few months of my spirit-life.

Many things are new to me; itseems as though I
had been transported to another country, where
all things are strange and unfamiliar, but yet
where I have found old friends who went out
from my life long before, and whom I hardly
expected to meet again; but yet all those things
that are so strange do not appear unpatters! that are so strange do not appear unnatural, they seem to be a part of life and to belong just where they are found, and it is very interesting to me to learn, day after day, something new, and to gain greater knowledge than I possessed

before,
My dear friends whom I have met, and whom
I loved in days past, unite with me in sending
tender memories and messages to loved ones
We are happy together: we strive to on earth. We are happy together; we strive to live useful lives, to pass our days in doing good or in receiving instruction, and we desire to bless the dear ones who on earth dream not of what is passing with their ascended friends in the higher life.

the higher life.

I have many friends in Louisville. I have friends in Ohlo, whom I wish to know I have returned. Had I the power, I would tell the story of immortal life and experience to every one whom I once knew, that they might rejoice with me in the eternity of life opening before a spirit, passing on constantly to higher grades of unfoldment, that they might realize that there is, in reality, no parting, no separation, no death: that love is continuous, and that life and power remain the same after the dissolution of the body they were before. I was the wife of Mr. George W. Coffin; my name, Mrs. Amelia O. Coffin.

Joseph M. Russell.

It is some time, sir, since I stepped out of the body, but although I have been long in coming, yet I am happy to be here, and I wish my friends to know it was not because they were forgotten by me, but conditions are different on the other side of life than what they are here, to an extent, and we have our own labor to perform there, we have our own methods of employment, and while we are to a degree connected with you of earth, yet we are apart from you and living distinct lives. I have traveled somewhat extensively since I went out of the body, and I have seen many

went out of the body, and I have seen many strange scenes; some of these have been con-nected with physical life and others have not; but I have great stories to tell and many things to reveal when the time comes for me to do it. Just now my friends are not prepared to under-stand or receive what I have learned; what I atand or receive what I have learned; what I would like to give them would seem very strange and incomprehensible to them; they would shake their heads and be no wiser after I had ceased speaking than they were before; so I must wait for them to grow in this stage of preparation. In the meantime I send them my

preparation. In the meantime I send them my love, with assurances of my welfare.

My good wife has not very long been a resident of the spirit-world; she sometimes looks around her in bewilderment of spirit; she does not fully gather what is taking place by her side; she does not clearly realize the conditions, social, political and spiritual, of the world which she now inhabits; she contrasts the present life with that of the past, and seems to think that it should be somewhat different from what it is; but she is rapidly learning; in a little while the clouds of bewilderment will clear tle while the clouds of bewilderment will clear away from her mind and she will fully accept tle while the clouds of bewilderment will clear away from her mind and she will fully accept the clear light and knowledge which the spiritual life has to give her. She desires to send her love to friends on earth. She is attracted to them; she wishes them to know that many times she is present amid the old scenes and conditions, and she is taking an active interest in what belongs to those whom we love. I am very much pleased to bring her message, and to say to the dear ones of earth: Yes, we are interested in you; we will help you all we can; we will guide you, if possible, onward to the higher life, and if an avenue is opened before us, we will be more than happy to give you evidences of our presence, personality, and of the immortal state of being.

I bring my regards to all friends. I want them to know I am pushing on, for there is so much for me to find out I can never be contented with keeping still. I want to grasp a knowledge of all there is to know; and to do that one must keep very busy; so if they do not hear from me again they may feel I am not asleep—I am doing my best to catch up with those who have gone ahead of me.

I would send my message, if such you call it, to friends in New Haven. Ct. I do n't know as

I would send my message, if such you call it, to friends in New Haven, Ct. I don't know as they will care to get tidings from beyond the grave, but I feel it a duty that I owe to myself and to humanity to come and speak in this way, and to do my best in manifesting to mortal life: at the same time I desire to send greetings of affection for my wife and myself to all who remember us. I am Joseph M. Russell.

Clara Bond.

My name is Clara Bond. I come here because I have a sister living in Boston. Her name is Mrs. Louisa Sturgis. I don't think she knows much about Spiritualism; she has heard of it and read a little about it, but she has never been very much interested in its claims. She does not oppose it nor feel bitter toward it, but at the same time she has no leaning toward its investigation. I wish to send her my love. I want to tell her. I have been with her ever since I passed away from the body—not every moment of the time, but frequently—and have been attracted to her. There was always at lee of symmetry between the traces of the street of the symmetry here. pathy between us; we were very near to each other while I lived on earth. She was two years older than myself, but did not seem so to others, and many mistook "us for twins. I tell these things because we were not known in Boston at that time; we did not live here; and I do n't think there are any outside of my sister's family who know anything concerning me or our past-lives. If I could have an opportunity of speak-ling privately to my sister. I know I could tell her many things which would be interesting to her, and which must be convincing.

Our parents are in the spirit-world, and I am with them. My mother, before her marriage, was a music teacher, and my father was a phywas a music teacher, and my father was a physician; they both passed away comparatively early in life, but they were reunited in the spirit-world. I found them both when I also passed from the body, a victim of the same weakness of physical life which severed their earthly existence. There are none left of our family but my sister, and I think it natural that we should desire to send her our love and assurances of our existence. She is not deeply interested in any religious thought; she tries to live a good life, and thinks the future can take care of itself. So it can and will; but if she understands that in the future she will really meet the dear ones that she has loved in the past, and knows and understands that we live in harmonious association, I think the knowledge will cheer her life here on earth. She has not had all the adhere on earth. She has not had all the advantages and the happiness which she expected and looked forward to before I passed from the body; clouds have arisen in her pathway; the body; clouds have arisen in her pathway; painful experiences have bornedown upon her; and if she can know that this is a part of the great discipline of life, unfolding, beautifying and educating her spirit for the life to come, I think it will be a source of gratification to her, for it will make the darkness seem less dense, and will bring her gleams of light from the spiritual world.

Other friends who have gone before send their Other friends who have gone before send their

greeting, and if my sister should see my mes-sage, as I have been told she will, I hope she will send it, with our love and best wishes, to aunt Hattie, who lives at a distance. She has a little interest in Spiritualism, but is so situa-ted that she cannot investigate its claims or learn anything from it, for there are no medi-ums where she lives. But she is herself medi-umistic; and if she will sit quietly alone, with pencil and paper, I think it will not be long be-fore my father, who is her brother, will be able to give her written messages through her own

James M. Sherman.

[How do you do?] I am very well; I feel remarkably so to-day. I came around here once before, some time ago, and in looking over the crowd which had gathered here I thought it would be almost useless to make an attempt to manifest at all intelligently. I did not feel very well at that time; somehow the old conditions surged over me as I approached, and I thought, It will be a long day before I attempt to make myself known from a place of that kind. But here I am, feeling in very good condition and getting along with the crowd of spirits very well indeed; so I shall be glad if you will just say that I have come to visit you, in order, if possible, to reach my friends, those most closely connected with me by ties of consanguinity.

anguinity.

I have something important to reveal to them of a private nature, if they will take the trouble of meeting me in a less public place than this. I do not know of any medium I can come to, and I have no particular wish in the matter as to who they shall select, provided they ter as to who they shall select, provided they hunt me out some instrument that I can use; I will let them have their own way, take their own time about it, if they will just do as I wish. I am not particular either about this thing, for my own self, but I feel it will be of benefit to others. There are certain affairs benefit to others. There are certain affairs connected with material life which I think I can help them to bridge over, or at least which I can help them to understand, which may be of more advantage to them.

I can help them to understand, which may be of more advantage to them.

I lived at Newton Upper Falls. The old place is familiar to me. I occasionally travel there now and look over the old grounds of Cottage Hill. Somehow, while they are familiar enough to my sight, I do not experience any difficulty, such as the spirit spoke about, in seeing material objects and physical bodies; they are plain and distinct to my vision; they all seem to be familiar enough, yet there seems to be something wanting, as though I was not now belonging to them.

