VOL. LVI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 28, 1885.

\$3,00 Per Annum, Postage Free.

NO. 24.

CONTENTS.

FIRST PAGE.—Outside the Gates, Basis for Local Organ-izations. A Séance with Mrs. Thayer,

BECOND PAGE. - Poetry: Bide a Wee and Dinna Fret. Free Thought: "Morality of Mediumship," Questions
Answered Through the Trance-Mediumship of Mr. W. . Celville. Boston as It Was and as It Is. American Spiritualist Alliance. Banner Correspondence: Letters from Dakota, Louisiana, Ohio, New York, and

THIRD PAGE, -The Subject of Cremation. Self-Cure. Mr. Beecher on Churches and Oreeds. Spiritualism in San Francisco. *Postry:* My Answer and My Solace. Interesting Services in Honor of Chas. H. Rogers. A Correction. Obituary Notices, etc.

FOURTH PAGE .- A Stab in the Dark! A Misrepresentation, Special Conditions, Excerpts from Our Foregn Exchanges, Cheating the Indians, etc.

FIFTH PAGE. - A Facts Convention. Benefit of Shawmut Lyceum. A Pleasant Reunion. All Sorts of Para-graphs. Movements of Mediums and Lecturers. New

SIXTH PAGE. - Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Theophilus Burr, Mrs. Ellen L. Gillesple, Alden S. Loud, Mary Ann Peterson, Lydia Wentworth, Charles Stoddard, Harriet Maria L., and Rev. Wakefield Gale.

VENTH PAGE.—"Mediums in Hoston," Book and Miscellaneous Advartisements.

SEVENTH PAGE.— 'Mediums cellaneous Advertisements. Eighth Page. —Spiritualist Meetingsin Boston. The Boston Spiritual Temple. The Working Union of Progressive Spiritualists. Society of the Perfect Way. Notes from Cleveland, Ohio. Medical Law in Massachusetts. Medical Law in Maine, etc.

OUTSIDE THE GATES:

THE STORY OF A SPIRIT'S WOE.

GIVEN THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

CHAPTER VIII.

I allowed my darling to rule me. I passed out to the home of my friends to bid them farewell. I gathered my pupils and fondly embraced them. I told them I would visit them again and tell them of my new home. A sweet motherly woman, who had recently come to our valley and who was without employment, gladly consented to fill my place as teacher to my little scholars. And in trusting confidence I turned to my beloved and said, "Do with me as thou wilt."

He replied: "You have long mourned that you were barred outside the gates of heaven; but this charming valley is a part of Paradise, and no sweeter spot will you find. Your spirit is weary from the excess of emotion, and it will be best for me to convey you away while your senses are locked in a magnetic slumber. Yield yourself to me and I will magnetize you."

I became passive, and as he made soft passes over my head and shoulders, a sweet, delicious, dreamy feeling of rest stole over me, until softly as the fading of a summer day, my consciousness vanished and I knew no more.

When I awoke it was to find myself amid new surroundings. I seemed to be reclining upon a bank of velvety moss that was strewed with flowers, the fragrance of which surged over and around me in waves of incense. For awhile I neither thought nor stirred, but yielded myself to the influence of the balmy breezes and rich odors that swept over me, and lay in a halfdreamy, delicious condition that was the very essence of rest. When I ventured to move and look around I was delighted at the beauty of my surroundings. As far as the eye could gaze stretched fields upon fields of bending flowers, lawns upon lawns of smooth velvety grass. The blossoms were fairer and sweeter than any I had ever beheld; many of them were of a rich creamy tint, cup-shaped, and nearly transparent. They seemed like chalices of light from which pure souls might sip the nectar of im-

The verdure was fresh and odorous, while a peculiar soft, purplish bloom resting upon it gave such an appearance of beauty to the sward as is indescribable. In the distance the snowy walls of massive temples and those of less pretentious buildings gleamed.

At the moment when I aroused to consciousness a solemn, quiet hush pervaded the atmosphere, as though all nature was resting; or as if all life was bound in the holy silence of prayer. A delicate haze, flushed with a rosy tint, rested on all things, imparting an added loveliness to each flower and blade. As I gazed upon the beauty of the scene, my soul swelled with adoration, and as never before I realized the grandeur of life, and the power of God.

Soon I became aware that I was not alone. had missed my beloved guide, but he was not to be seen. A female of surpassing beauty bent above me, and a rich thrilling voice addressed me, "Ah ! I am so glad you have awakened; I am so anxious to greet you, and bid you welcome to this enchanting world. Dear friend, are you fully conscious?"

I bent an earnest glance upon that levely face: its features seemed familiar, but I could not tell where I had met them.

"Yes, I am conscious; but may I ask who are

you?" I whispered." "Why, do n't you know me? Am I so changed then? Do you remember the sorrowing young mother whom you met in the Valley of Woe,

comfort?" I started up with a cry of joy. "Why, Lettie! Lettie! is this-can this be you? Changed! yes indeed! you have changed to an angel of light and beauty!"

and to whom you brought her first gleam of

My companion smiled, and said, "Yes, I am really Lettie, and all my present happiness and content I owe to you. I am no longer the despairing girl you met in the lower spheres, and saved from misery, but I am an active, joyful woman, who does not count eternity long enough to express her gratitude for life and its experiences. But you have changed too, my dear friend, and it cannot call such a happylooking woman as you are, 'Marah'; I shall call Tou steller may 1 ?!

I bowed assent, while glancing down at my robes to discover them no longer of a wooleny texture, and hue of dove gray, but soft and shining like satin, and of silver brightness.

"They told me I might be the first to welcome you, I begged so hard for the privilege. I was your first pupil, you know, and you gave me the light of my mother's home and love, and saved me from myself. Oh! I can never bless you enough for what you have done for me. But I want to know all about yourself and what you have been doing." And so saying Lettie settled herself down beside me.

Briefly I told her of my experiences since the morning I bade her and her spirit-father adieu in her mother's quiet home.

"What a noble life!" she exclaimed, as I finished. "But I have not been idle, either, though my work has not been like yours," and then she related to me her own story since we had met before.

It seemed that she and her father had lingered with her mother, developing that lonely woman's medial powers until she had become a reliable clairvoyant and trance-medium; that then they induced her to make her powers known to the public and to utilize her gifts for the enlightenment of humanity. Of course the new medium found many trials by the way; old friends who had clung to her in former times, when her daughter's disgrace burned heavy in her heart, now turned coldly aside, that she had become a Spiritualist, some not hesitating to avow their belief in her guilt as an impostor, and others to declare her a woman gone mad over her troubles.

Under the advice of her guides, the medium removed to a distant city and entered upon the professional practice of her mediumship. From the first she was successful. Her spirit-husband became her magnetic protector and business guide. Lettie soon grew to understand the laws of control, and became a messenger between mourning hearts on earth and their equally anxious spirit-friends. "I think I have given over three thousand characteristic and truthful spirit-messages of love, advice and consolation to as many sorrowing mortals," shesaid, "and I am happy in such work. My mother is always gentle and kind to everybody; she always sits for the poor, free of charge; she is very benevolent and she is universally beloved. Her home is a kind of paradise to the weary and oppressed."

But perhaps that portion of Lettie's story that interested me most was in connection with the handsome tenor who had betrayed her young heart and caused all her woe. Him she had sought and found. She had approached him with her gentle influences, which wrought upon his heart and awakened his slumbering conscience. Often thoughts of the sweet girl he had wronged tinctured his waking hours,

He began to wonder how she had fared: then to hope she had risen above her trouble; then to feel compunctions of conscience, and finally to be filled with pangs of remorse over his own wrong-doing. At length he determined to return to her native place and to seek her forgiveness—even to repair the wrong as far as lay in his power.

This was a great step for the young man to take, for he had secured a good position as a popular tenor with a leading concert company in a large city, and had become the centre of attraction to all the pretty and accomplished young ladies in the set in which he moved. The singer, however, put his resolve into practice, as far as retracing his steps to the home of Lettie's girlhood, only to discover the home destroyed and its inmates absent. From a former acquaintance he learned the sad fate of the poor girl, and the subsequent mysterious development of her mother as a spiritual medium, who had later removed to C---. Overwhelmed with shame and remorse, the young man traveled to C-, and after some search found Lettie's mother, to whom he related his story, professing repentance and begging forgiveness. Taught by the angels who guided her, the woman granted that pardon for which he sought, but not without giving him a lesson of admonition and advice that sunk deep into his heart.

This was not the last visit. During his stay in C-he again and again called upon the lady, only to be brought into direct communion with Lettle and to receive from her/pure lips tokens of love and forgiveness, as well as evide ces of immortality. Their child, too, was brought to him, and he began to learn the wonderful depths of spiritual affection from these pure souls to whom he owed so much.

The great work of reformation thus begun in the heart of the man grew and flourished. He became humble as a little child. His soul began to grow in sympathy with his fellows; he was no longer conceited and arrogant, but loved to do good wherever he found an opportunity.

'Oh !" continued the narrator, "he is so good now; he loves everybody, I believe. He knows that he and I will meet and be true soul-companions in the future, and he says he means to prove himself worthy the blessing. I have perfect confidence in his honor—I know him so well. He is soon to lead to the altar a beautiful woman, who will prove a constant helpmeet and blessing to him. I advised him to take the step, and not to check the growing interest in his heart for her. I can spare his love to a pure-hearted woman, who will crown his life with peace. At first he hesitated, but I convinced him it was not only right, but best for the unfoldment of his soul-powers, and he has asked her to be his wife. I am glad for

them both. I had seen and heard of so many similar cases that I was not at all surprised at Lettie's clos-

ing remarks. But what are you doing now ?" I saked. olival, hoteria sinon egylintasis gentraliolant.

"Oh! I am still my mother's spirit-messener, but I have a lovely home here with my randmother. She is beautiful woman just like my mother, and all takes care of my Berlie for me. I do not stry here all the time, but when I am not needed on earth I find my heavine happy together. But you must see my Berlie and here he comes."

I the remainder express other principles of scarce—In less importance to a well-balanced character. An effort has been made to avoid, as far as possible, the use of antiquated and threadbare phraseology, and to state each proposition with simplicity as is consistent with these.

If it be objected by any that the statement as a whole is too religious in its bearing, the writer has only to say that much observation and experience have taught him that only those who ger, but I have a lovely home here with my grandmother. She is a beautiful woman just like my mother, and it takes care of my Ber-tle for me. I do not stay here all the time, but when I am not needed on earth I find my heaven here. Father comes and goes, too, and we are happy together. But you must see my Bertie, and here he comes."

While we had been conversing the rosy haze of the atmosphere had slowly risen, leaving a gleam of mellow sunshine upon the grass and flowers. Afterward I learned that at intervals this ruby haze descends from the clouds, wrapping all things in dreamy beauty and imparting a magnetic condition to the human beings who dwell here. At such moments they take their rest; they do not lose consciousness, but sink into a state of semi-slumber which is very refreshing, and from which they arouse filled with vitality and activity.

The hazy condition of the atmosphere brings a gentle dew-like moisture to the trees and flowers, and gives an air of perfect repose and beauty to all surrounding things.

[To be continued.]

BASIS FOR LOCAL ORGANIZATIONS.

To the Editor of the Banner of Light:

I have been urgently appealed to in behalf of friends of spiritual progress to draw up and send to you for publication in your widely-circulated paper, a Statement of Principles, Objects, Aims of Life, etc., which may serve as a basis, for local organizations for the promotion of spiritual truth and its application to

I have given some time and thought to this important matter, and herewith forward the result, hoping that it may be found worthy of a place in your columns, and to contain at least some suggestions that will be of value to those who are seeking aid in this

Very truly yours for Spiritual Progress, Vincland, N. J., January, 1885. A. E. NEWTON.

PRELIMINARY SUGGESTIONS.

PRELIMINARY SUGGESTIONS.

The proper object of organized association on the part of friends of spiritual truth is, as the writer apprehends, not to draw a line of self-righteous distinction between believers and unbelievers, saints and sinners, or to set up a test fellowship and limit to friendly sympathy (as is usually the case in Christian churches), but rather to combine their energies and means in googravity, efforts for the promotion of what they deem important truths and for the practical application of those truths to the improvement of their own lives and to the good of their fellow beings.

To this end it is essential that they who attempt to cooperate should be agreed in perception of the truths they wish to promote, and in the desire for self-improvement in conformity therewith; also in the methods by which they will seek to apply these truths to life, for the benefit of themselves and others. Otherwise attempts at close association and united work will lead inevitably to perpetual disputes over questions of principle and of method, resulting in divisions and antagonisms, and the paralysis of all practical endeavor. Such questions should be settled in each mind before essaying to combine with others, and they only who or all practical endeavor. Such questions should be settled in each mind before essaying to combine with others, and they only who find themselves in essential accord can profitably unite for practical ends.

It is indispensable, therefore, that persons who seek to act associatively for useful purposes should first carefully consider and adopt a real diseated and clearly expressed statement.

poses should first carefully consider and adopt a well digested and clearly expressed statement of the Principles or Basic Truths which they regard as essential to true living, and which rationally lead to the course of action they propose to follow; also, the main objects they have in view, and an outline at least of the methods they think proper to pursue for reach-ing the desired ends.

ing the desired ends.

The chief use of a Statement of Principles or Creed, if any choose so to term it—is simply to secure substantial agreement among those who propose to work together, as to what are deemed fundamental, practical truths. It does not by any means imply that the statement agreed upon is absolute and final truth, or the whole of truth, nor that it cannot be altered or whole of truth, nor that it cannot be altered or enlarged as knowledge increases and perceptions grow clearer. Nor does it imply any censure or condemnation upon such as are unable to accept it, or any part of it. It is merely a platform for present united earnest endeavor, to be extended and improved whenever this is found desirable. found desirable. Sincere persons who cannot endorse one

statement, or work on one platform, have full liberty to construct a better, and to find cooperators thereon, if they can; and that platform which embodies the most of vital truth and practical utility may be expected to illustrate spirations, a the law of the survival of the fittest. And while different bodies of workers may be unsupplied from differences in mental bits or education. while different bodies of workers may be unable, from differences in mental bias or education, to see alike in all respects as to Principles and Methods, yet they may fellowship, encourage and rejoice in each other's work in so far as it benefits the common humanity.

The cry of "No Creed," or "No Principles," as applied to any working association, is an absurdity. Only infants, idiets, mental imbedies and moral drones have no convictions. Such have no place and no use in a working body. ex-

have no place and no use in a working body, except as learners; and for these a suitable place should be provided.

A statement of principles for the purpose above indicated should be brief, tersely but clearly expressed, and limited to such cardinal truths as have a direct bearing on life and its duties; and these truths should be mainly of an axiomatic or easily demonstrable character, avoiding as far as may be mare theories and

axiomatic or easily demonstrable character, avoiding as far as may be more theories and questions of doubtful utility.

Spiritualists proposing to organize for mutual culture should remember that the great truths of spirit-communion, present inspiration, and exercise of the spiritual gifts—which they are wont to specially emphasize in consequence of their general denial or ignoring by others—are by no means the only truths essential to a noble and worthy life, though they are important factors in any systematic statement important factors in any systematic statement of spiritual truth. These should be given their due recognition, but not to the exclusion of the fundamental principles of ethics and of true re-

The subjoined statement, intended for advanced and thoughtful Spiritualists has been drawn up with reference to the foregoing considerations, and should be judged of accord-

It will be noted that the first paragraph assorts what is regarded as the proper and most potential basis of morals of ethics; the second affirms the ground of rational and vital religion; the third, fourth, fifth and sixth, set forth the wrong doings are followed, sooner or later, by distinctive truths of Modern Spiritualism; while western and joy in the one case, or The same of the sa

perience have taught him that only those who have come to feel the softening and unitizing as well as energizing power of real religion are prepared for any earnest cooperation, especially in the line of personal improvement and hu-manitary work. Others have little motive or fitness for united action.

mantary work. Others have little motive or fitness for united action.

Where no other name has been fixed upon, the writer would suggest that of a "Society for Ethical and Spiritual Culture" as not unsuitable. Societies for "Ethical Culture" are not unsuitable. Societies for "Ethical Culture" already exist in some of our large cities, and are doing a very praiseworthy work in an educational and philanthropic way, particularly among the poor and neglected classes. But, so far as the writer is informed, these Societies are Agnostic—wholly ignoring the spiritual nature and immortal destiny of man, and all the aids and incentives to be drawn from the future and higher life. Consequently they can present no sustaining assurances of a better world to afflicted souls, can offer little, if any, consolation to bereaved hearts, and can draw no inspiring motives from the great hereafter. Spiritualists, surely, have cause to exhibit equal zeal and devotion to the welfare of the human brotherhood surely, have cause to exhibit equal zeal and devotion to the welfare of the human brotherhood in this life, with the added stimulus supplied by the conviction that the character formed here determines for an indefinite period the realizations of a future life. Societies for Ethical and Spiritual Culture may properly take into view the whole field of human capacities and needs—physical, mental, moral and religious as well as spiritual—since the best spiritual culture depends largely upon that of all the other departments of being.

Of course, persons who are agreed on any part of this platform are at liberty to unite on such part, and discard the remainder if they choose. The writer would be glad to coöperate with any number of earnest souls who are

with any number of earnest souls who are heartily in unison on the basis of the first proposition alone—Human Brotherhood and its requirements. A very noble humanitary work could be done by coperation on that single plank. But those who are agreed on the second also would have a still closer and stronger bond of union with one less ground of possible disof union, with one less ground of possible dis-harmony. So of each and all of the twelve propo-sitions, which together form the basis for a very

compact and vigorous association.

With these preliminaries, the subjoined statement is submitted to the consideration of the

STATEMENT OF PRINCIPLES. The following primary truths and practical deductions therefrom are deemed either self-evident or capable of being established by con-

clusive proofs: 1. Brotherhood of Mankind. The human race is one family or brotherhood, whose true interis one family or brotherhood, whose true interests and welfare are ever closely interblended, so that if one member suffers all suffer in a measure with that one. Hence it is both the duty and the highest interest of every individual not only to refrain from what would harm or wrong another, but to live for the good of all, especially seeking to aid the unfortunate, to teach the ignorant and to raise the degraded.

2. Parenthood of Deity. As human beings we are offspring of a Supreme Power and Intelli-

2. Parenthood of Dety. As human beings we are offspring of a Supreme Power and Intelligence, which consequently sustains to us and to all finite beings the intimate relation of universal Parent—our Father and Mother in one—whose will, wisdom and goodness are expressed in the constitution and laws of the universe and of our being, physical, moral and spiritual; which laws tend to effect eventually the highest welfare and happiness of all. Hence this Supreme Power, however named or imperfectly Supreme Power, however named or imperfectly comprehended, being the Source of all Life,

Beauty and Beneficence, is worthy of our highest reverence, aspiration, trust and love.

3. Continuity of Life. As offspring of the Infinite Life, we may expect that an endless existence is before us, in a universe peopled with various orders or grades of being, wherein the position and enjoyments of each individual are determined for an indefinite period of the future by the deeds and aspirations of the present. Wherefore it behooves us to make the ent. Wherefore it behooves us to make the worthiest possible use of our earthly lives.

4. Possibilities of Progress. Human beings

are capable of unlimited progress in knowledge, wisdom, beauty and symmetry of charac ter, and usefulness to others, to be attained by the progressive ascendency of the rational and spiritual elements of being over the animal and selfish. Hence the desirableness of unremit-ting and well-rounded culture of all the nobler capabilities of our nature, among which the moral sentiments and spiritual graces stand

5. Aids to Progress. For our help in this up ward progress, angelic ministrations, divine inspirations, and various "spiritual gifts" are ever available to those who seek them. Whereever available to those who seek them. Wherefore it behooves us to welcome angelic messengers, to "quench not the spirit," to "despise not prophesyings," and to "covet earnestly the best glits," using these for no selfish or unworthy ends, but for "edification," or upbuilding in good and truth.

6. Communion with Spirits. Intelligible and realized communication with those who have thrown off the veil of flesh is possible under suitable conditions, and is a rightful privilege of high value to those who use it wisely; but fraught with danger in its misuse, on account of the diverse characters of invisible beings.

of the diverse characters of invisible beings. Hence the importance of seeking such communion by wise methods only, and with the purest motives, and of pursuing that alone which is elevating and useful in tendency.

7. The Source of Authority. All truth, from whatever source derived, is of divine origin, and absolutely authoritative to the soul that perceives it; but no man or body of men is competent to prescribe authoritatively what others shall accept as truth, nor can we reasonably expending the source of the soul that some the source of petent to prescribe authoritatively what others shall accept as truth, nor can we reasonably expect to find it, unmixed with error, in any book produced by human instrumentality. Hence each person should exercise his or her own truth-determining powers; according to individual ability, each being ever amenable to the supreme laws of the universe.

8. Freedom and Obligation. Freedom of thought and action is the birthright of every longeress in purity and goodness; yet true freedom.

progress in purity and goodness; yet true free-dom is neither anarchy nor license, but necessitates restraint from any infringement on the rightful liberties or the welfare of others. Hence a careful regard to the requirements of brotherhood, with fidelity to the duties of all other relations, are obligations inherent in the

of degradation and suffering in the other. Therefore, happiness or misery, "heaven" or "hell," in this world or that which is to come, is not the arbitrary award of Deity, but the necessary consequence of individual action or of spiritual state.

10. Salvation. In its true sense, "salvation" implies knowledge of and conformity to the conditions of right living in all departments, physical, mental, moral and spiritual; and it is to be sought in this life as well as in the next.

to be sought in this life as well as in the next. Therefore, belief in and obedience to the beneficent laws of our being—or both "faith" and "works"—are indispensable to real salvation, here on become

cent laws of our being—or both "faith" and "works"—are indispensable to real salvation, here or hereafter.

11. Saviors. Whoever, through mental enlightenment and spiritual attainment, becomes capable of imparting saving truth and spiritual energy to others, becomes in a true sense a savior of others. Hence we gratefully recognize many saviors of mankind in the past, and deem it the privilege as well as duty of all to aspire to that high service to their kind.

12. The Christ. In Jesus of Nazareth, styled "The Christ" or "The Anointed," as set forth in the gospel narratives (whether these be regarded as wholly historical or partly ideal), we recognize a noble portraiture of Spiritual Manhood—at once "Son of Man" and "Son of God"—a teacher of truth and righteousness, who was specially "anointed" with the spirit of universal love, declaring the Fatherhood of God and the Brotherhood of Men in a dark and cruel era, and becoming a savior to all who have received and practiced the saving truths he taught. Wherefore we honor the Nazarene as an exemplar of the Christ-spirit, which is the spirit of all-embracing, self-sacrificing, out-going love, with loyalty to truth, constituting the "Christ within"; and we aspire to attain the same spirit as the only power which can redeem ourselves and our race from the ills of this rudimental existence. this rudimental existence.

[A constitution for a society based on the foregoing Principles should be prefaced by a Preamble, somewhat as follows:]

PREAMBLE.

Believing that the chief ends of existence are improvement to ourselves and usefulness to our fellow-beings, and that these ends can be better secured in fraternal coöperation than by mere individual effort; also, aware that we can hope to coöperate harmoniously and effectively only as we are agreed in the fundamental convictions from which our efforts spring; we, the undersigned, finding ourselves in substantial accord with the principles of Truth and of Action set forth in the foregoing Statement, agree to constitute ourselves an organized body under the name and for the purposes stated in the following the following

ARTICLES OF ASSOCIATION:

ARTICLES OF ASSOCIATION:

[Art I. should state the name adopted, and Art. II. should set forth the Objects and Methods proposed—for which the following may serve as a model:]

Art. II. Objects and Methods. The objects of this Society shall be, mutual copperation, first, to promote the personal improvement and usefulness of its members, by providing means for Ethical and Spiritual Culture, and modes of judicious Practical Philanthropy, in accordance with the Principles avowed in the preceding statement: secondly, to disseminate these ing statement; secondly, to disseminate these Principles and promote their practice for the general good; thirdly, to search for the discovery of further useful truth; and, fourthly, to covery to further useful truth; and, fourthly, operate fraternali ' With other bodies or in dividuals having similar objects in view, when deemed expedient.

deemed expedient.

These objects shall be sought by the following methods, or such of them as may be found practicable; namely, the provision of lectures, public or private; the institution of conversaziones and social gatherings, and of classes for special culture, instruction or inquiry; the circulation of appropriate literature; the provision of a free library and reading-room; the institution of means for the education of the young, and for the relief of suffering; and by such other measures as may be agreed upon.

[This Constitution should be completed by Articles providing for terms of Membership; Officers, their Duties, and mode of Election; Business and other meetings; Committees, or Bands of Workers for the various branches of effort to be undertaken; Withdrawal from Membership; Amendments to Constitution or to Statement of Principles, etc.—all of which

to Statement of Principles, etc.—all of which may be varied according to circumstances and the work to be attempted.]

A Seauce with Mrs. Thayer. To the Editor of the Banner of Light:

Mrs. M. B. Thayer, the medium so celebrated for flower manifestations, gave a séance last Friday evening at the residence of afriend in this city-the first she has held for more than two years, as she has been prevented from exercising her mediumship by the unfavorable condition of her health, which has now been sufficiently restored to enable her controls to resume their wonderful and beautiful demonstra-

tions of spirit-power. The undersigned was present with fifteen other persons at the sitting last Friday, and desires to bear witness to the interesting and convincing character of the manifestations presented, under conditions that absolutely precluded any hypothesis of the agency of other than supramundane power.

The circle sat in darkness around a long table: and in a few minutes, on striking a light, a dove was found to have been brought in and placed upon the table. A short time afterward a large quantity of smilar vine, dripping with cold moisture, and as fresh as if fust that instant plucked, was thrown from above, partly upon the undersigned; and then followed a considerable quantity of flowers, falling at different parts of the long table, and in some cases arranged symmetrically with leaves. These included calls lilles and leaves. hyacinths, violets, heliotropes, carnation pinks, a large white rose, a tulip, a whole plant with its roots and the earth clinging to them, as if just taken from a pot, and other flowers-in all including fourteen varieties; and all were in their natural state, fresh and cool, neither wilted nor bruised to the slightest extent.

The house being a private one, Mrs. Thayer receiving her guests as they arrived, and the doors of the séance-room having been locked before the circle was formed, the veriest skeptic could scarcely have entertained the slightest suspicion of collusion; and this was further precluded by the great profusion, variety and freshness of the flowers and foliage.

Mrs. Thayer, who is quite remarkable for her clairvoyant and clairaudient gifts, also gave several striking tests of spirit-presence.

It was a most interesting scance, giving the highest satisfaction to the circle, in the evidence which was presented of the power and intelligence of the un-

Mrs. Thayer, it is proper to say has arranged to hold a scance for the present, every Thursday evening, in the pariors of Mrs. Stoddard Gray in this city. A trust these scances will be well attended. New York, Feb. 16th, 1885.

Is the road very dreary?
Patience yet!
Rest will be sweeter if thou art aweary,
And after night cometh the morning cheery,
Then bide a wee and dinna fret. The clouds have silver lining,

And though he's hidden, still the sun is shining—Courage! instead of tears and vain repining;
Just bide a wee and dinna fret. With toll and cares unending,

Art beset?

Art beset?

Bethink thee how the storms from heaven descending snap the stiff oak but spare the willow bending, And bide a wee and dinna fret. Grief sharper sting doth borrow

But yesterday is gone, and shall its sofrow Unit us for the present and the morrow? Nay; blde a wee and dinna fret. An overanxious brooding

An overanxious blooming
Doth beget
A host of fears and fantasies deluding;
Then, brother, lest these torments be intruding,
Just bide a wee and dinna fret.
—Every Other Saturday.

Free Thought.

"MORALITY OF MEDIUMBHIP." Reply to its Critics.

BY CHARLES DAWBARN.

To the Editor of the Banner of Light:

Whilst I have had kind letters of approval of the views expressed in the above lecture, pub-lished in the BANNER of LIGHT Jan. 17th, I have also received severe censure from old friends whose devotion to our cause has been marked by many years of honest effort to uphold and spread the truth.

My critics represent a class worthy of our respect and love, but a pure life and honest zeal

are not necessarily safe endorsers of doctrine

and dogma.

An old Spiritualist, known to many readers of the BANNER as a member of "The Church of the New Spiritual Dispensation" of Brooklyn, N. Y., writes a severe letter, charging that lyn, N. Y., writes a severe letter, charging that I attack all organization amongst Spiritualists as destructive to mediumship. On the contrary, I specially approve every business organization, and qualified my remarks in the lecture by saying in the last paragraph but one, "Now, my friends, do you not begin to see that until manhood can rise to a higher level, organization of Spiritualism other than for business purposes is impossible of success?"

I wish now to make my opposition to all other organizations so clear, that even my critics shall not misunderstand my meaning, and I will take "The Church" to which my friend belongs as my illustration.

will take "The Church" to which my friend belongs as my illustration.

It elaborates twelve articles of belief as its declaration of principles, and in its by-laws says that "the general object (of the society) shall be to promote the putposes set forth in the foregoing agreement." So here is a society that most distinctly and emphatically is not confined to an organization for business purposes, since its articles have nothing whatever to do with any business other than to see its members have an agreed belief.

Now let us note the consequences of such an

have an agreed belief.

Now let us note the consequences of such an organization. Article 2d declares a belief in the Fatherhood of God. Theodore Parker rose to the conception of God as a Mother; and his thought is to day bearing fruit in our churches, for I see Heber Newton and others using the same expression. But there are hundreds of Spiritualists, good men and true, to whom the Deity stands as undefinable and incomprehensible, without a shadow of the personality on which to hang the thought of fatherhood and motherhood.

Such thinkers discern in manhood a power Such thinkers discern in manhood a power that, operating under law, gathers its own experiences, yesterday, to-day and forever. Such souls decline to worship anything as grander than purified humanity. But the noble men and women who have founded their church upon such articles shut out from their society every Spiritualist who does not limit his Deity to the size of a father and mother. Would it not have been better to have organized for business purposes only?

But clause No. 12 goes very much further. It

But clause No. 12 goes very much further. It demands that every member recognize Jesus of Nazareth as "at once Son of God and Son of Man." There are many whole-souled readers of the BANNER who welcome spirit-return as proof of human immortality, but doubt most seriously whether Jesus be "myth, man or God." They accept the pictured Nazarene as a lovely character, whose teachings, though never original bays here of service to many never original, have been of service to many. But this claim of "Son of God" so bristles all over with porcupine superstition that such thinkers are of course shut out from becoming workers in that society.

We have thus seen quite enough of the effect produced by articles of belief woven into a so-ciety that means more than business. Let us now trace the effect to a far more serious result, which these society-worshipers bring upon themselves by their own seclusion.

Allan Kardec founded a society, away yonder in France, and his society was not for business alone, but demanded a belief in reincarnation. alone, but demanded a belief in reincarnation. And soon spirits found a cool reception unless they came as teachers and believers in that same wondrous dogma. Soon he could thus get any sort of teaching he wanted. All you have to do is to fix your belief by a printed article, and the spirit-world falls into line. Every religion has been founded on spirit intercourse, and has slain its own soul by organization other

and has slain its own soul by organization other than for business purposes.

So this society, founded by some of the best men and women in Brooklyn, shuts out every mortal brother and sister whose views may perchance be broader than its own, and also shuts out all spirits who are in harmony. also shuts out all spirits who are in harmony with those independent souls to whom freedom of thought is more than life itself.

All such organizations have an object in earth-life which, in my humble judgment, belittles them, and a result in spirit-life of which their members little dream.

