

#### COLBY & BICH, Publishers and Proprietors. VOL. LVI. BOSTON, SATURDAY, MARCH 7, 1885.

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vortisements. EIGHTH PAGE.-Spiritualist Meetings in Boston. The Bos-ton Spiritual Temple. The Working Union of Pro-gressive Spiritualists. Society of the Perfect Way. W. J. Colvillo at Greenwich, Mass. Medical Bill Hearing, Potition Head, etc.

of intellectual thought on his brow and a smile | of welcome playing around his bearded lips,

others wish to greet you. My blessing is not much, but you have it every hour, and my mother prays for you always; she is a lovely saint, and you must know her by-and-bye. I will now leave you to your friends and go to Jack-he is calling me."

With a parting embrace she moved away, and the gentleman stepped forward and clasped my hand. "Dear lady," said he, in a rich, deep tone, "I am thankful for this privilege. Allow me to bid you welcome, and to ask God's blessing upon your future. I am he whom you sought, with your counsel and example, to lift above the depths of woe; he who, because of his wrong-doing in betraying the trust imposed in him by his employers, hurried himself into eternity to avoid the shame and disgrace of discovery; he whom you guided back to his home and kindred, and taught him how to make reparation. I give you greeting,"

How very glad 1 was to meet this man. All the memories of his past experience rose up before me, and while warmly greeting him I gave him my congratulations upon his present condition.

"My spirit-home is here," he said; "you must sometime visit it; I have many things to show you. I use part of my time in trying to manifest my ideas in the construction of certain instruments for the advancement of scientific research. You might be pleased to examine some of my productions. But I do not remain here all the time. I have a work to accomplish in connection with my family and friends on earth, and I am often with them."

My friend soon passed on, and other men and women whom I had known and sympathized with outside the gates came and gave me greeting, each one speaking a pleasant word of remembrance, and all so filled with laudation of the little good I had happened to do them that I was quite overwhelmed, and instead of swelling with pride, began to feel my humbleness. Yet a thrill of joy rang through my being at the words of love and prayers of blessing that fell upon me. "Ah !" thought I, "I would rather receive the honest commendation of these hearts that have been tried through suffering and molded into shapeliness through a hard discipline, than to have the plaudits of the multitude or the wealth of the Indies."

Standing there upon the velvety carpet of moss, the fragrant flowers springing around me and scenting the sweet, sun-lighted air, and receiving the gratulations and benisons of these spirit-people. I felt as a queen should feel in accepting the homage of her worthy distinctive qualities of an uprisen soul is grati*ide* for th heln it has from the spirit. I wondered how it happened that all these people whom I had known in the sorrowful land-and many of them had been far more debased and miserable than I-had arrived in this Sunrise World before myself. But later I learned that, through my own self-distrust of my powers, and through my shrinking from meeting the pure souls whom I loved but whom I feared could only censure me, I had myself kept up the barrier that held me from this region of delight and beauty; and that others, having no such feelings to hold them back, although they had been more sinful than I, had, by their efforts to do good, speedily grown up into the heavenly condition. The last but one to approach me was my own father. I knew him at a glance, and was glad indeed to see him here. "Child," said he, "welcome to the land of sunshine and love. Here you will find all things to satisfy your cravings for beauty and your thirst for knowledge. Here you will find happiness and peace. Your old father gives you his blessing. You have wrought a good work in him."

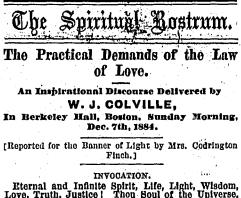
Oh ! we have rare builders and skillful designers here."

As we passed lightly over the shining fields, and by the white dwellings, most of which were open at the sides, and through which we could observe the happy inmates at their study or their work. I learned many things from my companion of the laws and conditions of this new life. More than I could detail to you had I a twelvemonth of my medium's time at my disposal; for in the higher spheres we learn rapidly, as our understanding is quickened by the inluence about us.

We at length paused before a circular building that was evidently newly erected. The carvings of its supporting pillars were beautiful and unique. Its dome shone in the sun like alabaster, and I could see its interior walls were of azure and gold. "This is mamma's home," Daisy said, and as we passed through the smooth walks, lined on each side with feathery shrubs and blooming flowers, she added, "And this is her garden; she loves plants, you know. She will grow young and strong in looking after them; she cannot grow sweeter."

We entered the house. There were no side walls. All was open, save here and there where spacious panels extending from ceiling to floor supported some elegant landscape scene or allegorical picture.

The floors were inlaid with mosaic work that shone and glistened like mother-of-pearl. Every apartment was tastefully furnished, and nothing seemed wanting but the inmates to make up a lovely home. [To be continued.]



was I I cannot describe our meeting its memory is too tender and sacred to be revealed to others. But she had .come to show me the way to my new habitation, and to tyte may to my home being fitted up for our mother. "And for father too," she said, "though he does not know it. He is doing noby now; and his good works are providing strong and enduring ma-terial for the dwelling; and mamma is sending off a magnetism that is woven and fashioned into the finest and most lovely adornments.

There was once a time, far back in the his-tory of earth, when the waters covered all the land, and at their subsidence in sections of the land, and at their subsidence in sections of the globe dry land appeared. As the earth is surely and steadily advancing toward perfection, the land is gaining on the water; about two-thirds of the earth are now under water, and there must be a perfectly equal division of empire between these elements are the earth attains the zenith of its purfection. The outer earth at the

these elements ere the earth attains the zenith of its perfection. The outer earth, as it be-comes constantly more and more perfectly dual in the front it presents to space, registers outwardly in the equalization of its elements the unfoldment of the life of nature, which is dual in its essence, but not in its expressions, until such time as it has gained an equilibrium in the realm of manifestation. This great and most important and essential truth was shadowed forth in monuments and Kabalistic writings, long ago in Egypt and over all the Orient, and in various parts of the penhistoric world. The grim old Sphynx on the banks of the Nile, with woman's head and lion's body, propounding its question to every passer-by, is not a riddle to the student who is conversant with the hidden meaning of ancient imagery. The head of woman means the reign of love; the lion's body means the subserviency and at the same time the cooperation and coimagery. The head of woman means the reign of love; the lion's body means the subserviency and at the same time the coöperation and co-ordination of reason. Reason is wise but not loving when alone; love is not wise when dis-associated with reason. The perfect blending of reason and affection, or love and wisdom, produces justice, and to arrive at a perfect un-derstanding and administration of justice is to solve the problem of all the ages, and make strife, discord, unhappiness, bloodshed and tyranny henceforth impossible. The reign of justice is the reign of the Prince of Peace, whose sceptre is rightcousness. Without equi-ty, strict impartiality, there can be no safety and no freedom. Liberty can only dwell in safety beneath the roof of justice. The slight-est deviation from the strictest rule of justice is unkindness and unwisdom. To spare the rod is to spoil the child; but to lash the child in auger is not to be just. Among the beautiful precepts laid down for the guidance of man, in Deuteronomy, we find many so essentially rational and so exquisite-ly humane, that it matters not who reads them with unprejudiced mind, he must agree to them. Take, for instance, the commandments referring to the taking of a pledge, to the reap-ing of the fields, to the paying of all just debts. No one but a fool can dissent from the wisdom there enunciated. Modern critics may deny inspiration if they please; they may treat dra-matic and sensational stories of burning bushes, quaking mountains and mysterious voices and thunders as old wives' fables, if they will, but surely he is utterly bereft of reason, of humanity, of the simplest sense of justice.

will, but surely he is utterly bereft of reason, of humanity, of the simplest sense of justice, who fails to recognize both the nobility and utility of the major portion of the Jewish law, which is not only a moral but a sanitary and hygienic law: a law, moreover, which so well

admitting the fresh, pure air, which drives away admitting the fresh, pure air, which drives away the dense and noxious vapors from your room. The strong man of sin, error, death, darkness, ignorance, misery or disease, will rotain pos-session of all parts of the earth and man, until the stronger man of virtue, truth, life, light, knowledge, happiness and health, comes into the world and into man, to;cast the evil genii out. Giant Despair will keep possession of his castle until an invader stronger than he comes to evict him; and were one giant turned out, and his castle demolished, others would soon arise, unless a new dynasty were established, and the land fell into the hands of other rulers and occupiers.

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and the land fell into the hands of other rulers and occupiers. In so far as the Mosaic laws are simply pro-hibitions, in so far as men are simply told what not to do, the Christian has a right to claim superiority for the affirmative commands of Christ. But where the Christian grievously errs is in his statement, oft reiterated in Ortho-dox pulpits and through the press, by men who ought to be better informed concerning the contents of the Bible, certainly, as many of them have graduated from colleges where it has been their daily study for years, that Chris-tianity, or Christ, first brought before man's consideration the affirmatory command to love. All through the Old Testament, yea, and to be fair to other nations besides the Jewish, we are in honor bound to admit all through the sacred books of India, Persia, China, and many other lands, teachings identical with those of Jesus

fair to other nations besides the Jewish, we are in honor bound to admit all through the sacred books of India, Persia, China, and many other lands, teachings identical with those of Jesus of Nazarath may be found. He whose boast it was that he fulfilled the law, he who never claimed it as his mission to discard it, has been grossly insulted, shameless-ly misrepresented, crucified afresh and put to an open shame by those who have taken his name as the label for a system which has per-sistently dishonored him by lip-service coupled with alionation. The name of Jesus has been associated with absurdities and immoralities so detestable that it is hateful in the ears of many modern reformers who endorse almost the whole of his teaching. To bring Christians into oneness with their own historic Christ, would indeed be to accomplish a miracle of reforma-tion, and for endeavoring to do this, hundreds of liberal and conscientious ministers and lay-men have been branded infidels, and refused admission even into the pulpits of the avowed and insion even into the pulpits of a system dore Parker's crime was his imitation of Christ. In his life he illustrated the great and glorious precepts laid down in the Gospels of all climes and centuries. He was a man who knew he would never feel happy in heaven while his brothren were suffering in healt. He was too broad, too lovable, too loving himself, to wor-ship a carleature of deity which made Omnipo-tence a fiend, and substituted vengeance and tyrany for justice; and because of this only two pulpits in Boston and its suburbs were open to him, and prayer-meetings were the scenes of blasphemous petitions that his lips might be closed and he never allowed to return to his place in that city. Boston to-day reveres Theo-dore Parker as one of the greatest of its teach-ers. His name is now heralded forth from East to West, and far o'er the seas, so one of the no-ble army of prophets, martyrs and confessors who have died in harness, and evon cut short their earthly career by thei who have died in harness, and even out short their earthly career by their intense devotion to the cause of truth and human liberation; while the churches that opposed him have either so far remodeled their theology that it almost resembles his, or have lived a cold, narrow, stinted life, regarding with chagrin the liberalization of thoughts around them,'finding themselves growing weaker and smaller every year, until in the dim distance they see only annihi-lation staring them in the face, unless a mira-cle be worked to rekindle the dying embers of the old, awful faith in endless hell and relentless devils, which has now so nearly left all the cultured part of the earth that Calvin's and Ed-wards's theologies are little more than names for systems as practically defunct as the Ptolemaic theory of astronomy. Religion, however, lives ; no foolish tirades on Religion, however, lives; no foolish tirades on the foolishness of prayer can destroy the prac-tical life-giving power it wields to-day; no coup-ling of the terms religion and folly in an an-nouncement of a meeting in a public newspa-per can destroy the power of true religion to reform, uplift, console and bless mankind. Re-ligion is as far removed from the puerilities of a blind Materialism as it is from the narrow a blind Materialism, as it is from the narrow dogmatism of those who consider a band concert on a Sunday a nuisance which the strong arm of the law should suppress. Infidelity is the natural outcome of superstition. Idolatry and bigotry have made infidels, and all the folly we perceive in rampant Atheism is to us tracewe perceive in rampant Athensm is to us trace-able to that unnatural, and certainly unbeauti-ful and ungodly slavishness, that blind devotion to a capricious letter, which makes the form of religion a matter of infinitely more concern than the power of godiness made manifest in whatsoever conduces most to the present and future welfare of the human race, individually and collectively. An old prover says they and collectively. An old proverb says that none are so blind as those who will not see, and it seems to us pretty often as though some per-sons would not make a distinction which can be made most easily by any person of even or-dinary intelligence who reflects at all upon the subject between the unchanging intention and the constantly fluctuating application of wise and humane law. Recently the Sabbath question has been agi-tated afresh here and elsewhere, and though quite a number of very liberal sermons have been preached, and articles written full of good sound sense, the voice of intolerance, more adapted to the days of Cromwell or the Puritan Forefathers than to the closing years of this nineteenth century, has not been silent. No enlightened physiologist will deny that one day out of seven is needed by man and beast allice for rest and recreation, and no one can fail to see physical degeneration among all who negconstantly fluctuating application of wise the To improve the earth itself, to remove the means of growth from under the roots of weeds, to substitute a normal, healthy, vigorous con-stitution for an enfeebled one, to cast out the system a powerful earth from clearing for the system and result of the system a powerful earth from clearing the system and the system a powerful earth from clearing for the system and the system a powerful earth from clearing for the system and the system a powerful earth from the system a powerful earth from the system a powerful earth from the system and the system a powerful earth from the system and the system a powerful earth from the system and the system a powerful earth from the system and the sys row prejudice and interference with public lib-erty which often masquerade as concern for the religious welfare and morals of the whole community. If Saturday or Sunday is to be a day devoted entirely to religious observances of the puritanic type, no provision would have been made securing rest to the ox and the ass, beam of the securing rest to the ox and the ass, as well as to son and daughter, man-servant, maid-servant and stranger. Oxen and asses have no souls which puritanism recognizes. They are under no obligation of serving God on one day of each week in any especial manner, but their bodies. yes, and their minds also, for animals have minds, and are capable of intelanimals have minus, and have capable of intel-lectual exertion, need rest on the Sabbath as well as yourselves, and none of you are keeping holy the Sabbath day in the sense in which it needs to be kept holy, unless you so employ the day that when you rise on the following mora-ing you feel refrashed and strengthened for all the duites that ile before you through the week. We do not say that incoment attendance at We do not say that incessant attendance at

**OUTSIDE THE GATES:** THE STORY OF A SPIRIT'S WOE

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

OHAPTER IX.

As my companion turned, I saw a lady of gentle mien and noble appearance approaching, leading by the hand a boy of three or four summers. The child's head was uncovered, and his raven curls floated in the balmy air. His winebrown eyes flashed with merriment, and his lips bubbled over with the music of childish laughter. His dress was of shining white fabric, and he had covered it with the beautiful flowers that grew around us.

Lettie gracefully presented the new-comers to me, the lady as her grandmother-so youthful-looking as she was too—and the little one as the infant I had held and caressed. "Oh! what a beautiful boy," I exclaimed; "I shall love him as my own."

'I acknowledge you have a claim on him, for you saved both him and his mother to happiness and this "-and the elder lady swept the heavenly landscape with her hand-"but see, others are coming, and we must move on."

The glorious sun now shone brightly, turning the tiny bead-like drops upon the flowers to gems of brilliant light. A delicious balmy subjects. Ah I then I learned that one of the softness filled the atmosphere. Forms moved hildren con d grouns o be seen meeting in the fields and upon the membrance of past assistance never fades away lawns, and their merry tones rang upon the

A party of men and women had come up to us, and stood a little in the background. As I turned Lettie said hastily, "Yes, we must go: but we will see you again, and many times, I trust. I shall never forget that I was the first to welcome you to this heavenly sphere," and embracing me warmly, she motioned to her elder companion, and taking her cherub boy by the hand, led him away.

But I was not left long to my meditations, for scarcely had they turned from me than a large, handsome woman advanced from the group of bystanders, and held out both hands to me. Her dress was of pale blue, and set off her clear complexion and brilliant eyes with wonderful effect. Here again was some one I had seen' before, but could not tell where. "Ah !" she exclaimed, "you do not know poor, Kate-and she loves you sol"

I started amazed. This radiant woman the wretched Kate whom I had first seen as the most despairing and abandoned of women, and whom, after a long period of earnest labor for others, had earned the right to be respected? She whom I had left in a felon's cell, attending upon the man who had taken her mortal lifehow wonderful !

The woman divined my thoughts, and with a magnificent smile said: "Yes, it is Kate here to welcome and to bless you. This is my home; I have found my angel mother, or rather she has found me, and when I am away from earth and not with him, I am here in her loving home. She first came to me in his cell and helped me with her influence. I could bear to look at her then, and she brought me here to get strength and rest. Oh !" she continued, "I am so glad, so glad you have come; you could have done so long ago if you had not been so distrustful of your own powers. You will lead a glorious life here."

I expressed my heartfelt pleasure at meeting this woman, who had known the very depths of degradation, of misery and despair; and who

"Nay, father," I interrupted, "good works are wrought in the soul by its own labor; I only helped you to understand your condition and to find your true self."

"It's all the same, my girl," he rejoined. "I owe my present light to you, and I do not forget it. I am not living here, exactly, for I am still engaged in attending your mother and in guiding young Dr. H.; but I come here oc-casionally to inspect the lovely home that is in preparation for your mother, who will soon be here. Her pure life and constant work for other people throw off the material, which little Daisy gathers up, and, with the assistance of wise builders, transforms into the most beautiful appointments of a lovely home. But here comes the child herself ; she will tell you of it, for I must go."

I hardly observed the departure of my father, for my eyes were transfixed at the apparition that floated rather than walked toward me.

Eternal and Infinite Spirit, Life, Light, Wisdom, Love, Truth, Justice I Thou Soul of the Universe, Creator, Sustainer and Enlightener of Mankind, we do not pray to thee because we think that our peti-tions can improve thy laws or alter thy designs; we do not ask thee to ward off from us any trial, suffering or temptation which in thy wisdom thon seest to be beet for us. We would not ask thee to exail us above our fellows, or make the lands we love the best, the fair-est and most prosperous beneath the sun. But we will implore thee to stir up within us all generous resolves and virtuous inclinations; we will unfold the petals of our souls to catch the sunshine, and open the windows of our minds as best we may to let in those airs from heaven which stir us sometimes. Rike mighty hurri-canes, and again like gentie zephyrs woo us into new-ness of life and fuller conformity with thy divine be-hest. We would welcome the storm-clouds of adver-sity equaly with the soft rains of summer days and the gentie dews of summer nights; we would praise thee in the the the the the the during of the sum of the sum of the sum of the sould provide the sum of the sum of the sum of the sum of the sould welcome the the soft adverhest. We would welcome the storm-clouds of adver-sity equally with the soft rains of summer days and the gentie dews of summer nights; we would praise thee for the lightning and the thunder, the roar of the ocean and the strife which causes men's hearts to quake with fear, as well as for the sweet sloging of the rightingales and the loveliness and perfume of the choicest flowers; for we can trace thee in fire and flood as well as in presperity and caim, and rejoice to confide ourselves and all whom we love unreservedly into thine all-gradious keeping. 'feeling sure that in birth or death, in joy or sorrow, in commotion or re-pose, thou art working for the best good of all thy creatures, and canstnever leave one to perish, or mourn eternally, away from the knowledge of thy truth and the realization of thy love. We are but frail and err-ing, and thou art infinitely just and pure.' Our perfec-tion can never be like thine, an infinite perfection, but as each separate blossom in the garden or the field may be perfect after its kind and yet resemble noth-ing but its own species, so may we, each and all, learn so to live that we in our spheres and degrees may be as perfect as all our strength and all our opportunity will perfit. May we ever keep before us the noblest models, cherish the loftiest ideas, pursue the heaven-liest goals; may we be content with nothing short of that justice which is as wise as it is loving, and com-passionate as it is wise; may we learn to reconcile mercy with justice to our own understandings, and know that to thee they are in eternal agreement. Bo may our influence upon all, with whom they mingle, and whose lives we in any way affect, be an influence for good, and good only, in this and in every stage of our existence now and in eternalty. We eak for every blessing for the sake of that humanity in whose wel-fare we would find thy highest glory.