I don't think but that if my friends knew I came to their homes, entered their doors and sat beside them, they would feel to give me a real old-fashioned, cordial greeting and welcome. Then I would feel differently in the matter, and would be glad to come and to make myself a part of the old conditions; as it is, I find some things attractive on the other side of life, yet I do not forget to come back to this part of the world.

I want my regards sent to all, and to again tell them that I shall be happy to meet them and give them all the information in my power about both sides of life, if they can find me the proper means of getting to them.

I believe this is all I have to say here: perhaps I shall try to come again, sometime in the future, and give a little more. I do not wish to touch on private matters, but there are some things which can be spoken of through this means which may perhaps enlighten my friends concerning the spiritual life. I am James M. Sherman.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Dec. 23.—Theophilus Burr: Mrs. Ellen L. Gillespie; Alden S. Loud; Mary Ann Peterson; Lydla Wentworth; Charles Stoddard; Harriet Maria L.

Dec. 20.—George E. Snow; Charles Richards; Minnie Stowell; Rev. Wakefield Gale; Aunt Betsey Miller; Charles H. Brown.

Dec. 30.—Dr. John H. Currier; Lotela, for Thomas Hardin, Prudence Hathaway, Benjamin Staples, John Bechtel, Marguerite, William Reer, Maria Worthington, Elizabeth Hulbert, Ida, Georgie H. Allen. Samuel J. Dickerty, Albion Whittier, Hannah Whito, Jennie Harlow, Charlie to Mattle.

Jan. 2.—Samuel Williston; Maynard H. Polleys; Mrs. M.

Mattle.

Jan. 2.—Samuel Williston; Maynard H. Polleys; Mrs. M.
A. B. Farrar: Jonnie Sprague.

Jan. 6.—Joseph M. Horton; Samuel W. Holbrook; Mrs.
Frances L. Woodbridge; Dr. Samuel Brown; Jeannette
Gleason; Algernon Palge.

Frances L. Woodbridge; Dr. Samuel Brown; Jeannette Gleason; Algernon Paige.

Jan. 9.—Jesse Putnam; Jane Leonard; Willie E. Sylvester; Joseph Sweet; Charles A. Leslie; Mary Eilen Spear; Dalsy.

Jaz. 13.—George A. McClure; Nancy Pulling; George C. Thurston; D. P. Holloway; Aunie Hunter; Joseph G. Chandler.

Jan. 16.—Samuel G. Lacock; Mrs. Caroline J. Smith; Lottle Gettys; Patrick Cassy; R. B. Elliot; Crystal.

Jan. 20.—Albridge Hoyt; Sampson B. Talbot; Eilen Turner; Rev. Zenas P. Wildes; Controlling Spirit, for Henry H. Holroid, Aaron Moss, Isabella Goodwin, John F. Giles, Harriet Marston, Bellnda Morrell.

Jan. 23.—Mrs. Louisa Helm; A. Howland; Mrs. Lucy G. Baker; Edward H. Guernsey; Helen Burt; Davis Gallup.

Jan. 27.—Controlling Spirit, for William Sanborn, Jason M. Terbell, Nellie F. Jenkins, Sister Ann F. Buzby, John Morrison, Martha Coolidge, Auguste LeCompte, Lizzle French, Anoka, Beth Godfrey.

Jan. 30.—Dr. Peter S. Bnow; John A. Hammond; Clarissa Blake; Charles Scott, Jenne Newman; Black Hawk.

Feb. 3.—Mrs. Ida T. Shepeard; Harry F. Oldburg; John Hearn; Charles Grubbins; Benjamin La Farge.

Verification of a Spirit-Message. AUNT MARY A. HAGSTBAD.

The communication in the BANNER OF LIGHT of Jan. 24th, given by AUNT MARY A. HALSTRAD. I recognize as coming from the source whence it purports to emanate. Though my personal acquaintance with Mrs. Halstead was comparatively slight, it was sufficient for me to perceive in her message those characteristics and peculiarities which could belong to no one else. Her identity is clearly manifested in her intense love for the cause of Spiritualism, and her unbounded and helpful tenderness toward all, so earnestly expressed in her words from the other life. Her home was a happy retreat for mediums, who found her a rock of defense against the machinations of false friends and open foes.

Positive yet conciliatory, aggressive and determined when necessary, yet always loving, patient and forgiving, the results of her untiring labors in the cause to which her life was devoted were wide and farreaching, and the flowers from the seed she has sown will bloom and emit their sweet fragrance when the weeds of an intolerant and pseudo-religion are withered and dead.

I was not aware of her transition until the appearance of her message, since which many of those who knew her have written to me in joyful exultation that their translated friend has been able to send from her immortal home sweet words of remembrance and love. And in the name of them all I send sincere and grateful thanks to the BANNER for furnishing a pathway between the two states of existence, down which the angels walk and once more enter the homes and hearts of friends from whose sight they have vanished but in whose presence they ever hover. L. S. DEZENDORF.

Schoolcraft, Mich., Feb. 7th, 1885.

Wrong is wrong, and works wide roin for a while. but, being inherently weak, is conquered. It is only in comparison the mistake of an infibitesimal fraction, not a marring of the entities. It is only a question of

Annie Lord Chamberlain in Trenton.

To the Editor of the Banner of Light:
Spiritualism in Trenton, N. J., has been imbued with new life through the ministrations of Annie Lord Chamberlain, who kindly consented to pay us a visit for one week.

To attempt a description of the manifestations is a hopeless task, since every circle of new comers brings with it new conditions, varying the phenomena accordingly. But in one thing all will agree (who have experienced the phases in their entirety), and that is, a unanimous exclamation of "Wondrous!" "Wonder-

rienced the phases in their entirety), and that is, a unanimous exclamation of "Wondrous!" "Wonderful!"

The circles were held at the residence of W. H. Smith, Cooper, street, where he invited his friends to be partakers with him at a spiritual feast such as they never before enjoyed. From the time the circle opened to its close, about one hour, and a quarter, the demonstrations followed in rapid succession: Beginning almost invariably with a swift movement of the gnitar, flying through the air like the lightning's flash, without, striking the sitters in any instance, it was played upon meanwhile with the daintiest touch imaginable, producing the most exquisite and melodious strains. The performer was in earth-life known as Mrs. B. Covert. On the last night of our series of circles this spirit wrote a communication on paper, left on the table for this purpose, which for delicacy of finish and orthographical correctness is a marvel, executed as it was in a perfectly dark room.

I might go on detailing ad infinitum in an attempt to portray what by common consent can never be described. We had the antics of "Bell Wideawake" and the lovely "Mayflower"; their wonderful performances with the bells, harmonica and mouth organ; the dexterous movements of the intelligent "Red Jacket" as the drums resounded in response to his magic manipulations. Then we had voices calling each member of the circle by name at its opening, and bidding each a "good night" at its close—thus comprising as a whole a phenomenal entertainment that must be heard to be appreciated for its worth. All "Is and "Buts" are by Mrs. Chamberlain's mediumship relegated from the mind of every intelligent observer, and assigned to their proper uses, while astonishment and conviction follow as a sequence, thus settling the question of the spiritual origin of the forces beyond controversy.

On the departure of Mrs. Chamberlain from our home, every member of the family realized that they were parting with a very dear, though new-made friend, one who had been th

-The best test of a human life is the amount of good it has been and done to others. Mrs. Lydia E. Pinkham may be given a seat of honor among those who have helped to change sickness into health, and to transform the darkness of suffering into the sunshine of rest and hope.

Passed to Spirit-Life:

From Mystic River, Conn., Jan. 16th, 1885, Dr. Albert G. Wolfe, aged 68 years,

From Mystic River, Conn., Jan. 16th, 1885, Dr. Albert G. Wolfe, aged 68 years.