Their object in formulating their articles of belief is to attract others like minded, whereas truth in its noblest expression develops an in-dependent manhood, that has in the past and must in the future break up every society or-ganized for other than business purposes. Articles of belief become "ily-stickers" for

Articles of belief become "ny-suckers" for church-members and social respectability; and of course gratify those who measure progress by seal-skin sacques and pew-rents. They necessarily engender a sectarian spirit, which in another generation would lead the very children to choose their associates according as they professed belief in a society's articles or

But man above is own brother to man on earth, and the spirits we attract to-day are those who will be our associates in the life of to-morrow. And even although many object to miscellaneous truth, they should learn that their society on earth is necessarily building a like society in the Summer-Land, whose membership will be as Opposed to true progress. bership will be as opposed to true progress there as it is on earth to-day.

I now propose to reply to the following charge

I now propose to reply to the following charge brought against my lecture by an old and zealous member of the Church of the New Spiritual Dispensation of Brooklyn, N. Y. His words are, "My criticism is in regard to your attack upon ... organization!" amongst Spiritualists. You take the untenable position that such organizations would destroy mediumship. I know to the contrary. Take our Church. It gives special attention to mediumship, and is doing good work in encouraging and attengthening special attention to mediumship, and is doing good work in encouraging and strengthening mediums, public and private, in their work. Not as much as it will be able to do in the future, because Spiritualists desire to lift the standard of mediumship; to meet together and compare notes as to their experiences, and by such comparison aid, help and strengthen all honest mediums. To charge us with being enemies of mediumship is bosh, and I am surprised at your taking such a position," etc. These are plain words, and at the risk of being charged with more; bosh I propose to give an equally plain reply.

ing charged with more "bosh" I propose to give an equally plain reply.

Mediumship is a telegraphic company run by spirits and mortale in partnership, with the medium as the wire. But let us understand most distinctly that spirits are the senior partners, who are increased fulfills most of the capi-

tal, but are the practical operators of the com-pany. Up to the present hour almost the en-tire duty of the mortal, as junior partner, has been to keep the medium-instrument in re-

been to keep the medium-instrument in repairs and in good running order.

We have many large firms in our cities where various partners conduct their several departments. What should we think if the junior partners were to get together and formulate rules both for the conduct of their help and the management of the business, without consultation with the senior members of the firm? Yet this is exactly what is attempted by the church organization of which our brother is a member, and by all other societies of like lik who "desire to lift the standard of mediumship and to meet together and compare notes as to their experiences, and by such comparison aid, help and strengthen all honest media."

How much is comprehended in that word

and strengthen all honest media."
How much is comprehended in that word "honest"; and remember that back of it stands nineteenth century rack, fire and faggot for dishonest media. And remember also that the junior member of the firm is assuming that although honesty depends every time upon motive, he can weigh motive accurately and justly without any reference to the senior member, the spirit head of the firm.

As a matter of fact, the medium is a sensitive.

As a matter of fact, the medium is a sensitive, morning, noon and night, one who necessarily lives an abnormal life; and yet our brother's church society demands to measure her conduct by a normal standard of honesty. The influences that affect the medium instrument, whether from this world or the other, are invisible to the church committee. It sees the result, and proclaims the medium honest or dishonest, when as a matter of fact it is only the spirit-world can discern, weigh and discriminate as to influences that belong to the spirit

side of life.

Most surely it is a case of a junior partner trespassing on the rights of his chief, and trying to do that which is beyond his ability. I do not dispute that my brother can prove a medium's conduct honest or dishonest, according to the standard of legislature and judge;

ing to the standard of legislature and judge; but until he can discriminate between a medium and that medium's conduct, he has not risen to the standpoint of his spirit partner. It is cheap and easy to enumerate frauds and deceptions by the score, but that is not to rise to the level of the subject, or to estimate the influences that play fatally upon the medium, although they may be imperceptible to you and to me. I repeat, even at the risk of being charged with more "bosh," that every time a genuine medium commits fraud it means shame to us, as it proves that either ignorantly or willfully we have not done our part as junior partners in protecting the angel instrujunior partners in protecting the angel instru-ments from influences that have outwrought

the deception.

In a succeeding article I shall try to determine our responsibility as to spirit influences that surround our mediums; for although we are but junior partners, we can and do wield a certain influence over the entire system of communication. New York, 1885.

Questions Answered Through the Trance-Mediumship of Mr. W. J Colville.

SERIES NUMBER FIVE.

[Reported for the Banner of Light.]

Ques.—You say that spirits possessing humility, purity and strength of endurance, can by will-power call into existence, severally and explain the content that human nature contains everything that exists in any lower form of

tains everything that exists in any lower form of nature; that any spirit-essence which may be in a flower has its counterpart in the spirit-essences which may be in you. If this be so, and you desire that a certain flower should develop around you, if you have a development in the direction of that flower, the essence that is sent forth from your nature draws to itself affinitizing principles from the atmosphere and thus produces the form. It is simply a rematerialization in spirit-life. Those who have control over themselves have control over the elements, because the elements only represent in part over themselves have control over the elements, because the elements only represent in part what man represents in entirety. There is nothing outside of yourself that is not inside of you, and just so far as you can control your own organism perfectly, you can control all similar forces outside of your organism, which are akin to certain portions of your nature, and thus by controlling that portion of the spirit of nature you can cause it to take upon itself a form. Of course the form, in spiritual life, would be a spiritual form.

If the atmosphere holds al ments in solution, how is it that scientists hitherto have failed to detect this state of things

A.—Because scientists have hitherto failed to detect everything; if they had, they would have nothing more to learn, and might as well end their investigations once for all. If you know everything, there is an end of all pro-gression. We conceive that the atmosphere gression. We conceive that the atmosphere could not sustain you unless the atmosphere contained everything that would supply the waste in your nature. The atmosphere could not sustain birds, beasts and flowers, unless it contained everything that would supply the waste in their natures; if equivalents were not in the air you breathe, that air would not

be sufficient to give you life. Q.—Are there more deaths than one? A.—Certainly there are more deaths than

one, if deaths mean transitions, passages from one state into another. A death, as it may be spiritually understood, means the dying to one condition, and the resurrection afterward to another condition. Thus the Apostle Paul says, "I die daily." He does not mean that he casts off the material form every day, and has a new one—he only means that he passes through a stage of experience every day, in which he enters more new life every cartinging morn ters upon some new life every returning morning. Death means a passage from the sphere you formerly occupied into another. You can die spiritually out of an old state, and rise spiritually into a new state, while you are in the material form. Of course there may be multi-tudes of deaths in this sense. A death merely means a transition from one sphere to another.

Q.—[By Erastus Goodwin, New York.] Were those spoken of in the Christian Bible as the angels Michael and Gabriel, individualized exstences, or merely names applied to highly exalted spirits?

A.—If they were names applied to highly exalted spirits, they were names applied to individuals; highly exalted spirits are individuals; thus the questioner has really asked a question that does not appear to be one. If he means, was the name applied to one individual spirit, or to a sphere of individual spirits, that question we are able to answer. Every sphere has its central guiding angel; that is, the guiding angel is, of course, the superior power in that sphere. There is a sphere of angels who clussphere. There is a sphere of angels who cluster around a representative archangel. Thus there are certain spheres related to Michael, to Raphael, to Gabriel, and to any of the greatest angels you may name. Undoubtedly the name given on earth was considered appropriate for the conveyance of an idea. The angel has an existence as an individual, and clustering around him are many other angels who constitute together the sphere of that angel.

Q.—Is the system of vaccination adopted by mankind, in its general results, beneficial or

otherwise? A.—It is productive of unmitigated evil, and has never been beneficial to the human race. If we were to admit that it had performed good in one instance, we should probably have a thousand opposite instances arraying themselves against the one, in order to prove that it had worked evil, and the evil is, no doubt, a thousand times as great as the good. There may be exceptions to this rule, as well as any other rule; but exceptions rather proves rule than disprove it. We record the restrictions of the restriction of the restriction of the rule. other rule; but exceptions rather prove a rule than disprove it. We regard the practice of vaccination as unnatural, disgusting, and utterly unworthy of toleration in any civilized community. If there are germs of smallpox in your system, and you do not have it, you will keep them and perhaps transmit the disease to your children, so that some one in the future will have it in a more windart former and it; will have it in a more virulent form; and it will not be got rid of in human life. Whereas if you have the smallpox garms and they are sho

they will then be got rid of. I should not want to put matter from a diseased beast into my system. A great many children who were born healthy are suffering to-day because they have been inoculated with the disease of a beast. You oftentimes hear of persons who are stricken down with a malady which has never been known in their family. And why? Because this inoculation was the cause. It is not natural to impregnate the human body with the virus of a beast. I would rather take the cow's good health, than to take the germs of disease which are got rid of by the cow when she rewhich are got rid of by the cow when she returns to a better state of health.

Q.—Are the inhabitants of the earth influenced by the movements and positions of the planets?

A.—Certainly they are, to some extent, because all the worlds in our system are sympathetically united one to the other; consequently nothing can occur in one portion of a system that does not affect some other portion. Those planets that are distant from you are of course more remotely influencing your destiny; those nearer are more immediately affecting you. Planetary influence is a truth; at the same time it is infinitesimal when compared with the influences of the immediate surroundings of any person, and those parents who have not attended to the proper surroundings of their children before their birth ought to be willing to take rather more of the responsibility upon themselves, and throw rather less than they sometimes do upon the stars.

Q.-Can an individual in the spirit-world lose his individuality or become merged into another, so that the two are ever afterward but one person?

one person?

A.—You can never lose your individuality, and in the spirit-world there is no necessity for becoming another person. You are a person here on earth. Personality relates to outward form. You will always be an individuality. Individuality relates to mind and soul. Two individuals may be so united together in love, in pure, unsullied affection, that all their wishes are one, that all their feelings are one, and while they each retain their feelings are one, at the same time there is perfect union, they agree in all things. Yet they are not merged into one personality; they are not merged into one form. The two constitute one angel, yet they remain two individuals forever. The identhey remain two individuals forever. The identity of two in one is an identity of perfect agreement and perfect love.

Q.—Is it not often the case that the credit awarded to a person on earth for intellectual ability, or for some act, is not, strictly speak-ing, due to him, but to the spirit that acts

through or influences him?

A.—To a degree it is so; but then the spirit could only act through an appropriate organism. Thus we must give the medium credit for possessing a grade of intelligence—for possessing an organism through which such manifestations may occur. The work of spirit and medium is a coöperative work. If the medium does not possess the requisite brain or body, the spirits cannot find materials to use. The medium spirits cannot find materials to use. The medium must possess certain natural ability, certain capacity, which, if educated, would be adequate to these results.

Boston as It Was and as It Is.

When the Puritans in England, who were groaning under the weight of a spiritual bondage, cast their longing eyes to America as a retreat for themselves and their children, they took care to obtain a charter from the king, which should not only cover a grant of territory but which would give them supreme control over it. The instrument did convey to them "all that part of New England lying three miles south of Charles River and three miles north of Merrimac River, and extending from the Atlantic to the South Sea," and contained the most ample power of government, "with authority to establish all manner of wholesome orders, laws and statutes." Winthrop, the new governor of the colony, and his associates, left the shores of England in 1630, and soon planted the government of Massachusetts Bay in the land of their adoption, and the fires of civilization were kindled in Boston, never more to be quenched. Among these colonists were men of high social position and large fortune, able if narrow, audacious but not unscrupulous, and having the courage of their convictions, they early determined to establish a religious commonwealth of the most exclusive character. One of their first laws provided that no man should be admitted a freeman who was not a member of the church. "Now shall Israel dwell alone," was their cry. "The order of the churches and the Commonwealth," wrote Cotton to friends in Holland, "is now so settled in New England by common consent, that it brings to mind the new heaven and new earth wherein dwells righteousness." "It becometh New England always ito remember," was the language of the learned and pious John Norton, who spoke by authority of the General Court, "that, originally, they are a plantation religious, and not a plantation of trade. The profession of the purity of the doctrine, worship and discipline is written upon her forehead."

The General Court early ordered that if any man should worship any other God but the Lord

her forehead."
The General Court early ordered that if any man should worship any other God but the Lord God, he should be put to death. If any person should blaspheme the name of God, Father, Son should blaspheme the name of God, Father, Son or Holy Ghost, either by denying the true God or his creation or government of the world, they should be put to death. All persons were obliged to attend church on penalty of a fine or whipping. A person who declined to have his children baptized was imprisoned. They carried out these orders with ruthless severity. "They have," wrote Lechford, in 1640, "put to death, banished, fined men, out off men's ears, whipped imprisoned men and all these for ecclesiped, imprisoned men, and all these for ecclesi-astic and civil offences." They hung Quakers on Boston Common—one of them an aged wo-man. As late as 1675 a Quakeress, clothed with sackcloth, rushed into the South Church. She and her three female companions were sentenced to be stripped from the middle upwards, and tied to a cart's tail at the South Meeting-house and drawn through the town, receiving twenty lashes on their naked backs. The Bapnouse and drawn through the town, receiving twenty lashes on their naked backs. The Baptists also were cast out, and the Antinomians were expelled. As for the Jesuits, the laws of England were equally severe, but there is no account of their execution here, because no priest of Rome in his senses would have had the temerity to land on these shores.

Whenever the pendulum swings its extreme length in one direction, it will certainly return just as far in the other. The attempts in Rose

just as far in the other. The attempts in Boston to establish an exclusive religious Commonwealth, and the severe measures adopted to maintain such a government, have reacted in a manner as remarkable as it is suggestive. For a century this city has been the headquarters of a liberalism which extends even to the rankest infidelity. Nowhere in the civilized world has the divinity of Christ been denied with has the divinity of Christ been denied with more ability, and by men of higher character than here. The oldest and most important university in the country has long been ranged on this side of the controversy. In the last year, a statue of the ablest agnostic of our age, who denied the immortality of the soul on her deathbed, was set up in the Old South Meeting-house in Boston. To-day, the minister of the Old South Church, in another edifice, preaches doctrines which would have caused his banishment, if not his death, in earlier periods of the Commonwealth. Every Sunday a majority of the if not his death, in earlier periods of the Commonwealth. Every Sunday a majority of the sermons preached in Boston pulpits would, in colonial times, have consigned their authors to the whipping-post or the gallows. And now, on the first Monday of this year of grace, 1885, a Mayor of the city of Boston, elected by a large majority of the city of Boston, elected by a large majority of the cityens, has been inaugurated amidst the approving shouts of a multitude greater than the building would contain—an Irishman by birth—a Democrat, in politics—a Romanist in religion; and the prayer at his inauguration was made by a Oatholic priest of high position—the Reverend Father Bodfish; Chancellor and Secretary to the Archbishop of Boston. The obvious lesson from all this is well enough expressed by the poor clown in "Twelfth Night": "And thus the whirligig of time brings in his revenges."

· 3 to the barr them and perhaps transmit the disease to your children, so that some one in the future will disease salights. Saley heals and beautifes, 25 cts have it in a more virulent form; and it will disease salights. Saley heals and beautifes, 25 cts have it in a more virulent form; and it will disease salights. Saley heals and Bunious H. H. HAWRENGE and Bunious of the human life. Whereast if the sale sale will be be got rid of in human life. Whereast is sale with the pre-story of the sale sale will be sale sale with the following resolutions were adopted in respectful. Hale's Hothey the great cough cure, 25c., 50c. and \$1.

American Spiritualist Alliance.

After an experience of several years this Society has come to the conclusion that the manner in which its public meetings have been held has not been conducive to that standard of usefulness to the cause of Spiritualism which it is the aim of the Society to attain; nor has it developed among its membership that necessary and pleasant amenity and fraternal sociability so important to the welfare and growth of organized and concerted labor.

A reorganization of that particular branch of its work (public meetings) was therefore considered at the time of respening the meetings last fall, and a committee was entrusted with the task of preparing a report, and elaborating a programme of exercises such as would enhance the utility of these meetings to the public, as well as to the membership of this Alliance.

The very comprehensive report prepared by this committee, and the recommendations accompanying it, were fully endorsed and adopted by the Society, and its provisions would have been immediately carried into execution, had we not been confronted by the impossibility of securing a sultable hall, which should also be within the means of our financial resources, in which to continue our public Sunday meetings. This has given to many the impression that the American Spiritualist Alliance had ceased to exist. That such an impression has no foundation in fact, and that we are alive and anxious to further the objects of our organization, we hope soon to be enabled to manifest to the public in a manner more forcible and more impressive than ever before.

Lack of funds always has been and is now impeding our efforts, and we earnestly appeal to our numerous non-resident membership, as well as to our resident members, to forward their dues to our Treasurer, S. F. Meynard, 210 Washington street, New York. We must replenish our treasury before resuming public work, and therefore we hope that some of our influential and wealthy members will take the matter into consideration, and imitate that genial and wholesouled brother and member, Luther Colby, who has authorized the Alliance to draw handsomely upon his generosity.

In the meantime we are not idle. Through the kind offices of Mrs. Carrie M. Sawyer, the well-known medium for materialization, we have been placed in possession of her large pariors on Sunday evenings, where we hold meetings to which our members and their invited guests are admitted.

These meetings are interesting, and promise not only to be well attended and profitable to those who participate, but we hope thereby to recruit our membership, and to grow to proportions that will permit us to labor for the cause of truth more effectively than ever before.

Until further notice, our Sunday meetings will be held at Mrs. Sawyer's, 59 West 24th street. Doors close at 8 P. M. No admittance after that hour.

Application for membership made to any officer of the Alliance will be immediately considered if sent, name and address, to J. F. Jeaneret, Secretary, 64 Nassau street, New York. No admission fee required. Non-resident members contribute one dollar yearly in advance; resident members fifty cents monthly, or six dollars yearly, in advance. We simply require of our members that they shall recognize the truth of intercommunion with the world of spirits through mediumship, and interfere in no way with whatever individual belief or opinions they may have outside of this demonstrated truth.

I append the report of the committee mentioned above, to indicate our proposed line of action when resuming public work, and I sincerely trust that we will meet with the sympathy and support of the Spiritualistic public in our labors for the promulgation of truth. J. F. JEANERET, Sec'y.

Fo the American Spiritualist Alliance:

To the American Spiritualist Alliance:

The Committee appointed by the Alliance at its special meeting, held on the 6th inst., to consider what change should be made in the method of conducting the Sunday meetings in order to render them more conductive to the general objects of the Society, as well as more useful to the cause of Spiritualism, after careful deliberation on the subject, respectfully present the following report:

The purpose of the Sunday meetings as originally instituted was, as it must continue to be, to illustrate and popularize the great truths of Spiritualism, scientific, ethical and religious, in furtherance of the objects of the Alliance, as stated in its charter, viz.: "To promote the development and diffusion of spiritual science and true spiritual religion, as shown by enlightened reason and the highest teachings of the spirit-world."

world."

The programme of exercises at these meetings, in conformity with these objects, should, in the view of your Committee, embrace:

1. The presentation of facts and scientific principles pertaining, to spirit manifestation, and intercourse, either by informal statements of individual experience, or by lectures on the phenomena and philosophy of Spiritualism.

2. Discourses, essays or lectures on the moral and religious teachings of Spiritualism, as deduced from the spiritual communications of this time, sanctioned by reason and confirmed by the analogous experience of manying discourse times.

by reason and confirmed by the analogous experience of mankind in other times.

In this connection it should be our aim to demonstrate to the general public:

1. That there has been granted to this age a spiritual revelation of inestimable importance to humanity, and transcending in many respects those of previous times, upon which the prevailing religious systems are based.

2. That this revelation tends to the spiritualization of mankind, by exalting and strengthening their religious sentiments and convictious, rationalizing their views of spiritual truth, and affording the highest incentives to religious and moral culture, social progress, and the elimination of the vice and crime that now so largely degrade human society.

3. That the great truths of Spiritualism have been already so well established as to be beyond the pale of debate, and that they are not to be either weakened or strengthened by discussions as to the genuineness of current phenomena, or as to the integrity or fraudulency of particular mediums or particular phases of manifestation.

A That these condinal spiritual truths are not sand.

manifestation.
4. That these cardinal spiritual truths are not such

4. That these cardinal spiritual truths are not such as characterize any particular sect of religionists, whether Christian or otherwise, being common to all, as far as they, founded on spiritual truth, have formulated that truth in their professions of faith, or exemplify it in their daily lives.

5. That this new revelation and promulgation of spiritual truth has for its object not the establishment of a new sect of religionists, but the accomplishment of a great spiritual reform among mankind, by the infusion of new ideas calculated to give a stronger conviction, a deeper sense, and a wider knowledge of spiritual realities, and thus to render mankind more profoundly and continuously conscious of those realities, and of the immortal destiny of man as a spiritual being.

being.
6. That it is not dogmas but truths that should be

being.

6. That it is not dogmas but truths that should be presented to the human mind—truths, not necessarily final or absolute, but adapted, especially in their expression, to the condition and, degree of advancement of men's minds, and hence capable of further unfoldment, so as to keep pase with the progressive evolution of man's spiritual intelligence.

In presenting these great truths to the public at the proposed meetings, it should be the policy of the Alliance, in the view of your Committee, not so much to attack the beliefs, sentiments or practices of other religionists as to afford a clear and attractive exposition of the positive truths which it has to offer for their acceptance. In regard to points upon which there is a difference of opinion among ourselves, it would seem to your Committee wiser to discuss them at our private monthly meetings than to debate them in public, since such debates always involve more or less of acrimony, which is not only antagonistic to harmony and spirituality, but tends to defeat the objects of the Sunday meetings as a means of favorably influencing the public in regard to Spiritualism, both as to its teachings and its tendencies,

Your Committee therefore present the following propositions for your consideration:

L. The programme of experiences shall be as follows:

1. Singing—Sacred or spiritual.

2. Invocation—Read or extemporaneous.

3. Reading of a selection from the Inspirational Literature of this or other times.

4. Discourse, Essay, or Lecture,

5. Mediumistic illinstrations of spiritual phenomena, or statements of experience—the latter by previous appointment, previous notice, or especial invitation of the President, or Chairman of the meeting, for social intercourse.

1. Reading of that at the Sunday meetings all debates ahall be avoided dissent from the particular views of any description of the core of the content of the core of the content of the core of the c

meeting for social intercourse.

II. Resolved, That at the Sunday meetings all debates shall be avoided, dissent from the particular views of any lecturer or speaker being expressed in another lecture or address delivered, by appointment, on a subsequent occasion.

sion.

III. Regolved. That there shall be a Committee on speakers and the general arrangement of the exercises of the sunday meetings, whose duty it shall be to appoint suitable persons to take part in the exercises.

All which is respectfully submitted.

REISON UROSS. Chairman.

HENRY KIDDLE.

J. F. WEARREST.

ORARIES P. MOURTHY.

H. LAWRENGE.

memory of our ascended brother, CHARLES PAR-

TRIDGE:

memory of our ascended brother, CHARLES PARTRIDGE:

Whereas, Charles Partridge, who has been aptly termed the "Father of this Alliance," has in the fuliness of years and honors won by deeds of charity and love, passed on to a higher plane of existence;

Resolved, That although in the transition of our friend and fellow laborer we are deprived of his visible presence at our council board, we find consolation in the knowledge which it was, more than all, his life-mission to promulgate, that the spark of spirit-life once kindied never dies out, but with no broken link in the chain of continued, conscious individual being, throughout all the gradations of change and condition incident to the untoiding of the spirit in its advancement toward the uitimate.

Resolved, That we recognize in the life and character of Charles Partridge a man of no ordinary mold, whose endeavors in behalf of neglected and suffering humanity are worthy of all praise; As a chissa he was constant in every duty, and faithful to every trust. As a man among men he was far above the commen level in all good works, not riers to crime, but in priyately visiting the poor in their homes, and ministering to their necessities. As a neighbor he was ever regardful of the rights and interests of others, doing and permitting to be done no act which would not square with the utmost good fellowship and good will. As a friend he was ever true and steadiast, living less for himself than for those who were reasonably dependent upon his bounty and his love. As a Spiritualist he was always consistent and unwearying, his last words being of solicitude for the eutspreading light of the new gespel, and of generous regard for the welfare and prosperity of this Society.

Resolved, That the united memorial services held this are in a conformity with previous resolutions of this and the First Society, were a fitting tribute to the long and well-spent life of our departed brother, whose memory is dear to us all.

The following resolution was passed at the same meeting of the Alliance, in memory of our deceased brother, John B. Newton:

Whereas, One of our members, in the person of John B. Newton, has recently departed this life:

Resolved. That we hold in grateful remembrance the kindness and brotherly regard of our late fellow member toward this Alliance, whose vacant chair reminds us that it is not here alone that we are called upon to exert oursolves for the advancement of that inestimable knowledge which lifts the veil from the world of spirits and welcomes the change which we call death as only a step in the natural order of progression, which is denied to no willing soul.

J. F. JEANERET, Sec'y.

Kanner Correspondence.

Dakota.

MAPLETON .- H. W. Prescott writes: "I have received 'Shadows,' and read it. I have always been interested in reading the communications of its author in the BANNER. He invariably seems so candid and truthful, our circle of Spiritualists speak of him as Honest John Wetherbee.' We heartly commend his book to all investigating the Spiritual Philosophy. In speaking of materializations it seems to us Mr. W. hardly does justice to our cause. He says, 'it seems darkness is a requisite condition; not total darkness, but a very few degrees above it.' I have witnessed materializations at seances of Mrs. Bliss and Mrs. Pickering, in Boston, in a light strong enough for the sitters to read ordinary print.

A medium, of whose gifts some account has been given in the Banner, has recently visited us, remaining here about a week. During her stay a prominent business man of our village died. Rheumatic troubles had deformed both hands, two fingers of the right hand being crooked in a peculiar way, the joints large and the forefinger small from the middle joint, the left hand somewhat different from the right. We will not mention the name, as we do not feel that we have a right to do so without the consent of the family. The evening following the funeral the bereaved wife started for the East with the body of her husband. A séance was held by the medium the next evening. A curtain suspended across a corner of the room served as a cabinet. Hands of different sizes were thrust out, and at times a voice from the cabinet joined in the singing. While all this was taking place the medium, who was not entranced as she usually had been, said: They are taking the rings from my fingers; they are taking my ear-rings and my pin.' Directly they were passed over the top of the curtain, between eight and nine feet from the floor, taken by one of the sitters, and found to be strung on one ear-ring. After being examined they were passed back over the curtain and replaced on the medium by the same agency that took them off. During the seance, among various other phenomena, both hands of our recently deceased friend were shown in the deformed condition so many of us had observed them when he was with us in earthly form, as evidence of his presence.

There are a few thorough going Spiritualists here, and many who are friendly to Spiritualism. A few such inspirational lectures as those I had the pleasure of listening to by Mr. Colville in Horticultural Hall, Boston, two years ago, would accomplish much good in this place.'

Louisiana.

NEW ORLEANS. - Writing from the Exposition Buildings, Mr. S. R. Lowery says: "A com published in the Message Department of the BANNER OF LIGHT, from RUTH, I fully recognize as coming from my dear daughter. The sentiments she expresses are in accord with those of herself when in earth-life. I feel that our efforts for the elevation of our race are aided by her and kindred spirits, and that we are encouraged by her love and sympathy. I thank Miss Shelhamer as the medium for the transmission of her words of hope, and you for publishing them.

We hope to get a loom with Jacquard attachments. which will enable us and some of our pupils to make from one to two thousand slik handkerchiefs. To do this we shall require about five hundred dollars. The product will be three or four times the value of that amount. I am the only exhibitor in the Main Building at this Exposition, representing our colored population, who proposes to manufacture. Any person contributing to aid us will, if we get the loom, receive in return pure silk goods to the full amount of their contribution. Address S. R. Lowery, Exposition Office, Main Building, F. F. G., 25 and 26, New Orleans, La."

Ohio.

KINGSVILLE.—Stuart L. Rogers writes that Jennie B. Hagan, whom he styles "the queen of improvisatrices," entertained a large company on the evening of Feb. 12th, at the residence of John H. Smith, on which occasion she treated various subjects "in a masterly manner, to the satisfaction of the audience, and to the wonder of some, who had never had the opportunity of listening to her inspired utterances be-

New York.

BRANT.—Frank Sprague writes that he has for many years realized the truths of Spiritualism, and mentions that a few days previous to the date of his letter he had an interview with a clergyman who admitted the possibility of mind-reading, and that in his bellef in Spiritualism our correspondent might be right, and he, the clergyman, wrong.

Massachusetts.

SPRINGFIELD.—Harvey Lyman writes: "As my son, John W. Lyman, is going to Saratoga Springs, N. Y., to engage in the boot and shoe business, we have decided to go there, too, and make it our home: Thereforeif any one wishes to purchase our two cottages at Lake Pleasant for six hundred dollars, such person can correspond with me at Springfield."

The New York Beacon Light. The eighth number of this sprightly little paper is before us, and we heartfly congratulate its editor and publisher for what to us appears to be a complete suc-

So far the policy indicated at the start has been closely adhered So far the polley indicated at the atert has been closely adhered to, as no controversy or contention has marred its pages, while the light kindled in the beacon is apparently growing brighter as the circle of its effulgence broadens; a singue casture of the publication, a feature which commends it to the attention of investigators, is the resistant Department, each message being spoken or written by spirits as they stand in their materialized forms, before an audience. These messages are worthly of the careful perusal of all students of spiritual science.

The contributions, are generally interesting, short, and to the point. On the whole the paper is deserving of support and promises growth. We are glad to learn that it is sustained by a life scand constantly increasing subscription list. We wish Mrs. Williams much successing the message materials.

to hard of good women know and

Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 28, 1885.

The Subject of Cremation.

Dr. Marble of Worcester recently made a highly interesting communication to the public, through the columns of a local journal, on the above subject, in which he devotes special attention to the too wide-spread impression that cremation is advocated altogether, or chiefly, by those who put no faith in the doctrine of resurrection. He had hitherto advocated cremation solely on sanitary grounds, recognizing and emphasizing the perils to public health from the current burial custom, especially during the prevalence of contagious diseases and a high rate of mortality. The Doctor greatly increases the interest and value of his communication by the quotations which he gives from letters recived by him from various persons on the subject. All his correspondents have religious convictions, and they either deny outright or state their views clearly in reference to the charge that cremation and a reverent sentiment concerning death are irreconcilably opposed to one another. He opens with reminding his readers that many prominent members of the Church of England and many zealous Roman Catholics are advocates of the disposal of human remains by burning.

The late Professor Gross of Philadelphia is cited as an advocate of cremation, and he was a Churchman; so, too, the President of the Cremation Society of Brooklyn is a clergyman; and the new crematory at Lancaster, Pa., was dedicated with religious services, in which two of the local Orthodox ministers participated. A letter is given by Dr. Marble from Rev. Samuel May on the subject, in which he says-"I certainly regard the reduction of the lifeless body to its original elements, whether by fire or by other chemical process, as a question of real reform—as a step forward in civilization. In all thickly-settled communities it seems to me a measure of needful sanitation and safety -one of such present and pressing importance that a beginning both of discussion and practice should be made as soon as possible. Whether in coffin or in urn, the remains can be placed in the grave or other mortuary structure there, and then as now the memorial stone may be 'still erected nigh.' People will not be slow to see which is the surer way to guard those remains from violation, or give them the greater permanence." The Rev. John J. Power, rector of St. Paul's

church, Worcester, writes to the Doctor: "The resolution of poor humanity into its original dust, without passing through the intermediate state of putrefaction, whether this be procured by fire or quicklime, or any other chemical, seems to me wholly unobjectionable, and for many reasons desirable, and sometimes even necessary." Prof. Thompson, formerly President of the Worcester Technical School, and now of the Rose Polytechnic Institute of Terre Haute, Ind., writes: "I am in favor of the practice, especially if it can now be done by the Siemens process. The whole question which you discuss so fairly seems to me often influenced more by race traits and personal caprice than by reason and sound judgment. If there was ever a reasonable change proposed in hoary customs, it is the one you urge." The Rev. Mr. Lamson, of Worcester, whom Dr. Marble introduces by saying that he "would probably be the very last man in this community to give countenance to any cause tainted with infidelity or disrespect for the dead," writes thus: "With me every sentiment is in favor of cremation. The thought of decay in the earth shocks me. There is no glad way of disposing of the bodies of dear ones in which we have felt the soul of love, but cremation seems the least bad. For myself, I should prefer going into the refined by fire—th —to lying in the earth, a source of poison to the waters that have a right to a pure passage in the ground."