#### LECTURE.

It has often been stated, as we think very falsely, that the law of love was first enunci-ated to the world by Jesus of Nazareth, whose name is always coupled by Christians of all dehame is always coupled by Unristians of all de-nominations with every pure and ennobling precept found in history or romance. We hear constantly of Christian graces and virtues, as though there was no excellence in the world before the Christian era, while the truth is that Jesus was simply the teacher of ethics, and reve-lator of spiritual truth, to whom Christians have asoribed the origination of every beauti-ful maxim which he endorsed. The real Jesus was unquestionably a very

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agrees with the necessities of human nature that multitudes are sick, suffering, dying to-day because they disregard it. Utilitarianism and expediency may altogeth-er fail to see a truth in divine interpositions in human affairs, but let the utilitarian deny in-spiration or revelation as he will, if he be but a student of human nature, as an anthropologist and advocate of nure ethics he must nature student of human nature, as an anthropologist and advocate of pure ethics, he must perforce admit the divinity of the useful, the safe, the humane; in a word, of all that conduces to consolidation and to liberty. Liberty can never mean license. No one can ever be justly free to injure his brother in order to please himself. The interests of the race form a unit, and if one member of the race suffers all suffer; if one is uplifted all derive a benefit. In pure-ly mivate, personal matters neople may have ly private, personal matters people may have an unlimited right to please themselves, but whenever self-gratification produces a state of being which affects one's surroundings, then that portion of society which is affected has a right to complain and interfere, and the con-stituted officers of any government are simply doing their duty when they step in to prevent all fanatical actions which imperil the safety of the commonwealth. We are not to-day dealing with a semi-oivil-

ized people, journeying through a desert, and therefore are not called upon to make our own in every minor detail the customs and observ. ances of three thousand years ago; we can only follow truly the leadership of really great men when we emerge from bondage, cut loose from old limitations, and strike out for ourselves in a new and broader pathway than the broadest in which our ancestors could see to walk. The more liberal, radical and progressive you be-come, the more truly conservative of all that is come, the more truly conservative of all that is truthful and ennobling you will become. Any child can pluck a flower to pieces, or destroy an exquisite vase which no money can replace; the ability to break down is a power the icono-clast shares with every baby and idiot the world has ever produced. There is nothing sublime or instructive in making fan of other people, ridiculing them, deriding their belief and speak-ing contemptuously of their organizations. The true reformer builds far more, than he pulls down; he knows that if soil be rank, and he uproot weeds ever so often, they will grow again; he knows that there must be an improvement in the quality and condition of the soil, or no harvest of delicious fruit and nudegradation, of misery and despair; and who had by her own efforts overcome ain and pas-sion and risen to these beautiful heights, and then inquired for her friend, the felors in his prison cell. "Oh i my poor Jack; yes, he still lives, but he is far grone with consumption. You would not recognize him, he is so pale and wan, and he is very gentle and kind now. He suffers in his is very gentle and kind now. He suffers in the weak and the sevent a normal head suffers in the real, suffers in the suffers in the suffers in the soft for merice and kind now. He suffers in the suffers for the section, with which heares of a suffers in the suffers in the suffers in the suffers in the suffers for the section, with which heares of the suffers in the suffers in the suffers for the section, with which heares and hear weak and the suffers for the section, with which heares in a new change for the section with which heares of the suffers in the suffers in the soft hear weak and hear weak a noble wan. But he will soon be over now, and he will get a new change for the section with whiching grace. In a moment her aims were around me-how soft and delicate they were—and her sweet wore with section for the section, with whiching grace. In a moment her aims were around me-how soft and delicate they were—and her sweet yon. In the body I will be with him to help him up to a good comilie why whit to a good come the same were around me-how soft and delicate they were—and her sweet yon. Inter the state in the drive state in the drive with the loops of the same were around me-how soft and delicate they were—and her sweet yon. Inter the state in the drive state in the drive with the loops of the same yon the same were around me-how soft and delicate they were—and her sweet yon. The rewakations made, the same were around me-how wore balls and parties or constant frequenting of the theatre is calculated to unfold the nature of man and qualify him for his daily work under ordinary circumstances. We do not believe that popular excursions on crowded boats or trains, where the day is often wearlsomely spent in seeking pleasure and finding only fa-tigue, are adapted to the real needs of the pop-ulace, or that they tend in any considerable de-gree to point out the true and natural mode of Sabbath observance. We believe, moreover, in the need of satisfying the spiritual or religious side of nature, and regard that mind as dwarfed and that life as crippled which has not fully unfolded the organs scated in the coronal re-gion of the brain. The front brain and the top brain must be cultivated as well as the middle brain and the back brain; and the great defect in the present system of education, despite its many advantages, is, that the moral and spirit-ual organs have too little attention paid to them. We hear a great deal about morality, but in practice it is often reduced to mere con-ventionality. A simple outward respectabili-ty, which is aped by many because it admits them into society into which they could not go if they did not bear a good moral reputation, is too much sought after, and character too little estimated and far too little stresslaid upon real worth.

worth. But, some will say, how utterly impossible it is for us to scrutinize each other's motives. How can we know when to excuse and when to condemn? The Sermon on the Mount comes at condemn? The Sermon on the Mount comes at once to the rescue and affords an answer to all such inquiries. Judge not. You cannot judge correctly oftentimes, and when you can you are not called upon to pass sentence upon an-other's life. Cast the beam out of thine own eye; make thine own life pure, and then shalt thou see clearly to cast the mote out of thy brother's eye. But does not this look as though we ought to take action in condemning others as soon as we are no longer flagrantly sinful ourselves? By no means; the conduct of Jesus with the woman taken in adultery forever dewith the woman taken in adultery forever de-cides the question of judgment for all true fol-lowers of the spirit of the Nazarene; and that spirit which we are told animated his breast is the identical spirit whose presence and con-stant activity made truly great all the really successful moral reformers the world has ever successful moral reformers the work has even seen. To cast out the mote from your broth-er's eye after you have expelled the beam from your own does not imply that a censorious, pharisaical or condemnatory impulse should

actuate you. How can you best reform another? How actuate you. How can you best reform another? How can you best help a fallen brother or sister to sin no more? "Go, and sin no more," if said earnestly and practically, surely cannot mean simply that you utter a trite phrase and then dismiss a penitent without providing him or her with the means of subsistence or opening the doors of any home or workshop where the once culprit may retrieve his forfeited honor by works of usefulness henceforth. It is plain-ly the duty of all interested in the welfare of society to set their faces like flints against every form of crime and immoral practice, but to make it as difficult as possible for people to do wrong, and as easy as it can be made for them to do right, does not in any sense or way necessitate your speaking, acting or thinking unkindly toward any one. No matter how lowly fallen a human being may be, he is a child of the Great Universal Parent, and a brother of yourself; and as a brother it is for you, if you are wiser and stronger than he, to hedge in the road which is to him heast with you, if you are wiser and stronger than he, to hedge in the road which is to him beset with so many difficulties and temptations. A weak and erring child should not be allowed full liberty if he uses that liberty, or, rather, misuses it so that it degenerates into unhallowed and dangerous license which imperils the safety of all around. Penalties must be administered; houses of correction must exist; administrators of justice must do their work until lawless-ness is dead, and every one so acts that he is a comfort and blessing, not a shame or terror to his fellows.

But we must learn to treat sin as an infirmity; But we must learn to treat sin as an infirmity; crime must be regarded as a disease, an infec-tious ailment, a contagious blight; and hospi-tals be provided for oriminals, as insane asy-lums are provided for those bereft of reason, and the best surgical and medical skill, accom-panied by the hest of nursing, is provided for those who are bodily diseased or alling, even though the sufferer should have brought his all-ments upon himself by his own sins, follies and indiscretions. If you find a noor, broken-down indiscretions. If you find a poor, broken-down wreck, humanity prompts you to take him in and do for him. No matter though he has been a drunkard or a libertine, his case is urgent, his necessities pressing, and society is endan-gered if with an infectious malady he is allowed to roam at large; so you have fever hospitals and cancer hospitals, and institutions of every kind and name, for the cure of sufferers and as safe-

most dispiriting circumstances. Before you strike a blow you should remain by yourself long enough to carefully analyze your griev-ance; and when you rise the next morning to meet the one who has wronged you, the chances are that in nine casesout of ten you would feel it a degradation to yourself to deal the blow, as the offence does not merit so deadly a means of explaition.

explation. The law of love is based upon justice, and The law of love is based upon justice, and that strange command, strange at least in the ears of many, "Love your enemies," by no means implies that we are to associate on equal-ly intimate terms with everybody, for natural preferences are not only legitimate, but posi-tively of divine appointment. Neither does it signify that we should allow the burglar to escape only to commit depredations elsewhere, when he has been let off after having attempted theft and preside worder on the memisse of theft, and possibly murder, on the premises of the man who has been weakly good-natured the man who has been weakly good natured enough to throw him out upon society, chuck-ling over his easy escape from the clutches of the law. The law of love, however, enforces such action in all cases as will leave no reason for personal spite and angry retaliation. No law has ever been regarded as juster than that which ordains trial by jury, because twelve unprejudiced men are supposed to be found who have no personal feelings in the matter, and can feel no individual interest in the con-demnation or acquittal of the prisoner at the bar, while the persons whom he has wronged directly can scarcely be expected to feel no re-sentment or bias against him. The law of love does not command us to wink at calumny, slander and detraction ; neither

The law of love does not command us to wink at calumny, slander and detraction; neither does it compel us to be sllent in our defense when enemies are blackening our names and spreading reports damaging to our standing and usefulness in society; because, as no one can seek to injure another without really harming himself, and as no one can possibly indulge in habits of gossip without bringing himself into a state of mind in which he becomes the prey of evil-disposed men and spirits, there can be no fulfillment of the law of kindness in allowing another to persist in a course of action which. fulfilment of the law of kindness in allowing another to persist in a course of action which, while injurious to ourselves, is doubly harmful to the one who is indulging in it. It becomes, therefore, an imperative duty devolving upon the teacher of morals to show plainly the dif-ference between an exhibition of hatred, revenge and spite, and a proper concern for the safety of society, by means of the just punish-

ment of evil-doers. But here comes in the most important ques-tion of all : what kinds of punishment are really just, and what measures can be wisely and safejust, and what measures can be wisely and safe-ly adopted to elevate the sinner and protect society? In this connection allow us to ex-press our unqualified disgust with the present system of prison discipline, both in America and elsewhere. Probably the prisons of Amer-ica to-day are almost palaces compared with European dungeons in the middle ages. Even Newgate in London was, in the time of Eliza-beth Fry, a reeking cesspool of the vilest abom-inations, black as the hole of Calcutta, a dis-grace to civilization, and a blot on the es-outcheon of Christianity, which it will take cen-turies to efface. Bastard systems of religion, which have been fathered upon primitive Chris-tianity, are, however, in no sense "attributable to the spirit of Christianity itself, as the hor-rors perpetrated avowedly in the honor of Allah rors perpetrated avowedly in the honor of Allah are in no sense natural outgrowths of the re-ligion of Islam. It is vain and foolish in the ex-treme for iconoclasts, in their rabid onslaughts upon systems of religion, to denounce the sys-tem for all the evils committed in its name, or presumably in defense of its honor, or to ex-tend its conquests. If allegiance to any partic-ular form of religion made people necessarily good or bad, we should of course find good peo-ple all grouped together around one common good or bad, we should of course find good peo-ple all grouped together around one common standard of faith or profession, and evil-minded people gathered around an opposite centre. If Roman Catholicism or Church of Englandism made people of necessity bigoted and oruel, we should find bigotry and cruelty largely confined within the territory covered by those religious systems; but though both Catholic and Protes-tant have burned heretics and the fires and dungeons of the inquisition have been appar-ently outgrowths of an aggressive ecclesiastical hierarchy, we cannot shut our eyes to the treat-ment accorded to Soorates by the Athonians, nor to the diabolical fanaticism of the French Communists, nor the atrocities of the modern Communists, nor the atrocities of the modern Russian Nihilists, while highway robbers and scoundrels of every name are, in many in-stances, utter unbelievers. Still we should be most unjust in fathering upon modern skepti-cism, or an avowed system of intellectual infi-delity, the orimes and misdemeanors of the present century. The truth is, neither sacraments nor ordi-

nances, neither faith in dogmas nor belief in "nature" can change the stony heart to one of flesh, or hold in rein the turbulent passions

wisdom have been found to be indeed ways of pleasantness and paths of peace, and the spirit that has yielded to the charms of virtue can see no longer a beauty or delight in vice. We say, once for all, that in the dealing of Jesus with the woman taken in the act of adul-tery we have a setting forth of the highest of all examples of reformation. She out of whom the Christ cast seven devils, tradition says, was Mary Magdalene, the penitent, the faithful fol-lower, who counted no sacrifice too costly for him she loved, and who stood last by the cross and first at the sepulehre. These stories of the overcoming of evil with good are no mythologic fables, or if they be such in the eyes of any, then to those we would point out the hidden teachings of mythology, and unveil the import-ant truths the ancients hid in allegoric guise. "Go and sin no more;" one short, simple son-tence of only five words may do more to-day to

"Go and sin no more;" one short, simple son-tence of only five words may do more to-day to render society safe, as well as to accomplish the restoration of the fallen, than all prisons and penitentiaries the world has ever seen. But of what avail are words without actions? Of what use is it to say to the hungry and the thirsty and the naked and the shivering, be warmed and clothed and fed and thirst no more, when your coal bins are full, your pan-triescowded with food, your wells running over with water and your warehouses overstocked with apparel, if you hug these treasures to yourselves and do nothing to dispense them to the famishing? Of what use is it for you to pray verbally the pater noster, and then do nothing whatever to save others from tempta-tion or deliver them from evil? Good resolu-tions may paye the infernal realms if not cartion or deliver them from evil? Good resolu-tions may pave the infernal realms if not car-ried into effect in life. Prayers can be but mockeries in the sight of heaven if the spirit of every prayer be not a desire to become your-selves instrumental in furnishing answers to the prayer you pray for others' welfare. The true life of a reformer is not one of indolent in-action, of prayer that is a substitute for work. His prayers are rather his soul's sincere desires, accompanied by his life's most earnest efforts to call out all that is divine and true in his own and every mortal breast.

and every mortal breast. In conclusion-and we must conclude this address, though we have but lightly touched the hem of our subject's garment-we would urge upon you to consider how more than ne. cessary it is that you should let every weak and cessary it is that you should let every weak and erring mortal know that you believe sincerely and devoutly in the latent goodness which smoulders within every life. No matter how de-praved, let education, the unfoldment of the spiritual being, be your manifest object in every ad-ministration of reproof. We may safely have pictures, planos, flowers and good living in our prisons, provided we teach every prisoner how to work, and see that he never eats the bread of idlework, and see that he never easy the bread of inte-ness. The utter elimination of barbarity from modes of correction is the spiritual ideal, and as idleness is one of the most prolific parents of all evils, if we make our captives work for an honevils, if we make our captives work for an hon-est living, and then reward them for their toil, we shall not only be rendering good for evil and overcoming evil with good in obedience to Gos-pel precepts, endorsed by seer on earth and an-gel in heaven, but we shall be effectually pro-tecting society by cutting off the supply of ma-rauders and disturbers of the peace, as, through our instrumentality, the once oriminal becomes a useful being on the road to angelhood.

#### **Memorial Service**

Held in Republican Hall, New York, Sunda; Morning, Feb. 8th, 1885, by the First Society of Spiritualists and the American Spiritualist

#### Alliance.

## [Reported for the Banner of Light by M. J. Farrell.]

The services held in Republican Hall on Sunday morning, Feb. 8th, were in memory of Mr. Charles Partridge, who passed to the higher life on Saturday, Jan. 24th, in the seventy-second year of his age. The platform was decorated with growing plants, bouquets of flowers were upon the desk, while the front of the desk was covered with festoons of smilax. The exer-cises opened with singing by Mrs. De Weir of " Nearer, My God, to Thee."

INVOCATION BY MRS. NELLIE J. T. BRIGHAM.

INVOCATION BY MRS. NELLIE J. T. BRIGHAM. Ob 1 thou Infinite Spirit, whose law is a law of love, and who dost not forget the weakest and humblest of thy creatures, and however dark our lives may be, however much they may be stained with sin, thou dost not remember them against us. Thou who dost turn our sorrow into joy; thou who dost turn the night into the light that blossoms into day; thou who dost teach us that the silence of death becomes a life eternal, may thy angels come to the tried and troubled in this world, and make them strong. We know that nothing can take thy loving care away from us, that nothing can deprive us of thy tender thoughtfulness and kindness. This life has many cares, but we thank thee that we have learned the great truth of the life beyond the grave, and that there is nothing that

great truth of the life beyond the grave, and that there is nothing that can crush or destroy us, nothing that can annihilate us. We thank thee, oh I God, for the proof of thy thoughtfulness when we read the wonder-ful gospel of life that is written in everything that ex-ists, and we know that if thou carest for the lilles of the field, and dost not forget to paint the evening and the morning skies with rosy tints, thou wilt not forget thy children. thy children. We thank thee for the love of our friend and brother We thank thee for the love of our friend and brother who now stands beyond the shadows in the Summer-Land. We thank thee for the strength of character which ied him to the front ranks of this progressive movement; and we thank thee, oh i Father, for the angelic sympathy which came to him in times of trial, and for all the days of life which were his on earth; and now that he has gone to the land where night comes not, where rain falls not, and the frosts of win-ter are never known, we ask thy tender care for those who loved him and called him father and friend, those allied to him by the closest and tenderest ties on earth. We pray, oh I Father, that the darkness may pass away; and may the truth which he loved and cherished comfort and strengthen thy children everywhere, and away; and may the truth which he loved and cherished comfort and strengthen thy children everywhere, and all the world be brightened by the light that he saw, error and superstition pass away, and be known no Oh i God of love and God of truth, may thy inspiration come to those who are to speak, and those who are to listen to day; may thy blessing be with all the world until that which was dark shall grow light, and so let us feel thy benediction fall upon us, teaching us all

to offer their memorial, in just praise of one so honest and loyal, not in Spiritualism alone, but in every good work which commended itself to his reason and re-