Dr. Wolfe was born near the place of his decease. Being of poor though respectable parentage, he was early thrown on his own resources, and for a white followed the sea. Later in life he became a blacksmith, and so continued until a sojourn in California during the "mining craze" enabled him to acquire a competence, on which, but for an act of misplaced confidence, he might always have lived at ease. Returning from the West, he built Floral Hall, on the site of what is now Central Hall, dedicating its use to the free discussion of liberal and scientific subjects. Discovering, about this time, his pewer as a psychologist, which he afterward utilized as a magnetic physician, he was enabled to demonstrate, through experiments upon mediums in the natural and entranced states, the fact of spirit control. He therefore embraced the spiritual Philosophy, in which faith he died. He was thoroughly progressive in all things. An iconociast as to much of the present system, he held to the most advanced ideas of government and political economy. Hence he became as unpopular in the field of conservative politics as in the domain of Orthodox religion. But hehad the courage of his convictions; he dared to be independent. In him was none of that craven spirit in the exhibition of which servility crawls at the feet of power, Bold, fearless and outspoken, had his lot been cast under other conditions, he might have been a ploneer in the front rank of reformers or a martyr for the rights of man. As it was, he acted up to his highest opportunities, and died ashe lived, herole in his sphere. He was not what is termed fluent in speech, but his manner was positive, forcible and impressive, and he possessed, withal, a kind of grim, excending humor very disconcerting to an opponent; yet he was an am of tender sensibilities, and behind the rough excended to for humanity, and he could say with Thomas Paine, "Behold! the world is my country, and to do good my rel

Henoid: the world is my stated from the circle of home ligion."

His presence will be sadly missed from the circle of home and irlends, but not all will mourn his loss in the frenzy of despair. Thanks for that faith in the sublimest philosophy of the centuries, which puts the star of hope in the night of life and bids us wait the angel's whisper from the golden

bloome.

Dr. Welfe, though in much distress during his last hours, refused to take any opinte or other anodyne, saying he wished to be himself, and, as far as possible, watch the progress of the change.

Mrs. Amelia H. Colby attended the funeral, and delivered a thoroughly appropriate, eloquent and beautiful address.

A. P. T.

From Guilford, Me., Jan. 20th, Mrs. Catherine S. B. Pi-

per, wife of Mr. Ams Piper, aged 73 years.

Mrs. Piper (when the writer first became acquainted with her, more than forty years ago), was the widew of Rev. Mr. Burbank, a highly respected Baptist minister, and was a zealous member of that church. In her early life and during her widowhood she was a devoted teacher of youth, and in her later years gave much time gratuitously to instructing the children of her neighbors who were unable to educate them as they wished. Twonty-five years ago she structing the children of her neighbors who were unable to educate them as they wished. Twonty-five years ago she listened to a course of lectures on Spiritualism, based mainly upon the teachings of the Bible. The subject was new and startling, and made a deep and permanent impression upon her mind. Slow to yield, conscientious and fearful of adding in leading other minds into error, she dared not adopt conclusions hastily or without thorough investigation. But though her progress was slow, it was sure. As the truth dawned upon her, she gradually laid aside doctrinal errors, and for over twenty years rejoiced in the full knowledge of spirit intercourse and communion. This knowledge cheered and sustained her through a long and painful sickness. She leaves a husband and two sisters, with other relatives, to mourn her departure from the mortal. Funeratives, to mourn her departure from the mortal. Funeratives, to mourn her departure from the mortal. Funeratives, to mourn her departure from the mortal.

From the residence of her sister. Mrs. Edwin Dow, in Portland, Me., on Sunday evening, Feb. 1st, Mrs. Hannah

Portland, Me., on Sunday evening, Feb. 1st, Mrs. Hannah Humphrey, aged 79 years and 8 months.

Mrs. Humphrey has been prominent among Spiritualists of Portland for nearly twenty-five years. She was reared in Orthodoxy, but Spiritualism came to her as a divine light from heaven, which illumined her whole life. She arranged her earthly affairs and calmly awaited the coming of the angel of death to release her from intense suffering, which she had borne with rare fortitude for a whole year, assuring all who visited her of her strong faith, that in that life which she was rapidly approaching she should find ample compensation for every hour of suffering here. She has been earnest in good works all her life, charitable and kind to the poor as well as to the erring. She has been President of the Martha Washington Society, and identified with other charitable associations for many years. Earth has lost in her death a good, earnest woman, and the angels have welcemed an honest co-worker for the good of all. At her request, Mr. M. A. Blanchard and the writer officiated at the funeral.

From his home in Springfield, Mass., Feb. 9th, J. F. Ba-

From his home in Springfield, Mass., Feb. 9th, J. F. Baker, Esq., aged 47 years and 9 months.

Mr. Baker was an early convert to the philosophy of Spiritualism, and a firm believer in materializations, having recognized his brother and other friends through the mediumship of the Eddy Brothers, and his months of illness, watched over by his loving wife, were cheered by this knowledge. He was always straightforward in business, a kind husband, a good neighbor, and held the respect of those who knew him. He has laid down the burden of pair and suffering on earth and taken up the song of rejoicing in the spirit. The funeral, which was very largely strended, was presided over by the writer. J. WILLIAM FLETCHER.

From Grand Chain, Ill., Jan. 81st, 1885, George Bristow,

M. D., aged 50 years.

Mr. Bristow was of late years a firm believer in Spiritualism and a constant reader of the Banner of Light and other Spiritualist papers. He gave evidence to all who saw him that Spiritualism is not only a blessing in life, but that it robs death of its sting and the grave of its victory. The bereaved family have our deepest sympathy.

GEORGE V. CORDINGLY.

From Carbondale, Ill., Jan. 4th, 1885, by drowning, Frank Reed, eldest son of Benjamin C. Reed, of Clittondale, Mass., aged 23 years.

[Obstuary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty sents for each additional line will be charged. The words on an average make a line. No poetry admitted under this

seading.] SECULAR PRESS BUREAU.

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, 187 West 85th Street, New York:

HENRY KIDDLE, Oddirman.

HENRY J. NEWTON, Corresponding Servicery.

J. F. Jranener, Secretary.

The Secular Press Bureau has been reformation for emclant work during the present year, and all persons who approved itsobjects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand, by the Bureau, to

J. F. Jranener, Secretary.

127 West Stakes ress; New York Otty.

Michigan Spiritualist Convention.

Notice is hareby given and the Annual Meeting of the Michigan Association of Spiritualists will be held at bedence Hall, No. 55 Canal street, Frond Spides, on Feb. 27th and 28th, and march as some symbolenoing at 2 F. M. Feb. 27th. 1900 Reports a street, spiritual rates will be in attendance. Fair its wishing required railway rail be in attendance. Fair its wishing required railway rail as the street, and rest the secretary at a latest convenience for certificates. For incompanies in the motion of positions, notice, and the secretary at a latest convenience for certificates. For incompanies, contract the secretary at the secretary of the secretary of the secretary. The secretary of the secretary of the secretary of the secretary. The secretary of the secretary

Advertisements.

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IS A POSITIVE CURE . For all of those Painful Complaints and Veaknesses so common to our best *

T WILL CURE ENTIRELY THE WORST FORM OF FEMALE Complaints, all Ovarian troubles, inflammation and Ulgeration. Falling and Displacements, TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.

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OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRES-THAT FEELING OF BEABING DOWN, CAUSING PAIN, WEIGHT AND BACKAOHE, IS ALWAYS PEBMANENTLY CUBED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUM-STANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM. * AF ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND

THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. 28.

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Dr. F. L. H. Willis May be Addressed until further notice,

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18W — Jan. 3.

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Feb. 14.

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Banner of Fight.

BOSTON, SATURDAY, FEBRUARY 21, 1885.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Street-Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Horticatiural Hall.—Boston Spiritual Temple. Lec-tures Sundays at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.—The shawmut Spiritual Lyceum meets in this hall, 87 Washington street, every Sunday at 10M A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

visit us. J. B. Hatch, Conductor.