Another letter contains the argument that if cremation hinders or destroys the belief in material resurrection, then those who so insist are bound to show how it is more difficult at the time of such resurrection to reunite the atoms which have been scattered by fire than those which are disseminated in nameless ways and directions by the shocking processes of burial in the earth. What imparts to these letters a special interest is the fact that they are written by persons locally wide apart and without the slightest understanding one with the other. This furnishes the best of evidence that there is a very wide-spread sentiment favorable to the cremation process. It is more than probable that if public opinion were to be still more thoroughly canvassed on this subject, a similar unity of sentiment would be discovered. So that we are rationally left to conclude that the hostility to cremation comes from some idiosyncrasies of the individual opposing it, or some temperamental peculiarity, rather than from religious convictions or any sort of well-grounded principles. All is in custom. If cremation were the uniform practice, and if it were hallowed by centuries of pious rites and ceremonies as interment is, a proposal to bury would be sure to shock and disgust far more than the thought of cremation can now horrify.

Self-Cure.

This subject is engaging wide attention at the present, time, and deservedly; since there can be no doubt, in the constitution of things, that the connection of the mind, or spirit, with the body and physical functions is so intimate as to give it supreme control, whether the exercise of the physical functions is voluntary or involuntary. Once having reached a proper comprehension of this most important fact in regard to the dual nature of our existence here on earth, it becomes profoundly interesting to trace and study the laws which govern the mysterious relation of spirit and body, with a view to cooperation in every possible way with their most efficient execution. If mind will do more for the physical system than medicine will, then surely it is best for the human race to both know it and to know the method of its operation. A good deal has been said of late about the theory of mind-cure, which is really nothing more nor less than self-cure, and the subject is evidently interesting a widening circle continually.

We have before us a communication on this matter from W. D. Holbrook of Waukesha, Wis., enclosing an article in the same direction, published by him in a local paper. Both articles contain recitals of practical illustrations of the theory he would establish by his evidence and experience. We give his statements in con-denied form to our frader, as a worthy toplo for their serious redection. His printed article

enclosed was published in 1878, or more than six years ago; and he now desires to say that his experience since that date has more than met his previously recorded expectations. Mr. Holbrook for himself believes fully that the power to cure disease lies within the reach of everybody who has ordinary health, provided it is taken in its symptomatic stages. He insists that one has only to go to work with the full energy of his will to insure ultimate success; and the more one uses this will-force for himself, the more easily and quickly he becomes master of the situation. He then proceeds to relate a few instances in his own experience that illustrate and confirm his position.

Three times, he asserts, he has repelled sudden and sharp attacks of pneumonia, and within half an hour of each attack. His plan in such cases is, to establish a determined and rigid condition of the system, and thus induce a quickened general circulation, resulting in a relieving condition of perspiration. In case of palpitation of the heart, he by deep breathing fills the lungs and distends the chest; holds the breath as long a time as convenient, exhales it, and repeats the process until circulation is fully restored, which will generally take but a few moments. And he advises the same process whenever there is disturbance in the chest or limbs, directing the collected will-power at the same time to the locality affected. When weary, this simple process will immediately restore the natural vitality. And he recommends it further for cases of kidney disease and nausea, accompanying it with the drinking of hot water before or at the regular meals.

Mr. Beecher on Churches and Creeds.

In his regular pulpit discourse on the first day of the current month, Mr. Beecher took his text from the fourteenth chapter of Romans. which he characterized "as one of the most dangerous chapters ever let loose." It is a book, said he, that sets men free from ecclesiasticism; but when the freedom of men is asserted against power, against all forms of oppression, then they are thrown into prison again by the power of love. That was what it meant. His immediate text was-"For the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Speaking of the churches, he declared there was motive enough, ten thousand times over, to carry a man into heaven from the Romish Church; and there is religion enough, even under the iron rule of Calvinism, to carry a man to heaven; and he does not need to perish because he does not believe in the barbaric hell of the Middle Ages. He asserted that "all the churches are but our servants; I am the master, not Rome and not Geneva. I am a son of God; they are my servants. I don't want their services. Man's relations with God do not depend on the church in which he is."

Not that it is a matter of indifference what a man believes. If it is important for him that he should not believe arsenic to be sugar, it is vastly more important what he believes in the higher things of spiritual existence. While it is not immaterial as to what a man believes, he said that if he has this spirit of righteousness, no matter what he believes, he is God's man. In reference to creeds, he said every man is free, and no man is master of another man's freedom. He offered to give a letter to any one in his church who wanted to go into the Roman Catholic Church, if he thought him good enough. He had been preaching in Plymouth Church for nearly forty years, yet he knew there were many there who were to-day none the better for it. They are just as proud, said he, just as uncharitable, just as envious, just as hard as before. He had no doubt that they would have been better elsewhere. "No church, no oreed," he asserted, "can save a man. The kingdom of heaven must be within him. If he has that, it matters not what creed he pro-fesses." And he enforced his statement with a personal illustration, of course not outside of the circumference of the Beecher family. He added that if his hearers believed the old scheme of theology—that men fell in Adam, that there was a council somewhere up in heaven and that a few were foreördained to be saved and that all the rest were to be damned, then they had no room left to believe what he was saying, and his preaching was idle.

Spiritualism in San Francisco.

To the Editor of the Banner of Light:

A long protracted illness has delayed my sending you reports of the condition of public labors in the spiritualistic field in this city. Notwithstanding the severe pressure of hard times we have supported four meetings during the winter, and the interest in the cause seems to increase, as is evidenced by the large attendance much be different meetings and nubtendance upon the different meetings and pub-

The newly organized Mediums' Society holds meetings every Sunday afternoon in Laurel Hall, and, although large promiseuous circles are unfavorable to mediums, affording very poor conditions for them to do justice to the ubject, these meetings have been well attended generally.

ed generally.

The Progressive Spiritualists hold their meetings in the afternoon, in Washington Hall. These meetings are generally opened by addresses, followed by short speeches, and close with seances. The services are sustained by those who seek the phenomenal phases of Spiritualism, and the Society is in a flourishing condition. It has a good free library, and meets the demand of a large proportion of the Spiritualists of this city, who are generally more interested in the exoteric than the esoteric phases.

Mrs. Ads. Pove holds public test-scances in Mrs. Ada Foye holds public test-séances in the evening in the same hall. The séances are largely attended, and are doing a necessary work in arousing the attention of investigators. As a platform test-medium Mrs. Foye is not surpassed by any I have had the privilege of meeting. The meetings in Metropolitan Temple for the

past two years—the last eighteen months under the able ministrations of Mrs. E. L. Watder the able ministrations of Mrs. E. L. Watson-have marked a new departure in spiritual work in this city. The meetings have been managed by the writer, with the cooperation of a few of our leading citizens. It has been our object to afford our eloquent and gifted speaker an entirely, independent platform wherefrom spiritual and reformatory truths could be presented to earnest inquirers in a manner and under conditions calculated to favorably impress earnest investigators. It is yorably impress earnest investigators. It is generally conceded that Mrs. Watson is one of the foremost lecturers engaged in the spiritualistic work: Of this our eastern friends will soon have an opportunity to judge for them-

We shall close our meetings the last Sundry We shall close our meetings the last Sundry in April for a summer vacation, and services will be resumed the first Sunday in September, probably under the auspices of the Spiritual Union, or an organization formed for that special purpose. Mrs. Watson will leave for the East in May, for a visit to her mother and a change of climate and conditions which we hope will have a favorable effect upon her health. During her sojourn in the East and ending will give a limited number of lectures, and enwill give a limited number of lectures, and engagements can be made, as stated classwhere in your columns. The Children's Lycotym holds its meetings in the Temple, and is constantly increasing in growth and interest.

Fraternally yours. Albert Morrow.

MY ANSWER AND MY SOLACE.

[When the writer of the following lost his first wife, he knew nothing of Spiritualism, and was continually asking himself the questionsembodied in the first few verses. After a lapse of years he married his present companion, who is a fine medium, and one evening his first wife controlled her, and through her instrumentality wrote these stanzas.]

Gone ! they tell me; ah, but whither Doth that pure bright spirit roam?
Is it true that she is resting?
Is it true that she is at home?

Gone, you say, beyond the tumult ! Gone from all thefcares of earth ! Gone where love finds full fruition! Gone where lasting joys have birth ! In that home do loved ones wait her?

Have they welcomed her ere this?
Will she know and enter fully
Into what is perfect bliss?

Shall I never more behold her? Never hear her voice again? Is your memory, oh! my darling, All that's left me to retain?

Can you never come to see me?
Have you gone so far away
That forever we are parted,
Though you left me but to-day? To my questions come no answer, Yet I wait—I'll listen, dear— Wondrous mystery, ah! but truly, Low soft whisperings I hear.

Now I hear you plainly, darling;
Tell me all that you would say:
"Don't you know I'm here beside you?
I am near, not far away.

This is home that I have entered, Here my soul finds perfect rest; I am welcomed and surrounded By the ones I loved the best.

Olten, when you talk about me, As of one who no'er again Can hold converse, sweet and loving, Feel with you in joy and pain,

I am listening, and can hear you, And I smile your doubts to trace; Are such changes wrought in natures Simply by a change of place?

Was it not love bound me to you
While I lived with you on earth?
If it was, why, love's eternal,
Love is victor e'en o'er death.

Love outlasts all change of places, 'Tis the atmosphere above; Love is God, and from Him only True love comes, for God is Love.

I 'm not changed by what has happened, I am nearer than you thick; I can come, for still I love you, And unbroken is the link. So, when you feel sad and lonely

And each day but miss me more, Think of me as one who's entered Rest, through death's mysterious door; Not a door looked, barred or bolted, But a portal leading straight, Into life, where I, with others, Watch your coming—for you wait;

Wait until the shadows lengthen, As sluks down life's setting sun; Wait till dawns that better morning, When the parted shall be one."

f From the Cleveland (O.) Herald of Feb. 9th. 1 Interesting Services in Honor of Chas. H. Rogers at the Children's Progressive Lyceum.

A large audience gathered yesterday in Weisgerber's Hall to participate in and witness the interesting memorial services in honor of a former member, O. H. Rogers. The hall was decorated with appropriate mottoes, and the platform prefusely decorated with choice flowers. Prominent upon an easel on the platform was placed a fine likeness of the deceased between a draped inscription, "In Memoriam—Charles H. Rogers," and the Luceum hanner appropriately

The services opened by a voluntary by Mr. Charles W. Palmer, followed by a voluntary by Mr. Charles W. Palmer, followed by the Conductor, Mr. Thomas Lees, reading the poem of Miss Lizzle Doten's, entitled, "Hope for the Sorrowing," Mr. Lees continued with the following remarks:

tied, "Hope for the Sorrowing." Mr. Lees continued with the following remarks:

"Friends—The object of the memorial services to-day is to do honor to one who by his work in the past has done honor not only to us, but the cause we as a Spiritual Lyccum seek to perpetuate. In his sensy is this a funeral service, nor should the occasion call for particular solemnity. The friends here assembled meet in the full light and revealments of the Spiritual Philosophy, to take a retrospective view of the earli-life of our arisen brother, Charles H. Rogers; to speak of the good he has done, remembering the mistakes he has made (1fany) (niny as guide-hoardsto direct us aright. Shakspeare said: The evil that men do lives after them; the good is off inturred with their bones. Let us reverse this, and bury the evil, if any, with his remains, and cherish the good is cit interred with their bones. Let us reverse this, and bury the evil, if any, with his remains, and cherish the good is cit into red to ccasion cannot be one of sadness, for in the time allotted for these services but a tithe of the good done by our promoted brother could be enumerated.

Then again, as Spiritualists, we do not regard our brother as dead—he has nerely laid off this material body; the house of clay he lived in for fifty-nine years is made vacant by the change called death. Useful no longer to him, it was sent to Warren for interment, and, through disintegration, then to be molded ever into some other form of life, while he, C. H. Rogers, the veritable man, in his new spiritual body takes up his abode in spirit-life inst where his earth-life has fitted him fox. By our expressions of love and good will to-day we cannot alter the status of our brother in spirit-life one lots—that, thiritualism teaches, is determined by the life led here. Believing his life to be fidelity to the truth, as he saw it, we doubt not but he has passed at least one grade higher, and through theying the tears of those left in bereavement (especially his good will to-dour words t

's) let us rejoice that;
'No sorrow dwelleth where he now abides;
To newer life his waiting soul hath stirred,
But with the certainty of ocean's tides
He comes to those who speak the parting word.
We drop no dear for thee, oh happy friend 1
Whose birthday cometh in the upper skies:
In songs of gladness shall our voices blend
To aid thy patient, suffering soul to rise, '''

Whose birthday cometh in the upper skies:
In songs of gladness hinall our voices blend
To aid thy patient, saffering soul to rise.'''
Following these remarks was the reading of the Silver Chain, "There is no Death," by the Guardian, Miss Lees, the entire Lyceum responding by reading every other verse in unison with the Conductor. Appropriate motioes were also given by the scholars, leaders and officers. Then came short addresses from Mr. Samuel Russell, D. S. Orttohley, John Madden, Charles Collier, Charles L. Watson, the retiring Conductor, Mrs. T. V. Cooke, a trance medium of this city, closing this part of the exercises by giving, under control, a highly sprittual and beautiful address, touching on the personal character of the declased and his trust in the Epiritual Philosophy. The singling, conducted by Mrs. Emerson, laided by the Russell family, and the singing of a very pretty due by Mr. and Mrs. Dr. Epringsteen, together with the speaking of Miss Ethel Fenn and Katte Derby, added much to the interest of the services, as did also the reading of two original poems—the first by Mrs. Jane Standen, a medium of this city, and the latter by Mrs. T. V. Cooke, the speaker of the day. The exercises concluded with a grand march by the entire Lyceum, with banners and flags draped with white crape. Some of the flowers were distributed to the children, but the choicest of them were given to the widow of the deceased, Mrs. Sarah Rogers, who, in company with her sister, Mrs. Wilsey, was an interested spectator of the novel services. Charles, W. Palmer presided at the plano.

Before dismissing the Lyceum Mr. Lees thanked the several friends for the beautiful flowers donated, and likewise those who helped to make the exercises so interesting. Begrets were received and read from Miss Jennie B. Hagan, the inspirational speaker, who was unable to attend.

A Correction.

To the Editor of the Banner of Light:

In your issue of Feb. 14th it is stated in a short paragraph on the fourth page, that "Mr. J. H. Wade of Cleveland, O., (a wealthy Spiritualist) has in his employ the psychio, Mr. Chas. E. Watkins," and through him "Mr. Wade's spiritson communicates with his father." etc. For the 'truth's sake' and in order that none/may be misled, please deny the statement. Who could have furnished you with the item of news so devoid of truth is a mystery to the friends here who know it to be false.

Some four or five years ago, when Mr. Watkins was in this city, several gentlemen became interested in the phenomena which listually happen through his mediumship, and experiments were begun with a view to getting spirit steleraph communications; in the few sittings had by these gentlemen, of whom Mr. Wade was one, the experiments were only partially successful, though all thought in time they would become fully so; but Mr. Watkins's conduct was so outrageously bad, and so subscoming a man, that his gitts as a medium were collpsed, and he left the city in disgrace.

This statement I am authorized to make by the par-

grace.
This statement I am authorized to make by the party of gentlemen referred to above.

(Yours for the truth, Thomas Lees.

[By the above note it seems that the statement we gave in the Banmen of Feb. 14th, to the effect that Mr. Withins, the psychic was engaged by Mr. Wade of Gieveland as a spirit telegrapher, was incorrect. We derived our information from the daily press.]

Scott's Emulsion of Pure Cod Liver Oil with Hypephosphics, A Most Nutritious Food, and Medicine. DR. LINDSAY. JOHNSON of Cartersville, Ga., says: "I take great pleasure in saying your Emulsion has proved itself in my hands a most efficient remedy in the various wasting conditions calling for moha nutriment forges into

Passed to Spirit-Life:

From his home in Titusville, Pa., Jan. 26th, 1885, Reuben

From his home in Titusville, Pa., Jan. 28th, 1830, neucon H. Boughton, aged 76 years.

Mr. Boughton has been a firm believer in Spiritualism for more than thirty years, having investigated it at a time when a man's reputation, as well as his personal liberty, was endangered. He commenced in order to prove to his friends (some of whom had seen something of it elsewhere) the utter fallacy of the whole thing. It ended—as honest investigation attous does—in his full faith in spirit communion. He never forced his opinions upon any one, but if questioned on the subject—in a quiet and gentiemanly manner—gave good and sufficient reasons for his belief. He was always ready to assist the distressed, and through his long life was universally known as the "Poor Man's Friend." He was a man of the strictest integrity, and has left an enviable record. God bless him. He has gone to his reward.

From Dorchester, Mass., Jan. 24th, 1885, Mrs. Roseannah

From Dorchester, Mass., Jan. 24th, 1885, Mrs. Roseannah H. Baker, aged 70 years.

Mrs. Baker was beloved by all whe knew her, and during a severe illness was comforted and strengthened by a firm belief in spirit return. Her last words were filled with assurances that she realized the presence of angels, and that they were waiting to receive her. Her last days were passed at the residence of her son-in-law, Wm. C. Toppan, of Dorchester, and her children did all that love could suggest to make her last hours peaceful and happy. She was a true and devoted mother, a trusted friend and good woman. More than this cannot be said of the best. The funeral was largely attended by relatives and friends, the little grandchildren singing at the close "There's a land that is fairer than day," I twas the privilege of the writer to speak words of consolation to those present.

2 Hamtiton Place, Hoston.

From Montague, Mass. Feb. 12th, Mrs. Alphaue Moore.

From Montague, Mass., Feb, 12th, Mrs. Alpheus Moore, after six weeks' serious illness, which terminated in paralysis of the brain.

als of the brain.

Mrs. Moore has been an invalid for many years, but by a strong will-power of her own and the kind care of a loving husband and sons, has been carried through many hard struggles. She has been a believer in Spiritualism for soveral years—not a worker in the cause, but helping, by her influence and sympathy with mediums, to sustain and advecate the principles of spirit-communion. She had been greatly benefited by treatment from clairvoyants and healing mediums, but was often obliged to resort to other methods, not being where she could have the needed assistance. At last Death's messenger came and took her quietly and peacefully to a home in the spirit-world.

L. E. BALL.

From her home in Provincetown, Mass., Jan. 30th, our learly loved sister, Betsey N., wife of Philip Cook. dearly loved sistor, Botsoy N., wife of Phillip Gook.

She has left, beside her husband, a devoted daughter, a son, a son-in-law, several brothers and sisters, and a large circle of friends to mourn her loss. Although an invalid for years, beling obliged to keep her bed a portion of the time, many loving messages were given through her organism from dear enes in spirit-life. With sadness we banke farewell to the mortal form; yet we feel that all is well; our dear sister is released from suffering, and loved ones have borne her across the beautiful river. Come back to us, dear sister; linger near in the twilight hour or in the midnight hush; breathe thy gentle whisperings upon our tired spirits and give us rest, and bring us knowledge that we may impart to others.

MBS. C. A. HASKELL.

Henryville, Tenn. Henryville, Tenn.

From Stockton, Me., Jan. 7th, 1885, Mrs. Mary Staples, aged 91 years 3 months and 17 days, wife of Alexander Stales, who preceded her to spirit-life 13 years.

plos, who preceded her to spirit-life 13 years.
She needs no eulogy; her pure, upright life speaks cloquently to those who knew and loved her. A purer spirit never foined the immortals. For years she believed in universal salvation, and for the last thirty years found comfort in the Spiritual Philosophy. She was long a subscriber to the BANNER OF LIGHT, which she circulated among her neighbors, that they might read the truths it contained. She leaves five daughters and three sons, who, with their families, will miss the best of mothers, but they have the influence of her worthy and exemplary life to cherish in their hearts.

Stockton, Me.** heir hearts. Stockton, Me.

From the home of her mother (Mrs. Dr. H. P. Fairfield), at Stafford Springs, Conn., Feb. 7th, after a long and painful illness of consumption, Stella P. Pinney, aged 26 years. May the angels comfort the bereaved mother and sisters.

NEW BOOK.

"SHADOWS":

Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.

BY JOHN WETHERBEE.

The features of this book are simplicity of statementfreedom from dogmatism-and manifest truthfulness, by one who claims to have common sense, and presents his deas and experiences to like-minded people,

Ideas and experiences to like-minded people.

It is a book that will be appreciated and valued by Spiritualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest.

The several chapters are distinct articles in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

TABLE OF CONTENTS:

I.-INTRODUCTORY. CHAPTER

Giving in a familiar manner the Genesis and Exodus of these chapters, which have been somewhat arbitrarily called "Shadows." II.—ITS RAISON D'ETRE.

III.—THE GATES AJAR.

Explaining why the writer is a Spiritualist, and why obliged to be one.

IV.—FIRST INTERVIEW WITH SPIRITS.

Its permanent entrance into the author's mortal life. Details of the in-V.—LIFE'S AFTERNOON.

The Dawning Light seems to be a boon or consolation to advancing years—an entensive claim. VI .- INDEPENDENT SLATE-WRIT-

An elaborate description of an experience under the most rigid conditions VII .- PHENOMENA WITH COLCHES-

Thoughts on sensuous phenomena and illustrations from experience. VIII.—PHANTOMATIC TABLE-TALK. Being an article illustrative of the subject in general.

IX.-EPES SARGENT. Some description of him. Experience he and the author have had together. Joseph Cook.
X.-ON LEANNESS OF THOUGHT.

The deficiency is made up by the sen sucus proof of a spiritual source.

XI.—PRO-SPIRITUALISM.

An article written for and published in the Radical. XII.-HOME MANIFESTATIONS.

Giving a brief account of phenomena which are both "bottom facts" and "startling facts." XIII.—SEERSHIP AND CLAIRVOY-ANCE.

Giving an account of phenomena with an intelligent and sometimes a pro-phetic basis. XIV.—SUBJECTIVE APPARITIONS. A visit of consolation where the con-soler got consoled.

XV.-EMELINE'S APPARITION. Other "white ladies" beside the one of Ayenel related by Sir Walter Scott.
XVI.—IDENTIFICATION OF SPIRITS. The Bage of Gaiveston returns according to promise.

XVII.-UNKNOWN QUANTITIES. Prime factors. Philosophical mus-ings on human happiness. VIII.—ALLEN DOLE.

A. reliable family tradition that amounts to a personal experience.

XIX.—IND IAN SPIRIT INFLUENCES.

What the subject suggests, and a supplement of poetry. Astronomical.

XX.—A WAYSIDE SKETCH. An entertaining sketch that will fill up some deficiencies in the course of these "Shadows."

XXI.-MATTER AND SPIRIT. Of intercourse with spirits. Some conditions worth knowing. Illustrations. Scaled letters.

XXII.—A PENUMBRAL SKETCH. An afternoon with the spirits. A de-parted friend returns from over the river and owns up.

XXIII.-MATERIALIZATION. Affirmations. Critical comments.

Illustrative experiences.

XXIV.—CUI BONO?

What is the good of it all, even admitting it to be true? The answer self-evident.

XXV.-PREVISION. Containing some thoughts on prophe cy-critical and illustrative.

EXVI.-DETACHED THOUGHTS. Conclusions on several interesting and important points.

XXVII.-THE BOSTON OUTLOOK.

Thoughts that the locality suggests to a Spiritualist. In one volume of 235 pages, handsomely bound in cloth, bevoled boards, with portrait of author.

Frice \$1,55, postage free.

For sale by COLBY & RICH.

्रहाराज्ये हे बुंहे अन्तर्वात्रकात् वर्षे विश्वान है। सं १९४८ है हान्यात्रकार

\$1.50 --- \$1.50

Great Reduction!!!

MRS. EMMA HARDINGE BRITTEN'S Great New Work,

Nineteenth Century Miracles:

SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH,

A Complete Historical Compendium of "Modern Spiritualism."

This work forms a full and exhaustive account of all the MAIN INCIDENTS OF A SPIRITUALISTIC CHARACTER which have transpired in EVERY COUNTRY OF THE EARTH from the beginning of the Nineteenth Century to the present time.

The Spiritualist will find a complete manual of every phenomenon he wishes to refer to.

The INVESTIGATOR will obtain a compendium of all he needs to study.

The Skeptic will be answered, and the Opponent refuted at every point.

To every student of Psychology, Mesmerism, Spiritualism, Occultism, etc., this volume will prove a COMPLETELI-BRARY of the subjects dealt with, and a manual of incalculable value FOR ALL TIME.

THE PLAN OF THE WORK INCLUDES

SPIRITUALISM in Germany, France, Great Britain, Australia, New Zealand, Polynesian Islands, East and West Indies, Cape Town, South America, Mexico, China, Japan, Thibet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Switzerland, Scandinavia, Spain, Italy, Austria, Belgium, Turkey, &c., &c., and America.

Book containing the entire reading matter, and the following engravings:

Professor A. R. Wallace. |Chas. Blackburn. Mrs. Emma Hardinge Brit- W. H. Terry.

The Three Fox Sisters. The Curé D'Ars. Davenport Brothers. William Howitt.

Casts of Spirit Feet and Isaac B. Rich. Flower. Countess of Caithness, John Farmer.

Chas. Foster. Hon. J. B. Wilson. Professor Boutlerof. Mrs. J. H. Conant. Luther Colby. Henry J. Newton. Dr. J. V. Mansfield. W. J. Colville. Specimens Direct Writing.

Royal octavo, fine tinted paper, cloth. Price \$1,50; postage 25 cents. Former price, **\$2,50.**

Patrons, when ordering, will please state which volume they desire—the one with Prof. A. It. Wallace's name at the head of the list of engravings, or the one with Hon. A. A. Aksakof's name at the head of the list of engravings.

Book containing the entire reading matter, and the following engravings:

Hon. A. A. Aksakof. Mrs. Ada Fove. Mrs. Emma Hardinge Brit-Mr. Spriggs.

Hindo Fakir. The Three Fox Sisters. Professor Wagner. Prince Wittgenstein. Mesmer. Hon. S. S. Jones. D. D. Home. Mrs. Everitt. Col. J. C. Bundy.

S. C. Hall-Henry J. Newton. A substitute for faith. The Bible a casts of Spirit Feet and Dr. J. Beals. Feeled book without it; with it, a rational one. Emmette Col Emmette Coleman. Specimens Direct Writing. Duke de Pomar. J. J. Moree.

> Royal octavo, fine tinted paper, cloth. Price \$1,50; postage 25 cents. Former price, **\$2,50.**

Patrons, when ordering, will please state which volume they desire—the one with Prof. A. R. Wallace's name at the head of the list of engravings, or the one with Hoa. A. A. Aksakof's name at the head of the list of engravings.

For sale by COLBY & RICH, No. 9 Bosworth street, Boston, Mass.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

At Bosworth Street (formerly Montgomery Place), Boston, Mass, COLBY & RICH, Publishers and Proprietors.

ISAAC B; RICH......BUSINESS MANAGER, LUTHER COLEY......EDITOR, JOHN W. DAY......ABSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER IS a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing ESTING AND INSTRUCTIVE RESIDENCE-COMMENT.

REPORTS OF SPIRITUAL LEUTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITORIAL DEPARTMENT,
EPIRITAMESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year \$3.00
Six Months 1.50
Three Months 75
Postage Free.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colbay & Bioh, is preferable to Bank Notes. Our patrons can result us the fractional part of a dollar in postage stamps—ones and twoe preferred.

ADVERTISEMENTS published at twenty cents per line for the first, and fitteen cents per line for each subsequent insertion. ubscriptions discontinued at the expiration of the time

paid for.

**GF Specimen copies sent free.

**GF The List of Books and Engravings given as Premiums to Subscribers, will hereafter be printed every other week, instead of weekly as heretofore,

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books. Among the suthors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, eliles B. Shebbins, D. D. Home, T. B. Hasard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warsen (8) Barlow, J. O. Barrett, Mrs. Jaima Hardinge Britten, Miss Lizzie Doten, Mrs. Maria M. King, etc. Ans Hook published in England or America, not out of print, will be sens by mailor express?

Ans Hook published, in England or America, not out of print, will be sens by mailor express?

The Company of the Sand Free Company of the Compa

TO BOOK PUBUHASERS.

OGLBY & RIGH, Publishers and Booksellers, Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., Kep for saie a complete assortment of Rpiritual. Progressive, Beformatory and Miscellancous Books, at Wholesale and Retail.

Firms Cash.—Orders for Books, to be sent by Express, must be accompanied by allor at least half cash. When the money forwarded is not sufficient to fill theorier, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patronathat they can remit us the fractional part of a deliarin postage stamps—ones and twos preferred. Postage stamps in quantities of MORE than one dollar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Engand or America (not out of Print) will be sent by mailor express.

ET Gatalogues of Books Published and for Bale by Oolby & Richsent free.

SPECIAL NOTICES.

SPECIAL NOTICES.

To quoting from the HANNER OF LIGHT care should betaken to distinguish between editorial atticles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When nowspapers 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 portal.

perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER insertion, must reach this office on Mond OF LIGHT goes to press every Tuesday.

Panner of Bight.

BOSTON, SATURDAY, FEBRUARY 28, 1885.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth Street (formerly Montgomery Place).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY.

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY.

39 and 41 Chambers Street, New York.

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH....BUSINESS MANAGER. LUTTIER COLBY....EDITOR. JOHN W. DAY....ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. ROII. Banner of Light Publishing House, Boston, Mass. Il other letters and communications should be forwarded to LUTHER COLBY.

of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—Spirit S. B. Brittan.

A Stab in the Dark!

The originators of these petitions for special medical leg-islation claim that they desire "to protect the people"; whereas the course they have pursued and still pursue to-ward all not of their school, toward all who do not think, ward all not of their fenon, toward all who do not think speak and act in accordance with themselves, renders it self-evident that they desire to protect and stabilitate themselves, to effect a union of Medicine and State, that they may, through despotic and persecutive enactments, wipe out all other medical schools and modes of practice in order that they may ultimately enjoy sole possession of a powerful, unconstitutional, anti-American State medcal monopoly.—Dr. King.

The readers of the BANNER who may reside within the limits of this State are again earnestly reminded that the "Regulars" hereabout are in motion in a form never openly assumed before, to crush all competition, and to deprive the citizens of this Commonwealth of their vested privileges under Articles I. and VI. of the Massachusetts Bill of Rights.*

This time it is not some irresponsible free lance, operating in the interests of the Allopathic confraternity, but the Massachusetts Medical Society itself is moving to the front, its flanks covered by its trembling allies, the disciples of Hahnemann on the right, and the Eclectics on the left, in a demand of the present Legislature that a bill be passed which shall remand the whole medical practice of this State into its hands—as when things are "regulated" the practice which the Homeopaths and Eclectics will gain to themselves will be as the crumbs which Lazarus devoured as compared with the condiments upon the groaning

table of Dives from which those fragments fell. lieve that the practice of medicine and the practice is in the judicious advertising of its art remedial should be left free from legal restrictions save such as already exist for the preservation of the public against "malpractice" willing to rise to the height of this trying occasion, and prove themselves worthy the continuance of the liberties which they have heretofore enjoyed?