Yours fraternally, MBS. MILTON BATHBUN. Yours fraternally, MBS. MILTON BATHBUN. Mount Vernon, New York, Feb. 7th, 1885. The President then introduced Judge Cross, who

spoke as follows :

spoke as ionows: My FRIENDS: I am glad to be able to bear testimo-ny to the good works of the great and good man whose memory we have met to honor this day; but I thought the part assigned to me was that of a gleaner over this field of good works after the reapers should have gathered the harvest. But even here I find enough, and more than enough, to occupy your atten-tion

over this heid of good works after the reapers should have gathered the harvest. But even here I find enough, and more than enough, to occupy your atten-tion. Charles Partridge was one who was not so shelled in with the dogmas of old religious beliefs as to prevent him from giving a free and fair investigation to the evidences of the new light which was first announced to the world through the instrumentality of the Fox Sis-ters thirty-seven years ago. And, once convinced, he had the courage to announce his convictions to the world, and live by them to the end. It was through his influence that the Fox girls were induced to come to New York and submit to rigid in-vestigation, even by skeptics, that the evidences of the new gospel might be verified and spread over the world. One of these remarkable instruments we have here to day upon this platform; and, although ripe in years and rich in good works, she will pardon me for alluding to her as one of the Fox "Girls," by which name they have passed into history, and that history has been crystallized and made enduring by the vol-ume which I hold in my hand. When Charles Partridge became convinced of the truths of Modern Spiritualism he feit it a duty to go out into the world and make them known to his fel-low-men; for it taught him, as it teaches millions to-day, that life, once begun here, is unending and goes on forever through endless periods of progression; that there is no death ; and if Spiritualism taught no other truth, this alone, in this age of skepticlesm and doubt, is invaluable. Within a few days I have examined the volumes of the *Spiritual Telegraph*. one of the earliest if not the earliest weekly publication devoted to the Spiritual Philosophy, and, I may say without prejudice, one of the is the substand to so fits kind ever put forth. This publication was begun by Charles Partridge and the late Prof. S. B. Brittan, and was continued to the also a contributor of many vigorous articles to its col-umme. In his manners, when surrounded by harmon

umns. In his manners, when surrounded by harmonious conditions, he was as simple as a child; but let him once be aroused by a sense of wrong, not so much to himself as to others, and he was a very Cromwell in the energy of his terms and the strength of his denun-

once be aroused by a sense of wrong, not so mich to himself as to others, and he was a very Cromwell in the energy of his terms and the strength of his denun-clation. Although his walk through life was humble, he was fitted for almost any station, and would have filled the highest places with honor. But he preferred to go into the byways, among the poor and the destitute, and minister to their wants, not for fame or the world's applause, but unheraided and unknown even to his most intimate friends; for when he gave with open hand he never boasted of his charities. I knew him well, and can bear testimony to his good deeds. It was by his invitation and at his house that a number of gentlemen convened to consult together as to the best methods of promulgating the truths of "Modern Spiritualism," to which he devoted so much of his life. This was the beginning of the organiza-tion known as the "American Spiritualist Alliance," of which he was always an officer and a zealous mem-ber. He, too, was the founder of the Society which now meets on Sunday afternoons in this hall—the old-est spiritual society, it has been said, in this country. In the largestsense of the term Mr. Partridge was a humanitarian; doing for others all that lay in his pow-er out of his love-helping those who seemed to be un-able to help themselves. I had been with him to that noble institution, the Juvenile Orphan Asylum, locat-itons, fitting them to make an honest living before be-ing sent again into the cold world. He was one of the board of trustees to the end of his days. He was also a trustee of the Society for the Prevention of Orime; and his heart was in these noble works, more than in any other, though we find him active in the field every-where where good was to be done or reformation ef-fected. Now I will turn to some of his own sayings which I have transoribed from his published works, that he, too, may talk to you to-day out of the past. I find the

Now I will turn to some of his own sayings which I have transcribed from his published works, that he, too, may talk to you to day out of the past. I find the first volume of the *Spiritual Telegraph* was published in 1852. From the preface of the first volume I gather these words, and they are true words, stating it to be "The most interesting and complete history of the great spiritual reformation of the intereenth contury"; and the preface of the last volume also states the whole to be "A record of the most astounding and important psychological and spiritual developments of the age." The subject of Prison Reform was one which deeply

The subject of Prison Reform was one which deeply The subject of Prison Reform was one which deeply interested Mr. Partridge. It may be said to have been a hobby with him, and a good one it was. In an arti-cle from his pen on the subject as early as 1854 I find the following language: "Prison discipline must be-come less vindicitive and more reformatory in its char-acter. We should seek rather to develop and educate the man than to crush and brand him. Society never comprehended the capabilities, the relations and value of an individual soul, or how far the present and fu-ture well-being of every other soul is involved in its existing condition, its natural prowth and future de-velopment." He was for several years a member of the New York Prison Association, and devoted much ime and energy to effect the reform he advocated. Many of you have heard him from this platform in his advocacy of a radical change in the conduct of lunatic asplums, especially in the treatment of lunatics them-selves, many of whom he declared were not of disMARCH 7, 1885.

what was known as the "Rochester Rappings," and in those early days was associated with me for a time in the publication known as *The Spiritual Telegraph*. While we were associated together in this and other publications, the intimacy growing out of our business relations, and the ties resulting from a common sym-pathy in religious ideas, enabled me to know this man, and judge of him perhaps better than those who knew him in later years. When Spiritualism was young it required some moral courage to openly advocate its claims, when all who were bold enough to so act and arow their belief in its wondrous teachings were treated with derision, if not considered to be of unsound mind. To you, my old friends and associates. I need not say that Charles Partridge was equal to the demands of the hour; he gave freely of his time and means, the investigations of his well-balanced mind, and if in later years he was less conspiouous in his labors for the promulgation of the truth he was one of the first to accept, his interest never wavered therein, nor did his belief faiter. Of his business integrity and his many chargetar

hivestigations of his well-balanced mind, and if in later years he was less conspicuous in his labors for the promigation of the truth he was one of the first ins belief failer. Of his business integrity and his manly character you have received the testimony of those less preju-diced in his favor than one who learned to know and love him in early years as did myself. I am here to speak more particularly of that change that has come to him, and which you are commemorating to day. The hand of the Angel Death had scarcely stilled the pulses of his mortal body, ere his spirit feit the rhyth-nie thrill of the new life that called into being the fall consclousness of those spiritual powers and energies that never dis. The form of clay was still and cold, but Charles Fartridge, the man, lived, and looked upon the welcoming faces of old rilends, and the angelic forms of arisen loved ones, and he realized the true meaning of life. Words fall when we attempt to plant the sorrowful parting by the death-bed of the beloved, and the bind eyes of the death are not more dim than those of the weeping mourners that strive to plerce the their dear one, and silence is the fitting langmage for such a scene when no knowledge of planting is in there to touch the clouds of sorrow with the golden. But who shall presume to speak of the joy of the newed being that the hand of the deathosy of sole, has taken his own and placed it in the deathess clasp of those gone before him to. the home of many man-sions. Your friend and brother is still too much in the early morning of dis transition to enter upon the new and wondrous duites of the noonday of life, but all his soul is thrilling with the song of eternal joy that finds such ready entrance to the soul of the great-new if when the all in the deatheses clasp of thes give hand the ontimute of life, but all his soul is thrilling with the ontime to you the new and wondrous duites of the noonday of life, but all his soul is thrilling with the ontime to press-ive life. In the light that no

Mrs. Emma Hardinge-Britten was then introduced, and received hearty and enthusiastic applause. She and received hearty and enthusiastic applause. She said in substance she had rarely ever addressed an audience with such mingled feelings of pleasure and pain-pleasure in being privileged to render her fee-ble testimony to the worth of a noble gentleman, a gallant soldier of the spiritual army, and an advocate of every good and useful reform; but pain indeed--a pain that no words could depict in being called upon to speak of a dear and time-honored friend as a mere memory, a reminiscence of past times, of one who had left an empty place which to the speaker's think-ing none on this earth, at least in this generation, would ever be able to fill as he had done. "I miss him," she said, "oh I how I miss his kind face, his ever outstretched hand ready to give me welcome, the place for me to perform my mission, strengthen me in its excention, defend me against oppression and cheer me in the fulfiliment of duty. During the quarter of a century that I have been engaged in working in the source has been its defense, his ample means poured out like water in its behalf have opened up paths of effort for its advocates in which, by voice and pen, heart and hand, purse and person, Charles Partridge has been such amighty linch pin in the advancing car of spiritual progress, that I stand now in New York, the principal scene of his great, unselfish labors, dazed and confounded at his loss, and realizing a void to which I cannot reconcile myself." Mrs. Britten then went on to review the many directions of good and use with which Mr. Partridge has been most prominently connected. She highly eulogized *The Spiritual Tele-graph*, the paper which he founded, conducted and paid for during nine years; and toid how it had ear-iessly rebucked the voils, follies and impositions pray. said in substance she had rarely ever addressed an

regard it as a necessity to-day, even though we may include it in a catalogue of necessary evils, we are no opponents of a prison system, provided it be a humane and enlightened one, and widely different from that now in vogue both in America and abroad. No doubt American prisons are almost palaces in comparison some Siberian dungeons; no doubt governments of Europe devise means of torture unheard of the United States to day, and you have much to congratulate yourselves upon in the humanity of your prison discipline com-pared with what it was a century ago, and what it still is in many parts of the world claiming to be civilized; but revelations made not long since excuse the impetuous enthusiast for say-ing that all places where human beings are de-prived of light and liberty are abominations. So they are in comparison with the institutions of a perfect world.

Sewers and heaps of rubbish: dust and dirt and poisonous insects; stagnant pools and slimy bogs are all abominations, and will eventually be swept away; huge cities with their hundreds be swept away; huge cities with their hundreds of tenement houses, where human beings are crowded together without sufficient air and comfort to properly expand any side of their being, are abominable, and will give place to widely different centres of industry and dwell-ings ere long. But reform cannot be fully ac-complished all at once. All nature's processes are gradual; it is even here a little and there a lit-itle. line and present upon present that tle, line upon line and precept upon precept, that truth and right gain the victory over falsehood and wrong. A celestial condition on earth is not possible until the whole human race has fully outgrown every thought of evil, and each unclean, unkind and unwise disposition. But progress can never be made unless continuous effort is made to progress. Your best actions yesterday may be culpable mistakes to-day, be-cause the discipline of yesterday should have prepared you to live a higher life to-day. So mathed of concentration to have be and the solution methods of correction tolerable and possibly necessary in olden times to carry out the true spirit of legislation, may be iniquitous and ut-tarly unjustifiable at present. There can be tarly unjustifiable at present. There can be no excuse for punishment in any case until all mild measures have been tried and proved in-effectual. Then and only then are you morally justified in resorting to harsh treatment; and when you are obliged to resort to asperity and coercion, you should blame yourselves fully as much as those to whom you have literally to administer the rod of correction; for not only their obuseness and incorrigibility, but your own deficiency in the higher qualities of the spiritual nature, have compelled you to resort to a semi-brutal mode of correction." Some people are great advocates of the whin-

Some people are great advocates of the whip-ping-post, and of the gallows even; they cannot understand any one being benefited or society being protected by mild and persuaive meas-ures; they take delight in shaming and humiliating others, and even in taking away life, as they say for the good of the majority, whereas in a mode of castigation which only degrades the chastised one in the eyes of others, no appeal is chastised one in the eyes of others, no appeal is generally made to the higher nature. We have known many brave, high-spirited boys who would have been noble, courageous, generons and just, had they been properly trained, al-most transformed into brutes by the absurd and inhuman floggings to which they have been needlessly subjected. No parent, teacher or gnardian of the young, and no oustodian of pub-lio morals, will ever succeed in doing real good to those under his charge, unless he inspires their confidence; and when or, how can brutality and fince anger inspire confidence? No one ever has a right, to strike a blow in tanget, and this has even been recognized to some extant among diselists, who have usually fixed the hour of inseting early is the moraling, and under the

nuards to society. Now as we do not deprecate the hospital, but egard it as a necessity to-day, even though we may include it in a catalogue of necessary wils, we are no opponents of a prison system, not widely different from that now in vogue both in America and abroad. No doubt Amer-can prisons are almost palaces in comparison with some Sibering durgengy. The solution of the s received the eucharist together at the steps of the same altar; but the one receives from the sunshine that warms into life all that is beau-teous, the other only an added incentive to evil. Religious ceremonies and beliefs make some people better and others worse. Even a knowledge of spiritual truth itself, if unac-companied by heart devotion to goodness, will but give added power to men to work mischief. So in this day we see illustrated all around us the four kinds of magic admitted by Orientals. Some attain to the red magician's supernal power of subordinating fiesh utterly to spirit. come attain to the red magician's supernal power of subordinating flesh utterly to spirit, and, being infilled with divine life, find in every outward faculty and grace a means for promot-ing the highest welfare of mankind. Some, as white magicians, though not as yet fully and finally victorious over sense, are on the road to complete and ultimate conquest over pride, ression and infimity, and these employeers rassion and infimity; and these employ every means of spiritual development as a stepping-stone to a higher life. Many there are who are quite contented with the gray magiolan's compound of good and evil; an admixture of

compound of good and evil; an admixture of purity and foulness seems best to suit their taste, and, while they use some gifts aright, they befoul their lives by the misuse of some portion of their power. Others again, as black magicians, prostitute, descerate every pure, holy and useful thing to purposes of wrong and for the advancement of criminally selfish or malicious ends.

for the advancement of oriminally seinan or malicious ends. The same philosophy, the same science, the same outward knowledge, the same visible practices may lead these four classes of per-sons to such diametrically opposite results, and do we not see an analogy to all this in physical netwa? Babold the surphing streaming down de we not see an analogy to all this in physical nature? Behold the sunshine streaming down in golden beauty upon a rosebuah and a neigh-boring dunghill. That light and warmth which makes the roses blossom and causes them to emit so sweet a fragrance on the surrounding air, makes the dunghill hot and putrid, sending forth a poisonous stench all around. With-out the heat and light of the sun, neither the rosebush nor the dunghill would have displayed its latent possibilities. Spiritual influx, the light of knowledge, the means for arriving at the highest standard of moral excellence by the highest standard of moral excellence by perverse and selfish persons can be so inverted that the very light is the cause of their deeds of darkness. See that the light within you be not darkness, or the greatness of that darkness will be such that, enveloping your soul in its plutonic shades, it will shut you out for ages from all sense of true happiness and all com-panionship with wisdom and its followers.

We have introduced these observations nel-ther discursively nor irrelevantly, as they were ther discursively nor irrelevantly, as they were needed to rebut an unjust attack which is often by those who attribute to belief or opinion that which springs from indwelling pride, lust and selfishness. Change the opinions and faiths of the world a million times, and with all your suc-cess in helping men to arrive at correct views of truth intellectually, you will fail utterly in reforming society unless you reach their inner being, and cause the spiritual nature to break its bonds, free taself from its entangling chains, and stand erect and liberated in the glory of a royal independence which only those can know who are houest not because a penalty is 'st-tached to stealing; who are yute 'not because's 'panalty is 'st-worldly sense; who keep all the commandiments in the boats the law will boats at the ways of 'virtue, of time they but because the ways of 'virtue, of time

Oh I Father, spirit of light, shine through the dark-ness; bring help of thought liberty of ideas, and lift us all to that land where the light of heaven shines forevermore. Amen.

Mrs. DeWeir sang, "Shall we Know Each Other There?"

Mr. Newton, the President of the First Society of Spiritualists, then said :

We have convened this morning, friends, members of the American Spiritualist Alliance, and members of this Society, in memory of one who has passed from the material to the spiritual life—our friend and broth-

er. Oharles Partridge. Mr. Partridge was one of the ploneers in this great movement known as Modern Spiritualism. He was not only an early convert, but distinguished himself by working with zeal and determination, and an hon-est and untiring purpose, and became conspicuous by contributing of his means to promulgate this New Gospel. In 1849 the Fox girls came to New York by spirit-direction. The first man who met them upon their arrival in this city was Horace Greeley, and from that time until his death he was their stanch and un-wavering friend. About 1851 or 352, Mr. Partridge, af-ter careful and thorough investigation, became a con-vert to Spiritualism, and soon after became associated with Dr. S. B. Brittan in publishing The Spiritual Telegraph, a weekly paper devoted to the cause. A distinguishing feature of Mr. Partridge's character was his disposition to work for the promulgation of his convictions; hence his name was perhaps more often hav other. He believed in organized effort for practi-cal work: I will now ask Mrs. Newton to read a letter from Mrs. Bathbun, also a telegram from Mr. Henry Kiddle, after which I shall take pleasure in introduc-lng as the next Apeaker. Judge Nelson Cross, Presi-dent of the American Spiritualist Alliance. Mrs. Newton then read the telegram from Mr. Kid-dia company then then read the telegram from Mr. Kider. Charles Partridge. Mr. Partridge was one of the pioneers in this great

Mrs. Newton then read the telegram, from Mr. Kiddie, expressing sincere regrets at his inability to be present, on account of sickness, also the following let-

asylums, especially in the treatment of lunatics them-solves, many of whom he declared were not of dis-cased mind, but rather obsessed in a manner suscep-tible of complete cure and restoration to their normal state under proper treatment. In speaking of organizations among Spiritualists in 1866 he gave utterance to this sentiment, worthy to be insoribed upon his tomb: "Living truth needs no pomp ous show of coercion; its natural growth is by attrac-tion."

tion." I believe I hold in my hand the last note he ever wrote. It is addressed to me rather in a representa-tive capacity than a personal one. It expresses his desire to devote to the American Spiritualist Alliance tive Capacity than a personal one. It expresses his desire to devote to the American Spiritualist Alliance a tract of land encircling a beautiful lake in Lewis County in this State, and to give to the Society also a large quantity of books, being for the most part the bound volumes of the Spiritual Telegraph to which I have alluded, and asking me to come to his house pre-parted to make and have executed a proper convey-ance-of-them. In compliance with this request I re-palged to his bedside; but he was then too weak to carry out his intentions, and he requested me to come again when he would be stronger. I did go again, but the spirit had flown. Perhaps the man who knew him best among men was his long time associate and partner in the publi-cation of the Telegraph. This man was the late Pro-fessor Brittan; and if one man ever comes to know an-other through and through, it is his business partner who has stood beside him in trials and difficulties for years. I will read what Prof. Brittan-Bilchmond Controversy, Pro and Con. Spiritualism ": "Permit me to acknowledge in the manner of my choice. that in every clorumistance of trial I have on with

Controversy, Fro and Con. Spiritualism": "Permit me to acknowledge in the manner of my choice, that in every circumstance of trial I have found you will-ing and ready to battle for an honest conviction in an un-disguised and magnanimous spirit and at your own cost. It is for this especially that I desire, on the present occasion, to testify my respect for your character. I am happy that wealth has neither corrupted the integrity of your nature, allured you to a life of useless indolence, nor diminished your sympathy for the wayward and the destitute, but that dusty highways of life, and the great thoroughfares of: the dusty highways of life, and the great thoroughfares of the dusty highways of life, and the great thoroughfares of the dusty highways of life, and the great thoroughfares of the dusty highways of life, and the great thoroughfares of the dusty highways of life, and the great thorough fares of the dusty nighways of life, and so onsistent friend of Human Progress; and I beg leave to dedicate my humble labors in the following Discussion, in a special manner, to your-self."

self." In the year 1854 Mr. Partridge attended a temper-ance convention held in Auburn in this State, on which occasion his fellow-travelers, fisvs. E. H. Cha-pin and Henry Ward Beecher, were the orators of the day. In a published letter of Mr. Partridge alluding to this event, he says: "It is a prophecy of a reform which shall bring all denominations and Christian ministers upon one common platform eround which Which shall bring all denominations and Christian ministers upon one common platform, around which people of every nation, kindred and tongue, shall meet together in harmony and love." It was his beliet that the religion of Spiritualism is designed to be the one all absorbing truth upon which all races of men will agree, and thus put an end to those religious conten-tions which have so long disturbed mankind, and given rise to so much bloodshed and cruelty. We about not mourn that this out di time triand

We should not mover that this our old-time friend, So full of years and honors nobly won Along the humble walks that worldlings shun. Has found the open door-the peaceful and. Now that his work is done.

Now that he work is done. He was the poor man's *Msip*, the needy's *stay*; To such with open hand he freely gave, Nor looked for recompanse or favor, save The util to do and strengris to keep his way-Bturdy; and true, and brave,

Sturdy, and true, and prave. He knew no fear of God, but reversees, strong As was his love of honor and of right: Nor feared he man or Biste-to his fall height He walked among his follows his life long-Beeking and giving light 1

The President next introduced Mrs. Mary A. Newton, who read the following message from Dr. 8. B. Brittan, given through the mediumship of Mrs. Nettle O. Maynard, of White Plains, who has been for several years an almost helpless invalid, but still retains her remarkable mediumistic powers :

remarkable mediumistic powers : LADIES AND GENTLEMENT It seems fitting that the early friend and associate of the gentleman and brother you have gathered together to hour by this Memorial Berrice, should say a rew words, betting the occasion, but sempelies as I am to traismit my thought through the organism of another and that other an invalid. I must necessarily be brief, and con-seduently fail to gentlement of the constant of the semperior betting and what my own sympathies would prompt me to ex-Dress. Any GENTLEMENT I word in definite form through that truth revealed to the world in definite form through that truth revealed to the world in definite form through the truth revealed to the world in definite form through that truth revealed to the world in definite form through that truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in definite form through the truth revealed to the world in the truth revealed to the truth revealed to the world in the truth revealed to the world in the truth r

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when which all the highly eulogized The Spiritual Teto-graph, the paper which he founded, conducted and paid for during nine years; and told how it had ear-lessly rebuked the evils, follies and impositions prao-ticed within as well as without the ranks of Spiritual-ism, keeping the cause "clean and honorable," and freeing it from the fungi that, like ill weeds, ever spring up in the ranks of great reforms. The New York Conference and public meetings, his own wide and unbounded hospitality, the circles he organized, his admirable rostrum speeches, published tracts, letters and writings; above all, his brave and dauntless defense and protection of the first martyrs in the cause, the for family, the loss of friends, good name and reputation which he endured in this behalf, his social and commercial estracism and the actual personal dangers which he had to bear in the inciplency of the movement, were all told with a pathos that brough tears to many eyes and a resistless energy which defied the power of this reporter to follow in detail.

detail. Mrs. Britten concluded with a poem which, it seems, she cannot reproduce, and resumed her seat amidst hearty applause, in which the spirite, rapping through the mediumship of Mrs. Leah Fox Underhill, who sat by Mrs. Britten's side on the platform, joined most earnestly. earnestly.