Paine Memorial Hall, Appleton Street. near
Tremont.—Children's Progressive Lycoum No. 1. Sessions Sundays, at 194 o'clock. Benj. P. Weaver, Conductor. All are cordially invited. Seats free.

Herkeley Hall, 4 Berkeley Street, corner of
Tremont.—Public service overy Sunday at 104 A.M. and
74 F.M. Permanent lecturer, W. J. Colville. Organist,
Rudolph King. The public cordially invited.

South End Spiritual Temple, No. 30 Worcester Square (in connection with Berkeley Hall Society).— Sunday, public service at 3 P. M. Monday, Ladies' Union, 3½ P. M., public meeting, 8 P. M. Wednesday, concert and locture, 8 P. M. Friday, lectures on health and healing, 3 P. M.

The Working Union of Progressive Spiritual-ists holds public services at Berkeley Hall Sundays at 2% F.M., also Wednesday evening at 7% o'clock, at No. 170 West Chester l'ark. Wm. H. Banks, Secretary, 77 State

Society of the Perfect Way.—George Chainey lec-tures in Chickering Hall every Sunday at 2:45 P.M. Wells Memorial Hall, 987 Washington Street,— The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 24 o'clock. G. C. Paine, No. 5 Stanford Place, Corresponding Secretary.

1031 Washington Street.—First Spiritualist Ladies Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary. The Mediumistic Phenomena Association holds meetings regularly on Sunday mornings at 10% at Ladies' Aid Parlor, 1031 Washington street, Boston.

The Mediums' Camp-Meeting of the "Two Worlds" will hold its sessions at the Ladies' Aid Parlor, James A. Bliss, Chairman,

College Hall, 34 Essex Street.—Sundays, at 10½, M., 2½ and 7½ r. M., and Wednesday at 3 r. M. Eben obb, Conductor. Harmony Hall, 84 Essex Street (1stflight).—Sun-ays, at 10½ A.M., 2½ (seats free) and 7½ P. M.; Thursdays, t & P. M. Prescott Robinson, Chairman.

The Fraternity of the White Cross holds a Conversation on its Aims and Work every Tuesday evening, at 30 Yarmouth street, to which all interested are cordially invited. Business Meeting of members every Thursday evening, at Suite 35, Hotel Clifton, 459 Columbus Avenue.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7% r. M.

The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 Mariboro' street. Hadley Hall.—Meetings will be held in this hall. East omerville, during the fall and winter on Sunday evenings.

Berkeley Hall Meetings.

On Sunday, Feb. 15th, very large audiences assembled in Berkeley Hall to listen to the inspired utterances of W. J. Colville. The morning lecture, upon ances of W.J. Colville. The morning lecture, upon "The Prodigal Son," was an extremely lucid and practical exposition of the spiritual teaching conveyed in that instructive and familiar parable. The speaker drew a vivid contrast between the penitent who was welcomed home by the father with open arms, and the jealous, envious elder brother, who was angry because the repentant sinner was made much of when he returned to his father's house. The elder brother was a typical pharisee; one of those self-righteous, haughty men, who never neglect such duties as the outward forms of religion and morality impose upon them; but he utterly lacked charity; he had no mercy nor compassion for the weakness of a tempted brother, and took no pleasure in witnessing the reformation of an erring member of his family. The prodigal had more real good in him than this self-complacent, decorous and respectable man, against whose reputation it appears no slander could be breathed. The return of the prodigal was no doubt the result to a large extent of the solicitous love of the father who went out to meet him, even when he was a great way off, and brought him back. We none of us sufficiently estimate the worth and power of a loving nature which is constantly sending forth prayers and longings and invitations to the wanderer to return. Many and many a prodigal would come back if he only felt assured of a welcome when he reached his home. If those whose position enables them to exert an influence upon the tempted and the sinning would only make the erring love them they would soon reform them. Every church, every society for spiritual or ethical culture, should welcome with open arms every sinner who shows the slightest disposition to repent, and indeed should take a journey in the direction of the sinful, to win them back. The lecturer recited a touching anecdes of ilife. Prayer is carnest work, sincere desire; and when you can only pray, prayer is all effectual; but if the order of the sinful, to with the back many and the work and on a 'The Prodigal Son," was an extremely lucid and wrought out a complete change in his disposition and course of life. Prayer is carnest work, sincere desire; and when you can only pray, prayer is all effectual; but if you have means with which to work, and you pray instead because it involves less sacrifice, your prayer is comparatively futile.

In the evening "The Mahdi and His Mission" was considered. The lecturer commenced by relating several episodes in the life of Mohammed, and giving illustrations of the contents of the Korn enumerating the

considered. The lecturer commenced by relating several episodes in the life of Mohammed, and giving illustrations of the contents of the Koran, enumerating the leading articles of the faith of Islam. He then declared the Mahel to be an inspired man, with a mission to many African tribes who would be partially civilized and enlightened through Mohammedan influences, as that religion, though not the highest or purest conceivable, is a vast improvement upon Fetichism and idolatry, Mohammedanism inculcating faith in one only God and in a life of justice, rectitude and temperance. It may of course be urged against islamism that many Mohammedans are dirty and immoral; if they are so, it is because they are untrue to their faith, their faith inculcating purity of life to a very large extent, though polygamy and female servitude are dark blots on an otherwise ennobling religion. Remarks were then freely made in criticism of England's action in Egypt. Gen. Gordon was eulogized as an excellent man, and one who had already exerted a humanizing influence upon the native tribes. Ere long, according to the prediction made through Mr. Colville's mediumship, the present war will result in Egypt's emancipation from foreign thralldom. Islamism will find its future seat in the interior of Africa, while Egypt will, after some few years of strife and preparation, be restored as an independent nation to more than its ancient glory.

The music at both services was very pleasing. Mme.

ory. The music at both services was very pleasing. Mme. Ishon sang several beautiful solos, and the chorus The music at both services was very pleasing. Mme. Bishop sang several beautiful solos, and the chorus singing was fine. Mr. Rudolph King, who is as successful a composer as performer, played and joined in the singing of some of his own compositions, which were very effective.

W. J. Colville's subjects at Berkeley Hall next Sunday, Feb. 22d, will be, at 10:30 A. M., by special request, "Esoteric Buddhism, or The Secret of the East"; 7:30 F. M., "Socialism in America and Abroad; The Truth and Error of the Socialistic Theory."

and Error of the Socialistic Theory."

At 30 Worcester Square

The meetings continue very interesting, and are unformly well attended. On Friday, Feb. 20th, W. J. Colville will continue his lectures and replies to questions on Health, Healing and Spiritual Development at 3 P. M., and deliver a discourse on the fourth chapter of Revelation at 8 P. M. On Monday last a very fine entertainment was given at 7:30 P. M. Mr. Colville will hold a public reception next Monday at 8 P. M. The Ladles' Benevolent Union meets for work every Monday at 2:30. All ladies are earnestly invited.

Mrs. Emma Hardinge Britten will lecture in Berke-ley Hall, Sundays, March 1st and 8th, at 10:30 A. M. and 7:30 r. M., and hold receptions at 30 Worcester Square on Monday and Wednesday, March 2d and 4th, at 8 p. M.

-W. J. Colville will speak in Mr. H. W. Smith's new Temple, Greenwich Village, Mass., Sunday, March 1st. Morning at 10:45. Subject. "Creation; a Spiritual and Scientific Review of Genesis." Evening at 7:30, "Spiritualism as a Religion."

W. J. Colville is open to an engagement for Sunday, March 3th. Societies or responsible individuals desiring his services on that day are requested to write to him immediately. Address 304 Shawmut Avenue, Boston.

The Boston Spiritual Temple.