We present below an abstract of the new bill which the Allopaths desire to have raised to the dignity of a law by the votes of the present Legislature. We have not room to print in full the specious language of this rather oleaginous document, but the reader will find that the sections which we have given verbatim embody the gist and meaning of the entire instrument:

AN ACT Establishing a Board of Medical Examiners in the State of Massachusetts.

Establishing a Board of Medical Examiners in the State of Massachusetts.

BECT. 1. Be it Enacted, by the Senate and House of Representatives of the Commonwealth of Massachusetts: That there shall be established a Board of Medical Examiners, consisting of nine men, appointed by the Governor and Council. They shall be graduates of a legally chartered college or university having the power to confer medical degrees, and shall have been actively employed in the practice of their profession for a period of not less than ten years, and none of them shall in any manner be connected with any medical school or college. This Board shall be appointed and organized by the first day of July, 1885, and the appointees shall be designated for terms of service, three for three years, three for four years, and three for five years each. All vacancies occurring in said Board shall be filled by the Governor and his Council, and members thus appointed shall continue in office until their successors are duly appointed and qualified. Any member of said Board may be removed by the Governor and Council for incompetency, or for any cause deemed by them for the public good.

[BECT. 2 provides for the organization of said Board of Medical Examiners by the election of a President, and a Becretary, who is also to act as Treasurer; provides for quorum, by laws, etc.]

BECT. 2. The following persons, and no others, shall be permitted to practice Medicine, Surgery or Dentistry after this Act shall take effect: I. All persons who are graduates of a legally chartered Medical or Dental College. Every such person shall present his diploma to the said Board of Medical Examiners, and, if the same be found to be genuine, and was issued by such College as is hereinbefore mentioned, and the person presenting the same to the graduate named therein, said Board shall issue and deliver to said applicant a certificate to that same before mentioned, and the person who have practiced medicine, surgery or dentistry in this State, continuously for the period of

"The Constitution of the United States of America, the Constitutions of the several States, and the laws enserted in conformity with them, assure and protect this right of medical practice, and all legislation, political favor, or other discrimination tending, the retrict or contracene the right, especially for the purpose of fortering any school of practice under the pretest of regularity or superior for practice under the pretest of requisition or superior of the seprent fine of the express provisions of those instruments, and ought to be discountered and representation of the seprent growth as a superior of the principles of republican growth as a superior of the seprent growth as a superior of the sev

setts.—SECT. 5 provides for the registration of such certificate in the books of the Board, at a recordation fee of twenty-five cents.—SECT. 6 provides that each candidate for examination shall pay the Board a fee of

certificate in the books of the Board, at a recordation fee of twenty-five cents. — SECT. 6 provides that each candidate for examination shall pay the Board a fee of \$20, "which shall not be returned if a certificate be refused," though the door of grace will be kept open for the candidate so mulcted, under certain stated conditions. — SECT. 7 provides that after July, 1886, this Board shall examine all applicants, etc.]

[SECT. 8 prescribes the nature of the strict examination of candidates to be demanded, and ends with the following remarkably significant sentences, the key to the whole position, viz.: "An approval of a majority of the Board is necessary to grant the issuing of certificates. Said Medical Board of Examiners may revoke a license for unprofessional or dishonorable conduct upon a unanimous vole, after giving the accused an opportunity to be heard in defense."

SECT. 9. Any person shall be regarded as practicing medicine within the meaning of this Act who shall profess publicly to be a physician, and to prescribe for the sick, or who shall append to his name the letters "M. D." This Act shall also apply to apothecaries and pharmacists who prescribe for the sick. This Act shall not apply to commissioned officers of the United States Army, Navy or Marine Hospital Service, or to a physician or surgeon who is called from another State to treat a particular case, and who does not otherwise practice in this State. Nothing in this Act shall be construed to prohibit students from prescribing under the supervision of licensed preceptors, or to prohibit gratuitous services in cases of emergency.

Sect. 10. All persons who shall practice, or attempt to practice medicine, surgery or dentistry in the State of Massachusetts without having compiled with the provisions of this Act, shall be guilty of a misdemeanor, and fined for every such offence not less than fifty nor more than five hundred dollars, or imprisoned in the county jail not less than one hound imprisonment at the discretion of the court. If any per

dred nor more than live nundred donars at the discre-tion of the court.

[SECT. 11 provides for the salaries of the Board, etc.

SECT. 12 for the covering of money received into the

State Treasury; and SECT. 13, that "The President or

Secretary of said State Board of Medical Examiners,

or any member thereof, shall have power to administer

oaths and take and certify affidavits in any matter or

thing pertaining to the business of said Board."]

It will be seen by the above draft-however

cunningly concealed in moderate language, for the deception of the unwary-that the proposed Board of Medical Examiners which is to be appointed by the Governor and Council, will be a body above and superior to the common law, and will have, if so appointed, special prerogatives of its own which it is dangerous to the public welfare to repose in the hands of any nine men who, educated in certain ruts (as they must be to obtain a place in this projected medical junto) cannot help looking instinctively askance at everything not on their own plane, and of their order. Passing for instance to Section 8, the language which we have printed in italics shows that under its provisions this Medical High Priesthood is to be vested with truly inquisitorial powers. The general tenor of the bill as a whole constitutes this Board in fact judge and jury, and on occasion it may also be the principal witness against the accused-all in one. The clause which leaves it open to its members to decide without appeal to any higher tribunal in what unprofessional conduct consists gives the arbitrary power to rule out at once whatever fails to agree with them. Of course such a Board would naturally be appointed almost as a unit from the Regulars, as they constitute the main portion of the diploma-bearers in Massachusetts, though of course a Homeopath and an Eclectic might be included for the sake of appearances. What is to prevent these Regulars in future (should this bill become a law), after they have gotten fairly seated in the saddle of power, from debarring from practice under this charge of unprofessional conduct, all irregulars—no matter if they have served ten years as physicians in Massatificates allowing them to so practice—for the lar, which act, it is well known, is regarded from the standpoint of the Regular Medical societies Are those living within this State who be- not know that the right arm of the irregular claims to the popular consideration?

Every clairvorant, magnetic healer or specialist will see at a glance the true animus of this "unprofessional conduct" clause. By it the power is covertly but surely bestowed (should the bill become a law) to take away the support of honest families in this Commonwealth, by debarring their bread-winners from practice, and to declare a man to be a criminal who has only-by a successful attempt to restore to health the patients which in many notable cases these very same Regulars have despairingly abandoned to death-exercised that right of doing good whose divine patent is above all statutory enactments. And further, it gives to this Board, without further recourse on the part of the free citizens of the Common. wealth, the power to deprive patients of the, to them, inestimable right of calling in the physi-

cian of their choice and confidence. It will be noticed that this cheerful (?) document allows medical students, who are of course without diplomas as yet, to practice, experiment, even to destroy life if such a catastrophe supervenes, unscathed, so long as they do not make any charge for their services and are ostensibly under direction of "licensed preceptors."

As we have repeatedly stated, this whole question should be left to be governed by the law of demand and supply, as existing in community. If Allopathic doctors had always cured their patients, then we should have had no Homeopaths, Eclectics, or Irregulars generally. Why, then, should the unsuccessful system demand the right to destroy those who are successful? Answer: Merely that on the clear, practical principle that the people will take care of themselves and will not employ a man to treat the sick who fails to cure, if they are left free to make their own choice, the Regulars of Massachusetts may have the power to compel them to do so by law, so that these same Regulars may once more pocket the fees, the loss of which in so large a measure has occasioned their yearly bursts of crocodile tears shed in the Committee Rooms of the Legislature over the sad and misguided condition and action of the "dear people." That is the whole case in a nutshell. These Regulars demand the right, unquestioned, to make physicians of any material they may select, however unqualified for the work such students may be by natural deficiencies of judgment and the want of, or incapacity of gaining, that nice, intuitive perception of causes and conditions which all who seek to relieve the sick should bring with them to the bedside; and then they ask the Legislature of Massachusetts to give them the right to proclaim their own work without a flaw, and to declare all other systems of treatment for the sick, however successful they may prove in practice, to be pernicious and unlawful, and the followers of such systems just food for the county jail! Can narrow bigotry and intoler-

this proposed law. It is the Massachusetts Medical Society which is asking for protection, thereby acknowledging its inability to maintain its hold on the people's confidence, because new and better methods of relieving the sick have come up which it refuses to countenance. "The people," as another has said, want no Old School, no Homeopathic, no Eclectic muzzle forced upon them to wear; in the matter of medicine they want to have the same freedom as in selecting their politics, their religion, or their tailor."

The case as we state it is, we think, self-apparent in justice to every thinking mind. We feel that we have justly entitled this last, covertly worded effort of the medicos before the Massachusetts Legislature as "A stab in the dark !" aimed at the dearest libertles of the liberals in medicine, and the rights of all who believe in medical freedom in this State. The Massachusetts Regulars are more or less secretly flooding the country with a printed call to action in behalf of the new bill, several copies | trickery, or skeptical concerning the necessity of of which circular have already been forwarded to us by friendly correspondents who are on the alert to defeat this iniquitous measure. We find in it the significant language: "It is believed that the present presents certain marked advantages for the securing of legislation." Let all who believe in live medical progress allied with the spirit of the nineteenth century, rather than supine reliance on by-past precedents, rally and show these diploma-bearing plotters that "the present presents" certain marked demonstrations that sumptuary legislation in the interests of the few against the rights of the many is not the kind of law-making which meets the approbation of the free citizens of the Bay State. Let them, turning the guns of the enemy upon them, do just what these Regu- talities for the accomplishment of certain ends, and it lars urge their disciples to do in the closing lines of their official circular, viz: "Write briefly to your Representative your reasons [for opposing this disgraceful bill]. "You can be of great service in doing this, but only by immediate action."

A Misrepresentation.

Henry A. Maynard, Town Clerk of White Plains, who recently committed suicide by shooting himself in the head, was one of a little band of Spiritualists meeting occasionally in that village. His widow and brother, William P. Maynard, are uncompromising friends of Spiritualism. Mrs. W. P. Maynard's mediumship is widely known. Town Clerk Maynard was very popular in White Plains, and the solid est citizens of the village and their wives went to the funeral. W. J. Colville, of Boston, conducted the services appropriately, as is his wont on such occasions. A séance was held subsequently at the house of W. P. Maynard, attended by many of the leading members of Protestant churches in the village; and concerning it a singular report was sent, by some correspondent not overburdened with a love for the spiritual dispensation, to the New York Sun, from which evidently the Boston Herald copied itupon seeing the account in which latter paper Mr. Colville at once penned the subjoined dis claimer:

DENIAL BY MR. COLVILLE. To the Editor of the Herald: In the interests of truth, and that your numerous readers may not be misled by a worthless and utterly false report of what was said through my lips at White Plains, N. Y., on Tuesday last, I earnestly request you to admit the facts of the case into your next issue. most positively declare, first, that, at the meeting held at Mr. Maynard's house on Tuesday evening, it was not announced "that he late Mr. Maynard would answer any questions his friends might put," through chusetts, and been granted by the Board cer- me or through any one else there; second, when ques tions were asked relative to Mr. Maynard having commere act of advertising in the press or by circu- mitted suicide, it was not said through my lips that his suicide was the result of his being influenced by suicidal spirits. Both those statements are utterly as an exhibition of the most helnous order of mendacious. I am willing to make affidavit that the "unprofessional conduct"? And yet who does answer I was impelled to give to the question concerning Mr. Maynard's man herof death was in sub stance, if not in words, as follows: He was in extreme suffering, and knew that his case was hopeless; like many consumptives, he had been buoyant through a long period of suffering, but there came a time when despair took possession; in that moment he was weak a revolver was near, and he shot himself. Spirits had no hand whatever in it; they simply could not prevent that one evidence of weakness which threw the only shadow over the record of his life. In any case, he could only have lived two or three days longer. The meeting in question was a strictly private one, and I have written post haste to White Plains to gentlemen of honor and high standing there who were present, and from whom the person who circulated that lie will, I hope, receive his just deserts. W. J. COLVILLE.

304 Shawmut Avenue, Boston, Feb. 20th, 1885.

The Hearing

Upon the question of a Medical Law before the Massachusetts Committee on Public Health, took place at the State House, Boston, on Tuesday, Feb. 24th, at eleven o'clock. The hall was overcrowded long before the hour, and the Massachusetts Medical Society turned out in force. Addresses were made in favor of a law by Drs. Marcy, Bowditch, Talbot, Cotting, Williams, Lyman, and four or five others, aided by Dr. Warren, of the Boston University. The arguments were entirely commonplaceall based on the assumption that there were a great number of irregular practitioners whose practice was dangerous to the community, and who ought to be compelled to go to a college. The hearing began at half past eleven, and notwithstanding the number of speakers, their ammunition gave out before one o'clock, and the hearing was adjourned to Tuesday next, March 3d, at ten o'clock, in the Green Room, when the remonstrants will be heard through the able and eloquent counsel who have been engaged, and we may have something more interesting to report.

Anti-Vaccination.

London, Eng., was lately the scene of an antivaccination demonstration which attracted great attention as it passed through Chelapside. and other city thoroughfares. An open hearse with a child's coffin, preceded by a band playing the "Dead March in Saul," and followed by a number of vehicles displaying placards setting forth the object of the demonstrators, formed the procession.

On Tuesday morning, Feb. 10th, a goodly gathering of Spiritualists assembled by invitation at the home of Mrs. Emma W. Odiorne, No. 131 Eutaw street, East Boston, for the purpose of communing with their spirit-friends. Remarks were made by Mr. and Mrs. Eben Cobb, Capt. P. C. Drisko and others. Various spirit-communications were read by Mrs. Lovering, the writing medium; Mrs. Odlorne, Mrs. Anderson and Miss Gallagher gave numerous tests. The entertainment proved to be a very instructing and enjoyable one to the many friends present, and was interspersed with sevant, self-interested assurance any further go? eral appropriate vocal selections by Mrs. Lov-The people have not asked for protection by ering.

SPECIAL CONDITIONS.

BY SPIRIT JOHN PIERPONT, Through the Banner of Light Medium.

Very few, even among Spiritualists, understand the full significance and import of that word so commonly used by spirits, and repeated by investigators of the spiritual phenomena-"conditions." You are told that spirits in their experiments with matter, or in their psychological operations upon sensitives of earth, require certain conditions for the full development and the free exercise of their powers. But even if those conditions are acknowledged, mortals are for the most part very indifferent to granting them to the spirits who approach them.

A band of spirits, presumably intelligent, honest and zealous in the promotion of good works for humanity, selects a certain sensitive of earth as their medium of communication with mortals. They declare that under certain conditions, or requirements, they can furnish indisputable evidence of immortality to man, as well as to demonstrate the power of spirit over matter.

The curious public, although eager to witness any marvelous exhibition of occult power, is suspicious of affording the operators the provisions-i. e., "conditions"-which they ask; and so either demand that the manifestations of spirit presence be made independent of all regulations, or else pretend to furnish the requisite forms in such an indifferent, careless and superficial manner as to render them nearly useless to the unseen workers.

Yet this same inconsistent public will not deny the necessity of "conditions" for the development of a photographic picture; for the experimental research of the scientist in his laboratory; for the growth of a seed, or for the unfoldment of any of the works of

In every department of labor, in every gallery of art, in every line of scientific investigation, "conditions" -i. c., ways and means-are demanded, and must be supplied ere results can be obtained. "Conditions," then, with the returning spirit, are simply instrumenis safe to believe that the band of intelligences controlling each well-developed medium understand best just what kind of instrumentalities, ways, means or conditions, they require for their work in connection with mortals.

All this leads up to our subject, which is that of special conditions. These conditions are required for special purposes, and for lines of particular work. Spiritualists generally seem to think that if the usual requisites for the exercise of mediumship are afforded, nothing else should be required by the spirits whom they invoke to give them knowledge. No greater fallacy than this can seize the human brain.

We may have before us a well-developed trance medium, whose powers are constantly employed in giving individual spirit messages to mortals. Such a medium may be very reliable in the field for which he' is used by his spirit-guides, but may prove useless in other fields of mediumistic labor.

We are sometimes asked why ancient spirits cannot return and give through media accurate accounts of their lives while on earth, of prehistoric ages, and of the early condition of humanity? Why spirit astronomers, who are interested in the study of the planets, cannot control some one of our trance mediums and instruct the earthly astronomers in their investigations of the heavens? Why the scientists, who have passed onward, cannot return to earth and declare to man the truth or falsity of former scientific positions. as well as aid him in his researches into the mystery of law? These and a hundred other queries why spirits do not come and give this or that especial knowledge or information are constantly being presented to us.

To one and all of these we must answer: Simply for want of the necessary means for communicating such ideas to you are spirits silent. They need special conditions for the accomplishment of this work that to you eems so simple.

A medium whose brain is constantly reflecting matters of personal interest for individual spirits to individuals on earth, cannot clearly transmit to you the story of the stars as understood by astronomers in spirit-life. A medium whose time and talents are employed in visiting different sick persons is not adapted to the spirit-scientist, who demands all the power of a medial organism ere he can accurately explain and demonstrate his position to mortal students.

A medium-be he ever so highly gifted-who is constantly before the public in the discharge of professional duties, cannot faithfully represent to you the historical accounts of ancient spirits who desire to teach you of their past lives. Hence we affirm that special mediumistic work requires special conditions. he medium who is to tell you of the movements o planetary bodies, the distances of solar systems, and to reveal to you the splendors of the heavens, must have the accessories of private life, the quiet sanctum, and the companionship of earnest, studious minds. The spirit-intelligences who are to portray to you the wonders of scientific research and discovery. as gained by deep thought and study, must have their medial instruments unfolded and strengthened apart from the motley throng of busy life, where men and women rush forward with eager curiosity to press the spirit with insolent demands or questions.

The medium who in the future is to teach you of prehistoric lives, or who is to reveal to you the glories of heavenly life as experienced by progressive spirits. must have special preparation for such work. Such mediums must of necessity be, to an extent, secluded from public life; 'they must be surrounded by harmonious minds on both sides of life. They need the companionship of genial, sympathetic hearts. The conditions of quiet, time and freedom from anxious thought, are important elements in their work. Each one, according to the especial labor in view, will require certain forms and surroundings that the case demands, but all will have to find the special condition s that their guides desire ere their powers can be per fected.

There is at present a narrative of a spirit's experience running through the columns of the BANNER, entitled "Outside the Gates." It was thought advis able by the guides of this medium that such a narra tive should be given to mortals; but while the spirit-author was willing to thus relate her heart-history, it was not until the medium had passed through a certain experience that she was in a condition to faithfully reflect what the spirit had to relate.

The medium was taken dangerously ill, and for weeks prostrated with neurasthenia; and at the very hour when her vital forces ebbed the lowest, the con nection was made between her and the spirit that afterward enabled the latter to give to you her story of "Outside the Gates." Thus we affirm that, while not causing that illness of the medium, yet, had it not occurred, neither the spirits "Benefice" nor the author of the story mentioned would have given you the articles from their pens.

In their desire for special conditions for the best accomplishment of work for humanity, or the wisest pursuance of benevolent plans, advanced spirits some times find it necessary to connect their mediums and themselves with certain mortals whom they can use as "batteries," or centres of magnetic force. Sometimes only one friend of earth is selected to fill this important part in supplying power; sometimes circles of chosen ones are formed and held in loving associa tion together.

Good spirits only disclose their desire for cooperation on the part of a mortal when they are certain of the important and beneficent results to be gained. Happy are they when those chosen respond in sympathy, in a willingness to cooperate, in a desire to conform to or supply the conditions asked. Sad and dis appointed they turn away, when through ignorance, or indifference, or other cause, those called to the work of assisting in the development of power, the distribution of truth and the dissemination of light, refuse or

neglect to fill the places appointed them.

We repeat, that for the unfoldment of mediumship through which special lines of knowledge shall be revealed, or by which certain works for humanity shall be performed, special conditions are required; each one in its own time and place calling for that which the laws of life declare 's adapted to its own especial

functions.

Be Several interesting reports came to hand: too late for this issue—among them that of the Berkeley Halksertices last Sunday

Excerpts from Our Foreign Exchanges.

The editor of Truth, Mr. Labouchere, having denominated believers in psychical phenomena fools, dolts and knaves," Light of Feb. 7th remarks that in doing so "he individually slandered and insulted every one who has borne testimony" thereto, and gives a long list of the names and professions of those who have borne such testimony publicly during the past year, among which are: The Hon. Percy Wyndham, Member of Parliament; C. C. Massey, Barrister at Law; Deputy Surgeon-General Wolseley, Col. Lean, Col. Wynch and Major Irwin of the Army; F. W. Thurston, M. A., Professor of English Literature; Drs. Geo. Wyld and T. L. Nichols; Rev. W. Stainton Moses, M. A.; A. A. Watts; Judge Paul of the Supreme Court, Brisbane; Frank Marryat; A. Lillie, F. A. S.; Charles Blackburn, and others holding leading positions among the professional classes of London.

The Davenport Brothers gave a public séance on the evening of Feb. 15th, 1865, in St. George's Hall, Liverpool, at which persons who despaired of exposing them by argument, organized a violent physical attack upon them, which ended in a riot and the destruction of the cabinet; remarking upon which at the time, and the appearance in the hall of two police inspectors with a force of thirty men, the Liverpool Mercury said: "The police did not attempt to interfere so long as only the property of the Dav-enports was threatened." Witness the change: Now the Spiritualists of Liverpool fill a large hall every Sunday, and are about to build a larger one of their own, to be opened in due time with appropriate ceremonies.

Dr. T. L. Nichols has recently lectured in London, giving much satisfation to a large and deeply interested audience. The announcement of the subject of his evening discourse, "What it Does?" attracted an occupant for every seat. In the course of his remarks he stated that Spiritualism, uniting all men by the knowledge of a common destiny, must lead them to work together for the good of all.

Mrs. Oliphant is writing a spiritualistic story in Blackwood—a story of the seen and the un-seen, which is very favorably noticed in The Literary World. Indeed, the elements of the so-called supermundane enter more and more into our literature. Either the demand is in-creasing or the supply is pressing. The splrit-world seems to be urgently depending recogworld seems to be urgently demanding recog-nition.—London Light.

Cheating the Indians.

The Canadian as well as the American Indians. says the Cane Ann Advertiser, suffer from the rascality of agents appointed to look after them: A short time since one of the Indian agents in the Northwest gave an order on a paymaster to a teamster for transporting three hundred sacks of flour from the Government stores to an Indian reserve, although but one hundred had been taken. The teamster cor'd not read, and on presenting the order said in wanted pay for carrying one hundred sacks. The paymaster told him he was cheating himself, as he had carried three hundred. The honest fellow, however, would only take pay for one hundred sacks, and, believing there was some crooked work going on, reported the matter to one of the head officials, who, it appears, was also in the ring. A mock trial was held before a self-constituted court, among the officials of the agency, and, as the agent who delivered the flour swore he had handed over three hundred sacks, and the officer on the reserve testified to having received that number. the poor teamster, so goes the account, was sentenced to imprisonment for perjury ! There was in this case alone a clear steal of two hundred sacks of flour, which, valued at six dollars per sack, netted the agents a profit of twelve hundred dollars. On this same reserve, last winter, eighty Indians died of starvation, the same game, no doubt, having been carried on for years.

"War to the Knife."

The Mahdi prays to Allah about all the time. But he doesn't hesitate to stick a spear into a wounded soldier if the wounded man does not agree with him in religious faith.

So says a secular exchange; but how about the English forces, who have notoriously butchered the wounded Arabs in all their engagements-when they got a chance? We make this statement of the cruelty of the "Christian" soldiers of Britain from the published accounts of English military men themselves: one of whose letters gave the following graphic picture of the brave (?) writer's actions in one of the battles before Wolseley came to that Land of the Sun, and after the invaders had won the victory: "I took a splendid spear [dropped by the retreating Arabs] and with it killed many wounded men. It rushed into their hearts like lightning, and their blood flowed out upon the sand!" Christianity appears to be in no wise in the rear of Mahometanism when cruelty to its enemies is the matter under consideration, we are compelled to say.

The United Service

Held in memory of the late Charles Partridge at Republican Hall, New York City, Sunday morning, Feb. 8th, by the First Society of Spiritualists and the American Spiritual Alliance, was worthy in every respect the brave reformer and true philanthropist in whose honor it was convened.

Choice singing, an Invocation by Mrs. Nellie J. T. Brigham, remarks by Henry J. Newton. Esq., President of the First Society, Hon. Nelson Cross. President of the Alliance. Mrs. Emma H. Britten, Judge Dailey, President of the Church of the New Spiritual Dispensation, and Mrs. N. J. T. Brigham, and the reading by Mrs. Mary A. Newton of expressions of regret at not being able to be present, from Prof. Henry Kiddle and Mrs. Milton Rathbun, and a message from Spirit Prof. S. B. Brittan, comprised the interesting exercises, a full report of which will appear in our columns next week.

Dr. Wm. Britten desires us to state that Mrs. Hardinge-Britten, having been afflicted with a severe attack of quinsy sore throat, has been unable to fulfill her last fortnight's engagements at Brooklyn. Mrs. Britten, it is hoped, will be sufficiently recovered to speak in Berkeley Hall, Boston, the first and second Sundays of March, and at Republican Hall, New York, the third and fourth Sundays of March—departing for Europe in April.

We have received Now 2 and 8 of "Shawmut Educator," published by Alonzo Danforth. They comprise a series of recitations, and questions and answers for the use of Children's Lycourse each number being printed on a card 94 by III Inches 15 ACC

Artist ing 1805. Heart Disease is only inferior in Arally 10 consumption. The nor suffer
from it both the DR GRAVES HEAR REQURESOR Agents oured thousand, (i) 200 your
error tribungiary. From the nor suffer of
rais Cambridge Mass.

A Facts Convention,

As will be seen by a notice on our 8th page, will be held at Paine Memorial Hall, Boston, Thursday and Friday, March 5th and 6th. Three sessions each day, namely, 10:30 A. M., 2:30 and 7:30 P. M., for the consideration of mental and spiritual phenomena of all classes, at which times the endeavor will be made to give all investigators who desire an opportunity to describe their experiences.

It is desired by its management to make this Convention one of the most instructive ever held. Their purpose is to make the broadest possible platform for the consideration of these

phenomena, providing offensive personalities are not indulged in.

Several prominent lecturers have promised to be present; also a number of the best mediums have offered their services, and will give scances at the hall or their own residences. nave oursed their services, and will give scances at the hall, or their own residences, for the benefit of this Convention. It is impossible at this time to give even an approximate list of speakers and mediums who will be present. A large number have already so promised, and every mail brings additional congratulations to the management from leading Spiritualists who will attend the Convention. will attend the Convention.

The wonderful phenomenon "La Petite Louise Marguerite," will be present and sing at some time during the day sessions of the Convention, and on Friday eve the 6th, the Miniature Patti Opera Company will give a concert, commencing at 8 P. M., followed by a promenade concert, the music to be furnished by the Miniature Patti Company orchestrs. Density or the state of the content of the music to be furnished by the Miniature Patti Company orchestrs. Patti Company orchestra. Dancing until twelve

ratti Company orchestra. Dancing until twelve o'clock.

The little songster named above is pronounced by those who have heard her to be the most wonderful vocal phenomenon of the age. She appears at one time a mature woman, singing high C with perfect ease, and at other times a child. More fitting phenomena could not be chosen for the close of this Convention.

Following the concept Mr. Emerson the test

Following the concert Mr. Emerson, the test medium, and other mediums, including, we understand, physical phenomena, will occupy the platform for the benefit of those who do not care to dance.

For further particulars see the Facts magazine for March, which will be for sale at the BANNER OF LIGHT office on Monday, March 2d.

Dr. F. L. H. Willis.

In our issues of Feb. 14th and 21st we published appreciative notices by Wm. Foster, Jr., of lectures recently delivered by this gentleman in Providence, R. I. We find in the Evening Telegram of that city for the 16th inst. a fine review of his meetings on the day previous at Blackstone Hall, whereat the subjects treated by him were: "The Necessity of Asserting the Axiomatic Principles of our Faith," and "The Philosophy of Evil." After commenting on the large and intelligent audiences which greeted him on those occasions, the account goes on to pay the following well-deserved testimony to Dr. Willis's pronounced gift of poetic improvisation:

"These remarkable lectures were of unusual interest, but his inspirational poems, 'The Mission of Spiritualism,' and 'The Triumph of the Infinite Love over Evil,' were like a 'sweet attuned lyre vibrating at every inspired utterance.' Exquisite melody thrilled the hearts of his auditors. The inexhaustible source of spirit thought overflowed his lips in strains ever pure and harmonious. His inspiration of poesy is intellectual music such as alone can embody the exalted reveries of heart and soul."

The report by Wm. Foster, Jr., of the very interesting services held in Providence by Dr. Willis last Sunday will appear in our next issue-it having come to hand too late for use this week. Joseph D. Stiles speaks there next Sunday.

Benefit of Shawmut Lyceum.

The concert of "Ye Shawmut Olde Folkes" took place in Wells Memorial Hall on the evening of Thursday, Feb. 19th. Contrary to all expectations the hall was completely filled. At the appointed hour Conductor Hatch emerged from the ante-room with the "Tything-men," who were escorted to the platform, and assigned their places. Conductor Hatch then escorted Mrs. Hatch, dressed in the style of the olden time, to the platform, followed by all the singers, both male and female, who marched to the singing seats to the music of "On the Road to Boston." orgating as they passed through the aisles, much merriment, occasioned by their unique costumes. All seated, they were called to order by Conductor Hatch, who, in a few well-chosen remarks, referred to the concert, and introduced Mr. Charles W. Sullivan as the leader on this occasion of Ye Shawmut Olde Folkes. Immediately following, the pieces sung and played one hundred years ago were re-hearsed on the stage of the Shawmut Lyceum. hearsed on the stage of the Shawmut Lyceum. The programme was fully carried out with the exception of Mr. J. B. Hatch, Jr., who was kept at home on account of sickness. A few "worldly songs" were in order, participated in by Goodman Hosmer, worldly songs by Grandsire Sullivan and Goodman Heath, solos by Aunt Polly Lang and Grandsire Sullivan; a song and whistling solo by Little Blanche; a Revolutionary Song by "Old Aunt Dorcas" (Mr. C. W. Sullivan). Much good feeling was created by "The Original Yankee Girl" (by Mrs. Herberton). Taken altogether every one was delighted, and the thanks of this Lyceum are due to Mr. Chas. W. Sullivan for its success. Many wish the entertainment may be repeated at no distant day.

Senator Baker has introduced a bill which reaffirms the constitutional provision guaranteeing freedom of worship to the citizens of New York State as follows: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind." The next section of the bill directs all managers of State eleemosynary institutions to observe and obey the above declaration. This action on his part has called out a letter endorsing the bill from Bishop McQuade of Rochester, wherein this Roman Catholic prelate affirms: "Under it it will no longer be possible for the illiberal and bigoted to perseoute in the name of religion the poor and un fortunate who may differ from them in relig-.ious belief."

Mr. R. H. Curran, of this city, informs us that Mrs. Ellen Fairchild (late of San Francisco), whose advertisement appears in another column, is holding successful seances for full form spirit return at 281 Shawmut Avenue. Sometimes three or four forms walk out of the cabinet into the parlor in full view, he says; and further, that over fifty different forms appeared during the evening he was present.

"ECHOES FROM ENGLAND."—The latest installment of this interesting series which has reached us from J. J. Morse, will appear in the BANNER OF LIGHT in a week or two. Bro. Morse has taken the field as a lecturer once more, and with the renewed health which we feel will come to him with change of air and scene will do much and good work for the cause upon the spiritual rostrum.