The next speaker was Judge Dailey, President of the "Church of the New Spiritual Dispensation" of Brooklyn, who spoke in part as follows :

the "Church of the New Spiritual Dispensation" of Brooklyn, who spoke in part as follows: MR. CHAIEMAN, LADIES AND GENTLEMEN: I es-teem myself exceedingly fortunate that I am afforded the opportunity of paying my respects to the memory of-the man Charles Fartridge, whose memory you have come to commemorate by speech, by poetry and by song. I knew this man but briefly: I am not, I am sorry to say, one of the ploneers who stood beside him in the hour of trouble, but I am thankful for the privilege of tak-ing up the work that Charles Fartridge laid down, that S. B. Brittan and others, honored now in memory, laid down as they passed on, for others to continue. Friends, this man has leit the record of his work in his deeds. Professions are empty of themselves. When the great current of popular thought takes its course, many a person is brilliant in exploits; but the reality, the real sterling qualities of the man are always shown when he takes an unpopular course, and stands alone in delense of right. This was. Charles Partridge's privilege, and although he was met with scoffs and jeers, although an angry mob hooted at him, and jeered at the work which he had in hand, let us remember, Mr. Chairman and friends, that mobs only break up the failow ground where the seed is to be planted and grow after they have done their work. I Applause.] The great men of this world are the men who have stood alone in the dirst, position of, great enter-prises and great works—they are the benefactors of the human race. There are few of them, and when we know one let us cherish his memory, drop tears of sor-row on his grave, and honor him, aud honor the work that he did. The man who tunneis the mountain, al-though it may take years to accomplish the result; has made the great high wy for the human family who will come steer him. And so with the ploneers of this great use: they have i ald the foundations of this when we know hole foundations which have gone before us.-Truth is cternal; it was the same yesterday, to-day and foreve

a result

a result. Friends, Mr. Partridge, was one, of those miss who tare down the scarcerows, which ware set in the field of popular thought. He tore then down, and exposed the emptiness of the images which dime and supersti-tion had set up to frighten mankind, away from the truth. truth.

Mrs. Nellie J. T. Brigham made a few remarks, and closed with a beautiful inspirational poem, which the reporter regrets he was unable to transcribe.

Mrs. DeWeit then sang the favorite song of Mr. Partridge, "When the Miste Have Cleared Away," and the entire, and most joined. In along the doublest, after which Mrs. Brights pronounced the benediction.

#### BANNER OF LIGHT.

# Written for the Banner of Light, CORRESPONDENCE,

BY LIZZIE G. SLADE. Swift as the light of morning, And slient as falling dew, Thoughts from afar oft greet us O'er lines unseen, not new; . Coming so loving and tender. They warm, and thrill, and bless, Bringing the absent near us, And space between seems less.

True as the mariner's needle, They ever seek our place: Highways and homes are entered, And every path they trace. We who have felt the arrow Instead of love's own thrill, Learn that our unkind thinking May pain with waves of ill.

Who will dare limit or measure The power within a soul. The all-embracing Wisdom When laws divine control? Gifts that will voice our motives With spirit's searching ken, Showing the traits we cover, When meeting our fellow men;

That o'er the written pages We pen to a loving friend, Is our unerring measure-The real self we send. Not the grand souls we would be, Not what we were in youth, But what we are, uncovered In the light of discovered truth. Each a recording angel

Of purpose, act and strife, Writ on the walls around us, And on the spirit's life. Each in a living temple Of finest oreative art, Domed with the best and highest Conditions could impart.

Would we e'er blame the erring, The slothful in homeless hives, Could we but know the causes Of aimless and guilty lives? Surely, Love's light is dawning, Truth will wake from Error's night Justice will plead for Mercy, For Liberty and Right. Glenbeulah, Wis.

CORROBORATION OF SETH E, BROWN'S MESSAGE.

### BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

It has been my pleasant experience to have had "angels' visits few and far between," so to speak, through the BANNER OF LIGHT circle. That is, during the past fifteen or twenty years I have had five or six communications from friends in the other life, which have been unmistakably what they claimed to be, and they are among the experiences I will not very soon forget. Besides thus interesting me as an individual, the fact has thrown the lustre of truth and use over the thousands of others in that department that have come to others of earth's people, in which simply as messages I would otherwise have had no interest.

With the fact stated, and my experiences in other phases of the spiritual phenomena, I consider the system of the BANNER OF LIGHT Circle communications as valuable, interesting and instructive ; not perhaps in every case, or even a majority, edifying and intel-lectual pabulum, but of great value considering their source. Still among the communications in this de. partment are very many that are valuable in themselves, being of a high order, showing method, intelligence and culture. The idea I am intending to convey is, that my interest in them as a whole is in the fact that their source is the spirit-world, and trifles, you know, become sublime when their setting is sublime. I make these remarks because I think I have perfect evidence that the messages published week after week on the sixth page of the BANNER OF LIGHT are what they are claimed to be, communications from that bourne from whence, it has been said, no traveler returns.

When these five or six messages have come to me. like angels' visits few and far between, I have generally made them public, as if they were for the public, though they were special to me. The number is not a very extensive correspondence, out of the many thousands that have come; the spirit-world knows, probably, that they are not necessary to keep me in the line of celestial thought. Why, then, do they come me at all when the invisible growd, is so large, and when there are so many hungry people that are not remembered at all in this epistolary way? It pleases me to feel that they use me now and then to connect with the hungry public. They know, perhaps, that I have got a hearing, and that what I write is read, and those who know me believe I tell the truth ; so when I receive one of these messages, or "visits." I pass the fact along in my way, and that I propose to do now with the communication from my friend, SETH E. BROWN, who for a number of years was joint tenant with me in an office in the Old State House, and who passed on in May last. I am sure Miss Shelhamer, the medium, did not know him, nor under the circumstances was it possible for any one to have coached her on the subject ; nor did she know the spirit was a friend of mine, or even that the message was for me. The name John is mentioned, and though there are many Johns in the world, the internal evidence of the message, its style of thought and expression, and some definite references that I understand, proveit to be for me especially; and parts of the message convey the idea that what he wanted known I would be likely to make known. Brown was hospitable to the subject, and interested when I talked of Modern Spiritualism to him or others, he being in the office with me and conveniently a listener. When alone after such conversations, he was in the habit of saying he wished he could have my faith or experience, often ending with the remark, We will all know some day," meaning that death would settle it, and often remarking: "If I find myself alive I'll let you know it," to which I generally said ditto. The following extract, from his message is so like him in its expression, it seems as though I was hearing him say it while reading it: hearing him say it while reading it: "I've said a good many times that if Spiritualism was true I would take advantage of it and come hack after death. I didn't expect to be what you call a dead man so soon, for I went out suddenly. I was quite an active business man, and hardly prepared to meet the experiences of sternity, yet I had no fear of the future. I did not believe in Spiritualism, but I had no hostility toward it. I felt it was a good thing, if it could be proven true. I rather hoped that it could, because I thought it was about the best that had been given in relation to man's future condition, but I had not been convinced of its truth, and of course did not accept it; at the same time I felt rather friendly to-ward it." Mr. Brown dropped down suddenly one forenoon in his office, was never conscious again, and died at the hospital in the evening of the same day. He refers to the suddenness of his death, in the foregoing quotation. He had a very decided and sprightly way of talking, and his whole letter impresses me in a remarkable manner 'as being his own words. Here is a passage where he refers to an incident that I can corrob-白豆(2) 現代版는 orater

"I would like to send a word to one friend, and say to him: John, you were right, you were perfectly right in your conclusions concerning Bpiritualism, and the state of man after the death of the body. I endorse all that you said to me and what I have heard you say to others." He remembered his words and ideas, and knew that

I would, also, and the above six quoted lines he knew would be a volume to me, and they are; and no human being but myself realizes what I do in the import of those lines to his friend " John." He speaks of going West to look into a matter; this

was a matter that he became connected with the last year or two of his life. I was not interested in it, simply knew that he was, and the mentioning it in his message is another pointer of identification, for I am sure the medium had no knowledge of any such Western business connection. Some may wonder that such trifles seem to have oc-

cupled his, thoughts in this communication, while his home surroundings, in which he was very happy, have not been referred to. I think I understand this better, perhaps, than his family will. The message was especially intended for me, for reasons already named. He also knows that the loved ones of home have no belief in but are rather socially antagonistic to the fact of spirit-return. A valued relative of mine has often come to me, who seemed to have neglected some of his family that needed his influence more than I did; he said to me, in reference to it, that when they thought of him they thought of him as being dead and in the. grave, while I always thought of him as being a still living though invisible being, and he could reach me, when the mists of the thought that surrounded the others prevented or made it difficult to approach them. Without going into the details this fact suggests, the omission of home matters in a message which evidently was for me, is no obstacle in this corroboration or suggestive of any doubt.

I will close with one more quotation from his message, where he states a truth, and, doing so, uses a style of expression as natural and as familiar to me as anything could possibly be. He had just this dem-onstrative way, and now, while writing about it, I feel as if his words were ringing in my ear, just as they are here expressed :

"I was a business man, interested in business cir-cles here in Boston. I had quite an extensive ac-quaintance, and was well known 'on 'Ohange' and among members of the Brokers' Bosrd. I want to ac-complish something by coming here, and that is, to attract the attention of friends to this Spiritualism. for now that I have undertaken to say it is true I would like to prove it so to them. You may call me Nath R. Rown." would like to pr Seth E. Brown."

And I certainly will; and if you had said, "Call me Nebuchadnezzar," it would have made no difference, for the matter of the message would have given me both your image and superscription.

## A Valuable Book. To the Editor of the Banner of Light:

I have just taken occasion-long-looked for, but till now for various reasons not reached-to examine the work entitled "Life and Labor in the Spirit-World." written through the mediumship of Miss Shelhamer. may as well say that I have been prompted and urged to do this by inhabitants of the spirit world, who have assured me that it is a work well calculated to give truthful and valuable ideas of the life hereafter, not only comforting and consoling to those whose loved ones have passed within the veil, but helping to prepare them also for a joyful entrance upon that life when their turn shall come. Further, I am assured that friends in spirit-life consider it a matter for rejoicing and for happy report in their social circles when they discover that their earth-friends are engaged in perusing this book.

I am glad to say that I find the work to be all that has been represented-that its pictures of life and labor in the world beyond not only accord with what I have long been accustomed to receive through other channels, but are most instructive, inspiring, and full of incitement to the worthlest and noblest action in the present life.

The conception that the future life is to be one of benevolent activity for the good and enlightenment of others, and that we thereby work out our own elevation and improvement of character, and that there is hope and opportunity for all, however debased, to enter upon this upward career just so soon as they experience the desire thus to do-these ennobling consentions are set forth and illustrated by numerous striking narratives of intense interest. The methods by which benevolent spirits are able to work for the redemption of unhappy, wayward, vile and besotted ones, both in earth-life and the lower regions of the spirit-world, are made clear and comprehensible. The reasonableness and worthiness to be true of these views of the other life must in time commend them to universal acceptance, in place of the horrible phantoms of an endless, hopeless hell, and a heaven of ceaseless, useless psalm-singing and harp-playing. I recently made the acquaintance of a very intelligent and thoughtful gentleman, who expressed strong | of great merit comprise a portion of the treasures of doubts of individual conscious immortality. He could see no use, he said, of a future life-such, at least, as has been painted by the theologian. The present world was sufficient to give him all the individual experience he had any desire for or could see any need of. In my presence he was introduced to a clairvoyant, who was able not only to read his past experience and his traifs of character, but startled him with the information that he was closely attended by and associated with a decarnated spirit, who in this life was well-known alike for his genius and his eccentricities. This invisible attendant stated to him that, since entering the spirit-life, he had become aware that his life and character while here were fragmentary and far from well-rounded: that he had selected him (my friend) as one of congenial temperament, with and through whom, by close association and action from the spirit side of life, he could work out his own development to a nobler and completer manhood, at the same time carrying his earthly ward along with him. This announcement deeply interested the gentleman, and gave him a new idea. It explained, he said, many leadings and impulses of his recent life, for which he had been unable to account, and gave him a conception of the uses of a future life of which he had never before dreamed. He now saw that such a life was worth aspiring to, as affording an opportunity for rounding out and completing characters which for various reasons had obtained but a fragmentary and distorted development during the earthly experience. This grand, rational and hopeful doctrine is finely illustrated and enforced in the volume under notice. Probably one of the chief objections that will arise to accepting the reality and truthfulness of the narratives and descriptions of the invisible world given in this book, will be based upon their realism, or likeness to things on this mundane sphere. Those whose conceptions of spirit-life and surroundings, arising from past teachings or from materiality, are only of vagueness; shadowyness, unreality, will be skeptical as to the real existence of such objects and scenes as are portrayed." On stating this to one of the spirit-friends who called my attention to the book (and who described herself as a teacher connected with the grand. Temple of Art mentioned in the work) she replied, in substance, that this objection was in fact an argument in favor of their reality. For if the scenery, employments, etc., of the next stage of life did not resemble or correspond to those of the earth-life, human beings would not feel at home there; the instinctive longing for home would not be satisfied ; they would become unhappy and weary of strange, unaccustomed and unadapted conditions. Infinite Wisdom has planned more wisely in this matter than blind humanity imag-

friend, now a dweller on the immortal shores, but who was well-versed in spiritual things and advanced in spiritual life while on earth, to give some definite and precise information regarding his present state and surroundings in that higher life. He replied: "Any statement I should make must necessarily be made in the language of earth, for you know no other; and you would necessarily attach to it the meanings you are acoustomed to attach to such words on earth. But this would afford you no adequate or accurate con ception of the realities in which I dwell-the enjoyments in which I participate. You would derive at best only distorted and erroneous ideas. I think it better, therefore, for you to wait patiently until, by the faithful performance of your earthly duties, and the culture of your spiritual perceptions, you are pre-pared to enter upon these realizations for yourself. But I can assure you that 'eye hath not seen, por ear heard, nor have entered the heart of man, the things

God hath prepared for them that love good."" This friend doubtiess had entered upon the spiritual (or perhaps more properly celestial) state which his attainments on earth had enabled him speedily to reach-a condition no doubt as far above even elevated spirit-life as that is superior to the better conditions of earthly existence. While, therefore, the beauties and glories of the spirit-world, or the "summerland," may be somewhat accurately though crudely symbolized at least by the things of earth, yet those of the next higher stage are beyond any adequate representation in human language, or, as Paul said, not lawful for a man to utter," because not rightly intelligible. They who keep these distinctions in mind will have less difficulty with what appear to some minds too realistic or earth-like descriptions of the invisible realm.

Miss Shelhamer deserves the gratitude of all upward-looking souls on earth, as she has that, no doubt, of myriads of watching, waiting ones in the sphere above, for her instrumentality in giving this useful book to the world-as also for her other modest but untiring labors in the same direction. Great will be her reward ! Yours truly, A. E. NEWTON. Vineland, N. J.

#### March Magazines.

THE CENTURY .- The opening article, entitled "The Land of the False Prophet," will be read with much interest. The description it gives of the Nile route by which the British pass to the scene of their operations and the warlike race they encounter, supplying with its many engravings information that is now eagerly sought for. This number is especially one of war; it gives, additional to the above, " In the ' Monitor' Turret, March 9th, 1862," by S. D. Greene; "Watching the 'Merrimac'," by R. E. Colston ; " Recollections of a Private," by Warren Lee Goss, and " Memoranda on the Civil War," by C. Brown, all fully illustrated with portraits, maps, views of localities, spirited engravings of engagements, and of great historic value, being written by participants or witnesses of the scenes described. The frontispiece is a portrait of Daniel Webster; there is also a full-page portrait of the eminent jurist, Charles O'Connor, both accompu-nied by an interesting sketch of the life of each. "The Worship of Shakspere," by O. B. Frothingham, will, from its suggestiveness of spiritual agencies at work in the wonderful creations of the master dramatist, command the attention of our readers. It is a critieism from an altogether new standpoint of mental observation. The usual complement of fiction is limited by the abundance of fact; the departments of "Topics,"" Letters" and "Bric-à-Brac" are varied and in teresting in their contents. The Century Co., New York. Cupples, Upham & Co., corner of Washington and School streets, Boston.

WIDE AWAKE comes to us with the greeting of "The Stranger in the Village," a pleasing story by Mary E. Wilkins, with a fine illustration that does duty as a frontispiece. A new chapter is given of Yan Phon Lee's "When I was a Boy in China." "In Alaska," with its sixteen illustrations of glaciers, totem poles, vomen, blankets, baskets, etc., gives one a good idea of a region and people little known. Among the many engravings is one of the bust of Longfellow placed last year in Westminster Abbey. New chapters of the three serials, several new stories, poems, historical articles by E. E. Hale and Mrs. Fremont, "Search Questions in American Literature," by O. F. Adams, etc., complete a very attractive number. D. Lothrop & Co., Boston.

GASSELL'S FAMILY MAGAZINE...." Lifest an Ameri can College " briefly describes a scholarship at Yale. In addition to continuations of "A Diamond in the Rough," and "Sweet Christabel," several short stories are given, and articles upon remunerative employments for women, making home beautiful, garden work, proper dressing for exercise, seasonable, entertaining and instructive. Many engravings adorn its pages. Cassell & Co., New York.

MAGAZINE OF ART .- Five full-page size engravings

## Meetings in Providence, R. I.

To the Editor of the Banner of Light:

Heetings in Providence, R. I.
To the Editor of the Banner of Light:
A very large audience assembled in Blackstone Hail, Sunday morning, the largest of the season thus far. Dr. Willie's discourse was a discussion of the question, "What is Life?" answered in a masterly manner. Life was considered, not in its physical aspects but as that which pertained to man as a sentient, moral and spiritual being. Real life would not proceed from the external, but must come from the interior, be an inspiration from the spiritual side, else it was more or less of a failure. The illustrations were most pertinent, and afforded much to stir the hearer to rightly and truly live. The discourse was followed by two short, expressive poems, the latter, I abould think, from Edgar Alian Poe.
La Petite Marguerite, being present, was introduced, and sang, in her inimitable way, "L'Estaab" (valse brilliante), composed for Mime. Parepa Rosa by Sig Arditi, and "Bock of Ages." arranged expressive for her. This latter was rendered as soulfuily that the audience was eensibly affected, many weeping eyes attesting its influence. Spirit power was evident. No mere training by the profoundest masters of music and exprese could so perfect a child.
Mr. Mills took for his subject, "The Crucifixion of Spiritualism," reviewing the religious history of the past, showing the persecuting spirit of the sects and tread down new ideas. A the olose he briefly reviewed the sermo of I. Benson Hamilton, pastor of the Trinity Methodist Church, the Sunday previous. There was no argument to combat, for the reversed genter and bid denial offacts. Beveral of these Dr. Willis not freed and eccentric Methodist present of flip years ago chock control and paid his respects to his brother Hamilton, mostly in verse. He was sharp and incidents, and so effect and bid have been present and heard friend Dow. I well remember him, and see Lorenz all thread adverses of the discourse Lorenz of the theart of the seeptice. Willis not for the subjed in the

# Scott's Emulsion of Pure Cod Liver OII. with Hypophosphiles, In Incipient Consumption,

Seems to possess remedial powers of great efficacy. It heals the irritation of the throat and lungs, makes pure blood, and builds up and fortifies the system against further inroads by

Thirty-Seventh Anniversary of Modern Spirit-ualiam.

disease.