Mrs. R. Shepard-Lillie occupied the platform of this Society last Sunday morning and evening. In the morning the subject submitted by the audience, "Mediumship," said the speaker, "to be like this rose. It would not have been developed in February except by special care, warmth and atimulation. Spiritualism is a manifestation of the spirituality of man, and is an embodiment and presentation of the religious element that dwells in a greater or less degree in every individual. Spiritualism is based upon the return of spirits; and spirits who have not advanced in their new existence express the peculiar tenets they held before leaving earth. Some spirits are not informed of, what immediately surrounds them, far less of that which is beyond, them. If spirits use the time they have for information they can attain it. How long would it take a lad to reach the higher English studies if se-implicated. In opportunities is definite them. If spirits use the time they have for information they can attain it. How long would it take a lad to reach the higher English studies if se-implicated. In opportunities is definite them. If spirits need to the studies in a few years. Certain elements of my heling make me, with auture, what I may be. I cannot be what I have not to the studies in a few years. Certain elements of my heling make me, such as the company of Bobert Ingersol some one said to that brillian crator, "Now, Colonel, we should be said to the studies in a few years. Certain elements of my heling make me, if would, by and by and by and the all right; to know as much of a change make me, the said the last time he would not said the company of Bobert Ingersol some one said to the studies in a few years. Certain elements of my heling make me, the suit of hope, said the colonel, "we should it take a last time the pair and of said to the pair the prince of the said the take hope and fragrance. His the rose. It can be a sensitival defined and the last time the pair the prince of the said the react. It can be a sensitival defined and the last time the pair the prince of the man Society last Sunday morning and evening. In the

tain attributes, and they belong to me or to you. As to mediumship, each one is different; there is a diversity of gifts, and each is right in itself.

To perform a cure a spirit must find an individual who has the element of healing in his or her organism, and by developing that element constitute a healing medium. Bpirits stimulate what they find to increased power, but if they found none of the requisite element there would be nothing to act upon. or stimulate. As

To perform a cure a spirit must and an instivutual who has the element of healing in his or her organism, and by developing that element constitute a healing medium. Spirits stimulate what they find to increased power, but if they found none of the requisite element there would be nothing to act upon, or stimulate. As the earth receives the rain and sunshine for the growth of vegetation and animal life, so must the medium receive the spiritual warmth. Mediums are like a musical instrument delicately attuned, that may, by change of temperature and unfavorable surroundings, become out of tune, and produce only discordances is the hand of a performer. If the mediums have habits like some we might name, would they not be better if they had not. I do not know what they might be without mediumship. I do not uphold orime, for with their mediumship. I do not uphold orime, for with their mediumship it makes a higher use of the person. Well, you say, the spirits should make a better choice. They have no choice. The habits of some mediums incline those unacquainted with the laws governing mediumship to question the judgment of spirits in selecting them as their instruments. The fact is, in nearly every instance spirits have no choice in this regard: personal habits, good, bad or indifferent, are not considered. If a person has mediumistic qualifications for a certain work, that person has to be taken or none. As a general rule, the liberality of mediums is proverbial, and that is why there are so many mediums are not educated by books, yet they assonish the scholar with profound anawers to questions. The spirit's influence upon the brain leaves an educational impression that develops into knowledge.

The evening discourse was based upon a quotation if There iles beyond and before, the unknown and the unexplored." The control alluded to Prof. Zöllner's critical examination of Mr. Slade's mediumship, and his conclusions. To the endange that we can observe, yet when lengthy and distant periods are compared, we find that chan

who had not on the wedding garment they had cut and made.

We take the Bible in a spiritual sense, especially the older part. The Garden of Eden, the four rivers flowing from it, the Now Jerusalem with its golden streets and pearly gates, have a spiritual sense. The Garden of Eden is within the reach of every one. To reach it one is to become childlike in spirit—" of such is the kingdom of heaven." The Now Jerusalem you may find within you if you will. The family prayers of the past are a degenerated form of the spiritual circle which is now revived, and is a source of light and truth; enter into the closet in secret and hold circles for spirit communion. The sacred materializing circle is the gate of heaven. Jesus knew that spirit-presence could not be realized so readily as in the place where two or three are gathered together. It was no place for the critic or the disturber. Moses was alone in the mountain and heard the voice of God. You need not ask Moses, but look and examine yourself, and the still small voice will come to you in purity and love.

ove. Next Sunday is Mr. and Mrs. Lillie's last in Boston or this season. W. A. D.

THE LADIES' INDUSTRIAL SOCIETY connected with the Boston Spiritual Temple (which holds meetings every Sunday at Horticultural Hall, 100 Tremont street) had a grand social gathering on Thursday atternoon and evening. Feb. 12th, at the house of Mr. and Mrs. C. N. Mellen, 112 West Chester Park, at which about sixty members were present. After the industrial work of the afternoon was laid aside, and the company partaken of a bountiful repast provided by the kind hostess, the interesting evening exercises commenced. All cordially greeted Mr. and Mrs. Lillie, who were present, and Capt. Holmes, in behalf of the Society, welcomed them in an appropriate poem, which was responded to by the guides of Mrs. Lillie with a beautiful and fitting improvisation. Other mediums were present and took part in the exercises of the evening. A recitation by Miss May Dinsmore, and the execilent music furnished by Mrs. D. M. Wilson, Mrs. excellent music furnished by Mrs. D. M. Wilson, Mrs. Lovering and Mr. J. T. Lillie, aided materially in making this one of the most enjoyable gatherings of the season.

H.

The Working Union of Progressive Spiritualists.

The services of last Sunday commenced with congregational singing, an invocation by the speaker, and a hymn by Mrs. Lovering and Mrs. Dawley. Mrs. E. R. Dyar, under a control claiming to be that of Charlotte Cushman, said:

and a hymn by Mrs. Lovering and Mrs. Dawley. Mrs.

E. R. Dyar, under a control claiming to be that of Charlotte Cushman, said:

"I am on my native heath again; to stand before an audience once more is as enjoyable to me as a breath from heaven, paradoxical as the statement may seem to be. My counsels this afternoon are mainly for my sisters and for their advancement. I am surrounded by a group of earnest helpers in spirit-life who will assist me in my efforts to further the work laid out for woman's progression. When I was in earth-life, next to my stage portrayals, this subject was the most interesting of all to me. As a tragedienne I was thought by some to possess only a small degree of spiritual unfoldment. The stage to most of the outside world does not appear to be the moral and spiritual reformer that it is, and some of my old indiguation rises when I hear it unmerolfully and thought lessly condemned. The stage of to-day develops and sharpens the intellectuality, moves the emotions, appeals to the practical as well as to the ideal life. The presentation of dramatic scenes in a beautiful manner, with an exact fitness and perfect harmony, the whole culminating in a high moral lesson, proves that the stage is an important factor in the education of the people to live good lives. Life is a stage, and we are all actors; your own life must be a theatre of action and you must come to the front, to the very foot-lights, and act out your part; strive to do nobly and grandly with the talents with which God has endowed you. The stage is one of the best possible means to inculcate truth; it often lightens the burdens and dispels the care of many men and women. Behold me now standing on the stage of spiritual life with an earnest desire to attain to that purity which I strove so hard to represent in my Shaksperian characters as an actress in your midst. True womanhoodi what a noblity in those two words! To-day I look to Heaven in a supplicating manner and pray for strength to help my weak sister, woman. I have the hea closed the exercises.