Spirit Voices magazine for February has just been received. [What a pity it is that our monthlies scarcely ever appear on the first of the month!] This is a very choice number. Its - list of contents comprises "The Wonders of Egypt," Audient Spiritualism," "The Annals exhibition was well calculated to stimulate investigation by people desiring further evidence of a life be-

The Salvation Army.

The prosecution of one Quinn for disturbing religious meeting, to wit: the services of the Salvation army in their own church, brought before the court queer witnesses, and strange talk by the defense, says the Newburyport Valley Visitor. All religious services are voluntary, and the manner of the service is a mere matter of choice. It is not a question of what Rev. Messrs. A, B or C considers religious worship, either according to the statutes or without any statute. They don't make religion, and have nothing to do with fixing its forms outside of their own sects. In other words, all religion is free, or otherwise it would not be the worship of God at all, as there can be no virtue where there is no liberty. One man prays standing, a second kneeling, and a third rolling in the dust; and whose business is it but of those who offer the prayers? Some dance and others do not; some laugh and others cry; some shout and others are silent; and if they are satisfied, let all the world acquiesce.

The bill to repeal the restrictions on the admission of testimony from atheists seems to have been discussed in the Massachusetts State Senate with more regard to the atheists themselves than to the ends of justice, justly says a contemporary. Last year the Senate repealed the restrictions, but the House did not concur. So it would seem that the present Senate is composed of a majority of bigots. We suppose that few people can be found who think that an atheist is any the less likely to tell the truth than another. It is a rather peculiar ruling of our courts that one cannot be questioned about his belief in God, so that a man must be proved an atheist, if at all, by outside testimony. Some believe that the whole system of oaths should be abolished as the simplest way to put all men upon an equality as witnesses. The New York Evening Post remarks: "The principle that religious belief has nothing to do, and ought to have nothing to do, with a man's credibility as a witness, is now acknowledged in the jurisprudence of most civilized countries, including twenty-eight States of this Union."

We shall print next week a full report, prepared for the BANNER OF LIGHT columns, of an interesting discourse delivered by the guides of W. J. Colville, in Berkeley Hall, Boston, on Sunday morning, Dec. 7th-the title being: "THE PRACTICAL DEMANDS OF THE LAW OF LOVE."

We shall give to our readers in the succeeding issue the report of an interesting discourse delivered by one of the guide of Mrs. Richmond in Chicago, on "PERSONAL PROPHECIES FOR 1885, THE CLOSE OF THE PERIHELION."

At Vienna, Baron Hellenbach, who introduced H. Bastian to the Court, has brought out a book, in which he discusses and affirms the Spiritist doctrine.—La Spiritisme.

So, at last, justice has been done to the medium Bastian. We wish the Baron would send us a copy of his book.

We are in receipt of some splendid photographic views of familiar scenes in the Merrimac Valley, which we shall more especially allude to in our next issue. They are the finest specimens of the photographic art we ever witnessed.

We understand that the Saturday afternoon service at Horticultural Hall, Boston, will take the form of a meeting of remonstrants against the proposed "Doctors' Plot Law" now up for consideration in Massachusetts.

James A. Bliss has an advertisement on our 5th page to which attention is called.

A Pleasant Reunion.

On the evening of Thursday, Feb. 19th, a large deletion of the many friends of Mr. and Mrs. W. S. But. | Spain shows a loss of nearly \$4,000,000. ler met in their spacious parlors on Marlboro street, this city, to unite in congratulating the lady and gen-tleman on the first recurrence of the anniversary of their marriage. Mr. Butler is well known to the Boston public as one of the most prominent and success ful merchants, in his specialty, in this city; and his wife is still remembered as Mrs. Maggie J. Folsom among New England Spiritualists and elsewhere as having been, ere her retirement from the field, a wonderfully gifted and eminently useful medium for spirit control.

The parlors were tastefully and elegantly decorated with flowers; the guests were full of enthusiasm; the elocutionary readings by Miss Lucette Webster and Miss Greenleaf were received with pronounced satisfaction, as also were the musical selections rendered by the orchestra; and the remarks-under the chairmanship of Mr. Lillie-of John Wetherbee, Esq., Dr. A. H. Richardson, Mrs. Beecher Hooker, J. W. Fletch er, Mrs. R. S. Lillie, and Mrs. Susie A. Willis Fletcher called forth the endorsement of the company assembled, as evidenced by hearty applause.

A pleasing episode was the presentation to Mrs Lillie—who for some time past has been the speaker for the Horticultural Hall Society—of a gold watch and chain as testimonials of regard for her personally and of appreciation of her work, by friends connected with that Society. The watch was presented by Mr. and Mrs. W. S. Butler, the chain by Capt. R. H. Holmes, President, W. A. Dunklee, Secretary, and Messrs. Lawrence and Searle, all of the Temple (Horticultural) Society-J. W. Fletcher making the presentation speech, and Mrs. Lillie feelingly responding.

During the evening Mr. and Mrs. Butler received a congratulatory telegram from the "Wolseley Snow-Shoe Club" of Montreal. The partaking of refreshments and the expression of hearty good wishes by the guests at parting, for the future prosperity and happiness of host and hostess, appropriately crowned and closed the enjoyable occasion.

The Abolition of War.

Mr. S. M. Baldwin of Washington, D. C., whose active participation in the establishment of the "World Peace Society and Arbitration League" is well known, informs us that it is now the aim of that organization to induce the Government to invite a Congress of Nations to meet at the Capital in 1887, for the purpose of devising some practicable plan for the settlement of international disputes without resorting to the barbarous practice of war, in which the force of arms often prevails over the force of justice. This proposed gathering of 1887 is intended as preliminary to a more formidable one of the same nature in 1892, the fourth centennial of the discovery of America when," says our correspondent, "it is hoped every nation will agree to curtail year by year their military establishments, until the last day of this century, when the whole world can rejoice together in a Peace

We learn from The Journal, published at Willimantic, Ct., that Mr. H. F. Merrill, of New Britain, whose development as a test medium is of recent date appeared before public audiences in that place, on the evenings of Jan. 26th and 27th, and while in a trance state gave descriptions of about eighty persons, accompanied in many cases with their age at death, the place where they died, and incidents in and characteristics of their earth-life. This was Mr. Merrill's first visit to Willimantic. The Journal publishes the names with their place of residence when on earth of the spirits as given by Mr. Mr, and remarks that "the

BLEIGHING. The moon now shines bright,
And its clear mellow light,
Like a flood, falls on country and town,
And the sparkling snow gleams
Till like sliver it seems,
And the stars twinkle merrily down.

Two young lovers glide In a sleigh side by side,
And the man has his sheltering arm
Round the maiden's trim waist,
And her lips he bends to taste,
As he vows he will shield her from harm.

He thinks no one near,

Mr. Cook?

A very curious paper, entitled Problems of Nature, says "it can assure all its readers that in every spoonful of sugar they have eaten, only a spoonful of pulverized mica has been consumed." Those who doubt this statement should write to the editor, 21 Park Row, New York, for further information.

Chinese exports of tea to Great Britain last year fell off to 11,000,000 pounds, and to the United States 4,000,-000 pounds, as compared with 1883.

Taylor says the best information concerning the character, attributes and actions of the god-man Prometheus, the crucified savior of men, is to be derived from the sublime tragedy of " Prometheus Bound," by Eschvlus, which was acted in the theatre of Athens

and R. Heber Newton get through with the Westminster Catechism, according to the Philadelphia Record, not much will be left of it.

Persons who are afraid of obtaining contagious diseases should wash their bodies every morning with water containing ammonia or alcohol. It is said to be a sure preventive.

It is cheaper in the long run to lift men up than to hold them down. When England learns this fact, as she must in time, the Irish people will become loyal-

There was an insurrection in Mexico recently.

The Egyptian blue book, just issued, goes conclusively to show that if Gen. Gordon's advice had been followed the subsequent Soudan disasters would never have occurred.

Another plous rascal—of course a bank cashier—has absconded with only fifty thousand dollars. He was a Sabbath-school teacher, and believed in a "personal" God. He hailed from Butler, Penn.

setts. It is the day before Good Friday.

"I am surprised, John," said an old lady when she found the aged butler helping himself to some of the best old port. "So am I, ma'am; I thought you had gone out." was the reply.

John L. Colby, a well-known Spiritualist, and for-merly in trade at Franklin, Mass., died suddenly on Tuesday morning, Feb. 10th.—*Boston Journal*.

to change the statute affecting the credibility of a witness who disbelieves the existence of God was defeat ed in the Senate. Old fogyism is not yet extinct in our

The directors of the Columbia (S. C.) Seminary could barely contain themselves, a few months ago, when they had succeeded in driving Dr. Woodrow from the Faculty on account of his belief in evolution ; and now their feelings are not a whit more manageable since the discovery that it is not the easiest thing in the world to secure a theological professor who is willing to deny the theory.

the damage from the recent earthquake shocks in

The best California apples are said to grow on the mountain slopes, two thousand or three thousand feet high. The Pacifics small boy thus has a hard show. He must wish that he were tailer, or rather that the apples roosted lower.—Boston Evening Record.

The Faculty of Harvard have decided that attendance upon religious services shall be no longer compulsory on the students of that college.

of Alta, in Utah, on Feb. 14th, destroying three-fourths of the town and killing sixteen persons.

(Matter for this Department should reach our office by

Mr. H. F. Merrill of New Britain, Ct., who has for about two years held private scances, at which he is reported as having given many convincing proofs of spirit-return, has recently been developed as a plat-form test medium.

J. Commodore Street will close his office, 5½ Beacon street, Boston, from this date, and will depart for London, Eng., March 7th. Letters may hereafter be addressed to him in care BANNER OF LIGHT.

Dr. H. P. Fairfield, we are informed, has been lecturing for the past two months with marked success in Clinton and Haverhill, Mass. Next Sunday, March 1st, he speaks for the Spiritual Society in Newburyport. The Doctor is ready to make engagements with Societies and Camp Meeting Associations. Address Box 785, Newburyport, Mass.

Dr. Able E Cutter is giving parloy lectures at 1107

Dr. Abble E. Cutter is giving parlor lectures at 1107 Girard street, Philadelphia, on Monday and Thursday evenings, at 7:30, and on Wednesdays at 3 o'clock. Will answer calls to lecture. Address as above until

April 1st.

Mrs. Elizabeth L. Watson will pass her summer vacation in the East, leaving California May 6th. Parties desiring to secure her services while en routs, 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.

address is P. O. Box 240, Santa Clara, Cal.

Hon. Warren Chase closed his lectures in Norwich,
Ct., Feb. 22d, and has gone to Clincinnati, O., where he
speaks the five Sundays of March, and where he may
be addressed for other engagements in the West till
July, when he expects to return to New England, and
publish several books he has long had in preparation.
William Alcott of Charlemont, Mass., will answer
calls to lecture wherever his services are desired.
The Exercise States of the Sta

The Evening Reporter, Woonsocket, R. I., for Feb. 2d, says: "Large audiences attended the lectures of Mrs. Abbie N, Burnham on Spiritualism in Temperance Hall yesterday afternoon and evening. This lady is a very pleasing speaker, and handles her subject with ablity." Mrs. Burnham spoke there again on Sunday, Feb. 22d.

Frank T. Ripley, who has just closed a successful engagement at Corinna, Me., will make arrangements with those who may desire his services elsewhere. Address him at the above named place.

Dr. J. K. Bailey spoke at Marshalltown, Pa., Feb. 1st, Unionville on the 8th. and at Kennett Square on the 18th. His address is, Box 123, Scranton, Pa.

Jennie B. Hagan spoke in Madison, O., Feb. 1st and 22d; at Thomson, Feb. 8th, 9th and 16th. She is now at the East, and may be addressed for engagements at South Royalton, Vt.

Edward W. Edwardon, Manchastar, N. H. has the Cal.

J. W. Kenyon will speak in Northampton, Mass., March 1st and 8th, and will arrange with those desir-ing his services upon being addressed 17 Piedmont' street, Worcester, Mass.

ALL SORTS OF PARAGRAPHS.

Bo into her ear
He whispers words—you know the kind;
But he quickly grows dumb
As he hears a "Yum I yum!"
From a boy on his sled tied behind. -T. P. Morgan.

Washington, said Joseph Cook last Monday, "was a man of prayer, but when he was unwarrantably disturbed, he could rise from his knees and...run his sword through the door!" What's the matter with

One of the bills in the California Assembly gives to any young man under 20 years of age, who learns a trade by serving an apprenticeship of three years, and is a moral young man, \$250 out of the public treasury.

five hundred years before Christ.

By the time R. G. Ingersoll, Henry Ward Beecher

Thursday, April 2d, is to be Fast Day in Massachu-

The bill introduced in the Massachusetts Legislature

A further but acknowledged incomplete estimate of

A great snowslide swept through the mining-camp

Movements of Mediums and Lecturers.

nday's mail to insure insertion the same week.]

Bouth Royalton, V. Bridger W. Emerson, Manchester, N. H., has the following engagements for March: March ist and 8th, Haverhill, Mass.; 2d., Merrimaeport, Mass.; 5th and 6th, Fact Convention, Boston; 9th and 10th, Dover, N. H.; 15th, Newburyport, Mass.; 19th, Pennacock Club, Manchester, N. Y.; 29th, Providence, B. I.

Capt. H. H. Brown will speak for the Society at Haverhill, Mass., March 22d and 29th. He will attend the Fact Convention, Paine Hall, Boston, March 5th and 6th. Is open for engagements Sundays and weekdays. Would like an engagement for the 31st of March, Address him at Woonsocket, B. I.

Dr. Simon Van Etten writes us from CHAR-LOTTESVILLE, VA., that he is much pleased with the recent communication in the BANNER OF LIGHT Message Department from Spirit WASH. A. DANSKIN, of Baltimore, Md., wherein were recommended efforts for the advancement of the cause in the southern portion of the country, where the harvest is plenteous, but the laborers are few. Dr. Van E. endorses the wish that has from time to time been expressed by others, that a missionary fund might be raised by the Spiritualists of America to send mediums for the physical phenomena, also for trance speaking, independent writing and materializations, into the South. Dr. Van Etten, we understand, is doing good work in Virginia as a magnetic healer.

A Salaried Hand or Partner Wanted in April on The Mind-Cure and Science of Life, 425 Madison street, Chicago. Feb. issue (10 cts. per copy) gives full details. Its publisher will not answer about this until after you read the above and send a reply stamp. See "Offer to the Afflicted," in its Feb. issue.

Mrs. Heberton, the Original Yankee Girl" Matilda Jane," of Father Gray's Old Folks' Troupe of New York, can be engaged for concerts by addressing 41 Everett Avenue, Chelsea, Mass.

Commencing on Thursday, March 5th, I shall hold scances for full-form materialization every Thursday and Saturday afternoon at 3 o'clock, and Wednesday evening at 8 o'clock, and a light physical scance only on Sunday evenings, all at my residence, 44 Dover street.

Yours respectfully,

PIERRE L. O. A. KEELER.

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.

Business Cards thirty cents per line, Agate, each insertion. each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. 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 Square every Thursday the same hours, until further notice.

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

Mrs. Anna Kimball gives Psychometric Readings. Terms, \$2,00. 310 Shawmut Avenue, Boston. 2w*.F.21.

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 SUBSCRIBERS
The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent of 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. TERRY,
NO. 84 Russell Street, Melbourne, Australia, has for sale
the spiritual and Heformatory Works published by
Colby & Rich, Boston. NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act asour agent, and receive subscriptions for the Ranner of Lightst afteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at 16 Dunkeld street, West Derby Road, Liverpool, Eng., where single copies of the Ranner can be obtained at 4d, each; if sent per post, %d, extra. Mr. Morso also keeps for sale the Spiritual and Reformatory Works published by

post, 5d. extra. Mr. Morse also accept and be post, 5d. extra. Mr. Morse also accept and little and Reformatory Works published by Colby & Rich, KAILASAM BROTHERS, Bookseiters, Popham's Broadway, Madras, have for sale and will receive orders for the spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupess 11-12-0 per annum.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Beformatory Workspublished by OULBY & BIOH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Hanner of Light at \$3,00 per year. The Hanner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

MEW YORK BOOK DEPOT.

The Spiritual and Beformatory Works published by Colby & Bich, also the Banner of Light; can be found at the office of The Truth-Seeker, 33 Clinton Place, New York City.

CLEVELAND, O., BOOK DEPOT.
LEES'S BAZAAR, 105 Cross street, Cleveland, O., Circulating Library and dépôtfor the Spiritual and Liberal
Booksand Paperspublished by Colby & Rich,

TROY, N. Y., AGENCY.

Parties desiring any of the Spiritual and Beformatory Workspublished by Colby & Rich will be accommodated by W. H. VOSBURGH, 99 Hooslek street, Troy, N. Y.

BROOKLYN, N. Y., AGENCY.
W. J. CUBHING, 15 Willoughby street, Brooklyn, N. Y., keeps constantly for sale the Ranner of Light, and will supply any of the Spiritual and Reformatory Works published by Colby & Rich. Mr. Cushing also has a Free Spiritual Library and Reading Room connected with his Agency.

ST. LOUIS, MO., HOOK DEPOT.

THE LIBERAL NEWS CO., 620 N. 8th street, St. Louis, Mo., keeps constantly for saie the BANNER OF LIGHT, and a supply of the Spiritual and Referencery Works published by Colby & Rich.

ADVERTISEMENTS.

MRS. WILLIAMS, Of New York, is expected at the

FACTS CONVENTION



Our Magnetic Foot Estteries, i.e., Insoles, will warm your feet in five minutes; keep up a warm, genial glow over the whole body. We have thousands of letters telling us our lisoles are worth FIFTY times their cost: that they take the place of a stove in keeping the feet warm. These Foot Batteries are a MABYEL OF THE NINETEENTH OENTURY! I magine warm feet all day long this winter weather! "Oh!" you say: "Humbug! I don't believe it!" Well, it costs nothing to find out. A one-cent postal card to us will get our book and paper free. Paper is full of names you all know. Your own neighbors, Who HAYE WORN THEM, and know all about these statements, write them if we publish the truth. Reader, don't be foolish. Have some method about this. Find out if our Insoles will warm your feet. Don't take our word, but send for the proof. If we fail to prove every statement in this advertisement we will pay \$10 to each one who will investigate our claims if they find one false statement or claim in any of our statements. Come, now, accept this challenge! Send for our Book, A PLAIN BOAD TO HEALTH. Costs only one cent to get it. Insoles \$1,00 a pair, or three pairs for £,00, by mail. Wear these Insoles and have warm feet all winter,

CHICAGO MAGNETIC SHIELD CO.

**Mo. 6 Central Huale Hall, Chicago, III.

**Feb. 28.*

Feb. 28.

The wonderful Vocal Phenomenon, "La Petite Louise Marguerite," Will sing at the

FACTS CONVENTION.

MRS. M. E. WALKER, Trance Medium, 13 3w*-Feb. 22. SEE MARCH FACTS. ACT

Convention at Paine Memorial Hall, Boston, Mass., See next week's BANNER. .. March 5th and 6th.

The Miniature Patti Co.

FACTS CONVENTION.

The Wonderful Phenomenon

LA PETITE LOUISE MARGUERITE. Will sing. No lover of music should fail to hear her. Will sing. Actiover of intuits modifical to hear her.
The Miniature Patti Co. Orchestra will furnish the muslo
for the Promenade Concert and Dancing which is to follow.
On the same evening, after the Concert, Mr. Edgar W.
Emerson and other prominent mental and physical medlums, will give a Béance in the lewer half for those who do
not wish to dauce. Admittance—including Concert, Dancing and Séance, both halfs—Friday evening, 50 cents; Thursday evening, 25 cents; all day sessions, 10:30 A.M. and 2:30
P.M., each 10 cents.

EUROPE.

Cook's Excursion Parties sail from New York in pril, May, June and July by First-class steamships. Special Tourist Tickets for Individual Travel-ers at reduced rates, by the best routes for pleasure

travel.

Cook's Excursionist, with maps, contains full particulars; by mail for ten cents,

THOS. COOK & NON. 251 Broadway, N. Y.,

Or 197 Washington street, Boston, Mass.

MRS. FAY Will give Séauces for

FACTS CONVENTION.

The Boston Spiritual Temple, TAVING secured both upper and lower Hortcultural Halls for the occasion, will celebrate the Thirty-Seventh Anniversary of Modern Spiritualism on Tuesday, March Sist, with appropriate exercises morning, siternoon and evening. Mrs. Amelia H. Colby and other prominent speakers have been engaged. Several first-class Test Mediums will be present, and superior Literary and Musical Talent has been secured. Ample arrangements will be made to satisfy the wants of the inner man without leaving the building, and everything 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

MRS. HONN will give Scauces for

MRN. ROSS will give Scauces for

FACTS CONVENTION

March 5th and 6th, PAINE MEMORIAL HALL, Boston. Feb. 28. L. K. COONLEY, M.D.,

NATURAL and Educated Clairvoyant Physician. He tells your disease at sight; reads your life-past, present and future-and gives advice on business. Sittings, 50 cents; Magnetietreatment, 41,00. 452-lins most wonderful powers to cure Rheumatism, Nervous Debility, Indigestion, Pains of all kinds, and Weakness in both soxes, without medicine. Will give Sittings and attend Circles by engagements, as to time and price. Will visit the sick where they reside, attend funerals, or lecture. Call or address 205 Harrison Avenue, Roston, Mass. A3 Refors to the readers of the BANNER OF LIGHT for many years. 1w*-Feb, 28.

FACTS At Paine Memorial Hall, Thursday and Friday, March 5th and 6th. Day sessions at 10:30 A.M. and 2:30 P.M. Admission 10 cents. Thursday evening, 50 cents. Friday evening, 50 cents. CURE FOR CANKER.

BY the aid of intelligent physicians in spirit-life, I have discovered a sure remedy, and in most cases a positive oure, for Canker Humor. Send one dollar and three stamps for package, with full directions. oure, for Canker Humor. Send one command the chicks for package, with full directions, I have also a Cough Syrup, and Wine Tonic, both of which have been thoroughly tested, and are widely used with best results. Those remedies are all prepared by me, of best materials, and are just what I claim for them, genuine, excellent medicines. Address, MRS. JULIA M. OAR-PENTER, No. 3 Concord Square, Boston, Mass, Feb. 28,—4w.

MR.W.J.COLVILLE Will answer questions at the

FACTS CONVENTION

March 5th and 6th, PAINE MEMORIAL HALL, Boston, Feb. 28. Shawmut Educator, COMPOSED of Spiritual and Liberal matter for our Chil-dren. 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. 23,—1w

"SHADOWS"

Will be at the FACTS CONVENTION.

PROFESSOR ST. LEON, ASTROLOGER AND MEDIUM.

REVEALS everything: no imposition. 38 East 4th street, New York. Horoscopes written from date of birth. Twenty years' practice. Unice fee 50 cents to \$1,00. Pleass send for Prospectus of Terms for 1885.

Feb. 28.

Pierre L. O. A. Keeler

Will be at the FACTS CONVENTION.

MRS. M. J. GOOLD Will Ligive Massage Treatment for Chronic Diseases.
Will visit patients. 6 Dartmouth street, Boston.
Feb. 23.—1w*

MRS. WHITNEY Will give one of her wonderful Physical Scances at the FACTS CONVENTION.

Feb. 28. DR. H. A. DONNELLY. 110 CASTLE STREET, BOSTON. Specialty in Ca-bropsy. Consultation free. Office hours 9 A.M. 104 P.M. Send stamp for Circulars.

All the leading Spiritualist Speakers and Mediums are expected at the FACTS CONVENTION

National Developing Circle MEETB every Sunday at 3 P. M. at 1031 Washington st.,
Boston. Members free. Others 25 cents.
Feb. 23-1w* JAMES A. BLISS, Medium. Dr. J. V. Mansfield,

The Spirit-Postmaster, will be at the CONVENTION **FACTS** At PAINE MEMORIAL HALL, Boston,

March 5th and and 6th. Sealed Letters Answered ON Business. Enclose \$1,00 and Scaled Letter. J. E. DAVIS, Box 16, North Oxford, Mass. 4wis*-Feb. 21.

SEE MARCH FACTS.

Paine Memorial Hail, Boston, Mass., See next week's BANNER. Feb. 28. March 5th and 6th.

Convention at

6 MATERIALIZING RECEPTIONS. MRS. ELLEN FAIRCHILD, late of San Francisco, will hold receptions for Full Form Spirit Manifestations at 281 Shawmut Avenue, Boston, on Tuesdays and Fridays at 2P.M., and Saturdays at 3P.M. Admission \$1, excepting at 2 P.M., when ladies pay but 50 cepts. 1w-Feb. 23.

A STROLOGY.—To those born near the 5th.
A 6th, 7th, 5th, 9th, 10th, 21st, 12d, 23d, 24th and 25th of
any month, the planetary influences are now important.
Such should send for the "Friguesite Star Gaser."
price 10 cents. Address "The Star Gaser." Box 3408,
Boston, Mass. Office 70 State street. 1wis Feb. 23. REE,—Your complete Horoscope by Astrology. Bend age, hour born, and stamp. PROF. ROSE, Searsport, Me. 3w-F-b. 23.

CONSOLED.

BY ANTOINETTE BOURDIN.

This work is intended as a message of consolation to be-reaved and sorrowing spirits. As it is as no claim to litera-ry finish or scientific depth/it does not crave or expect the inversible mention of such critics as admire solely purity of diction and grandiloquence of style; at the same time for genuine depth of thought said true insight into the realities of the spiritual world and life, this numble brochure has few equals and fewer superiors. Paper, pp. 68. Price 10 dents; postage 2 centr. For sale by COLBY & HIGH.

Message Bepartment.

Public Free-Circle Meetings

Archeldathe BANNER OF LIGHT OFFICE, Bosworth girect (formerly Montgomery Place), every Tuxeday and FBIDAY AFTERNOON. The Hall (which is used only for these scances) will be open 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 spirite carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that shoes who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her readence. All express as much of truth as they perceive—no more.

these columns that does not comport with the series of the series as much of truth as they perceive—no more.

All express as much of truth as they perceive—no more.

All express as much of truth as they perceive—no more.

All express as much of truth as they perceive—no more.

All express as much of truth as they perceive—no more from the messages of their spirit-friends will verify them by informing us of the factor publication.

All expression of such from the friends in earth-life who may feel that it is a pleasure to piace upon the altar of Spirituality their foral offerings.

All we invite suitable written questions for answer at these scances from all parts of the country.

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

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

Lewis B. Wilson, Chairman.

SPIRIT MESSAGES,

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

Report of Public Séance held Dec. 23d, 1884.

Report of Public Séance held Dec. 23d, 1884.

Invocation.

Oh! thou who art the Light of the World, who doth animate all being with life and power, we draw near to thee at this hour seeking for wisdom, supplicating for strength and for the gifts which spiritual life alone can bestow. We would come into nearness with thee and thy angelic hosts, to receive from them a new inspiration, an uplifting power, which shall strengthen and encourage our hearts for the work before us; baptize us with a food of living light from the great centre of all love and truth. We desire to coöperate with thy angel ones in their mission of light and of goodness to mankind; we would receive from them influences of peace, which we may carry forth unto those in need, unto those who are in affliction, and know not the better ways of life or the lessons angels have to teach. Oh! may we come into sympathy and harmony with those angel ones returning from realms beyond with their tidings of great joy, and may we become messengers, bearing on pinions of love the great truths from the eternal world of life and love and drop them into the hearts of mankind.

Oh! our Father, may the influence of peace fall upon every life, so that the storm within shall be quelled and all turbulent emotions cease, so that our hearts may recognize thy will and bow in resignation before thee, anxious to humbly perform thy bidding, and be enabled to press forward in thy work cheerfully awaiting the time when thou shalt say: "Well done, good and faithful servant, press forward to thy reward." Invocation.

Questions and Answers.

CONTROLLING SPIRIT. — You may now present your questions, Mr. Chairman.

QUES.—[By E. Randall.] What is the difference between foreknowledge and predestina-

Ans.—Foreknowledge is to be aware previously of certain events that are to take place, and perhaps predict them. Predestination is to destine either one's self or his fellows to a certain end. There is a distinct difference between foreknowledge and predestination; but little or none between foreördination and predestina-

-Can man do what the Infinite foreknew he would not or could not do; or avoid doing what the Infinite foreknew he would do? If not, how is man responsible for his acts?

what the Infinite foreknew he would do? If not, how is man responsible for his acts?

A.—The Infinite—comprising the whole of life—must be omnipotent in power and knowledge, therefore whatever the Infinite knows, or does not know, cannot be controverted or set aside by mankind. If the Infinite knew, and had designed a man should travel a certain road, and not swerve from that line in any direction, then would it be impossible for that man to do otherwise. But we are not prepared to admit that man is predestined to walk a certain road from which he shall not swerve to the right or to the left to the smallest extent, but travel one line continually. We believe that there is predestination for man—that he will eventually reach a certain condition of be attude destined for him by an Infinite being. We believe that mankind will reach that state of beatitude through a long disciplane and experience which he cannot avoid out which must come. But while so believing, we also believe that to all mankind he been given the right and privilege of coosing the road by which to reach this state of beatitude: that a certain In his journeyings over life's road man may feel that there is no other through which he can pass to reach his destination; but when all the truth is understood, he will realize that there are many pathways leading to the one final goal; and we believe that it is optional with man which pathway he shall choose to reach that destination. If he prefers to travel along one road, he may be long in reaching the end of his journey; he may have to overcome many obstacles, and be obliged to plunge into many pitfalls before he comes to the even way; while if, by exercising his judgment and reason, his God-given powers, he may foresee the difficulties, and choose another line, more direct and ties, and choose another line, more direct and certain, and reach the goal in a much earlier period, and with much less painful trial.

Q.—Is Pope's axiom, "Whatever is, is right,"

-Looking at this assumption from one point of view, we should certainly say we cannot accept the belief that "whatever is, is right." It would to some minds be a belief causing them to make no exertion to rise above causing them to make no exertion to rise above their present condition or to allay the evils of life which beset humanity. They would say: "If 'whatever is, is right,' of what use is it to try and avoid it? Why not accept what comes and be content?" We look around and behold want, vice and crime in every quarter of the globe, and we ask: Can it be possible that these things are right, or that they should exist? And many will shake their heads and say, No, it is impossible. But remembering that it is it is impossible. But remembering that it is but a condition of the human family in its onward march of progress, we can affirm that it may be right these things should exist, because mankind must struggle onward; in its effort to advance and become purified, it must encounter adverse conditions, battle with wrong, and develop its own inherent strength and inner powers, and thus through the process of evolupowers, and thus through the process of evolu-tion the right comes uppermost, the beauty of life becomes developed, the hard, crude and un-natural conditions are repressed thrown off, outgrown, and only the harmonious will re-main; consequently those conditions are right, because they are the unripened, undeveloped stages of life. But it is right for us to overcome them as speedily as possible and rise above them. Thus will mortals find, as they grow and develop in thought, in reasoning powers. and develop in thought, in reasoning powers, in mental attainment and spiritual unfoldment, that they can truly say all that has been is for the best, because it leads upward to something

the best, because it leads upward to something better and brighter for the future.

Q.—If foreknowledge and predestination be the same, does it follow that the intense suffering of a vast portion of humanity and the appalling crimes with which the world is afflicted are in accordance with the Divine Will?