Thirty-Seveniti Anniversary of Modern Spiritu-unilam.
 The Thirty-Sevenith Anniversary of Modern Spiritualism will be celebrated at Musical Society Hall, in the Academy of Music Building, No. 381 Milwaukee street, Milwaukee, Wisconsin, as foliows: Baturday, March 2810, 1885, at 10:30 A.M.; Lecture by Wm. Nicolof Chicago; subject, "Spirit Communion; its Relation to all Religious Systems." At 2:30 o'clock P.M., conforence, and lecture by Mrs. L. M. Spencer of Milwaukee; subject, "Does Death End All?" At 7:30 o'clock P.M., locture by Mrs. B. DeWolf of Chica-go; subject. "Beauties of the Spiritual Philosophy." Bunday, March 2010, at 10:30 e'clock A.M., lecture by Prof. Wm. Lockwood of Ribon, Wis; subject, "The Gos-pel of Structure," At 2:30 o'clock P.M., lecture by Mrs. S. DeWolf; subject, "Lights and Shadows of Modern Spir-twaukee; subject, "Lights and Shadows of Modern Spir-tualism."

wankee; subject, "Lights and Shadows of Modern Spir-itualism," Good mediums will be present and give public tests. Per-sons from a distance can roturn at oue fifth fare on all rail-roads. Board at Collins House, 4it and 416 Broadway, 75 cents a day. For further information, address J. BPENCER, Secretary, 470 Kast Water street, Milwankee, Wis. The officers of the Wisconsh Stats Association of Spirit-ualists have thought best to defor meeting until June, and join with Local Boclety of Milwankee in celebrating the Anniversary. We hope all Bpiritualists, and especially members of the State Association, will attend. DR. J. C. FullLings,

DR. J. C. PHILLIPS, Sac. Wis. State Ass'n of Spiritualists.

# Quarterly Meeting.

Quarterly Meeting. The Spiritualists and Liberalists of Van Buren and ad-olning Counties will hold their next Quarterly Meeting in Longwell Opera House, Paw Paw, Michigan, commencing haturday, March7th, 1885, at 2 o'clock P. M., and continuing ver Sunday.

Billing, Barlet An, 1899, 1820 Cross and an end over Sunday. Lyman U. Howe of Fredonia, N. Y., and Mrs. E. O. Woodruffor South Haven, Michikan, are congaged as speak-ers. Mrs. Olio O. Denslow of South Bond, Ibud., will give psychometric readings and furnish music for the occasion. Entertainment will be furnished to visitors from abroad. Let there be a general attendance, and an effort made for a good meeting. L. B. BURDICK. President. Box B, Kalamazoo, Mich. F. L. WANNEL, Scoredaru.

# E. L. WARNER, Secretary, Paw Paw, Mich.

#### Passed to Spirit-Life:

From Leominster, Mass., Jan. 31st, Franklin S. Haskell, aged 60 years.

aged 60 years. Bro. Haskell was a firm believer in and steady defender of the claims of Spiritualism. He had served as President of the Society In this place, and worked faithfully for its inter-ests. He was a man of sterling integrity, a kind nelghbor and loyal friend. Possessed of a strong constitution and vigorous health, which indicated lengthened years, he suc-cumbed in a few days to an attack of malignant crysipolas, and on the evo of his thirty-sixth maringe anuiversary passed "beyond the gates." The functal took place Feb. 3d from the home, and was attended by Rev. Wm. H. Sav-age and the writer. His companion, aged mother and siz-ters are comforted with the knowledge of angel ministry.

From Rockbottom, Mass., Fob. 18th, Eunice, widow of



8

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AGASSIZ AND SPIRITUALISM: Involving the In-vestigation of Harvard College Professors in 1857. By Al-len Putnam. This storling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian An-dersen. Written down through the mediumahip of Adei-ma Liarness Yon Yay, of Guobitz (in Styria). Austria and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has, Paper. "MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

"I thought the time had come when 'I must, agree "I thought the time had come when I must, agree-able to my promise, communicate to friends on earth —and I have done so in brief before to day. I have succeeded in giving intimations of my presence, and in making myself known to a certain extent, and to day. I am happy to be able to speak."

He manifested to me in a very striking manner at one of Miss Berry's circles. It was a perfect identification, and besides the tangible manifestation of his presence, a short message was written by the spirit, not by the medium, reading thus: "John, I believe it Setk \* I felt then, and feel now, that it was he, keeping his word, and now in the quotation above he refers to it.

There is not a great deal in the following quotation, in my mind in a more extended manner; but the few lines I now quote will be the whole in a nutshell:

ines. Heaven is a home. The great Milton seems to have had a glimpse of this truth, when he makes the angel Raphael say to Adam:

Be but the shadow of heaven, and things therein

Each to other like more than on earth is thought ?" But it is to be remembered that while this close sim-

ilitude applies to the next stage of being, or what is properly termed the spirit-world, it may not apply so

art in this month's issue; these with a score or more of smaller ones, with the printed text accompanying them, furnish a feast of good things for lovers of the beautiful. Of the large pictures, that of "Alva's Last Ride through Amsterdam," is the most noticeable, and of the smaller ones those illustrating "Artists' Homes." Cassell & Co., 741 Broadway, New York.

OUR LITTLE ONES is bright and cheery with its pages of stories, sketches, poems, rhymes, and fingles, all illustrated with attractive pictures, the number closing with music, a "Song to March." Russell Pub. Co., Boston.

BABYHOOD contains information respecting the care of infants and the general interests of the nursery of much value to mothers. Published at 18 Spruce street, New York.

#### American Spiritualist'Alliance. To the Editor of the Banner of Light:

The Alliance held two interesting Sunday evening meetings, at the residence of Mrs. C. M. Sawyer, 59 West 24th street, New York. The attendance was good and time passed off pleasantly.

On Sunday, the 13th ult., Mr. C. P. McCarthy opened the exercises with an invocation brim full of inspira-

On Sunday, the 13th ult., Mr. O. P. McCarthy opened the exercises with an invocation brim full of inspira-tional thought. He was followed by J. F. Jeaneret, with an address entitled: "Spirit Phenomena the Highway to Truth." After this, various manifesta-tions of spirit-power were obtained through the in-strumentality of several mediums. The exercises on Sunday, the 21st ult., were opened with music, Mrs. McCarthy and daughter kindly off-clating; reading of an invocation by Mr. F. S. May-nard; reading by President Cross of an extract from the biography of Fannis Conant (while in earth-life the celebrated medium of the Banner of Light Circle), relating to the formation of circles for spirit manifes-tations; he prefacing that reading by some remarks on Mrs. Gonant and her great medial labors when in earth-life. The President then gave reading of a sto-ry written by a writing medium, under the control of a spirit purporting to be an Egyptian lady of rank, calling herself Unoa, who had passed to spirit-life some five thousand years ago. This simple tale, although recounting extraordinary occurrences in the life of "Minia," the daughter of an Embalmer, who through the medial gifts with which she was endowed became of great service to her king and country, claims by its spirit author to be a true narrative, and was written to abow us how in all times spirit-power has manifested itself through striking oc-currences; how under certain conditions it can propin-esy truly, and also that in ancient times the gifted in-struments of the spirit-world were cared for and ap-preciated. After this pleasant little story very satisfactory

clated

preclated. After this pleasant little story very satisfactory spirit mailestations followed. Mrs. Sawyer, though feeling quite indisposed, consented to submit to her guides control, and soon "Little Maudie," in her hap-py and characteristic manner, entertained the circle with utiferances as witty as they were wise, and aston-ished the sitters by the pertinacity and accuracy of the humerons tests she gave, speaking all the time in her indermedent wide.

the numerous tests she gave, speaning an environment her independent volce. Mr. A. Wells; an excellent test medium, also gave very satisfactory tests, and Mrs. Lawrence, under the controlling influence of a spirit purporting to be Chas. Partridge, addressed the meeting at some length, after which her little control, "Birdle," in her peculiar and quaint manner of expression, also gave a few tests which were acknowledged. J. F. JEANEBET, Seo'y.

may be termed the spiritual world, or state. From this higher state, all descriptive language projected to the natural or external world is doubtless to be un-derstood as symbolical or correspondential, and not to be interpreted literally. Much confusion of mind-and, many misconceptions no doubt arise from want of, a clear distinction between these states of being. Not long since the writer asked an old and intimate -American women are said to be the most clevbut when I read as I do between the lines, and remem-ber the contabilitions we have had, his words arise and many misconceptions no doubt arise from want counties demands upon a words arise and many misconceptions no doubt arise from want counties demands upon a words arise and many misconceptions no doubt arise from want counters demands upon a words arise and many misconceptions are doubt arise from want counters demands upon a words arise and many misconceptions are doubt arise from want counters demands upon a words arise and many misconceptions are doubt arise from want counters demands upon a words arise and many misconceptions are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands upon a words arise are doubt arise from want counters demands are doubt arise from want counters demands are doubt arise from want are doubt arise from want are doubt arise from want counters demands are doubt arise from want are doubt are doub

From Rockbottom, Mass., Fob. 18th. Eunice, wildow of the late Dca. Ephraim Stone, aged 76 years and 6 months. It was the privilege of her son by a former mariage, Mr. Charles Murdock, and his wite, Lutie Blatt Murdock, to care for her declining years; most tender and assidu-ous was their devotion to her, and gratefully was it received and appreciated. Other children shared her love and bless-ed her home. Hor life was one of unselfish devotion to her loved ones, cheered by an unfaitering trust in the realities of the beyond. Her sweetness, patience and serenity wore like a benediction. Months of failing health ended in days of nervous unrest and physical torture, yet she smiled amid her pain and campy awaited the opening of the inter por-tal. From a cherished volume of poems (the gift of Luito) she choes an appropriate selection, and desired the writer should read it at her iuneral, which took place from the intensited Feb. 20th, where a large assemblage gathered to do her reverence. Blessed momories, divine hopes, angel inspiration, tender music, which is y, fragrant violets and golden grain glorified the hour and banished the gloom of death. From Princeton, Mass., Feb. 20th. William B. Everett

From Princeton, Mass., Feb. 20th, William S. Everett, aged 79 years.

aged 70 years. Mr. Everett accepted Spiritualism from its first manifesta-tions, and, with his beloved companion, was its friend and champion. Its advocates and mediums found warm friends in this worthy couple. No reformatory movement lacked his support and sympathy: no needy one asked in vain his aid. Beloved and honored, he spent his whole life in the house where he was born, and when "gathered unto his fathers" was ministered to by the wife of fity-six years and four of his five daughters. Just before the parting, one of his dear ones played and sang his favorite hymnu, "In the Sweet By-and-Dye," to which he responded with an upward movement of his hand. The day of his fuueral was bright and cloudless, and from every direction came relatives, friends and neighbors over the snow-clad hills, literally alling the house. All seemed to be touched with a personal forrow. The services were conducted by Rev. Wim. H. Savage and the writer. In harmony with the re-quost of the departed, the body was not burled in the day of the service. No burial can rob his loved family of the sense of his gracious presence. JULLETTE YEAW. On the 12th of February, 1885, my dear friend and patient,

On the 12th of February, 1885, my dear friend and patient, Mrs. Lizzie O. Twitchell, wife of O. M. A. Twitchell, Esq. For nearly two years she softered with bronchial consump-tion, but her sufferings wore so patiently and cheerfully en-dured that no one but a skilled physiclan could detect the gradual locsening of the fibres that held the spirit to the physical body. Bhe was a scientific Spiritualist, and knew that life was conducous beyond the grave, because both she and her husband had seen their departed friends and talked with them. This lady was a consileuous example of the uses of an intelligent knowledge of bpiritualism, know-ing, as she did, that her beauliful and harmonious family, censisting of a kind husband and four loving children, that she was to leave on earth, would all meet together again at the proper time in the higher life. This knowledge enabled her to pass from this to the next world like a child going to she on their love of the fueral assembled in large numbers to show their love for their departed friend and her family. The services at the house wore very interesting. The loving and angluors vied words of Mrs. Dyse, and the music by Mrs. Lovering, Mrs. Dawley and Dr. Hoykinsdrew tearsof affection from many eyes unaccustomed to weep. Her mor-tal body was buried in Cambridge Cemetery, aud her spirit rejoiced at its release. B. FRANKLIN CLAHM, M. D. Somerville, Mass., February, 1885. From her home in Charlemont, Mass., Feb. 22d, 1885, Mrs. On the 12th of February, 1885, my dear friend and patient

From her home in Charlemont, Mass., Feb. 22d, 1885, Mrs Charlotte Ann Rice, daughter of Rev. Wm. Alcott, aged 27 vears.

Mrs. Rice has been for years a devoted and consistent be Mirs. Hice has been for years a devoted and consistent be-liever is the Spiritual Philosophy. Sho was a loving wife, a tenderly affectionate daughter and sister. For four months she passed through acute suffering, her faith in spirit com-munion never wavering. Her one great hope and object in her last months on earth was to provide a home for her af-flicted father and mother. The passing on of Mirs. Hice makes six of my children who have become denizens of the spirit-land-two of them within the past year. Soon we shall be rejunted in the better land. WILLIAM ALCOTT,

From Hyde Park, Mass., Feb. 20th, of consumption, W.

A. B. Wilson. He was a true Spiritualist, also a member of Company of the 33d Mass. Volunteers. He leaves a wife and on daughter.

From Hamilton, Ontario, Dec. 24th, 1884, Frances L.

OLAIMS OF SPIBITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medi-cal Man. Paper.

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#### SPECIAL NOTICES.

SPECIAL NOTICES. AGE In quoting from the BANNER OF LIGHT care should betaken to distinguish between aditorial 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 abades of opinion to which correspondents give utterance. AGE We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot under the newspapers are forwarded which contain matter for ur inspection, the sender will confer a favor by drawing a line around the article hedestress pecially to recommend for perusal.



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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-SPIRITS. B. BRITTAN.

#### "Mind-Reading and Beyond."

A new book by William A. Hovey, formerly editor of the Evening Transcript of this city, bearing the above name, has just appeared from the publishing-house of Lee & Shepard. Of its two hundred pages, one hundred and eightytwo contain a compilation from the report of the proceedings of the "London Society for Psychical Research," of which a feeble imitation-feeble because it sets aside and wholly ignores the only reliable sources of information that is essential to the success of its experiments-has recently been organized in this city. The remaining pages, considering a "beyond" to the researches and experiments mentioned, are by all odds the most interesting, suggestive and satisfactory. Evidently the former are given only as a foundation upon which to build a superstructure, the grand outlines of which are discernible in the latter, and for which only Mr. H. assumes a personal responsibility; as well as for more elaborate details the author proposes to set forth in another volume.

In the first place Mr. Hovey attempts to disabuse the mind of his reader of the idea that there can be by any possibility anything "supernatural," thus cutting off all cause for shrinking from any experience one may encounter, and enabling him unhesitatingly, equipped with perceptive and reasoning faculties, to determine whether alleged phenomena to the super-natural, or to what the theologians of the past, and some of the present, termed the "mysteries of Divine Providence," which they accounted a sin to pry into. "The savage." he savs. "finds it easiest to account for the tides by attributing them to supernatural causes; but patient and honest investigation and comparison have shown that they result from the varying attraction of the sun and moon, coupled with the rotation of the earth upon its axis." Having established, to the satisfaction of every reasonable person, the possibility of mind-reading, the author of this work goes "beyond" to a consideration of the question, whether man, after having passed from this to a new state of existence, can communicate his thoughts to those remaining here and receive impressions from them. Admitting the former, he cannot perceive why the latter is not equally true; remarking, "I cannot see why a human mind possessing this power while in the body-a power purely mental-should not possess it to even a greater degree when the body is cast aside, and all the duties which the body imposes upon the mind are things of the past, leaving it comparatively untrammeled." This is the same argument logically presented by Dr. Westbrook in his recently published book. He takes this view because mind-reading here exists and is exercised under the laws of Nature, and as there is nothing beyond or outside of Nature, as man, though in another form of existence, is still within the domain of those laws, the events experienced here by reason of them may be experienced there, possibly with greater power and intensity of expression. Mr. Hovey in the closing pages of this volume shows, and he will doubtless do so far more fully and clearly in his new work, that it is but one step from what is called mind-reading between mortals, to communion by a like process between them and those who by way of distinction we term "immortals." We have learned, from our own long and varied experience, that much attributed to a power possessed by those about us to read thoughts in the minds of others may be directly traceable to intelligences other than those whose forms we see and whose voices are recognized by our sense of hearing. Scarcely any one will fail to be convinced of this who reads the many facts in its support recorded in the book entitled "The been one of the earliest and most efficient instruments employed by the spirit-workers to establish free communion between their world and this. During Mrs. Conant's connection with the BANNER OF LIGHT we were personally cognizant of not only the facts there alluded to, but many others not in print of a most astonishing nature-one of which, having a direct bearing upon the subject under consideration, we will briefly relate:

dentally mentioned that he had not for a long time heard from a brother in California, and would like to know whether he was in the form or had passed to spirit-life. We suggested that the Doctor mesmerize the medium, Mrs. Conant, and by her ascertain if possible the whereabouts of the brother. Having signified her willingness to have the experiment tried, the Doctor made a few mesmeric passes, and then asked her to go with him (in spirit of course) to California. She acquiescing, they made the journey. The Doctor then said: "You see this is the town of ----. It is where I last saw my brother previous to my return to. New England many years ago."

Up to this time one might suppose an operation of mind-reading in process of maturing, the mind of the Doctor having been constantly en rapport with that of Mrs. Conant; but note the sequel: The Doctor continuing, said: "I am going back to Boston; but I wish you to remain here and find my brother, if you can, as I do not think he has passed on."

The medium then said: "I am in front of a grocery"-at the same time reading the name upon the sign over the door. She then entered the store and read an advertisement of an auction sale shortly to take place, giving dates and other particulars, we recording her words as she did so. She then went to the office in the rear of the store, saw a man lying on a sofa asleep and an old gentleman occupying a rocking-chair, and said:

"The man asleep is your brother, Doctor. I know he is, he looks so much like you; but what is very strange to me, there are two of them, both just alike-one asleep and the other standing at his side. Well, well, I never saw anything like that before."