On Thursday, Feb. 12th, Mrs. C. M. A. Twitchell, a member of this Society, passed to a higher life. The funeral services, on Sunday forencon, the 15th, at her late residence in East Cambridge, were attended by members of this Society and others. In accordance with her request they were performed by those connected with this Union, and consisted of singing by Mrs. Loyering, Mrs. Dawley and Dr. Hopkins, with appropriate remarks and prayer by Mrs. Loyering, Mrs. Dawley and Dr. Hopkins, with appropriate remarks and prayer by Mrs. Dyar. Mrs. Twitchell leaves a husband and four children. The knowledge of spirit-communion possessed by Mr. T. must afford him the only consolation in this hour of bereavement. WILLIAM H. BANES, Secretary. On Thursday, Feb. 12th, Mrs. C. M. A. Twitchell, a

think that when you get through this life you are to lie down forever on flowery beds of ease. All the joy we experience in this life, or any other, must be earned. Is a papper happy? Could you accept an eternty of bliss as the free gift of another? The speaker said that he did not present his views as authoritative, but simply exercised the right of free thought and free speech, giving every one else the same privilege. He said he never was free, before. While he was a Methodist he was bound by a written creed; while a Unitarian, he was equally bound by an unwritten one; and while an Agnostic he was limited by the idea that the grave is the boundary line of life. Now he is free, and rejoices in his freedom. Speaking of spiritual gifts, he said the church delied Jesus because he exercised such, but she looks with contempt upon one who exercises them to-day. While she cannot torture and burn, she can and does raise the cry of "crank," "fraud" and "infidel."

Atter the lecture psychometric readings were given by Mrs. Kimball and Miss Jones. Excellent music was furnished by J. T. Lillie and Mrs. Wilson, with Prof. King as planist.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. A very attentive audience gathered at this hall last Sunday, together with a full complement of scholars and leaders. After the introductory exercises Gracie Dyar was introduced to the audience, followed by Emma Ware, Mabel Roberts, Aldie Bradford, Allie Cummings, Oscar Causel, Georgie Laug, Louise Irvine, Willie Wilcox and Miss Gertle Coffin. A recitation from Mr. Henry Drisko, a member of the old Boston Lyceum, a duett by Gertle Rich and Flossie Cassell, and a song by Albert Rand contributed to the interest of the exercises. Mr. Fred Heath, the blind medium from Charlestown, entertained us with a short address, concluding by improvising a song, with plano accompaniment, the subject being "Our Lyceum." ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, Feb. 16th, 1885. and leaders. After the introductory exercises Gracie

NOTICE.-A Greate Old Folkes' Concerte will be given by ye Shawmut, in ye commodious Hall known as Wells Memorial, 987 ye Washington street in ye as wells memorial, 987 ye Washington street in ye goode City of Boston, on ye 19th day of ye month of February. At ye early Candle light, which is 8 by ye clock. Ye Concerte will be one of ye real "Old Folks," which will be of ye solos, ye duetts, and ye grand choruses of many volces. Ye sound old tunes will be given, but a few of ye worldly songs will be sung by ye young men and maldens. Price to get in will be 25 cts. In ye lawful money. Tickets for sale at ye BANNER OF LIGHT OFFICE.

Per order us Com.

Per order us Com.

PAINE HALL.-Sunday, Feb. 15th, opening exerclass of the Lyceum as usual, under the direction of Conductor Weaver, the Guardian, Mrs. Halden, and the other officers. After the reading of the lesson for the morning and a fifteen-minute conversation upon it by teachers and scholars in the several groups, Conductor Weaver introduced Mr. Ed. Heath, who, though almost totally blind, seems to live in the sunshine of the "Great Beyond," Mr. Heath has always been a favorite among young people, and, being naturally of a refined nature, he attracts refined influences from spirit-life. He improvised a song upon subjects given by the audience: "Patience," The Lyceum," and "Our Spirit-Friends." Fractical truths and quaint witticisms were woven into this production, to the astonishment of many who had never listened to him before. Miss Maria Falls's reading of "The Wreck" (a true story) was excellent, as was also the reading by Miss Beulah Lynch of "Flying Jim's Last Leap," These two young ladies have, by careful study and a determination to succeed, won for themselves words of praise from all who have been interested in their welfare. The little prodigy o well known to a Boston spiritual audience, Lulu Morse, recited a lengthy selection in her usual charming way. Miss Minnie Niekerson read a selection which was appreciated by all. Recitations were given by Badie Peters and Sadie Porcelain. A finely executed plano solo by Miss Gertie Parsons, a duet by Miss May Waters and Miss Jennie Smith, vocal selections by Miss Helen M. Dill and little Eva Morrison comprised the musical part of the programme. W. P. Cherrington, and Dean Clarke of California, and many others we should have been glad to hear from, were present, but time did not permit.

The friends of Mr. and Mrs. Benjamin Dennis tendered them a reception on Thursday evening, Feb. 12th. Special programme for the next session, Sunday, Feb. 22d, "Washington's Birthday."

Francis B. Woodbury, Cor. Sec. cises of the Lyceum as usual, under the direction of Conductor Weaver, the Guardian, Mrs. Halden, and

45 Indiana Placei

THE SPIRITUALISTIC PHENOMENA ASSOCIATION held its usual meeting in Wells Memorial Hall, Sunday, Feb. 15th. After the usual musical prejude, Mr. day, Feb. 15th. After the usual musical prelude, Mr. W. J. Colville occupied the platform and addressed the meeting upon the subject of "Mediumship; Its Uses, and the Best Means to Develop It," in his usual masterly manner, of which nothing short of a complete report could do justice. After the discourse the speaker answered several questions from the audience. Dr. Storer excused himself from making extended and Mr. Sidney Howe made brief remarks, and after singing by the congregation the meeting closed. G. O. Paine, Cor. Sec.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY held its usual conference on the evening of Feb. 13th. The exercises were opened by a song from Miss The exercises were opened by a song from Miss. Amanda Balley, followed by earnest remarks from Mr. Dowling. Mrs. Bates favored us with humorous readings, Miss Pray delivered a short inspirational address, Mrs. Whittier gave a number of tests. Excellent selections were sung by Miss Balley and Miss Fronch. Strangers are attracted to our meetings, and express their satisfaction upon witnessing the earnestness and harmony that prevail.

Helday evening Reb. 20th Miss Lucatte Webster.

ness and narmony that proven.
Friday evening, Feb. 20th, Miss Lucette Webster
and her pupils will tender the Ladies' Aid Society a
benefit. A small admission fee will be charged, and a

benefit. A small admission fee will be charged, and a good time may be expected.

The Society will hold its Anniversary services of March 30th in Tremont Temple. The best of talent, including Mr. J. Frank Baxter, Miss Jennie B. Hagan, Miss Lucette Webster and a host of others, has been engaged. Refreshments will be served in Chapel Hall.

MRS. H. O. TORREY, Secretary.

Marblehead. Mass.

On Sundays. Feb. 1st and Feb. 15th, J. Frank Baxter filled appointments in Marblehead. Rechabite Hall, seating over four hundred, was on each occasion crowd-

seating over four hundred, was on each occasion crowded, and last Sunday the house was packed, nearly a hundred standing, and many obliged to turn away. After the introductory lecture, on his first appearance, he devoted himself to the interesting consideration of such subjects as would best embody answers to numerous questions of many interested auditors.

His remarks last Sunday evening, on "Why should one give his attention to Spiritualism, admitting it to be true?" were much admired. None of the five hundred who heard that lecture will ever forget its points nor the grand spirit of the speaker.

During these engagements a large number of striking tests were given. These lectures and tests have roused the people to earnest thought, and they sought future engagements with Mr. Baxter. Notwithstanding Sundays April 2th and Sept. 20th were already appointed for Marblehead, as Mr. Baxter had no disengaged Sunday till January, 1883, the management have additionally secured his services for the first two Sundays each of January and March of that year.

Next Sunday Mrs. Cella Nickerson is expected, and later Mr. Joseph D. Stiles, Mr. Geo. A. Fuller, Mr. Edgar W. Emerson and others. Capt. H. H. Brown was there Sunday, Feb. Sth. and although it was a stormy day, was welcomed by appreciative audiences.

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street, Morning service il o'clock; evening, 7:45. Seatsfree. Public cordially invited.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobisher Hall) every Sunday at 2% and 7% F. M. Frank W. Jones, Conductor. The Ladica' Aid Society meets every Wednesday af-ternoon at 80'clock, at 128 West 48d street.

American Spiritualist Alliance.