A.—We have already stated that foreknowledges and predestination are not one and the

edge and predestination are not one and the same thing; there is a difference between them; same thing; there is a difference between them; but we presume your correspondent meant forcordination and predestination. Believing in predestination, to a certain extent, believing of course that the Infinite Mind knoweth all things past, present and to come, we must believe that this Infinite Intelligence knows and understands exactly the process of evolution, the line of unfoldment and of travel through which humanity must pass to its highest state of beatitude. Believing this, we must also believe that the Infinite Mind has wisely planned and designed all things; that he understands that the best powers of humanity can be brought out only through struggle, through experience, through the painful discipline of life. Looking upon the state of unhappiness, the hilper, vice and crime which we find around ut realizing that it springs from est state of beatitude. Belleving this, we must also believe that the Infinite align has wisely friendly counsel to these who would be beneplanned and designed all things; that he uniform the beat powers of humanity friendly counsel to these who would be beneficiated by those who would be beneficially the beat powers of humanity friendly counsel to these who would be beneficially the beat powers of humanity friendly counsel to those who would be beneficially the beat powers of humanity friendly counsel to those who would be beneficially the beat powers of humanity friendly counsel to those who would be beneficially the beat powers of humanity friendly counsel to those who would be beneficially the beat powers of humanity friendly counsel to those who would be beneficially the beat powers of humanity that he had been through struggle, friendly counsel to those who would be beneficially the beat powers of humanity that he had been the beautiful and kindly toward all my you want everything clear that is given here. I have come back the humanity of them, the beat powers of them, remember and commemorate, those who gather together in social intercourse those who would be beneficially that's all I'll attempt to say, because of them, remember and commemorate of the say of them, and association. Many spirits, and large bodies and association. Many spirits, and large bodies and association. Many spirits, and large bodies of them, those who gather together in social intercourse and association. Many spirits, and large bodies of them, those who want is all I'll attempt to say, because of them, who gather together in social intercourse and association. When they come and commemorate of them, those who want is all I'll attempt to say, because of them, who gather together in social intercourse and association. When I have come back in the many spirits, and in the say of them, those which there is a life of useful here. Th

man may become educated through the very bitterness of trial and struggle which this state of misery brings upon him; that those who are more fortunately endowed with spiritual abilities than their fellows will look upon the state of the oriminal and learn a lesson from it, and in gaining knowledge they will endeavor to educate and uplift those who are lowly, unfortunate, miserable creatures, and thus, through the experience of instructive processes of education and discipline, humanity becomes uplifted. We do not wish to infer that misery, crime and all concomitant evils are to be lightly considered, for while we may feel them necessary at the present stage of the world's unfoldment, we must remember they will be nestensary only just so long as they cannot be stamped out; but it is our province and our duty to exercise the best reason, judgment and power of our beings to overcome all evil by uplifting the criminal classes, educating them, power of our beings to overcome all evil by up-lifting the criminal classes, educating them, surrounding them by conditions and influences which will bring out their best powers and make them responsible, intelligent men and women.

Theophilus Burr.

I can hardly realize, Mr. Chairman, that but I can hardly realize, Mr. Chairman, that but a few months, comparatively speaking, have elapsed since I passed from the body, yet it is true. Less than a year ago I was here in your midst, a mortal, participating in earthly experiences and physical conditions; now I am an immortal, standing upon the spiritual side of life, looking over the experiences of the past and also reviewing the inner lives of those with whom I was wont to come into external association. The experience is a strange one—I can whom I was wont to come into external association. The experience is a strange one—I can hardly realize the situation; yet I know that I have passed through death, and all that it could bring to a man, and I still retain my reasoning powers, my mental faculties, with all the energies of my former self; that what I have lost is only that which was of a physical nature, belonging to the external, and which, like other material things, was palpable.

I return here because I take an interest in my friends who remain on earth. I have friends—former business associates—in Boston, and

former business associates—in Boston, and would like to come into communication with them if possible. I cannot tell whether it will be possible or practicable for me to come in a private way, but I would like to do so if oppor-tunities can be afforded.

tunities can be afforded.

I send my love and regard to my friends. I want them to understand that I can return and communicate with them, and that I am well situated in another life. I retain all my powers, and they are brought into active use on the other side of existence.

I am not now an assessor, or connected with much to offer that I find much to occupy my attachment.

I am not now an assessor, or connected with public office; but I find much to occupy my attention and to employ my faculties. If my friends will give me an opportunity of speaking to them as I wish, I will reveal to them the nature of my present occupation, and tell them many things connected with spiritual life which may be of interest to them.

I send my love to my Boston friends. I also send greeting to friends in Hingham. I do not know as I will be able to reach them in a more private way; but if I can do so, I will give some sign or token of my presence, that they may

private way; but it I can do so, I will give some sign or token of my presence, that they may know I have not gone out from life, and that those of my family who passed away before me are in existence, and trying to make themselves known, each one in his own way, seeking to have those who are to come after them understand that life eternal is in store for them with all its activities. The orbibus Burr. activities. Theophilus Burr.

Ellen L. Gillespie. [To the Chairman:] I wish to send a message of love to my husband; his name is Roland Gillespie, and he lives in Boston. He has been or love to my husband; his hame is holand; Gillespie, and he lives in Boston. He has been feeling sad and lonely for some time. I wish to send him my love, and tell him that our Annie sends her love to him also. She is with me now. I was the first to meet her when had closed her eyes to mortal life, and take her to my home in the beautiful heavenly land. I was glad to see my daughter, to give her welcome, and know that she was forever safe from all harm; yet I was sad to have her leave her father, and have him feel so lonely, and I thought, if I can only bring to him some knowled, that death does not take away the loved ones, it only gives them a brighter home and a better condition, with clearer advantages for learning and gaining strength, I am sure he would feel more hopeful and happy. So I come bringing him our love. I wish he would tell our friends, far and near, that I am not dead, that we are together—my child and I—in a bright world; that we can come and watch over our friends here; that space and distance are nothered. and privilege of obcosing the road by which to reach this state of beatitude; that a certain amount of free-will or free-agency is given to cach individual, and he must exercise it for himself—which determines his responsibility. In his journeyings over life's road man may feel that there is no other through which he can We are both learning new lessons, and trying to do good, and to prepare the way for our dear ones to come to us after they leave the body.

ones to come to us after they leave the body.
So to-day we bring only pleasure, sunshine and peace as a Christmas offering to the dear friends of earth. May it take all shadow from their hearts, all darkness from their minds, dispel all that is uncertain, and give them light and knowledge of the way which is before them, and over which their dear ones have traveled.

My nama is Ellen L. Gillegnie. My name is Ellen L. Gillespie.

Alden S. Loud.

[To the Chairman:] I give you greeting, sir. A few years back I died, as they say—and I suppose that I did, so far as the body is concerned -yet I did not feel so, especially when a short time later I was brought into close proximity with parties on earth connected with me.

Friends and relatives questioned my disposal of what belonged to me, were inclined to gainsay my wishes, and I felt, I will not say unhapper to the parties of the parties

ov. but restless and disturbed for quite a time I thought I would endeavor to come back and speak out promptly and loudly concerning my speak out promptly and loudly concerning my own plans and arrangements, but did not gain the opportunity of doing that, and I have had a long time for reflection since then. I do n't feel disposed to say much concerning that af-fair, only it seemed to me then, as it does now, that a man in his proper senses, in a sound condition, should understand his own wishes, and

dition, should understand his own wishes, and ought to have the benefit of outlining them, also the privilege of disposing of his own belongings exactly as he felt best.

By way of explanation, I will say that I felt, at the time, that I was allowing those who had claims upon me what I thought they required. Perhaps I might have been more generous. I did not deem it necessary, but what I saw fit to dispose of for the benefit of certain institutions, I did, because I felt it would be for the tions, I did, because I felt it would be for the benefit of humanity. I knew there were many little orphan children who needed to be protected and cared for, and somebody must do their part in providing for these little waifs, else they would suffer. I knew there were many old, worn and feeble individuals, who needed care, assistance and protection, and I also felt that some one must do his part in providing for these infirm ones; therefore I did what I felt best concerning my own affairs, and I was not at all pleased to have my desires questioned and exceptions taken to them.

But now I come back, at this season of the

But now I come back, at this season of the year, in a spirit of fraternal good will to all people. I believe this is the time when we should lay aside all unpleasant feelings and differences of opinion, and be harmonious and cordial with one another, expressing our good wishes for neighbor and friend, and giving whatever we can as a token to them of our sincerity and our friendly feeling; so I come, dicerity and our friendly feeling; so I come, divested entirely of worldly possessions, and I am unable to testify my friendship in material ways, but I am here to bring friendly greeting and expressions of good fellowship to all friends, and to assure them that I come from the spirit world—that immortal home which all will some day reach—in a spirit of harmony decides to be self-and unlift those who ny, desiring to benefit and uplift those who are suffering or need to be assisted, and to give

river of death I will be glad to meet and wel-come them and to give them guidance in their pathway to the spirit-world.

I am from Abington. I have friends in Bos-ton and in Abington. There are one or two parties I would like to reach in Weymouth;

and there are friends in various places who perhaps will learn I have returned. I hope they will send me a kindly thought. I am Alden S. Loud.

Mary Ann Peterson.

Mary Ann Peterson.

My name is Mary Ann Peterson. I have been gone a good bit of a while, and I have never come back in this way before, but I have friends, many of them, and I have tried to give them a word that would make them know I live, and that they too will live when they give up the body. I lived a good while on the earth. I was very old when I passed away, and I had seen some hard times here, but I tried to keep cheerful, and make the best of it. I knew some one had to take the hard knocks, so I was ready for my share, though I do n't know that I was always contented with them, but I tried to be, and to make the brightest side show up.

I do n't suppose anybody is looking for me to come back; they think, like enough, that I have gone away beyond this earth, and do not know much that is taking place, but now they are mistaken in that line, because I do see what is going on, and sometimes I felt that I would like to put in a word, or to take a hand in helping along the work.

I have met a good many of my former friends since I passed over; they have been coming up, one by one, some of them with surprise on their faces, others looking bewildered, as though they could not tell where they were, or how they got there, but after a while they all settle down contented like, and feel pleased that they have got home at last, and they are just going ahead, and making the most of life, getting up in the world, in a spiritual way, I mean.

Perhaps some of those who are yet on the interpretation of the contents of

and making the most of life, getting up in the world, in a spiritual way, I mean.

Perhaps some of those who are yet on the earthly side remember me, and my friends will want me to tell them how they can get up in the world, but I do n't know as it would be a good thing to do if I could, and I'm very sure I can't do it. If they make the best of what comes to them, put all the power and energy they have into the work they have to do, and are determined to bring the most out of it, if they put the best foot forward, as we used to say, and keep up a cheerful heart, they 'll come out all right, and if, at the same time, they are kind and cheerful and friendly to all about 'em, do n't try to overreach their neighbors, or take advantage of their poor fellow-creatures, but just move along, doing what they believe to be right, that 'll be the way they 'll get up in the world. And if they do n't make a stir here, and prove to be shining lights, they'll do something better, they 'll gain strength, and honor, and purity of spirit, and find themselves in a good situation when they get over on the other side of life.

I have friends in Salem. I thought they might

side of life.

I have friends in Salem. I thought they might be glad to know I'd got back in this way, but I could n't tell till I tried it. When I was here, if anything came to my mind that I ought to do, that was my duty—why, it just stuck there till I went and did it. I could n't somehow get rid of the idea. That if the idea is the state of the state went and did it. I couldn't somehow get rid of the idea. That's the way it was when this thing came to me, this idea that I ought to come back and send a word of love to friends, tell'em I was safe on the other side, and that all the old neighbors and friends who have been going over from year to year were well situated and comfortable; the thought stuck in my head, and I couldn't get it out, so I thought I'd come round here and do that thing, then I'd know I'd done my duty. I am much obliged to you, sir, too, you, sir, too,

Lydia Wentworth.

Lydia Wentworth.

If you please, Mr. Chairman, I would like to try and give a message to my mother; her name is Sarah Wentworth, and she lives in Boston. My name is Lydia Wentworth. I was fourteen years old when I died. Mother thinks of me now, and sometimes says: "Lydia would be a grown woman now if she was here." She wonders what I am doing, and if I ever can know what is taking place with her; if I have any idea of the sorrows she has had to bear since I went away, of the misfortunes that have overtaken her. I want to tell her I know it all. I have been with her when the days have been the darkest, and the nights have seemed the longest, when she grieved because of the trials that have come to her, and longed for me to be with her.

My mother used to tell me of her plans, ideas my mother used to tell me of her plans, ideas and purposes: we were great confidants together. When I passed away she felt very lonely and sad, but she had many pleasant conditions around her then which she has not now, for sorrow and loss have reached her, and she sometimes feels as though there was nothing worth

I have come to give my mother my best love, and tell her that at this time, when every one seems so happy in thinking of others, I thought it would be a fitting opportunity for me to speak to her and tell her of my love; how often I have been with her since I passed away; how I have longed to make her aware of my pres-ence; how I have seen other bright spirits around her, bringing her peace and comfort, even when her heart was most sad; how we even when her heart was most sad; how we have endeavored to bring her a knowledge of the spiritual life and its teachings. If she can realize all this I think it will brighten her pathway and lighten the burdens on her heart. I want her to feel that above the shadow there is sunshine; beyond the turmoil there is peace; all that is depressing here she will find above all that is depressing here she will find something elevating, strengthening and invigorating, and we are preparing for her a bright home in the spirit-world Not many years will pass, I think, before she reaches us in that land of sunshine, and there with the hearts she loves she will find that rest and comfort which she has missed here, but which await her on the eternal shore.

Charlie Stoddard.

[To the Chairman:] Do you allow every one to stray in here who has a mind to? That is kind of you. Somehow I got into this line and followed along with the crowd, and I've brought up here, but if I haven't any right brought up here, but if I haven't any right here you may just say so, and I'll get out.
My name is Charlie Stoddard. My home was in New York; that is where I claimed a home. I was not always there; a good many times I was off on a jaunt, I was but twenty-two when I died; now I am about twenty-eight. I have, been six years traveling around, trying to—well, not exactly find my friends, for I knew about where they were, but to get at them, to make them feel that I was there, for I always did make them feel it when I was in the body. Some of them used to think I was a trouble and Some of them used to think I was a trouble and a plague; others were always glad to see me come around; they thought they'd have some

a plague; others were always glad to see me come around; they thought they'd have some lively times.

Well, sir, I've got here, and I feel as though I had pushed through a good deal to accomplish this much; but I want my friends to know, first, that I am dead; some of them believe it and some don't. I know most of those who come to you say they want their friends to know they are alive, but my case is different. Some of my friends believe I am still in the body, and are looking for me to come round and make them a visit; others fear—I don't know why they should fear—that I have gone out. My nearest friends are positive I am no longer on earth. So I am here to tell them I have gone aloft. I've got into a pretty good country, and I feel very well satisfied with my condition. I'm not going to tell them how I got out; it is nobody's business. Now they may think that is rather hard of me. But there didn't any man put me out, nor I haven't been in a quarrel with any man. That, I think, ought to satisfy them. To tell the truth, there's a good deal about my last moments that I don't remember; that is, I can't collect it. When I try to think it over, my brain gets confused—a whizzing, a whirring and a buzzing generally—nothing seems very distinct. I went out suddenly that's all I'll attempt to say, because I.

strongly resembled the one I formerly inhabited, but when I got to the face my powers seemed to wane, and I was unable to do what I wished; if I had, I would not have been recognized, for none of my friends were present; but you see I thought if I could do so once I could do it again, and perhaps send word to my friends, and have them come and see me. I am going to try it over again, and I think after a while I will succeed.

I want my friends to know I am trying very hard to get to them, to tell them some things concerning the past which perhaps they will want to hear, and to tell them how I am now concerning the past which perhaps they will want to hear, and to tell them how I am now getting along on the spirit-side of life. I am not unhappy; I feel just jolly—that expresses it. I'm having a good time. I always did have a good time; I believed in it, I couldn't see why people wanted to go moping through this world with long faces. I felt as though I could rush through any place. That's how I happened to push through the crowd here, I suppose.

[To the Chairman:] Now I'm much obliged to you; if I can do you a good turn. I'll be happy to do it. There's a pretty good feeling here. I think this is a first-class kind of a crowd. Perhaps it will be just as well for me to say that I see some of my friends are thinking of going down to the New Orleans Exposition, and I want to go along, too. It won't cost them

going down to the New Orleans Exposition, and I want to go along, too. It won't cost them anything for my baggage or transportation, and I think perhaps they'll not object to my company. Sometimes these people of earth are a little bit afraid of "dead folks." I think if I get down there along with them, we'll be able to have some pleasant experiences, and perhaps. I'll get an opportunity of making myself known. I think I will. I've taken an interest in this Exposition, especially in a certain line of goods that occupied my attention when here, and these friends of mine who are going down have their interest in the same department, so

have their interest in the same department, so I think I'll be able to learn something, and perhaps I can bring some influence or do some good that will repay for the trouble of toting me along.

Harriet Maria L.

The shadows of life come and go, and, my dear one, the clouds seem to gather sometime rapidly around and your way is beset with difdear one, the clouds seem to gather sometimes rapidly around and your way is beset with difficulties; you cannot see clearly through the mists, and you wonder what lies in store for you. I know that many times the burdens have seemed almost too heavy to be borne. I realize how often the clouds closing in around you seem to shut out all light and beauty and pleasantness; but I am glad to know that you recognize that a bright and holy power above all this is guiding you on and steering you through the darkness and the gloom. Often when these trials have come to you—and they have again been gathering around you in the past few weeks—you have felt that could you but take hold of the guiding hand of a spirit loved one, could you feel the presence of those near and dear to you, and could you listen to the words of counsel and encouragement they had to bestow, you would be strengthened in spirit, would press through any trial and overcome any difficulty.

So I am permitted to day to speak to you again, to bring you my love, and the assurance of angel guardianship from the world beyond; to tell you that the dear ones who have gone

again, to bring you my love, and the assurance of angel guardianship from the world beyond; to tell you that the dear ones who have gone over the river to the land of light are still sending to you their influence, bringing you their cheerful magnetism, and striving to guide you through the darkness into the pleasant pathways of light.

To-day I say, Be patient, be firm, and all will be well; press on through all that is around and above you, because you will be sustained and assisted to get through; you will be helped onward day after day, and your spirit-guides and friends will do all in their power for your sake. Then have courage and hope for the future; realize that the shadows now around you must and will lift after a while, and that the glorious sunlight of heaven will beam in upon your life. All that is beautiful and sweet awaits you by-and-bye; all that is unpleasant and disturbing will be outlived and outgrown, and the future will be full of promise and brightness for your life. Try to feel that you can bear what comes to you now; fight the good fight, knowing of what the future has in store for you.

I have been with you through the past weeks for you.

I have been with you through the past weeks

I have been with you through the past weeks and months; I have striven to make myself known; I have tried to have you feel my influence and my presence. I have seen those to whom we are connected, and to whom also I would bring light and knowledge if possible. I have seen you, within a few days, go to places that were familiar and endeavor to arrange certain affairs so that you could be at rest in certain affairs, so that you could be at rest in the knowledge that all will be well. It will take time for the upleasant conditions of life to subside, and for the higher stage of beauty to grow around you, but all will come by-and-Harriet Maria L., to one present in the audience.

Report of Public Séance held Dec. 26th, 1884.

Questions and Answers. Ques.—[From C. E. Wood, Burlingame, Kan.] What regulations, if any, are instituted in the phrit-world regarding the observance of the

ANS.—No regulations are instituted in the Ans.—No regulations are instituted in the spiritual world regarding the observance of the Sabbath day. It is not a general custom in that world to observe the Sabbath as it has been observed for many centuries on earth, but there are many classes of spirits, bodies or organizations, so to speak, who maintain the observance of the Sabbath such as they were wornt to obtions, so to speak, who maintain the observance of the Sabbath, such as they were wont to observe when in the body. These spirits generally are those who had been reared in the belief that they must do nothing on the Sabbath day but read what was considered their "holy book," and pay strict observance to the most rigid lines of conduct; who have been accustomed to observe the creeds and rituals of sectarian theology, and pay allegiance only to churchly discipline. Many of these spirits have not yet outgrown their old creeds and opinions, and still cling to them, therefore they continue to observe the Sabbath day as they would were they on the earth; others observe the Sabbath day out of sympathy for their mortal friends, taking occasion upon that day to pay a visit taking occasion upon that day to pay a visit to their friends who are yet on earth, and their riends who are yet on earth, and bring them peaceful influences and harmonious thoughts. This is a labor of love which many spirits are delighted to observe, for you will remember that on the Sabbath day there is less of toll and friction, less inharmony and discord in the minds of men than may be found on any of the other six days of the week; all is quiet, solmand sarent in most hornes, and thus conof the other six days of the week; all is quiet, calm and serene in most homes, and thus conditions are provided by which spirits can return, and if they do not manifestexternally their presence, at least they bring a harmonizing and elevating influence, which cannot fail to be beneficial to friends. Spirits are as varied in their ideas and opinions of religious observance as are mortals; those who are the furthest advanced in spiritual life very frequently give a kindly thought of remembrance to the Sabbath days they have known in the past, but exercise their power and influence to make exercise their power and influence to make every day one of harmony, peace and good order; one in which to recognize the laws of justice and of fraternal love; one that shall be to the hearts of men as holy, pure and divine as is that first day of the week which you call the Sabbath day. Q.—Are there in the spirit-world, as on earth.

special holidays that are made occasions of feativity, recreation and social reunion by the inhabitants generally? If so, please name a few, and their characteristics?

and their characteristics?

A.—We have no days that are made special holidays by the entire population of the spiritual world, but in many of the cities of spirit-life days are observed and commemorated by the inhabitants, days in which have occurred some marked event or something of special importance to the dwellers of those cities. In many communities in the spiritual world different days are remembered and celebrated by those who rather together in social intercourse

the season which brings peace and good-will unto the hearts of all, and casts aside, for the time, differences of opinion, and brings an interchange of loving remembrances between friend and friend, bringing from the higher life a grand influx of spiritual power. Many spirits commemorate Christmas not because the 25th of December was the day upon which the Nazarene was born, but because of its sweet associations with their lives, and of the holy, quieting, uplifting influence it brings to mankind. We also know of many spirits who have been benefited by communion with friends of earth through various mediumistic organisms. They also commemorate with great joy, annually, the return of the 31st of March, the anniversary of the advent of Modern Spiritualism to the inhabitants of this country. These spirits meet together in assemblies and discuss the work of the past year, lay outplans for the coming year, review what has been done, and lay their wires, so to speak, for new lines of work, and opening new avenues of communication with mortals.

Rev. Wakefield Gale.

Long years I dwelt in the body—eighty-four rolled away ere I was summoned from the physical to meet the great eternity of life, I might say, to enter upon the great unknown, for I understood so little of the spiritual existence and its conditions that in coming back to my friends I can say I was stepping out upon an unknown shore.

my friends I can say I was stepping out upon an unknown shore.

I did not think so when here, for I thought I knew all that was known concerning the future life, and great faith filled my being. I believed in an immortal life; I believed that happiness and peace would be the lot of those who had done right, and I sought to inculcate such knowledge or ideas into the hearts of my hearers. I felt I had a light which others should possess, and I endeavored to teach it to my followers. But, after all, I did not understand the true nature and significance of the eternal life; I had many lessons to learn and many ideas to cast aside on reaching the spiritual life.

I am happy to return to mortal life and speak to those who have long known me, listened to my words, come to me with their hearts sad and sorrowful, or joyous and free, to confide to me whatever burdened their minds, that I might grieve or rejoice with them. I feel the same sympathy with them to-day as I ever did.

I send them my love, and will try to influence them to their reads.

them for their good.

Were I again in the body, standing in my old position, with the knowledge I now possess, I would teach such eternal truths as would fill

position, with the knowledge I now possess. I would teach such eternal truths as would fill human souls with great joy; would impart a grander knowledge and comprehension of life here and there. But it is impossible for me to do that, and I must content myself with the privilege of saying a few words through the earthly organism of another.

I thank my Heavenly Father that I can truly say that I never sought to hide from my friends and followers what I believed to be the truth. That which I gave to them was what I myself based all my hopes of the future upon. It was not the clear light which I now possess—which will illuminate the lives of mankind with glorious splendor, bringing hope, courage and cheer from the life eternal—but it was the best I had to offer, and I would like the opportunity of giving it to mortals in its fullness.

In returning here, I wish to say that I now have something better to give my friends than I formerly had. I now cast the old aside, because it is not adapted to my wants, it is not calculated to expand the growing intellect of man, or answer the deep questions springing up in the human heart concerning the destiny of life, the future of mankind, the condition of those who pass from the earthly life.

I find this new light in harmony with all the inner impulses and aspirations of my soul, and I would fain offer it to those whom I know, asking them to accept it as the "pearl of great price," which will be to them of more value than all the riches of the Orient.

I keenly regret that I did not understand more of the vital truths of life and of the future

I keenly regret that I did not understand more of the vital truths of life and of the future than I did. Yet I was earnest in my endeavor to comprehend it all. I was honest in my attempt to give to others that which I felt was worth receiving.

Oh! the spiritual life is a grand existence is the stay of the process a waite apparatus.

There eternal progress awaits every soul. The Over-Ruling Power has wisely decreed that no human soul shall be lost, or forever doomed to a state of unhappiness, but that all will eventually progress into a state of light, purity and

peace.

Oh! my friends, learning these grand lessons, as we do on the other side of life, the scales that have blinded us fall away from our eyes, and we behold the significance and meaning of hu-

we behold the significance and meaning of human existence, and can press onward to our final destiny with new hope and courage, with peaceful hearts and prayerful lips, knowing that a grand future lies beyond.

I bring to all my greeting, and extend a spirit's blessing to each one. I have no desire save that of being of use to my fellow mortals. When the bodily powers fail, and the frosts of age settle upon the brow, one on earth cannot perform that labor which he desires, and which animates his heart and his spirit, because the physical functions of the body are bassing into decay: but the real man, the inner passing into decay; but the real man, the foody are passing into decay; but the real man, the inner being, may be as strong, active, young and fresh as ever, with a desire to put forth its efforts, and make itself known, understood, and be of use, in spite of the external appearance of disorganization. Although the outer casket has been laid aside, and yielded itself up to the forces of nature, the spirit is ready to enter on torces of nature, the spirit is ready to enter on the performance of other work in the new life, for it is developing new power, putting forth fresh activities, and feeling itself young, and strong, and active, and a new desire possesses it to go forth from place to place, raising its voice in behalf of truth, giving its testimony to the grand revealments of spiritual life, asking a hearing from those who once knew and listened to its voice.

So I come from the heavenly life, hearing

So I come from the heavenly life, bearing Christmas tidings of good cheer to all mortals, assuring them that there is no death. Although here on earth—because of the force of education tion. habit and custom-one falls into error, is bound around by hopes and presumptions which are afterwards proved to be erroneous, or at least to an extent unsound; yet, thanks to the Heavenly Father, there is in the Great Beyoud opportunity afforded for the spirit to arise above such confining conditions, cast aside all shackles and free itself from all that restrains its upward flight. Thanks to the pow-

restrains its upward flight. Thanks to the powers above, there is facility afforded for the soul to become strong and wise, and to gain the lessons which it needs for its unfoldment.

It is true I held opinions in the past which now seem very weak to me; it is true that I did not always see the light which shed its beams over more advanced minds; but it is also true I am rapidly passing out from such conditions into the clear light of the montide splendor of eternal truth. To each and all I come with love, hoping to meet them by and by — if not through such agencies as this, certainly on the eternal shores of the heavenly land.

Rev. Wakefield Gale, from Easthampton,

Rev. Wakefield Gale, from Easthampton,

MESSAGES TO BE PUBLISHED. MESSAUES TO BE FUBLISHED.

Dec. 22.—George E. Snow: Charles Bichards; Minnie-Stowell; Aunt Betsey Miller; Charles H. Brown.

Dec. 30.—Dr. John H. Currier; Lotels, for Thomas Hardin, Prudence Hathaway, Benjamin Staples, John Hechtel, Marguerite, William Reer, Maris Wortlington; Elizabeth Hulbert, Ids. Georgie H. Allen, Samuel J. Dickerty, Albion Whittler, Hannah White, Jennie Harlow, Charle to-Mattle.

Mattle,

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

Jan. 3.—Joseph M. Horbon; Samuel W. Holbrook; Mrs.

Jan. 5.—Joseph M. Horbon; Samuel W. Holbrook; Mrs.

Frances L. Woodbridge; Dr. Samuel Brown; Jeannette

Gleason; Algernon Palge.

Jan. 9.—Jesse Putnam; Jano Deonard; Willie E. Spires
ter: Joseph Sweet; Charles A. Leslie; Mary Ellen Bear;

Dalsy. Daisy,
Jan, 12.—George A. McClure; Nancy Pulling; George C.
Thurston; D. F. Hollowsky, Amits Hanter; Joseph G.
Chaudler,
Jan, 16.—Samuel G. Lacock; Mrs. Caroline J. Smith;
Lottle Gestys; Patrict Casey; M. B. Elliot; Crystal
Jan, 20.—Abridge Hoyt; Sampson B. Tallot; Ellen Turner; Rev. Zenas, P. Widers; Controlling Spirit, for Henry
H. Holroid, Asron Moss, Januelia Goodwin, John F. Gles,

Adbertisements.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common to our best * * FEMALE POPULATION. * * IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE Complaints, all Ovarian troubles, Inplammation AND ULCERATION. FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE. . * IT WILL DISSOLVE AND EXPEL TUMORS FROM THE

UTERUS IN AN EABLY STAGE OF DEVELOPMENT. THE TERDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.
IT BEMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, Nervous Prostration, General Debility, Depres-

HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. SEX THIS REMEDY IS UNSURPASSED.

LYDIA E, PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health' will be mailed free to any Lady sending stamp. Letters confidently answered. * * No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They give Constitution. LIVER PILLS. They cure Constipation, Billousness and Torpidity of the Liver. 25 cents per box. Nov. 22.—1y

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

Care Banner of Light, Boston, Mass. DR. WILLIS may be addressed as above. From this point he can attend to the disgnosing of disease psychometrically. He claims that his powers in this line are unrivated, combining, as he does, accurate scienting knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms. Epileopsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return costage stamp. Read for Circulars, with References and Terms.

Jan. 3.—13w*

DR. J. R. NEWTON STILL heals the sick! MRS, NEWTON, controlled by DR, NEWTON, cures Disease by Magnetized Letters, Terms: \$3.00 for first and \$1.00 for each succeeding letter. MRS. J. R. NEWTON, 954 Ninth Avenue, New York City.

Dr. Jos. Rodes Buchanan. FORT AVENUE, BOSTON, receives patients, MRS, BUOHANAN continues Psychometric Practice. Personal interviews, \$2; written opinions, \$3. "Moral Education" for sale at \$1,50; "Therapeutic Barcognomy" \$2,25; by mail, \$2.50.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS. Mason & Hamila Organs have, after most rigid or aminations and comparisons, been ALWAYS FOUND BEST, and AWABDED HIGHEST HONORS; not seen in one such

FIGUR CAMBINATIONS AND COMPATIONS, Deen ALWAYS FOUND BEST, and AWADDED HIGHEST HONORS; not even in one such ORCANS important comparison has any ORCANS important comparison has any ORCANS other American Organocen found ORCANS other American Cons HUNDIES STYLES adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamilin estellate, et al. (2000) and price lists, free.

The Mason & Hamilin Company manufacture UPRIGHT PIANO-FORTES, adding to all the ingreements which have been found PIANOS sellate practical value, tending to tone and durability, especially directions that in the company manufacture in the first manufacture of the control of the co

MASON & HAMLIN ORGAN AND PIANO CO., BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.

NEW YORK, 46 East 14th St. (Union Square.) WILLIAM F. NYE'S

Watch, Clock, and Sewing Machine OILS.