The Doctor then asked the medium to bring him-the spiritual man-to Boston with her. This she apparently did, for in a moment or won't do, my guides say, to allow him to stay away from his earthly body any length of time. for fear it might injure him, and me also." The Doctor remarked that, if such were the case, he had better return at once. They-the medium and her charge-seemed to have done so immediately, for she quickly said, "The old gentleman has just spoken to the sleeper on the sofa, saying, 'Wake up! you have been sleeping there too long already !"" At that instant Mrs. C. exclaimed, "Why, how strange! The man who came to Boston with me vanished as quick as lightning-seemed to immediately pass into and become absorbed by the body of the man

on the sofa. Is such a thing possible ?" This was a clear case of independent clairvoyance, and one in which was evident the agency mind," by which is meant not a bodiless mind, The truth of Mrs. Conant's statements us. made when entranced of what she then heard and witnessed, was subsequently fully verified in every particular.

father, the place in which it was found substantiating the truth of descriptions of its surthose descriptions to the gift of "mind-reading" possessed by the clairvoyant; but in doing so we think he errs. The clairvoyant did not read any mind; he went directly to the house where the loss occurred, as Mrs. Conant went to California, and there saw the missing document exactly as described. Mr. H., then a lad, made search in a box of kindling-wood in the library closet, because the clairvoyant had said the paper was where there was a pungent odor of pine wood; but the missing article was not found, and might not have been for years, had not an incident occurred, which he relates, as follows :

tions and ascertain the laws that govern them. He deprecates the habit of relegating any event the basis in the sector of the se "One week from that day my father was in called to me to come in and give him the corcalled to me to come in and give him the cor-rect version of a quotation from the Biglow Papers, concerning whose exact wording he and Mr. Phillips disagreed. My version, given off-hand, was different from either, so I was set to work to hunt up the volume and settle the point. But it was missing from the book-case, and my father, turning to my mother, handed her his bunch of keys, and asked her to go to his desk, which was very seldom used, unlock it, and get out his common-place book, in which, he said, the quotation was written down. My mother did so. I, anxious to see the quotation, was standing by her side. When the desk was was standing by her side. When the desk was opened there poured out a perfect flood of the odor of pine. On the common-place book rest-ed a cardboard box filled with patent kindlings, in the shape of compressed blocks, each about an inch square, of resin or pitch and sawdust. This box and its contents neither my mother nor myself had ever seen before. Taking the book, my mother opened it to find the quotation, and there lay the missing paper. My father was dumfounded, especially as on the irst day, when the general search was in progrees, my mother had asked him for his keys, that she might look through the desk. He replied that it was useless, that he had not been to his desk for weeks, and that he did not want his papers for weeks, and that he did not want his papers disturbed."

sources of ingenuity and even malice in throw-

ing obstacles in its path." In closing, Mr. Hovey requests that those knowing of well-authenticated phenomena which lie "beyond" mind-reading communicate accounts of them to him, attested by the full name and place of residence of one or more persons who are personally knowing of their truth. These may be addressed to him in care of Lee & Shepard, Boston.

# Orthodoxy in Medicine.

The following leading editorial from the columns of the Boston Daily Globe is transferred to our columns as a dignified but clear-outting protest, from a secular paper, against the medical despotism now sought to be set up in this State. We fully endorse every word contained therein :

The Massachusetts Medical Society has a bill before the Legislature calling for the establishment of a State Board of Medical Examiners, consisting of nine men, to be appointed by the Governor and Council. Briefly stated, the proposed law would compel every physician, surgeon or dentist in the State to prove before these Medical Examiners that he is a graduate of some recognized medical college, or, in case he is not such a graduate, to pass an examination which shall be satisfactory to the Board. Applicants for examination must pay a fee of \$20 for the privilege. Apothecaries and pharmacists who prescribe for the sick are to be made liable to a heavy penalty, as are all others who fail to comply with the sections of the proposed law.

While the Legislature is about it why not establish commissions for regulating the kind and amount of coffee a citizen shall drink, and for issuing certificates to dealers in kindling wood? If we are to have a paternal government let us not be gingerly about it. We already have comtwo she said. "Now we must return, as it missions for almost everything, and perfect symmetry requires the establishment of a Board without whose certificate it will be illegal to prescribe pennyroyal tea, and a crime to recommend court-plaster for a cut or burn.

The society which petitions for the new law unquestionably contains in its membership many exceedingly able physicians. They agree in thinking that practitioners of the homeopathic school have no merit whatever. Yet what unprejudiced man will say that just as wonderful cures have not been made in one school as in the other? It makes no difference how the cures have been effected. Grant, for the sake of argument, that the cures made by homeopaths are brought about by imagination on the part of the patient, the medicine being given in such infinitesimal doses as to have the strength of what Mr. Hovey terms a "disembodied of nothing. The fact that the patient recovers from his sickness, and is perfectly satisfied, is but, rather, a mind not having a body visible to sufficient reason why that patient should be permitted to choose his physician without let or hindrance. Again, if a person takes a patent mixture, or any one of the thousand and one medicinal preparations, and feels that it helps Our author relates a very interesting incident | him, it is not the just province of any one to deof the discovery of a lost paper of value to his clare that he is not helped, and that he shall not take such medicine. And if an apothecary is willing to put up a familiar prescription for a roundings given by a clairvoyant, and attributes | customer-more especially poor and needy ones who cannot afford to call in a physician-whose concern is it, except that of the apothecary and

his patient? Now, then, does the public welfare require that any particular school of physicians should be given the tremendous power of saying who shall and who shall not practice medicine in the Commonwealth of Massachusetts? For that is what the proposed law, if enacted, will do. The school represented by the Massachusetts Medical Society, which makes the petition, would obviously secure a majority of membership in the board of examiners, inasmuch as practitioners of that school are numerically greater than those of any other. They might intend to be perfectly fair and honorable-doubtless would-but what outsider cannot see that the bitter enmity existing between the various schools would break out on every occasion? And in saying these things we do not intend to convey the impression that one school contains any more or less virtue than another on these matters. Nor do we intend to discuss in any wise the relative merits of the schools. We are speaking of human nature, which is one and the same thing whether the title be one thing or another. To understand more clearly the principle of the proposed bill it is but necessary to recollect that it is precisely in medicine what in religion a law would be establishing an examining board of nine clergymen, without whose certificate for theological soundness no other clergyman would be allowed to preach under penalty of a heavy fine. Laws practically like this have caused many of the darkest blots on the pages of history. Give mortal man the power, and intolerance will run to every extreme, whether in politics, religion, medicine, or anything else, and the more conscientions the holders of the power THE GREAT. ER THE INTOLERANCE AND THE GREAT-ER THE EXTREMES TO WHICH THEY WILL GO.

#### In Memoriam-Funeral of the Late Judge A. G. W. Carter.

#### All that was mortal of the late Judge A. G. W. Carter was laid away in Spring Grove Cemetery yesterday morning, says the Cincinnati Enquirer of Feb. 25th. The funeral took place from his late residence, No. 14 West Ninth street. He was one of the pioneer citizens of Cincinnati, and a large assembly of life-long friends were present to assist in the last sad rites to the memory of the departed. Rev. Dr. Goddard of the New Jerusalem Church was the officiating clergyman, and he delivered a very appropriate sermon.

Judge Carter during his lifetime was a devoted Spiritualist, and was a regular attendant upon the seances held by persons of the same faith in that city. Mr. Joseph Kinsey at the close of Mr. Goddard's remarks arose and said that he felt it his duty to make a public statement of the spiritualistic life of the deceased. He had sat in spiritual circles with the Judge for the last four or five years, and joined with him in welcoming the spirits of those who had gone before, and had derived unspeakable pleasure by the association.

Mr. Kinsey called on Judge Carter two days before his death. He had been insensible for several days, not recognizing any one or giving any sign of feeling. As soon as the speaker entered the room and approached the bedside of the almost dying man, he raised up, and speaking warmly to Mr. Kinsey, said that he wanted to bear testimony of the joy he had experienced in the association with those spirit-friends who had appeared week after week, and to the fact that their presence during his illness had alleviated his suffering and given him hope of a happy hereafter. Mr. Kinsey thought it due to the memory of his friend that those words, the last that were spoken while in possession of his senses, should be publicly avowed:

"If what Judge Carter and myself believed is true, then is his spirit with us in our very midst at this moment, and I know he must be glad to hear me make this statement."

The pall-bearers were Mr. R. K. Cox, President of the Pioneer Association: Mr. John F. Creagh, representing the Old Volunteer Firemen's Life Association; Mr. E. Edwards, representing the Bar Association, and Mr. J. L. Taylor of Covington.

We were intimately acquainted with Judge Carter. He resided in New York City for several years, and finally returned to Cincinnati The last time we saw him, several years ago, was in Washington, during ex-President Hayes's administration. When Bro. Carter was Judge, Mr. Hayes acted as clerk in the same court. The deceased, as our personal friend Mr. Kinsey so feelingly says, rejoiced in the knowledge of the return of the spirit after death; his last hours were thus rendered happy, notwithstanding his physical sufferings. The Judge was an able writer on spiritual and other topics, as the BANNER columns abundantly attest. His pen was always ready to defend freedom of thought against bigotry and superstition, whether theologic or medical. He never regretted being known as a Spiritualist, although at times his legal business suffered in consequence. He always declared he would never sell his soul for money, hence he left but a small amount of this world's goods.

#### Medical Freedom.

A large and spirited meeting of the opponents of restrictive medical legislation was held at Horticultural Hall on Saturday, at 3 P. M., and telling speeches were made which were received with enthusiasm.

A very important step was taken. Prof. Bucharan showed the necessity of decisive action, and illustrated the operation of the medical tyranny which was preparing for the people. As it was urged under the plea that the physicians outside of colleges were imposing upon the credulity of the people and were incompetent to heal the sick, the only way to meet the movement effectually was to demand official statistics of medical practice, showing the mortality under different systems. This is what the independent physicians ask, and what the people really wish, but not what the Massachusetts Medical Society demands or wishes. He presented the following petition, which cannot be acted upon until the next session, but will serve to show the Legislature what is the true issue. Copies of this petition can be obtained from Dr. Buchanan, or by application to the BANNER OF LIGHT, and it will not be difficult to obtain a hundred thousand signers. [Another form of the petition, substituting the word physicians for citizens, has been prepared, upon which all members of the medical profession are invited to sign, under the heads. Regular, Eclectic, Homeopathic or Independent.]

# Light is Breaking!

Maine has just scored a viotory against medical tyranny-as will be seen by an article in another column; and now comes the decision, from Judge Noonan, in the case of the "State of Missouri vs. J. Cresap McCoy; Practicing medicine without a license," in which that brave and liberal-minded officer rules as follows regarding the medical law of that State :

regarding the medical law of that State: "The entire act, including section 8, [which, he said, together with other sections, virtually constituted the State Board of Health "a court"] is unconstitutional for the following reasons: 1. By the act the Medical Board is made a court with judicial power to hear and determine causes, and ren-der judgment of expulsion against members of the profession.

to r judgment of expansion against the constitu-profession. 2. The Legislature has no power under the Constitu-tion to establish such a court. 3. The said court purports to try citizens, and 'de-prive them of property' without a trial by jury, to which every one is entitled."

Judge Noonan deserves the thanks of every friend of medical freedom in the nation. Sure are we that the day will yet arrive when his decision regarding the obnoxious statute he condemns from his seat on the bench, will be quoted as a high precedent in the interests of true justice wherever the Regulars shall come demanding laws for their own special protection, which are alike in violation of the Constitution, the Bill of Rights, and personal rights. as set forth in the Common Law.

Prof. Alexander Wilder, in the course of a recent note, puts us in possession of the following cheering information, showing that the good work is going bravely on elsewhere:

good work is going bravely on elsewhere: "A letter from a brother physician says: 'I see that the United States Court is to be ap-pealed to for a judgment on the constitutional-ity of the medical law of West Virginia. I am sure that the people of Pennsylvania will de-feat the bill before their Legislature. Dr. Far-quhar tells me that the Old School are already vanquished in Ohio. The Eclectics in Alabama are contesting the justice of laws on medical restriction before the Legislature. Their prin-cipal adversary is a member who graduated from the American (Eclectic) Medical College at St. Louis. I am of the opinion that the law will be amended, or the Eclectics be author-ized to have a State Board of their, own. The Old School party work very hard to hinder a

Ized to have a State Board of their own. The Old School party work very hard to hinder a vote being taken. Tennessee is all safe. The Allopathists oan do nothing there. Every bill that they have introduced has been "sat down upon." If the Eelectics would be more active they would rear the adversary completely.

The last report which I have from Texas was, that they could not get their bill through. There is a great deal of liberal sentiment in that Legislature, and the Governor is suspect-ed to be opposed. to be opposed.' The bill in the Legislature of New York is

too proscriptive to be successful. The enemies of Human Freedom there, as in Massachusetts, put in such a measure every year; but it does not get out of Committee. I suspect that the party that should pass it would lose the next logiciture?" party that s Legislature.

#### Beware of Impostors.

Notwithstanding our periodical cautions for many years, our friends and the public are still being humbugged by many brazen-faced impostors. Mr. J. H. Carpenter writes to us from Cleveland, Ohio, covering a yellow-paper handbill-(consider all such as frauds)-which handbill states that "Miss Kate Davenport will give a illustrated lecture of spirit-power in full light on the open stage," etc., "under the auspices of the First Society of Spiritualists of Boston, Mass." Now the said Society endorses no such party. The whole thing is a forgery. More: we know of no such medium anywhere by the name given above.

Here is another case which we have before exposed. It is the fellow Briggs, who of late has been deceiving honest people in New Haven, Ct. He is said to have grossly humbugged Mrs. C. L. Beecher of that city recently and several of her friends. He represents that he is endorsed by this paper ! notwithstanding our repeated assertions to the contrary. It is strange that our readers are not more guarded respecting these traveling mountebanks. Here is what the R.-P. Journal of Feb. 28th says of the person in question :

"Look out for him ! A Connecticut subscriber

Dr. J. T. Gilman Pike, the well-known mediosl adviser of Mrs. Conant, one evening inci-

With States and A

Now it is idle to claim that the paper was found by what is generally understood to be mind-reading." Is it not plainly to be seen that the disagreement regarding the correct version of a certain passage in Lowell's poem, that very passage being singled out from all the others because by looking it up the book would be opened at the place where the paper was concealed, was brought about by no mind in a human body, but by one in a spirit body, some relative or friend of Mr. H. who, cognizant of the loss, adopted that method of restoring it to him. It seems so to us.

With one passage of Mr. Hovey's remarks we most emphatically agree; and not only with that, but with many others of like import. It applies with great force to sundry individuals, committees and churches, and no less to pretentious organizations with the prestige of great names as the most prominent qualification for their work, like one recently instituted in this city that on embarking upon its voyage of discovery advertised to the world that it would leave its anchor at home, throw its compass overboard, dispense with the services of rudder and pilot, and float out to sea to find something solid upon which to stand-which it probably will, but most likely at the bottom-from whence to issue a Report, after the manner, let Biography of Mrs. J. H. Conant," she having us suggest, of the famous triumvirate of Harvard Professors. Here is the passage we refer to:

"It may safely be said that when any new truth, in science, morals, politics, law, medi-cine, or any other department of human knowi-edge, has come up for recognition, the first thing has not been to investigate and study, but rather to deny, ridicule and abuse. Truth always wins its way, and it is right that it should be made to prove itself by so doing. It need eak no frowr; but it does seem strange that those who are chiefly to benefit by it if it be truth, and whom it cannot harm if. It be other than truth, should exhaust all the re-

With all due respect to the Massachusetts Medical Society, ITS PETITION SHOULD NOT BE GRANTED.

#### Excerpts from Our Foreign Exchanges.

Le Spiritisme states that at a meeting of "L'Union Spirite Francaise," its editor, M. Delanne, recited instances of bringing solid objects into closed rooms, and rated the phenomenon under two distinct classes, namely : First, that in which there is a fluidic or spiritual creation; Second, that in which there is only material apport, the penetrability of matter being therein manifested. He quoted experiments by Puységur and others to prove that objects exist spiritually and materially, and the fact admitted by all scientists that a body may assume a solid, liquid, gaseous and radiant form, and argued that a spirit might, by willpower, bring an object into the radiant state, and re-solidify it upon 'its still existing fluidic double.

15 The Saratoga Eagle says that "when Senator Stanford was in Saratoga last summer he consulted Dr. Mills, the clairvoyant physician, with marked satisfaction. He and his wife also attended the Lake Pleasant Camp-Meeting, and called upon Maud E. Lord, the famous medium, for a private sitting. The Senator was so well pleased that he tendered Mrs. Lord a fifty-dollar bill. He was convinced of the presence of his little boy, whom he almost idolized. and who died a short time before."

HP F. W. Jones, writing from New York under date of March 2d, informs us that Henry Slade is lying very dangerously ill from paralysis, at his (G.s) residence, No. 11 East 13th street that city—serious doubts being entertained or his recovery. 1. 57. 

Regular, Eclectic, Holmeopathic of Independent.]
To the Honorable the Senate and House of Representatives of the State of Massachusetts:
THE UNDERSIGNED, citizons of Massachusetts, believing that the truth in reference to medical science and medical practice ought to be discovered and made known, and that it can be thoroughly done only by preserving an official record of medical practice, and mortality, respectfully ask that a Medical Commission be established, to continue in operation fivo years, consisting of two physicians of the Massachusetts Medical Society, two of the State Homeopathic Society, two of the State Homeopathic Society, two the Eclectic Society, two who are known as reputable the information of the medical practice is delivery, are portex exhibiting as far as possible a correct record of disease and mortality in Massachusetts during the proceding year, with the names of the attending physicians in each case, their school of practice, the duration of their attendance, and the number of deaths, with such information as they can obtain as to the cause of slokness and the core and suffering produced thereby.
AND FURTHER, that all who are engaged in medical proclude thereby.
AND FURTHER, fore, function of the calculation process of a strengthere of destates shall be required to report each month to the attract of the other attendance, and the number of deaths, with such information as they can obtain as the causes of slokness and the core and suffering produced thereby.
AND FURTHER, that all who are engaged in medical practice in this State shall be required to report each month to the attract of the disease of slokness of diseoners. Sald reports shall enbrace only the forms of disease, the redured to report all deaths occurring in their practice from any cause whatover, and the name of the state shall be required to report all deaths occurring in their practice from any cause whatover, and the character of the stase of helf, seene so in the disease on which th

17 Mrs. Isabella Beecher Hooker has attracted around her, during her wintering in this city, so many who seek advice and information concerning reformatory and other subjects, including that of Spiritualism, that her apartments at 16 James street have been for a larger part of the time thronged. These gatherings have assumed such dimensions that she has thoughts of taking rooms where she may hold frequent conversations, similar to those once sustained by Margaret Faller. If this plan reaches maturity, and it undoubtedly will. Spiritualism will form a prominent topic for elucidation.

He expect there will be, the largest assemblage of Spiritualists ever witnessed in this city at Paine Hall on THUBSDAY and FRIDAY of the present week. It will be a grand jubilee -thanks to the energetic efforts of Bro. L. L. Whitlock, who is a host within himself, or else he has a host of spitis friends prompting him in the line of sacred duty.

writes: 'I wish to ask you in reference to a man who came here yesterday, giving his name as Briggs, professing to be a medium, and to have been developed along with Mrs. M. E. Lord, for the same phases of mediumship as she, and for in-dependent slate-writing. He said he had sat for you, and you had arranged for three circles for him while he was in Chicago, and had ex-pressed your faith in him as a medium.' Bridges is an arrant impostor. His story as

Briggs is an arrant impostor. His story as told above is untrue. The *Journal* has several times cautioned the public against this tramp."

#### The Homeopaths Alarmed.

It is reported that by reason of a certain undefined atmosphere of "restrained omniscience" which surrounded the representatives of the Massachusetts Allopaths at the late hearings before the Committee on Public Health, the Homeopathists of the State have taken alarm, and have set on foot measures for the procuring-if they can-of an equal number of representatives on the proposed "regulating' Board, should the Massachusetts Medical Society's pet project become a law. The Homeopaths will do well to join hands with the "irregulars" in keeping the legal gate shut. Let them remember that the wolf of Allopathic authority once let in will, by precedent, devour all who are not of its proscriptive and persecuting race.

The report of the services in New York in respect to the memory of CHABLES PAR-TRIDGE, published in our columns this week, will be read with deep interest. There is one passage in the able remarks of Judge Cross, in which he alludes to the preface to the Spiritual Telegraph, that may possibly mislead one unacquainted with the facts to which he refers. The Spiritual Telegraph was first published in May, 1852, by Charles Partridge, with S. B. Brittan as its editor. In the year following, seeing the desirability of preserving a large portion of its contents in a more durable form than the pages of a weekly paper, in order that they might supply the future with a reliable record of the new and interesting phenomena then occurring, Messrs. Partridge & Brittan compiled in a volume of four hundred and sixtyfive pages the most interesting articles that appeared in their weekly journal, proposing to issue a similar volume quarterly. This volume was entitled "The Telegraph Papers," the entire series consisting of nine volumes. It is to these volumes, and not to the volumes of the weekly paper, Spiritual Telegraph, Judge Cross refers.