Owing to the difficulty of procuring a hall suitable to its means and requirements, the above able to its means and requirements, the above organization early last fall suspended its public Sunday afternoon meetings, theretofore held in Republican Hall, in the hope of soon being able to obtain the requisite accommodations.

Three weeks ago, however, in accordance with a resolution of the Directory, Sunday evening parlor meetings were inaugurated, the first of these being held the last Sunday in January, at the ample quarters of Mrs. Carrie M. Sawyer, the excellent and widely known instrument of materialization, at 59 West 24th street, who generously permitted the free use of her parlors for this purpose. At these meetings only the members of the Alliance and their invited guests are admitted, and no heated debates are to be engaged in under the rules governing the Sunday meetings of the Society, although the greatest liberality of sentiment will be allowed in the treatment of subjects introduced by the leading speaker or essayist. The usual exercises as now conducted consist of an invocation, spoken or read music and singing, reading of an essay or an oral discourse, followed by medial manifestations through such reliable instrumentalities as the Committee may be able to obtain. Last Sunday evening the opening discourse was by T. Ernest Allen; the former Secretary, and covered a wide range of thought will be by Jules F. Jesastret; the present Secretary and covered a wide range of thought will be by Jules F. Jesastret; the present Secretary. organization early last fall suspended its pub-

tary; subject, "Mediums, and the Importance of their Work." Amongst the mediums who have favored us with their presence and services I may be al-

lowed to mention:
Mrs. Livy of Washington, D. C., who, besides other phases of mediumship, speaks several for-eign languages, and performs most skillfully upon the plano when under control, although unlettered and unskilled in either as an indi-

vidual.

Mrs. Carrie M. Sawyer, whose chief control
has announced a series of lectures to be given
at these evening meetings.

Mrs. Wells, the well-known trance and test
medium, now located at 202 West 36th street.
Mrs. Anna Henderson, of 319 East 9th street,
whose name among Spiritualists is a household

word.

Mrs. Mary E. Williams, of 232 West 36th street, has also favored us with her presence. The later materializations through this medium are very wonderful. Our Secretary will hereafter give the readers of the BANNER OF LIGHT some account of our

stewardship, weekly.
NELSON CROSS, Pres. Am. Sp. All. New York, Feb. 15th, 1885.

Spiritualist Meetings in Brooklyn. The First Society of Spiritualisis holds its meetings every Bunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning service at 110 clock, evening at 7145. Spiritual literature on sale in hall. Wm. H. Johnson, President.

H. Johnson, President.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7½ P.M. Bunday School at2, and Conference at 3½ P.M. Mrs. Emma Hardinge Britten lecturer for February; Mrs. J. T. Lillie from March to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7½. Charles R. Miller, President; W. H. Comin, Secretary.

The Everett Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at 30 'clock. Spir-itual papers and books on sale, and meetings free. Capt. J. David, President; Lewis Johnson, Vice-President.

A Spiritualist and Mediums' Free Meeting will be held every Sunday at 3 P.M. at Everett Hall, 393 Fulton street. Lectures, testsand messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Brooklyn (N. Y.) Lectures.

"What Shall we Do to Insure a Fuller Comwhat shall we Do to Insure a Fuller Com-munication Between the Two Worlds?" was the theme of the lecture last Sunday morning, and many striking thoughts were given, not only as to the value of the communications to only as to the value of the communications to mankind, but also the great benefit that resulted to the spirit as well. It was shown that there is a duty that all Spiritualists hold toward the disembodied, and circles in every home were suggested as a means of great benefit to those tied to the earth. A warm tribute was paid to this department in the Banner of Light, which was held as being to the spirit-world the most important work that journal held in hand. Many valuable suggestions were given in regard to spiritual work. In the evening every seat was occupied, and the audience frequently applauded the telling points of an address upon "What Shall we Do with Our Blasphemers and Heretics? Put them into prison, as Mr. Talmage suggests, or answer their arguments."

their arguments."

Mr. Fletcher will begin a series of lectures next Sunday morning on the "Faith Cure."
In the evening (by request) he will repeat "Old Truths in a New Light," followed by tests. Extensive preparations are being made for the Anniversary.

Springfield, Mass.

Mrs. Clara Banks, of Haydenville, Mass., addressed the Gill's Hall audiences twice on Sunday, the 15th. Subjects: "The Importance of Making Heaven Here," "How to Know the Mystery of Godliness." The speaker, earnest, emphatic, and full of magnetic power, held the close attention of her audience throughout, and when she closed they wished for more. close attention of her audience throughout, and when she closed they wished for more. Mrs. Banks is fast becoming a strong speaker, and is destined for a wide career of usefulness. In the afternoon Mrs. Hattie E. Mason described spirits. The following were named: Georgie and Eddy Johnson, Usula Blanchard, Nathan Stebbins and George Stebbins, of Chicopee; Willie Damon, Sarah Stroud, Mary Ellis and Dr. Joy, both of Cummington; Madison Cole, William Parker, Silas Wood, Nehemiah French, Willie Warren, Thomas B. Warren, Elisha Phillips, Emily Strong, Jacob Bemis, Frank Dowry, Joe Dowry, Charles Williston, George Adams, Euphemia Jordan, Jennie Eggleston, Walter Fiske, Marion Fiske, Dan King. The interest of our meetings continues strong, the giving of these spirits' names and descriptions, many of whom were recognized, adding much to the progress of the good work.

much to the progress of the good work.

H. A. BUDINGTON.

FACTS CONVENTION.

The first Facts Convention at Boston will be held at Paine Memorial Hall on Thursday and Friday, the 5th and 6th of March, beginning at 10:30 A.M. The two Halls and several small rooms will be occupied, two or more of them for special séances, several of our best mediums having already offered their services. Several of our leading Spiritualists and speakers have signified their intention to be present. At this Convention the Facts of Modern Spiritualism will be considered, and its phenomena illustrated upon the platform by some of our best mediums.

It will be impossible for us to invite personally each individual whom we hope to see present; we desire, therefore, to extend in this way an invitation to all mediums and speakers to assist us in making this a representative council of Spiritualists.

We hope to see at this Convention all classes of Spiritualists and liberal thinkers who desire to help build up the highest and truest manhood, whether they are convinced that the spiritual phenomena are true or not. We therefore especially invite the clergy of all denominations to be present, our desire being to teach by facts that the two worlds can communicate,

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN TO WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY. and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers, BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the name of

JAMES PYLE, NEW YORK. Feb. 7.-28teowis

BAKER'S

COCOA.

Warranted absolutely pure Cocon. from which moved. It has three times

BREAKFAST the strength of Occoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical. It is dellcious, nourishing, strengthening, easily digested, and dmirably adapted for invalids as well as for persons in health.

COLD MEDAL, PARIS, 1878.

Sold by Grocers every. W. BAKER & CO., Dorchester, Mass.



"I owe my Restoration to Health and Beauty. to the CUTICURA REMEDIES." Testimonial of a Boston

DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Scrofula, Sait Rheum, and Infantile Humors, cured by the Currouna's Emergines, Outloura Besolvent, the new blood purifier, cleanees the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays Itching and Infammation, clears the Skin and Scale, heals Ulcors and Sores, and restores the Hair.

CUTICURA SOAT, an exquisite Skin Beautifier and Tolles Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Eaby Humors, Skia Blemishes, Chapped and City Skin.

CUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers.

Sold everywhere, Price: Cuticura, 50 cents: Soap, 25 cents; Resolvent, \$1,00. POTTEE DRUG AND CHEMICAL CO., BOSTON,

DYSPEPSIA AND NERVOUS PROSTRATION. I have used it with great benefit, having been a sufferer for some time with dyspepsia and nervounness. I have induced several of my friends and relatives to use it, and they have derived a great deal of good from it.

Yours very truly, E. A. CARTER.

RHEUMATISM.

BOSTON, Sept. 18th., 1894.