THESE OILS are now universally used, and stand acknowledged the best.
Order direct from his FACTORY, NEW BEDFORD, MASS.
Jan. 3.—17 DR. J. L. WYMAN.

MAGNETIC-ELECTRIC AND BOTANIC PHYSI-OLAN, diagnoses diseases correctly. Female and Kidney Diseases a specialty. Will visit patients at their homes. Send Magnetized Paper as desired. Dr. W. is Regular Graduate. Office and residence, 41 Mt. Pleasan' street, East Somerville, Mass.

Mrs. Abbie M. H. Tyler, 67 DOVER ST., BOSTON. Metaphysical Healing.
This method dispenses with all material aid or willpower, and is known as the "Mind-Cure." Those who are
unwilling to give up drugs are not in a condition to be benefited. Office hours from 10 A.M. to 2 P.M., except Saturdays.

13w-Jah. 3.

MRS. L. A. COFFIN VILL give Psychometric Readings by letter: Character and Business, \$1,00 and stamp; Ores and Minerals, \$2.00. Corner Cross and Medford Streets, Somerville, Mass.

Consult Prof. A. B. Severance, If you are in trouble; if you are diseased; if you wish to I marry; if you are living in unbappy married relations; if you wish to consult your spirit-friends upen any subject pertaining to practical life. Send look of hair or handwriting and one dollar. Address 119 Grand Avenue, Milwaukes, Wis.

ASTONISHING OFFER. END three 2-cent stamps, look of hair, age, sex, one lead-ing symptom, and your disease will be diagnosed free by independent siste-writing. Address DR. A. B. DOB-SON, Maquoketa, Iowa. 18w*—Jan. 17.

LIBERAL OFFER TO ALL

BY Wonderful Clairwoyant and Magnetic Healer. Send age, sex, look hair, and 4 2ct. stamps, we will give diagnosis free by independent spirit-writing. Address DR. J. S. LOUCKS, Norwood, St. Lawrence Co., N. Y. Dec. 27, 1138 SEEDS CIVEN AWAY!

PACKAGE Mixed Flower Seeds (400 kinds) with ARK'S FIORAL GUIDE, all for 2 stamps. Tell all your dends. G. W. PARK, Fannettaburg, Fenna.

Write Now, This notice will not appear again.
Feb; 21.—2w

FURNISHED ROOM TO BENT to a Medium, DR. RHODES' FAMILY MEDICINES. Purely Vegetable

(ALL SUGAR-COATED) Medical Confections. A Universal Blessing. SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Renovator and A Blood Furiner. Oleanes the entire system from all Bilousness and Blood Pelsons from Malayis, etc. And cures Headache, Backache, Side and Stomechaele Disarrher, Dysentry, Pains' in the Limbs Lameness, Numberes Consumption. Revvousness, Worms, Dyspepsis, Consumption. Revvousness, Weakness, Kidney and Bladder, and all other urlary aliments, etc.—Also, Rheumatism, Restraigis, and in fact simots all the various aliments of numanity.

PRICES: Trial, box, 25 conts—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size, 50,00; large boxes, 1,00 flarge boxes, 45,00;

Bisbee's Electro-Magnetic Flesh Brush Will be sent by mail, postage free, or receipt of \$3.00. COLHY & RICH. DIACNOSIS FREE.

CEND two lot stamps, lost of hair, hame in full, ago

Mediums in Boston.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81 Montgomery Place (Room 8), Boston, Mass., Office 83 Montgomery Place (Room 8), Boston, Mass.,

Will treat patients at his office or at their homes, as
desired. Dr. 8, prescribes for and treats all kinds of
diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.0. Moderate rates
for Medicines, when furnished. Magnetized Paper \$1.00
per package. Healing by rubbing and laying on of hands.
Parties wishing consultation by letter must be particular to
state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Scothing
Pilis, 25 cents per box, or five boxes for \$1.00.
Office hours from 10 A.M. to 3 P.M.—except on Tuesdays
and Fridays, when he attends out-of-town patients. Letter
address care of Hannes of Light. 18w—Jan. 3.

JAMES R. COCKE,

6 Worcester Square, Boston, Trance, Developing and Medical Medium.

SITTINGS from 0.A.M. until 5.P.M. Single Sittings, \$1.00. For Development, six sittings for \$1.00. Developing frole Sunday mornings at 11 o'clock. Sunday evenings, at 8 o'clock, a circle for Psychometry, Tests and Inspirational Music, Admission, 25 cents.

4w*—Feb. 21.

HOW TO BECOME

IN YOUR OWN HOME. NFORMATION given by letter free. Send two 2-cent stamps to pay postage. Address JAMES A. BLISS, 121 West Concord street, Boston, Mass. 1w*-Feb. 28.

J. W. FLETCHER, Medical and Trance Medium,

2 Hamilton Place, Jan. 3.-13w* BOSTON. MRS. J. A. BLISS,

Materializing Seances EVERY Sunday, Wednesday and Friday evening, at 8 o'clock; also Thursday atternoon, at 2:30 o'cleck, at 121 West Concord street, Boston, 1w*-Feb. 28.

TEN YEARS' EXPERIENCE. DR. JAMES A. BLISS: The Pioneer Developing Medium.

PRIVATE Sittings daily. Terms, \$1,00 per sitting. Developing Paper for parties at a distance, 15 cts. ber sheet, or 7 sheets \$1,00. 121 West Concord street, Boston, Mass. National Developing Circle, Organized Oct. 16th, 1884.

MISS JENNIE RHIND, TYPIOAL MEDIUM AND SEER. Letters answered.
Send \$2.00 with handwriting, age and sex. Medium powers described, with counsel for mental and soul development. Vision on Business, with advice. Sittings daily at 38 Byliston street, Boston. Circle Thursdays, at 3 P.M. Feb. 28.—1w*

MRS. DR. COLLAMORE, MAGNETIC PHYSICIAN, Chiropodistand Manicure.
Oorns, Bunions and Ingrowing Nails cured without pain. Gives Electric and Vaporized Medicated Baths.
Office 25 Winter street, Room 15, over Chandler's store; take elevator.

MRS. BESSIE HUSTON, MATERIALIZING MEDIUM. Scances Sunday and street, Egleston Sq., Boston, Emgagements by mail for Scances at private residences. J. M. FOSTER, Manager.

MRS. E. C. HATCH WILL hold Full-Form Materialization Séances every Sunday, Tuesday and Thursday evening, at 80°clock. Also Wednesday and Saturday afternoon, at 20°clock. Ladies admitted to the afternoon Seances for 50 cents; gentlemen \$1.

MRS. E. A. CUTTING WILL give a correct diagnosis of your condition by lock of hair and answer justiness questions for \$1,00 and two stamps. Magnetized Paper sent for developing and healing for \$1,00. Direct to 22 Shawmut Avenue, Boston. Feb. 23.—24*

DEVELOPING CIRCLES EVERY Saturday, at 3 P.M., 121 West Concord street; storest Friday, at 8 P.M., 126 Chandler street. Admis-stored to the control of the contr

DR. J. N. M. CLOUCH, MAGNETIC and Electric Healer, 686 Tremont street, Boston. All diseases treated without the use of medi-cines. Diseases of Eyes, Nerves, Brain and Lungs, spe-cialties. Will visit patients.

MISS HELEN SLOAN,

MAGNETIC PHYSICIAN, combined with the cele-street Boston. Patients received from 9 to 8. Feb. 28.—1w*

A. S. HAY WARD. Magnetic Physician, 443

o. Shawmut Avenue, Boston: Hours 9 to 4. Other hours will visit the sick. Has had signal success for fitteen years with his powerful Spirit-Magnetized Paper. Two packages sent by mall on receipt of \$1. Consultation free.

Jan. 3.—13w*

DR. H. C. PETERSEN OFFICE 8½ Bosworth street, Boston, has prolonged his present engagement in the Island of Cuba for a third month (February).

DR. E. B. FISH, CELEBRATED Magnetic Healer, has no superior, it an equal, on the continent: Office, 755 Trement street, Boston. 4w*-Feb. 21.

MRS. NEEDHAM, TRANCE Sittings and Development. Sittings from 10 to 3, except Saturday and Sunday. 22 Tremont Row, 24 flight, Boston. 3w*—Feb. 21.

DR. A. H. RICHARDSON, MAGNETIC PHYSICIAN, has taken Rooms 174 and 175 Waverly House, Charlestown. Will visit patients at their residence.

Mrs. A. E. Cunningham, MEDICAL, Business and Test Medium, 450 Tremont street, Sulte 1, Boston, Will answer Sunday calls. Private sittings daily. vate sittings daily.

MRS. ALDEN, TRANCE MEDIUM, Medical Examinations and Mag-netic treatment, 43 Winter street, Boston, Feb. 7.—5w

MRS. H. B. FAY

HOLDS her Materialization Séances Tuesday, Saturday and Sunday at 8 P. M., and Thursday at 2:80 P. M. No. 156 West Concord street, Boston. 8w Jan. 3. Mrs. Julia M. Carpenter, MEDICAL Treatment only. Tuesdays, Wednesdays, Thursdays and Fridays. 3 Concord Square, Boston. Jan. 3.—13w

MRS. C. N. BROWN. TEST and Business Modium, 100 Ein street, Charlestown Mass. Hours 10 to 5. Séances Thursdays at 7:30.

MRS. FANNIE A. DODD. MAGNETIC PHYSICIAN, 48 Winter street, Room 11. Feb. 28.—29

MRS. JENNIE UROSSE, Test, Ulairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Wholelife-reading, \$1,00 and 3 stamps. 57 Kendall street, Boston. MRS, MATTIE HOUGHTON-OHAMBER-netio Healer. No. 22 Beacon st., Boston. Office hours 12 to 4. Feb. 14.—4w*

ANNIE LORD CHAMBERLAIN'S Physical Friday, and Musical Séances. Tuesday, Wednesday, Thursday, Friday, at 8 p. m. 45 Indiana Place, Boston. JOSEPH 1. NEWMAN, Magnetic Healer, No. 81/2 Bosworth street (formerly Montgomery Place), Room 4. Bostou, Mass. Office hours, from 1 to 4 F. M. Jan. 8. -18w*

MISS C. W. KNOX, Test, Business and Medical Medium, 57 Winter street, Boston, Boom 5.

Feb. 28.—1w* RAPHAEL'S HORARY ASTROLOGY: BY WHICH EVERY QUESTION BELATING TO THE FC-

Miscellaneous. GRATEFUL-COMFORTING. EPPS'S COCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a care to application of the fine properties of well-selected Cocoa Mr. Epps has provided our breakfast tables with a delicate nr. Epps has provided our preakfast tables with a delicately flavored beyerage, which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet
that a constitution may be gradually built up until strong
enough to resist every tendency to disease. Hundreds of
subtle maiddles are floating around us, ready to attack whereever there is a weak point. We may escape many a fatal
shaft by keeping ourselves well fortified with pure blood and
a properly nourished frame. "—Civil Escrice Gazetts.
Made simply with boiling water or milk, Bold only in
half pound tims by Grocers, labelled thus: JAMES HPPS & CO., Homeopathic Chemists,

Jan. 17.-18teow London, England.

FERRY'S

FOR 1885, INVALUABLE TO ALL,

WILL be mailed FREE to all applicants, and to customers of last FREE year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Bulbs, etc. D. M. FERRY & CO., DETROIT, MICH.

Voices,

A NEW Monthly Spiritual Magazine, published under the auspices of the National Developing Circle. GEORGE A, FULLER, Editor. MRS, G, DAVEN PORT STEVENS, Associate Editor. DR. JAMES A, BLISS, Business Manager,

Terms, invariably in advance, \$1,50 per annum. Single Address,
Feb. 23.—1w*

JAMES A. BLISS,
121 West Concord Street, Boston

The Independent Pulpit, Published Weekly,

CONTAINING the Lectures of GEORGE CHAINEY, delivered in Chicketing Hall, Boston, Mass. First number ready Jan. 1st, 1885. Terms, 81,00 per lecture season of 8 months. No lectures to be delivered during the four summer months. Single copies 5 cents. Address, GEORGE CHAINEY,

Feb. 7.—4w* 310 Shawmut Avenue, Boston, Mass

SOUL READING, Or Psychometrical Delineation of Character. MRS. A. B. BEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

MRS. A. B. BEVERANCE,
Centre street, between Church and Prairie streets,

Centre street, between Church and Prairie streets, Oct. 4.—8m* White Water, Walworth Co., Wis



TO Heal the Sick. Price. 10 cts. per sheet, or 12 sheet for \$1,00. Address, JAMES A. BLISS, 121 West Con-cord street, Boston, Mass. MRS. BEECHER, Trance, Test and Develop-ing Medium. Private sittings daily, except Thursday. No. 77 Beaver Avenue, Alleghony, Pa. 13ws-Dec. 6.

The Writing Planchette. SCIENCE is unable to explain the mystericus performances of this wenderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astoniahed at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or friends.

DIRECTIONS.—Place Planchette on a piece of paper printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or imore come together, it is almost impossible that one cannot operate it. If one be not successful, let wo try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results williamply remunerate you for the time and patience bestowed upon it.

The Planchette is furnished complete with tox, pencil and directions, by which any one can easily understand how to use it.

and directions, by which any one can easily understand how to use it.

PLANCHETTS, with Pentagraph Wheels, 80 cents, securely cacked in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under cristing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & BIOH.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, A the piaceand date of their pirth (grying sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any 'matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 235 Washington street. Room 9. ington street, Room 0. Nativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD, Box 1894, Boston, Mass.

NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

GARLAND'S

VEGETABLE COUGH DROPS.

The greatest known remedy for all Throat and Lung Complaints. For Catarth, Asthma, etc., etc.. it has no equalities warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarsness, Indicenza, Bronchitis, and Indiammation of the Lungs. It is free from all oplates and minerals, or any other lunyrious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD FURIFIER IS TEULY UNEIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GABLAND, Prescott street, Everptit, Mass. Price, per box (one-fourth pound), 25 cents, postage free. For sale by OOLBY & BICH.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS. DUY the Positives for any and all manner of diseases Dexcept Paralysis. Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the Regatives for Paralysis, Deaf-ness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of Positive and Regative (half and half) for Chills and Fever. Mailed, postpaid, for \$1,00 s. box, or six boxes for \$5,00. Sond money at our risk and expense by Registered Letter or

For sale at the Bonner of Light office. Dec. 3. For sale as the Bonner of Logar conces.

CATARRH, Diphtheria, and all Throat Discusses, curable by the use of DR. J. E. BRIGGE'S THEOAT BEMEDY. Mr. Andrew Jackson Davis, writes: "Dr. Briggs's Throat Bemedy for the Throat and Catarrhal-Afrequions, including Diphtheria, I know to be equal to the claims in the advertisement."

be equal to the claims in the advertisement."

New Books.

Received from England. RAPHAEL'S ALMANAC;

PROPHETIC MESSENGER

AND

Weather Guide, FOR 1885:

Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year.

Mickness and Death! War and Strife! Blot and Accident!

A Large Hieroglyphic. BY RAPHAEL, The Astrologer of the Nineteenth Century.

CONTENTS.

CONTENTS.

Sixty-Fifth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-day Guide.
The Farmer's Breeding-Table.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1885,
Symbols, Planets, Moons, Signs, etc.
Useful Tables, Weights and Measures.
Royal Thables, toc.
Covent Garden Measures; Fish Table,
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Manure and Woather Tables.
Manure and Woather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports,
Stamps, Taxes, and Licenses.
Postal information.
Eclipses during 1885 for observing the Planets,
General Predictions.
Periods in 1885 for gathering Medicinal Herbs,
A short Medical Directory for different diseases,
Birthday Information; also the fate of any Child born
during 1885.
Seeful Notes.
The Crowned Heads of Europe.
The late Prince Leopoid.
Explanation of the Hieroglyphic for 1884.
Fuffilled Predictions in 1884.
Hints to Gardeners.
Horticultural, Botanical, and Herbal Guide.
Useful Hints, Legal and Commercial.
The Farmer, Receipts, etc.
Useful Receipts.
Scraps.
Raphael's Publications, etc.

Scraps. Raphael's Publications, etc. Price 35 cents, postage free, Fersale by COLBY & RICH.

PRICE REDUCED From \$1,50 to \$1,00.

SUBSTANTIALISM:

Philosophy of Knowledge.

Based upon the perception that the emanations which are sascu upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—tangible, sapid, odorous, luminous, and sonorous—of the forms to which they are fruital.

BY JEAN STORY.

The chief desideratum in the discovery of facts is a truthful interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts of themselves are unrevealed truths to him who cannot or does not perceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world simply as new interpretations of the facts upon which our present scientific theeries are based, in the sense that the self-testimony of things, their being and doing, is accepted as the highest proof possible as regards the actuality of their constituent properties and their uses in the kingdoms of nature. Although the basis of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that, in our treatise on easential substance, it is clearly shown that the davocates of "substantial agents," and the advocates of "motive forces," can and must harmonize their different conceptions of natural phenomena on the common ground that the former are causes, and the latter are what the former do or affect.

Cloth, 12mo, 784 pages. Price \$1,00, postage free.

**For sale by OULBY & RICH.

TENTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Mosses has been deleated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Tenth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. ason and Philosophy—in His unchang

boards.
Price \$1.00; postage 10 cents.
Full glit (seventh edition), \$1.25; postage 10 cents.
Full glit (seventh edition), \$1.25; postage 10 cents.
Fersons purchasing a copy of "The Voices" will
receive, free, a copy of Mr. Barlow's new pampliet entitled
"ORTHODOX HASH, WITH OHANGE OF DIET," if they so order.
For sale by COLBY & RICH.

Angel Voices from the Spirit-World: Essays taken indiscriminately from a large amount written under Angel Influence,

BY JAMES LAWRENCE,

Dial and Transcribing Medium, and Reputed Author. These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself, How beautiful this is I it is a religion worth having; its attaines the min d; it rests the heart!

Oloth, pp. 400. Price \$1,00.

For sale by COLBY & RICH.

SENT FREE. RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Bent free on application to COLBY & RICH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DB. STONE. For sale at this office. Price \$1,25 cloth-bound copies, \$2,50.

THE ANGEL OF HOREB. A Critical Review of Biblical Inspiration and Divinity. By M. B. CRA-VEN.

Paper. Price 10 cents. For sale by COLBY & RICH.

THE ROSTRUM. A. C. COTTON, Manager and Assistant Editor,

La Lumiere. A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCIE GRANGE, Editor. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, §1,20. In remitting by mail, a Post-omice order on Paris, France, to the order of J. DAROY, Manager, 75, Houlevard Montmanney.

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Historical Belation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 13mo, pp. 28-price 60 cents, postage free. For sale by L.A. LUMI ERE, Paris, France. Light for Thinkers.

A WEERLY PAPER, published at Aslanta, Gra., in the interest of Spiritualism, at \$1,80 per annum.

W. KATER Editor.

New York Advertisements.

A Remarkable Book!

NOW READY, The Missing Link

> MODERN SPIRITUALISM. BY A. LEAH UNDERHILL,

(Of the Fox Family.)

This intensely interesting work, so full of Experiences and Incidents connected with the progress of Spiritualism (by one of the far-famed Fox Bisters), will meet with wide-spread favor, and undoubtedly attain a very large circulation.

One vol., crown Svo, cloth extra, with steel portraits of the Fox Family, and other illustrations. Price, \$2.00.

For sale by all Booksellers, or will be sent postage paid on receipt of price,

THOMAS R. KNOX & CO. Publishers (Successors to James Miller), \$13 Broadway, New York.

4w-Feb. 14.

The New York Beacon Light,

An Independent Semi-Monthly Spiritual Jour-nal, giving Messages from Loved Ones on the Spirit-side of Life, and Containing Matter of General Interest Con-nected with Spiritual Science. Free from Controversy and Personalities.

mas. M. E. Williams, Editor and Publisher.
Terms of Subscription, \$1.00 per year, 50 cents six months.
Single copies 5 cents.
Advertisements 5 cents per line for each insertion.
POSTAGE FREE.
Specimen copies sent free on application.
Ali communications and remittances should be addressed
MRIS. M. E. WILLIAMS, 232 West 46th St. New
Nork City, N. Y.

GREAT OPPORTUNITY

Enterprising Lecturers. TOR SALE—A splendid Storeopticon, with all apparatus or Dissolving Views in large or small halls; over 150 Pictures; Lectures on Egypt, Astronomy and other great popular subjects, and full instructions. Price, cash, \$250, less than half cost price. Address A. B. C., care of DR. BRITTEN, 315 West 34th street, New York Feb. 7.—4w*

MRS. M. E. WILLIAMS'S MATERIALIZING SEANCES, 232 West 46th street, New York. Séances: Monday, Tuesday and Thursday ovenings, at 8 P. M., and Saturday afternoon at 2 o'clook. Seats secured in advance, personally or by letter. Jan. 3.—13w*

DR. DUMONT C. DAKE. PEMOVED to 5 East 12th street, New York City. Cures in incurables, "Magnetism a speciality. Hemedies sent by Express. Diagnosis by correspondence. Send for Circular. 1w*-Feb. 23.

DR. J. EDWIN BRIGGS, 70 WEST 11TH ST., NEW YORK CITY, is a Practi-cal Physician, Author, and powerful Magnetizer. Feb. 14.-57w

THE BIGGEST THING OUT lilustrated Book (new) E. NASON & CO., 120 Fulton street, New York. Oct. 18.—13teow MISS V. ROBERTS, Materializing Medium.
o'clock. No. 45 West 18th street, New York City.
Feb. 21.—5w*

DELINEATOR.

To any one enclosing \$1,00 and stamp by mail in P.O.Order, with their picture, or name, age and address in own handwriting, will receive by return mail the picture and a delineation of character, with words of cheer to the aged, comfort to the desponding, warnings and advice to the young, and the business they are best adapted for in life, &c., &c. Address, Mits. A. E. UNDERHILL, No. 1 Russell street, Syracuse, N. Y. 1w*—Feb. 28.

RUPTURES OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS smithville, Jefferson Co., N.Y. [Mention this paper.] Jan. 17.—13w*

Clairvoyant Examinations Free. ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case, Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 13w°—Jan. 24.

The Spiritual Offering, A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN ITS HELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECES,

COL. D. M. FOX, Publisher.
D. M. & NETTIE P. FOX......EDITORS. EDITORIAL CONTRIBUTORS.

Prof. Henry Kiddle, No. 7 East 130th st., New York City.
Prof. J. S. Loveland, San Bernardino, California.

"Oulna," through her medium, Mrs. Cora L. V. Richmond,
64 Union Park Place, Chicago, Ill.

Among its contributors will be found our oldest and ablost
writers. In it will be found Lectures, Essays upon Scientifio, Philosophicai and Spiritual subjects, Spirit Communications and Messages.

TERMS OF SUBSCRIPTION: Per Year, \$2,00; Six Months, \$1,00; Three Months, 50 cents.

Any person wanting the Offering, who is unable to pay more than \$1,50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as a present to friends.

In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Single copies 5 cents; newsdealers 3 cents, payable in advance, monthly or quarterly. By arrangements made with publishers of the Phrenelogical Journal, we can offer the following liberal clubbing rates: Offering and Phrenelogical Journal, \$3,25; with premium bust, \$3,50. The subscriptions at clubbing rates cannot be for less than one year.

RATES OF ADVENTISING.—Each line of nonparell type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

AT The circulation of the Offering in every State and Territory now makes it a very desirable paper for advertisers. Address.

SPIRITUAL OFFERING, Ottumwa, Iowa.

Jan. 23.

THE WATCHMAN. An Eight-Page Monthly Journal, Devoted to the Interests of Humanity and Spiritualism. Also, a Mouthplece of the American and Eastern Congress in Spirit-Life. WATCHMAN, Spirit Editor.

PURLISHED BY BOSTON STAR AND CRESCENT CO.,

1078 Clifton Park Avenue, Chicago, Ill. HATTIE A. BERRY, Editress and Manager.

ARTEUR B. SEEDD, Assistant Manager. TERMS OF SUBSCRIPTION, IN ADVANCE. One Year, \$1,00. Clubs of Ten, \$8,00. Six Months, 50 cents. Single Copies, 10 cents. Sample Copies free. Single Copies, 10 cents. Sample Copies Iree.

U. S. postage stamps will be received for fractional parts of a dollar. (1's and 2's preferred.)

To any one sending 10 new subscribers and \$5.00, we give as a premium a cabinet photo. of WHITE FRATHER, PEACE BIRD, spirit control of the Editress.

APR Remit by P. O. Order, drawn on CHICAGO, 1LL...or by Registered Letter.

APP Payable to HATTIE A. REELEM, Editress and Manager.

BATES OF ADVERTISING. 10cts, per line (Nonparell) sach insertion. Business Cards, 50 cts. per line (Nonparell) sach insertion. Business Cards, 50 cts. per inch each insertion. Special rates for Electrotypes, on application. Preferred position 25 per cent. extra. Objectionable advertisements not inserted under any consideration. Terms strictly in advance. oam—Sept. 27.

REPUBLIC.

REPUBLIC.

GECOND YEAR. Published in the raidily growing young city on Longfellow's "mountain of the prairie," Pipestone, Minn. Eight pages, weekly, \$1,80 a year. Contains the news of the day, short stories, scientific missellany, literary selections—but, BEST OF ALL, the REFUBLIC is unqualifiedly, uncompromisingly opposed to the LIQUOR TRAFFICI It puts LIBERTY AGAINST LIQUOR: It opposes its columns to FREE DISCUSSION. It challenges all opponents to meet to an the burning question of our time, PROHIBITION! The plea that legal Prohibition annihistates PERSONAL LIBERTY will be met and refuted. All opponents to Prohibition will be accorded the right to reply: This is the WORKINGMAN'S REPUBLIC. And an advocate of WOMAN SUFFEAGE. When the mothers, wives and daughters vote, there will be an end to the BUM OURSE! When women vote we will have a true Republic, and never before. The REFUBLIC is published to disseminate these principles, a trinity of Reforms. But it opens the door "wide" for free debate. You are invited to subscribe and remit by money order (cost of order at our expense). Bend all remittances to the Editor and Publisher, W. F. JAMIESON, Fipestone, Minn. Jan. 24.

The Boston Investigator.

THE oldest reform fournal in publication,
Price, 18,00 a year,
1,00 for six months,
5 conts per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects commoded with the happiness of markind, address J. P. MEMBURE.
Investigator Office.
Paine Hemorial.
April 7. Beston, Hass.

THE CARRIER DOVE,
Devoted to Spiritualism, and Reform.
Dired and Published by MES, J. SORLESINGER.
Dired and Published by MES, J. SORLESINGER.

Banner of Tight.

BOSTON, SATURDAY, FEBRUARY 28, 1885.

Spiritualist Meetings in Boston:

Banner of Light Cirble-Room, No. 9 Bosworth.

Banner of Light Cirble-Room, No. 9 Bosworth.

Barner exery Tuesday and Friday afternoon at 3 o'clock.

Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticultural Hall.—Boston Spiritual Temple. Lectures Bundays at 10½ A. M. and 7½ P. M. R. Holmes,

President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 837 Washington street, every Suaday at 10½ A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall.—Appleton Sircet. near Tremont.—Children's Progressive Lycoum No. 1. Sessions Sundays, at 10% o'clock, Benj. P. Weaver, Conductor. All are cordially invited. Scats free.

Berkeley Hall, 4 Berkeley Sircet. corner of

or. All are cordially invited. Scats free.

Berkeley Hall. 4 Berkeley Sirect. corner of

Tremont.—Public service every Bunday at 10% A.M. and

Y. P.M. Fermanent lecturer, W. J. Colville. Organist,

Rudolph King. The public cordially invited. South End Spiritual Temple, No. 20 Worcester Square (in connection with Herkoley Hall Society).— Sunday, public service at 3 r.m. Monday, Ladles' Union, 2½ r.m., public meeting, 8 r.m. Wednesday, concert and locture, 8 r.m. Friday, loctures on health and healing,

3 P. M.

The Working Union of Progressive Spiritualsia holds public services at Berkeley Hall Sundays at 2½
P.M., also Wednesday ovening at 7½ o'clock, at No. 170
West Chester Park. M. S. Ayer, President, No. 191 State
street. Wm. H. Banks, Secretary, 77 State street.

street. Wm. H. Banks, Secretary, 77 State street.
Society of the Perfect Way.—George Chainey loctures in Chickering Hall every Sunday at 2:45 P.M.
Wells Memorial Hall, 987 Washington Street.—
The Spiritualistic Phenomena Association holds meetings every Sunday atternoon at 2% o'clock. G. C. Paine, No. 5 Staniford Place, Corresponding Secretary.

1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary.

The Mediumistic Phenomena Association holds

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, 1031 Washington street, Boston, at 7% o'clock P. M. Sundays, James A. Bilss, Chairman.

College Hall, 34 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 3 P. M. Eben Cobb, Conductor. oon, conductor.

Harmony Hall, 84 Essex Street (1st flight), —Sunsys, at 10½ A.M., 2½ (seats free) and 7½ P. M.; Thursdays,
13 P. M. Prescott Robinson, Chairman.

The Fraiernity 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 Tuesday evening, at Suite 35, Hotel Clifton, 459 Columbus Avoque.

Chelaca.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ P. M.
The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street. Hadley Hall. - Meetings will be held in this hall, East Somerville, during the fall and winter on Sunday evenings.

The Boston Spiritual Temple.

Last Sunday Mrs. R. Shepard Lillie's morning discourse was based upon the relation the Jewish religion held to Christianity and a comparison between Spiritualism and Christianity. The speaker said. "The Jews rejected Jesus, as Christianity rejects the spiritual phenomena of to-day. Jesus went about healing the sick as well as presenting new thoughts varying from their set opinions. The proposed law against healing is the attitude the Jews held toward Jesus. He was one of the healers of that day. I say one, for the Apostles were healers. The seventy Jesus sent out were healers and were sent as healers. What has aroused the physicians of the Old School to oppose all others? They see encroachments upon their domain. They see that Spiritualism has opened a door they want closed. They want the healer chained. I am not a prophet, but I would say there are bitter waters coming and near your lips. There is trouble for you if you do not be on your guard." The speaker, alluding to another subject presented for consideration, "Purification and Love in the Beyond," said, "The greatest trials in spirit-life are from what was done or not done in this preparatory life. The evils originating here meet us on every side." The Jews rejected Jesus, as Christianity rejects the

The speaker was strongly supported throughout her able and earnest discourse by the audience. At its close the chairman was authorized to appoint a committee of ten to represent the Society at the hearing at the State House, and a large number of signatures were appended to the Remonstrance against the passage by the Legislature of the Doctors' Bill.

Dr. Smith of Vermont made some remarks about the physicians' law and the opposition to it by workers at Montpeller. He recommended that we watch carefully the making of laws by the Legislature, for unless the Remonstrance is clearly put the law may pass, through the indifference of representatives and the listlessness of reformers.

Infough the indifference of representatives and the listlessness of reformers.

The subject of Mrs. Lillie's evening discourse, supplied by the audience, was "Love," and was treated in a manner that gave much satisfaction to a deeply interested and very attentive audience.

Mrs. Amelia H. Colby speaks for the Society, in Horthultural Hall, next Sunday and every following Sunday of March.

W. A. D.

Working Union of Progressive Spiritualists.