A spirit-form was distinctly seen at the West Side Baptist Church, Norwich, Ct., last Sunday, by the pastor, Ber. F. B. Dickinson, who announced the fact to the surprised andlence. We shall print the particulars next week.

Five years are imy life was a dread all the time from Heart, Disease. Since ming DE. GRAVIES INFAR'AREGULATOR, the English language would fall us in talling the good i to octved in Kate Mingrove, Coloma, ind. For sale by drugtists at \$100 per bottle

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# MAROH 7, 1885.

#### BANNER LIGHT. OF

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# Magnetic Treatment in Cuba.

We have received from Dr. H. G. Petersen, Sagua la Grande, Cuba, a lengthy letter touching (among other topics of interest) upon the conditions surrounding magnetic practice for the curing of physical ills in that queen island of the Antilles. We shall give the epistle to our readers at as early a point in time as possible. Dr. Petersen has, since his advent in Cuba, been constantly and exhaustively employed-the attendance of sick and afflicted at his office, wherever he has been, reminding one of the crowds that flocked to meet the late Dr. J. R. Newton in his travels. That Dr. Petersen's good work has not passed unnoticed will be seen by the following pertinent excerpts from the Boletin Comercial, Havana, of the 7th and 12th of January, 1885:

ary, 1830; "...All need not be misery and suffering. A cele-brated Norwegian doctor, who is at present in Sagua la Grande, gives those who suffer the benefit of his magnetic solence. The sick are to be congratulated, as they are cured gratis and do not have to swallow bitter medicines. Only a few passes, and the patient is a cured map.

bitter medicines.
We are indebted to our philanthropic friend, Sr. D.
We are indebted to our philanthropic friend, Sr. D.
We are indebted to our philanthropic friend, Sr. D.
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Ists will not, in all probability, wait long before rais-ing a clamor."... The miraculous cures made by the Norwegian Doctor who is temporarily among us, and of whom we have spoken in our previous article, arestill attracting the attention of the sick. The great number of per-sons that invade his house is such that he has been obliged to provide his patients with numbered tickets, in order to attend them all without confusion. It is undoubtedly true that Sagua's sick population, and with ithe sciences, are indebted to Sr. Don E. Prieto y Santiso for the great benefits they have received from him. We can but applaud the singular liberality with which this gentleman favors humanity. Let Sr. Prieto continue in his philanthropic enterprise, with-out paying attention to vulgar sayings, for he who practices charity will be rewarded sconer or later."

#### Decease of Samuel Bellachini.

In the Savannah, Ga., Abend Zeitung (printed in the German language) of Feb. 25th we find the announcement that Samuel Bellachini, the celebrated "court conjurer to His Majesty the King and Emperor William I.," passed to spiritlife, from his residence in Berlin, suddenly, on Jan. 24th, in the fifty-ninth year of his age. It "prestidigitateur" who, some eight years ago,

on occasion of the visit of Henry Slade to Berlin, "in accordance with the wish of several highly-esteemed gentlemen of rank and position, tested the physical mediumship of Mr. Slade in a number of sittings on clear days and also evenings, in his own bedroom," and subsequently made affidavit (sworn to before a notary, and attested in its signature by two witnesses, which instrument is recorded in the official records, according to due process of law,) that he must declare "truthfully that he examined the surroundings and performances of Mr. Slade with the sharpest observation, and also examined the table, and had not in the least found anything depending on prestidigitation or conjuring apparatus; and indeed an explanation concerning the existing circumstances under the conditions conceded, was absolutely impossible on the prestidigitation hypothesis." The account in the Abend Zeitung concludes as follows: "These investigations, and the result of the same, attracted the attention of the Emperor William to the spiritual phenomena. 'Through Bellachini's mediation the Emperor attended, in secret and the profoundest incognito, several sittings, and became convinced of the reality of the phenomena."

#### Victory in Maine!

The self-seeking "Regulars" of the abovenamed State, who have been laboring for the passage of a "Doctors' Plot Law" this session. have just received a defeat which they will be likely to remember : A prominent remonstrant against the bill before the Maine Legislature writes under date of Feb. 26th : "We have met | OF LIGHT office. the enemy and they are ours. The Judiciary Committee have voted unanimously to refer

The Experiment Circle at Mrs. Bliss's At a meeting of the Experiment Circle last week, Mrs. Bliss, suffering from the effect of a fall, expressed doubts of being able to hold a séance, these doubts being somewhat strengthened by several ineffectual attempts of her control to entrance her. It may be mentioned here for an understanding of what follows, and a better appreciation of the incident, that Mrs. Bliss, in common with nearly all materializing mediums, does not during a seance see the spirit forms that are visible to others. After passing from one to an-other, taking the hands of each in order to gain strength, she stood in a meditative mood as if questioning what next, six feet in front of the cabinet, which she had not even for a moment entered, the gas flame at its usual height emitting a strong light. This perhaps for a minute; then she turned slightly toward the cabinet. As she did so the curtains parted, and a female spirit robed in white made one step outward. At the same instant, Mrs. Bliss, catching sight of her, threw up her arms, exclaimed, "Oh I see, what is that?" and fell heavily to the floor as one would in a fainting fit. Several arose to assist her; but it was found that no aid was required, as her faithful Indian

control, " Little Wolf," had her in charge, and spring-

wise convince every one who was not, whose sense of reasoning is sufficient to admit the testimony of a dozen oredible witnesses-of the genuineness of Mrs. Bliss's mediumship, and of the ability of denizens of another world to make themselves visible to those of this, in her presence.

The phenomena that followed were such as, in number, strength and variety, seldom occur at one scance. The coming by twos was the rule rather than the exception; and they came in varied ways: hand-inhand, arm-in-arm, side by side, and "Indian file." One sat in a chair while another, standing at her side, bowed over her affectionately and protectingly. Lucille, who came a score of times during the evening with her pleasing chat and merry songs, at one time appeared, and, turning to the cabinet, said, "Come, Helen." Then Helen, her sister, came, and both seated themselves on the floor and conversed with the circle, expressing gratification at the harmony that prevailed and enabled them and their associates to mingle so freely with the company.

Later, when Lucille lingered a moment outside, after singing a fine selection, another spirit withdrew will be recollected that Bellachini was the the curtains; at which she affected great surprise, and, starting back from the cabinet, said, "Ahi a ghost !" She then assumed the part of one of the circle, and asked, "Is it for me?" Subsequently, reproducing a portion of the opening scene of the evening, she appeared as if frightened, threw up her arms appealingly for help, and in other ways exhibited characteristics of her professional life on earth. Com.

#### 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.

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, for the benefit of this Convention. Joseph D. Stiles and Edgar W. Emerson will be of the Convention or Thursday and Friday

Joseph D. Stiles and Edgar W. Emerson will be at the Convention on Thursday and Friday and give séances. 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, commenc-ing at 8 r. M., followed by a promenade concert, the music to be furnished by the Miniature Patti Company orchestra. Dancing until twelve o'clock.

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

For further particulars see the Facts maga-zine for March, which is on sale at the BANNER

The New Era is the title of a four-paged

We recently received \$5,00 from a friend o justice and equal rights, also \$5,00 from another sensible friend, and \$2,00 from another, which we have placed where it will do the most good in defense of equal rights, viz., to prevent, if possible-and we think it is possible-the 'regular" M. D.'s (so-called,) from getting a law enacted in this State debarring every one from practicing medicine unless they procure a diploma from some source endorsed by the Massachusetts Medical Society. Hope other Liberals will see the importance of adding more funds to the list. The rights of the people of this country are in danger from class legislation : therefore the friends of medical freedom all over the State should rally to the resoue.

\* "It would be equally as reasonable for a faculty of carpenters and joiners to organize and attempt to drive out of the business all workmen who did not pay them for instruction and obtain their certificate of gualification, as for doctors to do so. I am constitutionally opposed to anything that smacks of monopoly, aristocracy or caste."-W. J. Atkinson, M. D., in Health and Home, Washington, D. C.

13 Our thanks are hereby cordially extended to Mrs. Helen S. Richings for two boxes of Florida's choicest garden flowers-one box being received in fair condition, considering the distance. Also to Mrs. George C. Pratt, North Abington, and Mr. Lee, for beautiful floral gifts. These flowers decorated the table at our public Free Circle meetings and were very gratifying to the spirits.

1957 We have received, and shall print in BANNER of March 21st, the report of an eloquent discourse, entitled "THE ORUCIFIXION OF TRUTH," delivered by Dr. F. L. H. Willis, in Providence, R. I., Feb. 22d.

The Vineland, N. J., Lyceum has the following-named on its Board of Officers: Conductor, S. F. Hurd; Secretary, Fitch H. Ingalls; Guardian, Laura J. Ingalls. P. O. address of each, Vineland, N. J.

Mrs. Annie Lord Chamberlain now holds séances on the evenings of Saturday, Sunday, Monday and Tuesday of each week at 45 Indiana Place, Boston.

The Hampshire County Journal states that a gentleman recently called upon Dr. W. L. Jack at Northampton, Mass., who, though a perfect stranger to his visitor, described his varying physical state for the last twenty or thirty years, besides his financial vicissitudes, described and named nineteen different persons, all of whom passed to the other life many years ago, minutely delineating the personal peculiarities of each individual, some of which were marked and prominent. The editor remarks that this shows there are phenomena independent of mind-reading, though by some attributed to it.

C. P. Pratt, writing from Providence, R. I., says on Thursday evening, Feb. 26th, Dr. E. D. Caswell held a seance in that city, at which nearly thirty illuminated spirit-forms appeared with great distinctness, one of them having an infant. Though the seance was held in total darkness one of the forms was so brilliantly illuminated that a gentleman was able to read the time on his watch. Dr. Caswell, says our correspondent, is to give private sittings every Saturday at 9 Vinton street.

"THE SHAWMUT EDUCATOR," No. 4, just issued, supplies a complete service for Children's Lyceums, commemorative of the Anniversary of the Advent of Modern Spiritualism. It is well adapted to the occasion, and should be obtained at once and put in rehearsal by all who would observe the occasion in a manner eminently appropriate, entertaining and instructive. Published by Alonzo Danforth, Boston,

### Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday's mail to insure insertion the same week.]

Frank T. Ripley informs us that he will leave Maine next May for Michigan, and that he will deliver lec-tures and give tests in public at any place on his route, upon very reasonable terms. Mr. Ripley, ac-cording to various correspondents who have written paper, just started in Grand Rapids, Mich., by Messrs. Garnsey & Barrows. In its salutato-ry it says: "This paper will be devoted to the Dr. Dyer of Farmington, Me., informs us that Mrs. A. H. Colby recently gave two of her characteristical-ly strong lectures in that town, much to the discom-future of the churches and, to the gatisfaction of all progressive thinkers. Though Mrs. Colby was a stranger and the first public speaker on Spiritualism in the place, an audience of about eight hundred list-ened to her, the house being filled to its utmost capacity.

# ALL SORTS OF PARAGRAPHS.

LOVE. Oh ! Love, divinest impulse of the soul ! When heart to heart doth cling forevermore, Nor time nor space can reach its final goal-'T is wafted hence on the immortal shore.

But Love despised doth turn to bitter Hate; And vengeance swiftly follows in its train; Then copious tears engulf the eyes too late,

And Sorrow with its victims doth remain. Love turned to Hate makes Demons in the air ! Death does not conquer venom in their hearts; On earth they live-abounding everywhere-

And thus they subtly play their tragic parts. The grand sum total of our earthly hell Is Good perverted-only that-no more; And if we mortals did but heed this well,

No Fiends would pass unto the other shore

They dedicated a new place of wership in this city last Bunday week, entitled, "The Gates of Prayer." We trust the congregation will keep the "gates" open for all. But that is a forlorn hope. But as these gates are said to have heads-" Lift up your heads, oh! ye gates, that the King of Glory may come in "-we fear these people, who "keep the faith of Moses"-"an eye for an eye, and a tooth for a tooth "-are worshiping a jack-o'-lantern. The world has progressed since the Mosaic era, and it is high time common-sense people did away with the superstitions of the past, and came out into the broad and beneficent sunlight of modern knowledge, which is direct spirit communion.

Men who make threats-tell in advance what they are going to do-are generally cowards, and are the very first to get out of the way.

Brown University was incorporated 221 years ago. No wonder it's brown.

The casement was open. But the curtain was drawn, Yet an angel flew in, And Charley was born.

This is inauguration week in Washington. After which-What? We have a presentiment that President Cleveland will not survive his term of office.

The latest news from Afghanistan puts a serious face upon the troubles between England and Russia, and it is openly said that there is a prospect of an Anglo-Russian war. The scare is assuming serious dimensions, and thoughtful observers consider that the gravity of the situation exceeds that of the Soudan question.

The art photographic has been greatly perfected of late years—so much so that it seems to us no very great improvement can be made hereafter. We are in receipt of specimens of scenery on the Merrimac River, which locality is familiar to us, as it was there we spent our school-boy days. These photographs in size are 5 by 7 inches. Two represent Curson's Mills. from different points of view; the homestead where the poet Whittier was born, with the artist standing on the bridge; four graphically represent the Essex chain bridge-one represents the lower side looking west, one with a partial view of Mr. R. S. Spofford's house, one from the upper side looking north, and one from Mr. S.'s house looking east; three views of the new part, connecting the island with Salisbury. State street, Newburyport, is a charming summer view; one of State street, looking down from Pleasant, after a severe snowstorm ; State street, after the storm, looking up from Market Square; the old Dexter mansion on High street, as it appeared in "ye olden tyme," when Lord Timothy was in his prime, and a very fine river view of Newburyport. These pictures came from the gallery of Mr. S. C. Reed, 4 Pleasant street, Newburyport, for which he has our sincere thanks.

The Dakota House of Representatives has passed the woman suffrage bill, and the indications are that it will pass the Council. It begins to look as if this so-called representative government, which was founded on the disfranchisement of one-half its citizens, is yet to become a representative government in something more than name.—*The Social Drift, Muskegon, Mich.* 

The Boston Evening Record says coasters complain that their sport is being run into the ground. More likely the coasters are being run into the ice.

Bluebirds will soon be on the wing, while robins will begin to sing, and once more usher in the spring. The crocus, too, will show its head, just up above its wintry bed. So, Mr. March, march right along, and keep us mortals good and strong.

Premier Gladstone was n't counted out; but he came very near it. One thing is certain : England is not going to "give up the ship" yet. She has nailed the flag "Liberal" to her masthead ; but her "Tories" will die hard, as they did during our eight years' war.



5

MENTAL AND SPIBITUAL PHENOMENA.

....

W. J. Colville will answer Questions. W. George Chainey will speak of Theosophy. . Edgar W. Emerson will give Tests from the platform. . Joseph D. Stilles will give Tests from the platform. C. J. R. Cocke, the Bilnd Musical Medium, will sing y under control. Fred L. H. Willis will tell what he knows about Har-

Dr. Fred L. H. Whits will tell what he shows store that ward College. The Berry Sisters will give a Séance for Facts Convention. Mrs. Fay will give a Séance for the Convention. Mrs. Woltcney will give a Séance for the Convention. Dr. J. V. Mansfield, the Spirit-Postmaster, will be at the Convention and exercise his Mediumship, Attend, sure, Thursday evening, the best session of the Convention. Test and Physical Mediumship on the plat-form.

rm. Music-The Blackstone Hall Quartet of Providence, R. I.,

Music-The Blackstone Hall Quartet of Providence, R. I., Will sing. Messrs. King, Colville, Prof. Longley, Mrs. Wilson, Mrs. Day and many others are expected, among them La Petito Louise Marguerite. On Friday evening, a Grand Concert by the Miniature Patit Company, at which the Wonderful Vocal Phenome-non, La Petits Louise Marguerite, will sing (she is only tweive years old, aligs high Will) perfect case), assisted by the entire company: a Promenade Concert and Dancing to follow in the upper hall. After the Concert there will be a Scance on the platform by Messrs. Billes and Emerson. All-day sessions will be devoted to the consideration and Statements of Phenomena and Tosts, Messrs. Emerson and Stilles on the platform. A large number of Independent Writings on Slates and Paper will be on exhibition. Day Sessions, So cents, Including Dancing and Séance. March 7.

The Boston Spiritual Temple,

HIG BOSION Spintual i Olipita, Halis for the occasion, will celebrate and lower Hortleultural Halis for the occasion, will celebrate the Thirty-Sev-enth Anniversary of Modern Spiritualism on Tuesday, March Sist, with appropriate exercises morning, afternoon and evening. Mrs. Amelia H. Colby and other prominent speakers havo been engaged. Several first-class Test Me-diums will be present, and superior Literary and Musical Tailent has been secured. Ample arrangements will be made to satisfy the wants of the finner man without loaving the building, and everything possible will be done to make it an enjoyable occasion. Descriptive Programmes will be issued in due season. Por order of the Committee, Fob. 14.-7w R. HOLMEB, Chairman.

#### THE RIDDLE OF THE

American Spiritual Sphinx; Or, The "Lost Key" Found.

SENT free upon receipt of stamp to pay postage. Ad-daress JAMES A. BLISS, Developing Medium National Developing Circle, 121 West Concord street, Boston, Mass. March 7.-1w\*

March 7.--1w\* **BEST OFFER OF ALL** | For 32 cts. 1 will send for trial papers Children in the send of the send for trial paper, worth \$1,10 at regular rates; New Large Panelse, over 100 super's sorts mized, finest strain ever offered; Double Rose Aster, 14 colors; Double Everiastings, 12 col-ors; Large fl. Philox, 16 colors; Double Everiastings, 12 col-ors; Large fl. Philox, 16 colors; Double Everiastings, 12 col-ors; Large fl. Philox, 16 colors; Double Everiastings, 12 col-ors; Large fl. Philox, 16 colors; Double Everiastings, 12 col-ors; Large fl. Philox, 16 colors; Double Everiastings, 12 col-ors; Large fl. Philox, 16 colors; Double Everiastings, 12 col-ors; Large fl. Philox, 16 colors; Colored Secter (2007) Catalogue, with elegant Plate of Plaks in 8 cols., 5c.; or voith 3 large sample papers seeds (my cholce) for 10c., if ordered within 10 days from date. L. W. GOODELL, Box K, Amherst, Mass, March 7.



WILL give a Concert at Paine Memorial Hall at 8 P.M. March 6th at the

CONVENTION FACTS The Wonderful Phenomenon,

# LA PETITE LOUISE MARGUERITE, Will sing. No lover of music should fail to hear her.

Will sing. No lover of music should fail to hear her. The Miniature Pattl Co. Orchestra will furnish the music for the Fromenade Concert and Dancing which is to follow. On the same evening, after the Concert, Mr. Edgar W. Emerson and other prominent mental and physical me-diums, will give a Séance in the lower hall for these who do not wish to dance. Admixtance-including Concert, Danc-ing and Séance, both halls-Friday evening, 50 cents; Thurs-day ovening, 25 cents; all day sessions, 10:30 A.M. and 2:30 P.M., each 10 cents. March 7.

#### \$150,000,000 IN THIS BUSINESS.

**DIBU**, UUU, UUU IN IMIN DUBLICS. THE officers of the NEW ENGLAND MALT CO., in to raise the price of its stock to \$25 per share atter March 15, unless the amount set aside at \$20 shall be sold previously. A good many of the best business men are putting in their money while it is still low. Call and see large machine, ex-amine afters of the Company, or send for 'Mait Book, '' the Christian era down to date, and invest your money un-derstandingly; send it to the First National or sary other Bank in Boston, or to the Company. 209 Washington street, Room A, Boston. March 7.

the medical bill to the next Legislature. This is the end for two years. We shall be prepared with twenty thousand names at that time to give them a Waterloo! We have had a grand fight and won a magnificent victory."