Having been afflicted with a severe attack of rheumatism. I was advised to try OZONE WATER, and after using a few bottles I was entirely relieved. I therefore recommend it to any one troubled with rheumatism.

C. McKELLOP, 18 Boswerth street, Boston.

CATABRH AND HEART DISEASE. catarrh very badly, so that if she were in the room but five minutes the air was so offensive we could not stand it. Four bottles of the Concentrated Ozone Water cured her. It also had a wonderful effect on my son's wife, who suffers with heart disease. It was prescribed by her physician.

JOHN F. CARTER, Hanufacturer, Hererly, Mass. IT IS A PERFECT DISINFECTANT.

SOLD BY DRUGGISTS. Pamphlet free. THE CHEMICAL OZONE MFG. CO., 124 and 126 PURCHASE STREET, BOSTON.

SECOND THOUSAND.

LIFE AND LABOR In the Spirit-World:

Being a Description of Localities, Employments, Surroundings, and Condi-

tions in the Spheres. BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER, Medium of the Banner of Light Public Free Circle.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise, How do they live, and what are their occupa-tions? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not more theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experi-

nces of which they write. To the thousands who have from week to week read with To the thousands who have from week to week read with pleasure and instruction, and many withstrengthened hope and consolation, in the Message Department of the BANNER OF LIGHT, the spirit communications received through the mediumship of Miss Shelhamer, nothing need be said to commend this volume; to them it will be doubly welcome, while the general public cannot fail to read its pages with interest, as may be inferred from the following

Table of Contents:

PART FIRST. BY SPIRIT VIOLET.

PART FIRST. BY SPIRIT VIOLET.

CHAPTER I.—SKETCH OF THE EARTH-LIFE OF SPIRIT VIOLET.

11.—SPIRIT ECHOES. A Meeting of Missionary Spirits. A Spirit Returns to Comfort her Mother. Just Recognition of Returning Spirits. Consolatory Thoughts for Bereaved Mothers. The Ministration of Spirits. The Rain of the Summer-Land. Happiness of Spirits in Communing with Friends on Earth. Poetry of the Spirit Spheres. My Mother (poem).

III.—REAL LIFE IN THE SPIRIT-WORLD. A Darkened Spirit Led to See the Light. An Outcast from Earth Returns to Aid the Fallen. Unseen Helpers at a Conflagration. Advent of a Mortal into Spirit-Life.

IV.—ZENCOLLIA CITY AND ITS SURROUNDINGS. A Temple of Learning. Hall of Metaphysics. Hall of Literature. Hall of Music. Social Life in Zencollia. Interior View of Zencollia. A Convocation of Women: Equality of Sex. Dwellers in Zencollia. A Suburban View. My Home, its Life and Associations.

V.—PLACES I HAVE SEEN.—The People of Spring Garden Olty. Children's Lycoum. Harmonial Olty. A Magnificent Temple. Olty of Joy. Floralia, the Valley of Plowers. The Valley of Delight. The Happy Hunting-Ground of the Indians.

VI.—Scenes and Incidents in the Spirit-Land.
Trial and Triumph. A Home for the Weary. The Condition of One Selish on Earth. First Steps toward Enlightenment. Enfranchisement of a Spirit. Children's Progressive Lyceums. Methods of Instruction in Spirit Lyceums. A Golden Chain Recitation. VII.—How Spirits Work.—A Spirit Mother Relieves an Impoverished Daughter. Parents Suddenly Bereaved. The Father's Grief Affects the Spirit. The Spirit Seeks to make her Presence Known. The Recognition and its Re-

sults.

VIII.—AN ECHO FROM THE SUMMER-LAND. The Lesson of Self-Escrifice. Days of Darkness, Words of Cheer from the Spirit-Land. The Mists Clearing Away.

IX.—THE FORTUNES OF LITTLE GRORGIE. Shadows on Earthly Paths. A Spirit Mother Leads her Child. Visions of the Night. Dreams that appeared Strange. The Strange Dreams Fulfilled.

X.—LUCY AIKEN'S MISSION. Unseen Helpers. A Spirit's Effort to Reach her Father. The Last Panny and the Last Appeal. The Influence of the Spirit begins to Show Itself. The Spirit Daughtor's Presence. Happy Results of Spirit Efforts. Angel Visits not Few nor Far Between.

tween,

XI.—EXPENIENCES IN SPIBIT-LIFE. The Various Classes of Spirits near the Earth. The Power and Extent of Personal Influence. Beulah, a Spirit Missionary. Beulah's Belf-Bacrifoling Beneficence. Reformation of Spirits in the Lower Spheres. Illustrative Instance of the Reformation of a Spirit. The Work Carried to Completion. The Reformed Spirit Returns to Earth to Reform Chers. First Sensations upon Entering Spirit-Life. The Ultimate Reign of Peace and Happiness on Earth. made Reign of Peace and Happiness on Earth.

XII.—SANITARIUMS IN SPIRIT-LIFE. Localities and Charsotoristics. Methods of Treatment. Musicase Means of Recuperation. Restoration of the Mentally Diseased. Improved Medical Treatment on Earth. One of the Sanitariums of Spirit-Life. Interesting Incident—a Mother Finds her Child. Cultivation Chilherent, Talents; if it XIII.—Surroundings and Continues of Spirit-Life. Interesting Incident—a Mother Finds her Child. Cultivation Chilherent, Talents; if it is a continued in Spirit-Life. The Jew Bounding Produced by Mental Conditions. Materialistic Scientists in Spirit-Life. An Illustration, External Surroundings Produced by Mental Conditions. Materialistic Scientists in Spirit-Life. The Dawning of Spiritual, pigns, The Liberal-Minded Scientist. Contrasted Causes and Effects. The Simply Intellectual. Cheerlesaness of a Want of Spirituality. Blending of the Spiritual and Intellectual, "Happiness Derivable only from Within, The Human Nature of Spiritual and Wrong States of Contentment.

XIV.—Our Co-operative Societies. Earthly Re-

spirits. Right and Wrong States of Contentment.

XIV.—Our Co-operative Societies. Earthly Reforms Originate in Spirit Hills. Divisions of Spirit Mission of Labor. Woman Suffrage., The Indians, (Resco. Arbitration. Heredity. An Organization of Spirits for the Elevation of Earth's Inhabitants. Care and Protection of Mediums. Development of New Mediums. Our Co-operative Society, what Constitutes Membership, its Plans, Purposes and Influence.

PART SECOND. BY SPIRIT MAY.

PART SECOND. BY SPIRIT MAY.

XV.—INTEODUCTORY: SOME ACCOURS: OF SPIRIT MAY. POEMS: The Council of the Flowers: For ME Dirtle Ones; Who Can Tell? Work: To My Sheer Gengrieve; Grandma's Pet; Two Birdies; Evening: The May sening of the Flowers; Baby Nellie; A Happy New Year, Show Drops; An Evening Song; Ohlidren; Brow Fishes.

XVI.—A BYORY FOR THE CHILDREN'S SHOW THE SULTED SHOW.

XVII.—THE CHILDREN OF THE SULTED SHAPE.

XVII.—THE CHILDREN OF THE SULTED SHAPE.

XVII.—THE CHILDREN OF THE SULTED SHAPE.

XVII.—THE DRIVER AND OTHERS:

XIX.—GOLDEN NEST AND OTHERS.

XIX.—GOLDEN NEST AND OTHERS.

XIX.—THEODUCTORY POWNS COME to Thee; Heart Treasures: And He will make it Plant. Down by the Seas. Coming Home: A Treasures and He will make it Plant. Down by the Seas. Coming Home: A Treasures in The Valcous Angels Give being an account of the reception in the matrix world of a distinguished world.

XII.—XI.—XIV.—AND SEASURES HOME.

XII.—XIV.—AND SEASURES HOME.

XII.—XIV.—AND SEASURES HOME.

XIV.—XIV.—AND SEASURES HOME.

XIV.—SEASURES HOME.