Sunday, Feb. 22d, at Berkeley Hall, Mrs. E. R. Dyar discoursed mainly on Materialization, and kindred matters. The control said: "It will not be a great while before this rich gift will be brought before you extensively; but a little while before this beautiful mantle of materializing power will be dropped on the shoulders of many media. There is wanted for these grand results a further preparation on your part; more spiritual feeling, more gentle sympathy, more kind desire and honest thought, and then your natural eyes will grow stronger for you to better witness the oul-mination of our spirit labors, and you will receive a full measure of God's manifested love. We are now giving our greatest strength and energy to this one purpose. There are myriads of earnest workers in this; we shall seek the humble home, the sorrowing heart, the poverty-stricken, the bent and aged form, the beds of sickness, and lay before them this rich gift. Mighty hosts are waiting, anxious and earnest to do this work. Oh! give us room in your homes to erect a spiritual temple, for every home can possess one. Sanctify therein some one as priest or priestess; join loving hands around such an one.

Not very long ago how imperfect the materializing manifestations were; the experiments we made were cally of excide and imperfect kind but we have matters. The control said: "It will not be a great

Not very long ago how imperfect the materializing manifestations were; the experiments we made were only of a crude and imperfect kind; but we labored on, we succeeded in making hands visible, while today see the progress made beyond that. In the next few years this power will be doubled and trebled. There is a great and silent power being brought to bear upon the materializing media of to-day. Wait patiently a little longer, and you will rejoice, your hearts will be uplifted by the fulfillment of the sayings of God's Angel of Promise."

hearts will be uplifted by the fulfilment of the sayings of God's Angel of Promise."

Announcement was made of a public meeting to be held on Saturday afternoon, Feb. 28th, at Horticultural Hall, of those who are opposed to an abridgement of their liberty and rights, as is shown in the "Doctors' Piot" Bill, Regulars versus Irregulars, which bill is to be brought up for action on it soon in our Legislature. It was stated that Prof. J. R. Buchanan and Mrs. E. H. Britten would address the meeting, and possibly Mrs. A. H. Colby.

Dr. J. C. Street, who has recently resigned as Secretary of this Society because of his intended voyage to Rurope, will now shortly leave this port, making a trip to London, Brussels, Paris, Florence, etc., occupying several months. He will visit the principal Spiritualist Societies of those cities, informing them of the good work, etc., which is being done on this side of the water. We wish him bon voyage, and a safe return.

WILLIAM H. BANKS, Secretary.

No. 71 State street, Boston.

Mr. Chainey being on last Sunday unable from ill-

Society of the Perfect Way.

ness to deliver his regular lecture, Mr. W. J. Colville occupied the rostrum, giving a discourse upon the subject, "The Lights and Shades of Spiritualism." He said that many when they have first found Spiritualism, suppose they have found something so pure and so elevated that there can be no criticism for its phenomena or its philosophy. The Christian supposes that all spirits are sugels, pure and holy; that going out of the body somehow purifies them of all their human failings. Some think that all mediums must be perfect, and that those who receive communications from them must be angels. But they discover that all spirits are not angels, that mediums are not all immaculate, and that those who receive communications from them must be angels. These false ideas came from the belief that death changes the cuaracter of a man. Some people are angelic while yet on earth; they will be angels on the other side. To natures like Emerson, Theodore Parker, Longfellow, death comes as a sweet release, a messenger to lead them up to higher joys. But these are men out of thousands. The great mass of humanity is neither good enough for heaven nor bad enough for hell. They are imperfect, but not essentially evil. Another class is composed of those whose aims are high and noble, who desire to make the world better. The evil ones hannt the lower grades of society, where their evil nature finds companionating. There is no like which says to the lower grades of society, where their evil not tree finds companionating the heat you, but they can person the later which are the subject of the says of the says to the says t ness to deliver his regular lecture, Mr. W. J. Colville occupied the rostrum, giving a discourse upon the

theirs. If you have lofty aspirations you will draw to you lofty spirits. If you are mean and evil you will attract those who will be at home in your company. Mediums are like Eollan harps, responsive to every breath of influence from those with whom they come in contact. If you would have pure mediums place them in a pure atmosphere, surrounded by harmonious influences. The fecture was listened to with attention, and at the close of the exercises a poetic benediction was pronounced by the speaker. Prof. King and Mrs. Wilson as usual furnished music.

GRAPHO.

Berkeley Hall Meetings.

W. J. Colville spoke to excellent acceptance Sunday morning and evening in this hall, upon "Esoteric Buddhism" and "Socialism" respectively.

Next Sunday, March 1st, Mrs. Emma Hardinge Britten will speak there, at 10:30 A. M., on six subjects chosen from the audience; at 7:30 P. M., on "The Bib-lical Fall and Scientific Ascent of Man."

The meetings at Worcester Square still continue to be well attended. The programme there for next week is as follows: Monday, March 2d, Public Reception by Mrs. Hardinge-Britten, 8 P. M.; Tuesday, March 3d, lecture by W. J. Colville on "Socialism, True and False, Safe and Dangerous—what is the True Remedy for Prevalent Dissatisfaction and Distess?" 8 P. M.; Wednesday, March 4th, Public Reception by Mrs. Hardinge-Britten, 8 P. M.
Friday, March 6th, lecture and conversation on Health and Healing, 3 P. W.; fifth lecture on Book of Revelation, 8 P. M.—both by W. J. Colville.
Ladies' Meeting for Benevolent Work every Monday, 2:30 P. M. Social tea, 6 P. M. All ladies earnestly invited. The meetings at Worcester Square still continue to

SHAWMUT LYCEUM, WELLS MEMORIAL HALL .-The session of this Lyceum was well attended last Sunday. After the opening exercises recitations by Sunday. After the opening exercises recitations by Willie Wilcox, Edith B. Jewett, Mabel Miles, Thomas Sumner, Harry Farnsworth, Joseph Myers, Alice Cummings, Flossie Cassell, Gertie Rich, Eva Myers, Georgie Wilbur and Rosa Wilbur were listened to with much interest. Following we were entertained and instructed by a reading by Mrs. Irvine, duet by Georgie and Charlie Lang, a plano solo by Edith Mulligan, a communication from the spirit-control of Mrs. M. A. Brown, closing with a reading of "Searching for the Golden Street," and characteristic remarks by Mr. John Wetherbee.

Alonzo Danforth, Soc. S. S. L. 23 Windsor street, Feb. 22d, 1885.

HARMONY HALL, 34 ESSEX STREET,-The morning exercises of Sunday last were opened by Mr. W L. G. Haskell of Lewiston, Me., with an address on Washington. He was followed by Allen Putnam, whose remarks were highly appreciated by all. Appropriate remarks were offered by Mr. Kirsh, Wm. Brown, Mr. Fernald and others, and clear and positive tests by Mr. Haskell, Mr. Wm. Brown, Mr. Rerundt and others. The afternoon exercises consisted of appropriate remarks by various speakers and recognized tests by Mrs. Chandler, Mrs. Pennell, Mrs. Leslle, Mrs. Jackson, Mr. Haskell and Mr. J. R. Cocke. Dr. E. B. Fish gave an exhibition of his powers as a magnetic healer, the recipients of the treatments acknowledging their complete oure.

In the evening Dr. Dean Clarke delivered an instructive address, which was well received, closing with extracts from one of his original poems.

Prof. Milleson, Mrs. Leslle, Wm. Brown and Mr. Chase followed with excellent remarks, and spirits were described as seen clairvoyantly by Mrs. Leslle and others. Dr. H. A. Donnelly, under spirit control, improvised a poem upon several subjects selected by the audience. L. G. Haskell of Lewiston, Me., with an address on

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall held its regular meeting Sunday, Feb. 22d. Opened by singing by the quartette day, Feb. 22d. Opened by singing by the quartette, when Dr. H. A. Donnelly improvised a poem upon the subjects given by the audience, "Hope." "Forbearance" and "Shadows." Mrs. I., A. Coffin, the well-known and popular psychometrist, made some remarks, concluding with readings. Mr. Dayid Brown gave a few tests, after which Dr. Donnelly, blindfolded, read a few characters of persons in the audience. Little Miss Wilber gave a recitation, followed by Mrs. A. L. Pennell with some tests, when the meeting closed with singing by the congregation.

G. C. Paine, Cor. Sec.

THE MEDIUMISTIC PHENOMENA ASSOCIATION hold regular Sunday meetings at 11% o'clock A. M., at Ladies' Aid Parlor, 1031 Washington street. Any at Ladles' Ald Parlor, 1031 Washington street. Any person interested in the phenomena of Spiritualism is requested to take part in the exercises, and thus bring out facts in relation to the laws of mediumship. Feb. 22d John Wetherbee related some of his experience in the verification of spirit messages, stating that the messages given to him through the Banner of Light Circle were proof not only in style and manner of communication, but also in the tests of a personal character known only to himself. Dr. James A. Bliss related some of his early experiences in Philadelphia, and Mrs. Pennell, under control, told us of spirit-life, and gave many recognized tests.

J. D., Sec.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY -A large and appreciative audience gathered in the Ladies' Aid Parlors Friday evening, Feb. 20th, to enloy the excellent entertainment tendered that organization by Miss Lucette Webster and her pupils. Miss Amanda Balley opened the exercises with a fine vocal selection, followed by readings from Mr. Wilde, Mrs. Childs, Miss Colbath, Miss Sarah L. Balley. Miss Webster; and a duett by Miss French and Mrs. Edwards.

Webster; and a dues by march wards.

The Anniversary services of the First Spiritualist Ladies' Aid Society will be held in TREMONT TEMPLE, on Tuesday, March 31st, morning, atternoon and evening.

MRS. H. O. TORREY, Secretary.

THE CHELSEA LADIES' AID SOCIETY held one of its pleasant relinions with the Boston Spiritual Temple on Friday evening of last week. The exercises consisted of an address by Mrs. R. S. Lillie, remarks by Eben Cobb, T. Dowling and R. Holmes, closing with a description of a vision seen by Mrs. Jones, relating to the control of Mrs. Lillie, who, it was said, was Mrs. L.'s father, a clergyman in earth-life. The evening was very happly spent by all whose good fortune it was to be present.

Arnold.

CHELSEA SPIRITUAL ASSOCIATION, ODD FELLOWS' BUILDING .- On Sunday evening, March 1st. at 7:30. Mrs. Dick will occupy the platform; in the afternoon there will be a conference at 3 P. M. Subject for evening, "What is Fate?"

Notes from Cleveland, Ohio. To the Editor of the Banner of Light:

"The Church of the Spiritual Era" had for its speaker the first two Sundays of this month Mrs. Clara Watson, of Jamestown, N. Y., who, though unknown here, gave good satisfaction to those who heard her quiet but earnest spiritual utterances. Following this new candidate for platform honors came Mrs. Althadine Smith, a resident medium and speaker of "The West Side Society." Mrs. S., in obedience to the popular demand, closes her lectures with tests, which invariably attract larger audiences.

West Side Society." Mrs. S., in obedience to the popular demand, closes her lectures with tests, which invariably attract larger audiences.

Messrs. Watts and Putnam**, the First Vice-President and Secretary of the National Liberal League, lectured here recently at the Academy of Music, under the auspices of the Cleveland Liberal League, the audiences in the evening being quite large, and the lecture, upon "Christianity and Civilization," was given an extended and favorable report by The Herdal. Messrs. Watts and Putnam visited the Lyceum, and each made a ten-minutes' speech to the children. Mr. Watts announced from the stage of the Academy that Col. Robert Ingersoll had at last accepted the Presidency of the National Liberal League, to which office he was elected last September at Casadaga Lake. His acceptance, it is premised, will give an impetus to the Leagues throughout the country.

The Children's Progressive Lyceum.—The sessions recently have been particularly interesting, friends on the outside having lent their services toward making them so. Mr. Dudley, a gentleman late of Troy, N. Y., but now of this city, much interested in Sunday schools, and at one time an active worker in the Methodist Church, but who, having watched the growth of the Children's Progressive Lyceum, concluded its system was better adapted for the moral development of the little ones than the Othodox Sunday school, a short time since addressed the Lyceum and its visitors in a particularly interesting way, comparing the teachings of the two systems. Mr. Dudley so pleased all who heard him that the Conductor invited him to address the children again.

The Memorial Services in honor of our lately arisen brother, C. H. Rogers, has been productive of much favorable comment from all who witnessed them, and reflected great credit not only on the Lyceum but the cause of Spiritualism. The many expressions of love and good feeling shown for the departed one, and the cause of Spiritualism. The many expressions of love and good feeling show

full union of the Lyceums cannot be brought about I would suggest that the older Lyceums write a few lines of encouragement occasionally to those newly organized, for Lyceums, like persons, appreciate the thoughtfulness that occasions the writing of a letter. In conclusion I would suggest to Lyceums just started, or about to start, that, as a matter of great convenience and economy, they supply themselves with "The Shawmut Educator," edited by Alonzo Danforth of Boston. Send to him care of this office. The cards are just what are needed, and, as their name implies, are Educators.

THOMAS LEES.

Medical Law in Massachusetts.

To the Editor of the Banner of Light: I am glad to be able to report considerable activity among the friends of medical freedom and opposers of

I am glad to be able to report considerable activity among the friends of medical freedom and opposers of this iniquitous measure now sought to be brought to pass by the "Regulars" in medicine. M. S. Ayer (whose munificence has erected the First Spiritual Temple in this city), B. O. & G. O. Wilson, Cheney & Myrick, George A. Swett (wholesale and retail druggists), A. S. Hayward, and Mrs. Abby Stevens, have headed largely signed remonstrances which have been presented to the Legislature against this latest movement of the Massachusetts Medical Society; some of our most respected merchants have also signed such petitions, including Mr. Thompson, and Hollis & Co., druggists.

The Spiritual Temple Society (Horticultural Hall.) has appointed a committee to work in harmony with the remonstrants against this proposed bill. The same Society has presented three petitions well filled with names, in the same direction, one of them being headed by the veteran Spiritualist, Moses Hunt, Esq., and another by William A. Dunklee.

There will be some days more wherein remonstrances can be presented, and it behooves all lovers of liberty in medical practice to be allive to the issue, and not be found napping as the citizens of New York were when the outrageous medical law of that State was sprung upon them. The first day's hearing was devoted to an attempted showing by the Massachusetts Medical Society of the "necessity" of a law to stop clairvoyant and magnetic physicians, also "irregulars." from exercising their natural gifts. A few days will expire before the remonstrants will be heard, thus giving them time to meet the issues brought forward by petitioners for the new law.

Able talent has been secured to meet the issues in a convented search and appears the substance of the succession of the convented and the succession and the succession as the succession and the succession as the s w. Able talent has been secured to meet the issues in a

Able talent has been secured to meet the issues in a common-sense manner, whereby can be demonstrated to any unselfish, disinterested person the sheer fallacy of the "Regulars" annually appealing for laws to put the people under medical guardianship.

A REMONSTRANT.

Medical Law in Maine.

to the Editor of the Banner of Light: The hearing took place before the Committee in the Hall of Representatives. A large number of persons were present to listen to the argument brought forth in favor of the need of expensive registration law for in favor of the need of expensive registration law for license. The whole secret rests under cover in this one clause of the bill or law, and if persons calculate to register or have a diploma, they will be left out in the cold as far as a license is concerned. The petitioners made a poor show, doubtless for want of fact and argument, while the remonstrants came in with a spirit of justice for equal rights for all. They had four good speakers, Hon. Joshua Nye being prominent. He had been cured by a so-called quack after the regulars had doctored him sixteen weeks, he all the while suffering in agony. Also, his wife was cured after two members of the Massachusetts Medical Society had been consulted, they giving their opinion that a surgical operation must be performed. But a healer, denominated "a quack," cured her without such a dangerous operation. Mr. Nye made his speech, citing his own and his wife's case, and it is alleged that one of the M. D.s, who worked for the bill, said to Mr. Nye that he was sorry that he was on that side, as everybody knew he was honest in his belief, and the two cures he related in regard to his family would do more to injure and kill the bill than all the rest that had been said. He did not see how such a good temperance man as he was could go against philanthropy in this way. He replied he was fighting for life against death, and was bound to fight as long as he lived against such a monstrosity as the Medical Bitl. Mr. Nye declares that "Fight on, Ifght ever, should be our watchword."

At last accounts the Committee had not reported either way; but without question the bill will be killed in the General Court if one should be reported.

OBSERVER. icense. The whole secret rests under cover in this

Keene, N. H.

On Sunday, Feb. 22d, a good afternoon and large evening audience greeted J. Frank Baxter. The new-ly-elected President of the Society, Mr. Justus Fisher,

ly-elected President of the Society, Mr. Justus Fisher, presided most acceptably. Mr. Baxter's songs and poems were appropriate, and, as usual, conveyed auxiliary lessons in keeping with the thoughts and points of the eloquent lectures.

The afternoon subject was: "The Reality of Modern Spiritualism," and that of the evening: "The Spiritualistic Status and Outlook of Spiritualism."

Following the evening discourse came the spirit tests for which Mr. Baxter is so prominently known. The announcement of spirit after spirit present, the many and varied life-incidents connected with many of them, the acknowledgments of their truthfulness and recognition on the part of relatives and friends in the hall, some of whom, entire strangers to Mr. Baxter, were called by name or pointed out, produced profound recalled by name or pointed out, produced profound re-

called by name or pointed out, produced protound to suits.

It may not be amiss in this report to remind the Liberalists of Keene and vioinity, using the well-known expression that "in union there is strength." If success does not crown the meetings of our Society it will not be the fault of its painstaking officers, at least.

We trust the Spiritualists of Springfield, Mass., where Mr. Baxter is to appear the next five Sundays, may be as highly benefited as those of Keene surely have been from his three Sundays' work here.

Cheshire.

Mrs. Richmond's Work.

Sunday. Feb. 8th. the subject for the evening discourse was, "Who was Krishna and who was Zardthrust? Their Relation to Christ and his Mission." The morning's discourses are still a continuation of the

morning's discourses are still a continuation of the vision of John.

Last Sunday evening the discourse was on "Spiritualism in the Modern Pulpit." It was extremely interesting and very much enjoyed by all, showing how Spiritualism is subtly creeping into the pulpit, how many clergymen teach it and recognize it in their own minds, but how few there are who are brave enough to acknowledge the truth. If they are asked: "Are you a Spiritualist?" they unhesitatingly answer: "No." They cannot, in the face of popular prejudice, say they are Spiritualists, though they know in their hearts that they are. They believe in the communion of spirits; they will say at funerals: "Your loved ones have not left you; they are here with you; they may even now be listening to these words!" still they claim they are not Spiritualists. What in the name of heaven is Spiritualism? All it claims is the communion of spirits, and a part of every creed is, "I believe in the communion of spirits, and a part of every creed is, "I believe in the communion of saints," showing that Spiritualism is the foundation of every religion.

Chicago, Ill., Feb. 18th, 1885. CONVOLVULUS.

Woonsocket, R. I.

Mrs. Abby N. Burnham, of Boston, is drawing crowded houses in our creed-bound town. Her gifted lectures have had a marked effect on the minds of our lectures have had a marked effect on the minds of our citizens, who listen with intense interest to her intelligent discourses. She has been the means of awakening a great interest among us, and we hope to secure her services for a course of lectures this spring.

Capt. H. B. Brown has given us several fine discourses, and as he is a resident among us we hope to hear from him often.

Mrs. B. F. Willard is our resident medium. She has been the means of convincing many an earnest seeker of the truth of spirit return, and is considered a very reliable medical clairvoyant.

We hope to continue our meetings, also distribute the BANNER OF LIGHT among inquiring friends, which to read is time spent wisely.

B. F. WILLARD,

Secretary of Spiritual Society, Woonsocket.

Springfield. Mass.

Sunday, the 22d, Miss Lessie N. Goodell, of Amherst, gave two of the most finished and beautiful lectures ve have had for a long time. Her themes were "Me we have had for a long time. Her themes were "Mediumship" and "Prayer." Litted by her guides into an unusually exalted and pure spiritual atmosphere, she dropped sentence after sentence which sparkled with bright thoughts, and dressed in almost perfect rhetoric. Her voice is mellow and sympathetic, her utterances are distinct and gestures very appropriate. Her modesty of manner was very charming, and the earnestness of her soul shone through her polished periods. She ought to be heard frequently, and all over the country. J. Frank Baxter comes to our rostrum next Sunday. He will be very welcome back to this city, where he has received such journalistic abuse and such cordial endorsement from hosts of friends.

H. A. BUDINGTON.

Congressman McAdoo has wedded a Virginia belle. Miss Lee Tardy. She is Tardy no longer-nor is the bridegroom, either; though perhaps this is nothing to McAdoo about.

Excursions to Europe.

A number of attractive excursions during the coming spring and Summer are announced by Messrs. Thos. Cook & Son, the well-known tourist agents of New York, and London, which are arranged on the most popular scale of prices. Full programmes of these trips, with maps showing the routes followed, are to be found in their monthly paper, Cook a Recursionist published at 201 Brondway, New York, which they as nounce will be sant by mail to any one interested, on application.

Anti-Vaccination Convention. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I am happy to inform you that the arrangements for holding the monster Anti-Vaccination Demonstration at Leicester have been definitely fixed for the 23d of March next. It is expected that about ten thousand anti-vaccinators will take part in the proceedings, with appropriate banners, effigies, music, etc., all the Leagues in the country being represented. The Vaccination Acts will be publicly burned in the market-place, and a great meeting will be held in the evening, at which distinguished speakers will be present.

The Committee are anxious to receive short letters, post-cards, and telegrams of sympathy and encouragement from all parts of the United States, and I shall be glad of the kind cooperation of the American friends. If the Anti-Vaccinators of Boston could send a banner with suitable motto for the procession, it would be greatly appreciated. Leicester is making immense sacrifices to the cause, and is really working for the emancipation of both continents from a hateful and mischievous medical imposture.

Vallet Road, Regent's Park, 1

London, Feb. 11th, 1885.

7 Albert Road, Regent's Park, London, Feb. 11th, 1885.

Spiritualist Meetings in Brooklyn.

The First Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning service at 11 o'clock, evening at 7:45. Spiritual literature on sale in hall. Wm. H. Johnson, President.

H. Johnson, President.

Churchof the New Spirituel 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. Sunday School at 2, and Conference at 3½ P. M. Mrs. J. T. Lillie from March to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Olaggett, Secretary. All spiritual papers on sale.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner Bouth 2d street, at 74. Charles E. Miller, President: W. H. Comn, Secretary.

The Everett Hall Spiritual Conference, 398 Ful-tonstreet, meets every Saturday ovening at 30 clock. Spir-tual papers and books on sale, and meetings free. Capt. J. David, President; Lowis Johnson, Vice-President. A Spiritualist and Mediums' Free Meeting will be held every Sunday at 3 r.M. at Everett Hall, 398 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Brooklyn (N. Y.) Lectures.

There was a very large attendance at both lectures delivered in Conservatory Hall by Mr. Fletcher's guides, and much interest manifested in the consideration of "the faith cure," which was the first of a course of lectures on that theme. The idea, so often advanced, that a sound mind and a sound body walk hand in hand, was elaborated to the understanding of a highly appreciative audience. It was said that all the physician could do was to assist nature; that health was the law, and disease came in violation to that law; the greater the disturbance of mind, the greater the physical suffering. The next lecture in the course will be, "Who Shall Minister to a Mind Diseased?" Diseased?"

Diseased?"
Every seat was filled in the evening, as the guides held up the "Old Truths in a New Light," Mr. Fletcher will speak in Brooklyn March and June, and has been offered a seven months' engagement for next season.

Church of New Spiritual Dispensation, Brooklyn, N. Y.

Conference Announcements: Conference Announcements:

March 1st, A lecture by Hon, A. H. Dalley.
March 8th, A Mediums' Meeting, Mrs. A. C. Henderson, Mrs. M. Gray, Mrs. J. C. Jones, Dr. W. H. Coffin, and other mediums expected.
March 18th, "Thoughts on Religion," a lecture by Mr. W. C. Bowen.
March 22d, "Spiritualism as compared to Orthodoxy. Is it a Good Substitute?" a lecture by Mrs. A. E. Cooley, M. D.
March 20th, "Spiritualism Retrospective and Prospective," a general discussion by members of the Conference.

S. B. Nicholes, Chairman.

FACTS CONVENTION.

The first Facts Convention at Boston will be held at Paine Memorial Hall on Thursday and Friday, the 5th and 6th o March, beginning at 10:30 A. M. The two Halls and several small rooms will be occupied, two or more of them for special seances, 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 presout our desire being to teach by L. L. WHITLOCK.

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 28d street, Morning service 110 clock; evening, 7:45, Seats free, Public cordially invited.

ne. The People's Spiritual Meeting (removed from Frobisher Hall) every Sunday at 2% and 7% r. M. Frank W. Jones Conductor

The Ladica' Aid Society meets every Wednesday af-ternoon at 3 o'clock, at 128 West 43d street.

JUST PUBLISHED.

THE

PRIMITIVE MIND-CURE

THE NATURE AND POWER OF FAITH:

Or, Elementary Lessons in Christian Philosophy and Transcendental Medicine.

BY W. F. EVANS, Author of "Celestial Dawn," "Mental Cure," "Mental Medicine," "Soul and Body," and "Divine Law of Cure."

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

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

CHAP. 9.—The Science of Oblivescence, or the Art of Forgetting a Malady. OHAP. 10.—The Incipient Idea of Recovery, and Whence Does it Come? CHAP. 11.—What is it to be Spiritual, and How may we Become 80? 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. 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 Exter-nalization 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 Hermette Philosophy.

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

OHAP. 20.—The Kabalistic and Messianic Method of Healing, and the One Practiced by Jesus the Ohrist,

OHAP. 21.—The Summit of Christian Knowledge, or the
Mystery of the Christ, and its Saving Infig-

OHAP. 22.—The Relation of Jesus to the Christ and to Mag.

CUTICURA POSITIVE CURE

Skin and Blood Disease PIMPLES TO SCROFULA.

DOZEMA, or Sait Rheum, with its agentsing itching and burning, instantly relieved by a warm bath with OUTI-OURA BOAP and a single application of OUTICUBA, the great

This, repeated daily, with two or three doses of Curiques. RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psortasis, Lichen, Pruritus, Scald Head, Dandruff, and every species of Itching, Scaly and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedies fail.

when the best physicians and all known remedies fail.

OUTICUHA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers, free from poisonous ingredients.

Sold everywhere. Price: Outleurs, 50 cents; Soap, 25 cents; Resolvent, \$1. Prepared by POTTER DRUG AND CHEMICAL CO., 125 Columbus Avenue, BOSTON, MASS.

33 Send for "How to Cure Exin Diseases." Feb. 28. AT

FACTS CONVENTION

Edgar W. Emerson

Will give tests both days from the platform, PAINE ME-MORIAL HALL, Boston, March 5th and 6th. Feb. 28.

SEE MARCH FACTS.

Convention at Paine Memorial Hall, Boston, Mass.,

See next week's BANNER. March 5th and 6th. 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 occupations? 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 mere 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

ences of which they write. To the thousands who have from week to week read with pleasure and instruction, and many with strengthened hope and consolation, in the Message Department of the BAN-NER 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

live that life, and are familiar with the scenes and experi-

Table of Contents: PART FIRST. BY SPIRIT VIOLET. CHAPTER I.—SKETCH OF THE EARTH-LIFE OF SPIRIT

II.—BFIRIT 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).

Mother (poem).

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

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

V.—PLACES I HAVE SEEN.—The People of Spring Garden City. Ohlidren's Lyceum. Harmonial City. A Magnificent Temple. City of Joy. Floralia, the Valley of Flowers. 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 Selfish 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 Results. Suits,
VIII.—AN ECHO FROM THE SUMMEH-LAND. The Lesson of Self-Sacrifice. Days of Darkness. Words of Cheer from the Spirit-Land. The Mists Clearing Away.

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

X.—LUCY AIREN'S MISSION. Unseen Helpers. A Spirit's Effort to Reach her Father. The Last Penny 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.—EXPERIENCES IN SPIRIT-LIFE. The Various Classes of Spirits near the Earth. The Power and Extent of Personal Influence. Beulah, a Spirit Missionary. Beulah's Beil-Sacrificing 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 Others. First Sensations upon Entering Spirit-Life. The Ultimate Reign of Peace and Happiness on Earth.

XII.—SANITABIUMS IN SPIRIT-LIFE, Localities and Characteristics. Methods of Treatment. Musicas a 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. Outlyation of Inherent Talents. Finds her Child. Cultivation of Innerent Talents.

XIII.—Subroundings And Conditions of Spirits.
Reasons for Different Viewsof Spiritsurroundings. Earthly Conditions that Retard Spiritsur Progress. Worldy Success Often a Misfortune. Earthly Conditions Continued in Spirit-Life. An Illustration. External Surroundings Produced by Mental Conditions. Materialistic Scientists in Spirit-Life. The Dawning of Spiritual Light. The Liberal-Minded Scientist. Contrasted Causes and Effects. The Simply Intellectual. Cheerlessness of a Want of Spirituality. Blending of the Spiritual and Intellectual. Happiness Derivable only from Within. The Human Nature of Spirits. Right and Wrong States of Contentment.

XIV.—Our CO-OPERATURE SOCIETIES. Earthly Re-

XIV.—Our CO-OPERATIVE SOCIETIES. Earthly Reforms Originate in Spirit-Life. Divisions of Spirit Mission of Labor. Woman Suffrage. The Indians. Peace
Arbitration. Heredity. An Organization of Spirits for
the Elevation of Earth's Inhabitants. Care and Protection of Mediums. Development of New Mediums. Our Cooperative Society: what Constitutes Membership; its Plans,
Purposes and Indusnee.

PART SECOND. BY SPIRIT MAY. XV.—INTRODUCTORY: BOME ACCOUNT: OF SPIRIT MAY. PORMS: The Council of the Flowers: For the Little Ones; Who Can Tell? Work: To My Sixter Genevieve; Grandma's Pet; Two Birdles; Evening: The Awakening of the Flowers; Baby Nellie; A. Happy New Year; Snow-Drops; An Evening Song; Children; Snow-Flakes.

XVI.—A STORY FOR THE CHILDREN!

XVII.-THE CHILDREN OF THE SUMMER-LAND. XVIII.-LITTLE BERTIE AND OTHERS.

XIX.—GOLDEN NEST AND OTHER PLACES. Heavenly Love (poem). PART THIRD. BY SPIRIT CRITCHLEY PRINCE: XX.—INTRODUCTORY. POEMS: I Come to Thee; Heart Treasures: 'And He will make it Plain!' Down by the Sea; Coming Home; 'A Friend's Advice: The Welcome Angels Give (being an account of the reception in the spirit-world of a distinguished reformer). XXI.—MY LIFE AND EXPERIENCES ON EASTH.

AXI.—MY LIFE AND EXPREENCES ON EARTH.

KXII.—MY LIFE AND EXPREENCES ON RESPIRIT
WORLD.

XXIII.—THE PORT'S COUNCIL.

XXIV.—A VISIT TO HORRET BURNS.

XXV.—MY BYRRITUAL WORK.

In one volume of any pages, nearly kind substantially bound in cloth. Price \$1.00. postage feet gents; full gilt, \$1.50

Postage free, in any processor of gents; full gilt, \$1.50

For sale by COLBY EPHICERS AND THE STANDARD OF THE STANDARD

PACH COLDEN STRUCTURE OF SEASON OF THE PACK OF T CHAP. 22.—The Relation of Jesus to the Christ and to Mas.

CHAP. 22.—The Rapelistic Justice and Paul's Righteon.

These of Faith. Appendix. The Prayer of Faith
that Sayes the Rick, or the Hessing Power of
Spiritual Truth.

CHAP. 24.—Perchological Zelegraphy, of the Transference
of Tabughtian Gas Trum one Eind to Another,

CHAP. 28.—Representation from the Body, or the Liberty of
the Rins of Gods.

Cloth. Price M. 20. postage 10 cants

Por case by COLERY 2, RICH.