Another correspondent writes: "Let the friends of freedom in remedial practice in this State see to it that every nominated member of the next Maine Legislature be questioned as to his vote on the medical bill before casting their votes for him. Let it be made a political issue at that time as well as one of justice and, equality."

We are glad to note this victory of honest progress over . case-hardened conservatism ; and trust that the Legislators of Massachusetts for the present term will prove equal in intelligence with those of Maine, and give the Regulars of the Bay State, for the ninth time, "leave to withdraw" their nine times made and frantic appeal for the bestowal upon themselves of a close monopoly of the healing art within the borders of this liberty-loving Commonwealth.

17 The contents of the SPIRIT MESSAGE DEPARTMENT this week comprise the usual Invocation, followed by the consideration of questions regarding mediumistic development. the views of advanced spirits in reference to the Bible, the physical conditions of the planetswhether inhabited or not, etc., etc.; DR. JOHN H. CURRIER comes, bearing his greetings from the spirit-world to his friends everywhere: GEOBGE E. SNOW wishes his friends in Worcester, Mass., to think of him as still alive, and only gone away for awhile; CHABLES RICH-ABDS desires to speak more privately to parties in Gloucester; MINNIE STOWELL sends love to her sister Emma, in Boston; AUNT BETSEY MILLEB of Philadelphia would like her friends to know that she has the power to return, and has many things regarding which she wouldif given an opportunity-be happy to inform them ; CHABLES H. BROWN informs a certain gentleman in Boston that the materialized form he thought he recognized at a recent seance was really that of "Charlie Brown" as far as the spirit was able to represent himself at the time; and the Indian maiden LOTELA speaks messages for THOMAS HARDIN, PRUDENCE HATHAWAY, BENJAMIN STAPLES, JOHN BECH-TEL, MARGUERITE, WILLIAM REEB, MARIA WOBTHINGTON, ELIZABETH HULBERT, IDA, GROBGIE H. ALLEN, SAMUEL J. DICKEBTY, ALBION WHITTIEB, GEORGE, HANNAH WHITE, JENNIE HABLOW and CHABLIE to MATTIE.

Abraham James, who was years ago a medium of considerable note, is reported to have passed to spirit-life, in Oregon, the latter part of February, at the age of seventy-seven years.

See advertisement headed "\$150,000,000 in this Business." 200 Washington street, Boom A. Boston.

teachings of Spiritualism, taking the highest attainable position in both its science and philosophy. Phenomena will receive due consideration. Honest mediumship will have our hearty support ; the spurious our heartiest condemnation. Harmony in our ranks and such organization as shall make us strong in the bonds of union will have our earnest advocacy." Very good. Go ahead.

17 It is indeed, gratifying to the long-time workers in the spiritual vineyard to learn that the daily press admits the fact of the accession of Dr. John P. Newman-the former pastor of General Grant, and one of the greatest pulpit orators in the Methodist church-to the ranks of Spiritualism. It occasions public surprise, of course; but the conversion is not a sudden one, however, as Dr. Newman has been for years an intelligent investigator into the phenomena and a student of the philosophy of Modern Spiritualism, and it is said that his wife is not only a strong believer, but is herself a medium.

10 The First Society of Spiritualists of New York holds regular services every Sunday morning and evening at Republican Hall in 33d street, near Broadway, at which Mrs. Nellie J. T. Brigham is the regular speaker; and on each Sunday afternoon, at 2:30 o'clock, the old Spiritual Conference, lately revived, holds its sessions in the same hall. The attendance both at the morning and evening services of the Society, as also of the Conference, has steadily increased, until the hall is comfortably filled at each meeting, and the interest manifested is deep and earnest.

13 See the Remonstrance Petition on our eighth page. Two of these instruments were placed before the Massachusetts Senate and House March 3d-the one signed by B. O. & G. C. Wilson, of Boston, and others, the other by Cheney & Myrick, and others. The 'hidden danger to the "irregulars" in medicine which is to be found in the proposed pharmacy act, renders opposition to it a duty on the part of all who are opposed to "Doctors' Plot Laws," whatever their form.

We are pained to announce that Mrs. Hardinge-Britten is incapoltated for lecturing by a severe and obstinate attack of laryngitis. The doctors who have been consulted regarding her case are doubtful if she will recover her voice so as to be able to speak again before taking a sea-voyage. She has been obliged to cancel all her engagements for the last three weeks, and at time of writing her condition is regarded as very precarious. 

North Scituate Lyceum report and resolutions will appear next week.

Mr. H. B. Philbrook will lecture 'on the subject, "Spiritual Creations-What Are They?" in Everett Hall, Brooklyn, N. Y., Saturday evening, March 7th. The public are invited.

Walter Howell has removed from Sydenham street to 1742 North 22d street, Philadelphia, Pa.

to 1742 Morth 220 Street, rhiladeiphia, Fa. J. W. Kenyon proposes to labor the coming year in New England, and would be pleased to correspond with those who will furnish halls. His permanent ad-dress is Worcester, Mass., No. 17 Pledmont street. He speaks in Northampton, Mass.; Sunday, March 8th. Mrs. A. H. Colby's address during the present month is 170 West Chester Park, Boston, care of M. S. Ayer.
 Mrs. T. B. Stryker, Mrs. A. C. Henderson, Dr. W. H. Coffin, Mrs. Mary Gray, Mrs. J. C. Jones, and other mediums, are expected to take part in the Mediums' Meeting at Church of New Spiritual Dispensation, Brooklyn, N. Y., 3:30 P. M., Sunday, March Sth.

Mrs. Neilie J. T. Brigham will exchange with Mrs. J. T. Lillie and speak in the Church of the New Spirit-ual Dispensation. 416 Adelphi street. Brooklyn, N. Y., Sunday, March 8th, at 11 A. M. and 7:30 P. M. Mrs. Lillie will speak at same hours in Republican Hall, 6th avenue and West 336 street. New York City.

oth avenue and west 333 street, New York City. Miss L. Barnicoat would like to make engagements for lectures, with tests by clairvoyance and psychom-etry, for Bundays or week-day evenings. Has recently been speaking in East Somerville, Brockton, Saugus, and vicinity of Boston. Address Evans House, 175 Tremont street, Boston.

Mr. J. D. Hagaman is located for the month of March at 233 Julia street, New Orleans, La. Societies desir-ing his services as lecturer-each lecture followed by tests-can address him at that place.

Edgar W. Emerson, of Manchester, N. H., has made edgagements to be in Providence, R. I., on the Anni-versary exercises, March Sist.

JAMES PYLE'S PEARLINE is universally approved by those who use it for its ad-mirable cleansing properties and the relief it affords in washing clothes. Sold by grocers everywhere.

#### Some More Remarkable Cures by Dr. Dobson.

FABIBAULT, RICE Co., MINN., )

FARIBAULT, RICE Co., MINN., Jan. 20th, 1885. DR. A. B. DOBSON, Maquoketa, Iowa-Mr. Travis (my husband) is so strong and well since taking your remedies and wearing your mag-netized papers last season, that his friends scarcely know him. He was so bad that I had no hopes of his living. Words cannot convey the gratitude we feel for Dr. Dobson. We have sent you a great many patients, and every one that went according to your directions got well. The last patient we sent was a distant relative of mine. The doctors told him he had Bright's disease of the kidneys and could not live over six weeks. Three weeks after taking your rem-edies he went back. North to his position as train-dispatcher. We heard from him about three weeks ago and he was still improving. Very kindly yours, MARY E. TRAVIS.

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

Dr. J. M. Peebles's post-office address is wanted at this office.

If civilization is to advance, if education is to progress, we must recognize two primary principles: first, that the bond of matrimony makes the home possible; and, second, the rights of property. If men of all classes would only live according to the precepts of the humble Nazarene, every man looking on his neighbor as his brother, the social problems of the age would be easily solved.

A bitter contest is waging in Pennsylvania between Protestants and Catholics-all about the school question.

"Beware ambition, Cromwell !" Modern Cromwells, as well, should beware.

The Prince of Wales is going to visit Ireland. He'll make more ire than there is now in that land if he does.

#### Meetings in Providence, R. I.

The services Sunday, March 1st, were conducted by Mr. Joseph D. Stiles, who gave two excellent and practical discourses, prefaced with pertinent poems and followed by a test-seance at which nearly a hundred names were called off with marvelous rapidity, many things being noted in connection with the various individuals which made absolute tests, explainable on no other than the theory of spiritual pres

able on no other than the theory of spiritual pres-ences. Former residents of Providence, Oineyville, Johnston, Oranston. Scituate, Putnam, Conn., Worces-ter, Springfield and Weilfiect, Mass., Woonsocket, Paw-tucket, Warwick, Bristol and Norwich made them-selves known and in every case were recognized. The meetings are constantly attracting new attend-ants, evidencing influence which Spiritualism is exerting. One encouraging sign is the attendance of young people, who evidently are not moved by mere curiosity but by a belief that the subject is worth in-vestigating. The result will be large accessions to our ranks, for an honest, candid seeker after truth cannot escape the conclusion that spirit-existences, return and intercourse are verifies. WM. FOSTER, JR., Cor. Sec.

## **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 Hotices forty cents per line, Hinion, each insertion. Business Cards thirty cents per line, Agate, each insertion.

Achinese in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our office before 18 M. on inturday, a week in advance of the date where-on they are to appear. rates m

# SPECIAL NOTICES.

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

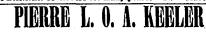
Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms, \$3, and 10c. postage. 4w\*.F.21. \$3, and 10c. postage.

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

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L. K. COONLEY, M.D., L. Ri UCULEI, WILD, Natural and Educated Clairvoyant Physician. He ent and future-and gives advice on business. Sittings, 50 cents: Magnetic treatment, \$1,00. 45° Hasmost wonderful powers to cure Rheumatism, Nervous Debility, Indigestion, Pains of all kinds, and Weakness in both sexes, without medicine. Will giveSittingsand attend Circles by ongage-ments, as to time and price. Will visit the sick where they reside, attend funerals, or lecture. Call or address 206 Har-rison Avenue, Boston, Mass. A5° Refers to the readers of the BANNER OF LIGHT for many years. 1w\*-March 7.



HOLDS Scances for Full-Form Materializations Wednes-day evenings and Thursday and Saturday afternoons at 3 o'clock, at 44 Dover street, Boston. Until further notice, ladies will be admitted afternoons for 50 cents; gentle-men, \$1,00. 1w\*--March 7. men, \$1.00.

# LIZZIE NEWELL.

MEDICAL and Business Clairvoyant, Trance and Test Medium, Magnetic Physician, 22 Winter street, Rooms 16 and 16, Boston. 3w\*-March 7.

Sealed Letters Answered

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

MRS. C. J. VON OHL, Psychometric Reader, Business and Tests, and Disgnosis of Disease, at 1427 Park Avenue, between 80th and 81st sts., New York. On Tuesday, Thursday and Friday, Stances; on Monday and Wednesday evenings, at 8 o'clock, Speaking, Dialogues, Singing in Anclent and Modern Languago, with Transla-tions by Spirit-Power. 1w\*-March 7.

ANNIE LORD CHAMBERLAIN'S Physical And Musical Séances. Saturday, Sunday, Monday and Tuesday, at 8 r.M. 45 Indiana Place, Boston.

MRS. WRIGHT, Healing Medium, has two gentiomen. 22 Lawrence street, Charlestown, Mass. March 7.-iw\*

Astron. - IN ASTROLOGY. - For Astrological Information, send for the "Prognosile Siar Gazer," (the March aumber ready this week); price 10 cents, Address "The Siar Gazer," Boston, Mass., P. O. Box 3466. Office 70 State street. INIS"-March 7.

Iwis"-March 7. ROOMS AND BOARD.-Transient, \$1 to \$1,50 Uper day. 20 Worcester Sq., Boston. MRS. J. F. FOSS. March 7.-4W\*

BATCH 1. THY DR. A. W. S. ROTHERMEL H OLDS Séances for Form-Materialization, Music, Writ-ten Communications of Spirit Friends on paper and handkerchiefs, etc., every Sunday, Tuesday and Thursday, at 8 o'clock F.M. sharp. 130 Hall street, near Myric Ave-nue, Brooklyn, N.Y. March 7.

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# Message Department.

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**Pablic Free-Circle Meetings** Are held at the BANNER OF LIGHT OFFICE. Bosworth street (formerly Monigomery Place), every TUEBDAY and FRIDAY AFTERNOON. The Hall (which is used only for thesessances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the sance, scrept in case of absolute necessity. The public orse cordially invited. The Messages published under the above heading indi-tie that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undereloped fate, eventually progress to higher conditions. Weask the reader to receive no doctine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no more.

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SPIRIT MESSAGES,

# GIVEN THBOUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Dec. 26th, 1884. [Continued from last week.]

George E. Snow.

(Continued from last week.) George E. Snow. [To the Chairman:] I do n't feel good. They told me if I would come here I'd get help, so I could study faster and get along; better, but they did n't tell me I was going to feel like this. I've tried hard to tell my folks what a good place I had found, and that I was n't working in a mill now, but was going to school, and try-ing to learn ever so many things that one wants to know ; that I have a good home, and plenty of time to do what I want to ; but I could n't tell them what I wished. Then I heard you had a place open here, and I thought I would come. An old gentleman, who takes an interest in me and is my teacher, told me if I would come here I could get -help from some of the wise ones, and would then understand my lessons clearer, so that is one reason why I have come; and now I will send my love to my friends, and tell them how well I am getting along. I shall get a little clearer light, if I can, on those things which I do n't understand. I worked in the mill-in the Packachoas mill. The old mill burned down. I got out, but was fool enough to go back after something I had left, and that was the last of me, so they said. They found my body afterward, and some of 'em felt bad. But it was n't the last of me, was it? I'm feeling pretty good, only a little kind o' stuffy, unpleasant like, since I've come here; I don't know why. You aint having any falling walls, are you, or other things as bad? My friends were in Worcester. What time is this, please? [This is Dec. 20th, 1884-Friday afternoon.] I went away in the spring of '84; so you see it wagn't so very long ago. I am feel-

afternoon.] I went away in the spring of '84; so you see it was n't so very long ago. I am feel-ing tip-top, tell 'em, and getting along first-class. I want a chance to talk at home to those used to know, especially to some of the boys. I can tell 'em a good deal more than I could I can tell 'em a good deal more than I could when I was here, because, you see, I've been gone off on quite a journey since then, and seen lots of new things worth telling about. I don't want 'em to think I'm dead. No matter if they did find my body, I am alive. I want 'em to feel just the same about it as though they knew I was still alive, and had only gone away for a while. My name is George E. Snow.

#### Charles Richards.

[To the Chairman:] How do you do, mess-mate? That chap floated out [alluding to the previous speaker] in one way, and I drifted out in another, but I suppose 't is all the same to us in another, but I suppose 'tis all the same to us after we get over, and into port, no matter how we go out. Well, I and my mate was out in a dory, but we never got back, we went down. It seemed pretty hard at first, when we found ourselves going under; but after a while we got up top, and could see land ahead, and so, sir, we felt pretty good. We belonged to the schooner *Webster Sanborn.* We were off the Grand Banks when we went down. I do n't know as I can tell you just when it was, but it was over three years ago, and I think getting along to four. I belonged in Nova Scotia, in Alyredshire. I have friends there. I want 'em to know I'm not knocking round among the fishes, nor beat-ing about in an open sea, with no sight of port ahead, but I 've been on the solid land. I'm in a good way, do n't feel bad, and I think it's all right. I 've been all this while learning how to get back—a long while, some may say, and so it is, to learn such a simple lesson; but after all,

get back—a long while, some may say, and so it is, to learn such a simple lesson; but after all, when you think you've got the lesson learned, and understand it, you'll try to hitch on to one of these kind of machines, and find your hold slipping, and yourself drifting off before you get a chance to take your bearings, or under-stand your latitude. It's not so easy, after all, as some folks think it is. But I've got here, and want to send my love to friends, and tell 'em I'm all right. I do n't feel a bit bad because I've gone over. I rather think it is just as it should be. I did n't at first. I thought it all wrong, and that my place was here on the old schooner, not up top with the here on the old schooner, not up top with the good folks and the parsons. [Is that the only class you find there?] No, not exactly; there's a pretty rough crew alongside; but it seems to me there's more of the straight laced kind than the others. However, they are a good lot, and we get along first-rate together; we all bunk in

good. I was told you made things quite easy here for the returning spirit, so I thought I would try and see what I could do for myself. I am Betsey Miller, and my home was in Phil-adelphia. I was known as "Aunt Betsey" by a good many, so I come to send my report to them. I lived a good while in the body—over seventy years. I have been gone out a good while, and my voice has been silent. They do n't know that I have been round taking observations; but I have been doing just that thing; and while I am very much pleased with some af-fairs that have taken place, I do n't feel at all satisfied with others, and of course those most connected with them will understand what that means, because they know very well what would have suited me when I was here. And, sir, I was not so very hard to please after all. I liked to have thing go quiet and harmonious; I did n't like to have disturbance and discord around me. I feel the same now.

binket there disturbance and discord around me. I feel the same now. I like to have disturbance and discord around me. I feel the same now. I like this place. I am glad to see you and the rest of the people here, because it seems so quiet and harmonious. I don't mean to say that I like to go to sleep, or go to meeting for the purpose of taking a nap. No, sir; I believe in keeping awake ofor, and not in going to sleep unless one needs repose. But there is a great difference between sleeping one's life away and wearing it out in the frictions of discord and inharmony. Now don't think I am complain-ing, because I am not; I am only speaking out my thoughts, and would like to read a lesson, if I could, to one or two who have been rather discordant within the last year or two. I would have them know that spirits understand just what is in their minds, whether it is spoken or not as for that matter, and it might just as well what is in their minds, whether it is spoken or not as for that matter, and it might just as well be cried upon the housetops, for it would be no plainer to the spirit's comprehension than if it were kept within the heart. The spirit can read what is taking place within the mind much better than it can comprehend the utterance of the external wide.

better than it can comprehend the utterance of the external voice. I send my love to my many friends; tell them I am in a good condition in the spirit-world. I have been growing young, handsome and smart since I went over, and I think I might present a pretty good appearance at some of their wed-dings and jollifications, if I should just happen to walk in among them in a tangible form. I want them to think of me as one who is alive— I don't like this thinking of me as a dead perwant them to think of me as one who is alive-I don't like this thinking of me as a dead per-son, as a woman who is gone out and don't know or care anything more of what is taking place-because, you see, I am alive and do know and care a great deal about them. I want to see those whom I have looked after walking erect in a path that will lead them onward and upward over the hills of life. I have a good many things to say in this connection, but not here; I cannot unfold them before the public

many things to say in this connection, but not here; I cannot unfold them before the public eye; I only want my friends to know that I have the power to return, and I would like to inform them of many things. They used to say I was a queer woman when here, but I had a good many friends, with all my quaintness, who understood me, and I want them to do that just now—take me as I am, and when I am with them I will give them what I can of spiritual light and knowledge, for I have no material possessions to offer them, nor do I think they require such from my hands; but if I can instruct them, or give them a little spirit-ual elevation in any way, it will do them more ual elevation in any way, it will do them more good in the future life than though I had oceans

of wealth to lay at their feet. This is all I have to say now; but I have freed my mind and feel better about it. I think per-haps the few words I have spoken may sink deep into the hearts of those I am interested in, and be productive of good results.

#### Charles H. Brown.

[To the Chairman :] I am Charles H. Brown, sir, at your service. I can hardly tell you how many years it is since I passed away, but a good many have rolled by. I used to live in Boston, and took an active interest in its welfare, for I felt I belonged to it, and sometimes my friends used to hint that I talked as though I thought it belonged to me, but I think I hardly went so far as that in my feelings; still, I was fond of this good old city, and liked to see it well man-aged, although I held no official position, but merely performed my duty, as every private citizen should. Well, that being strong in my mind, you may believe that I have taken an in-terest in the place ever since I stepped out of the physical condition. Although I have found much in the spiritual world to occupy my at-tention, yet I frequently come back here to see what is going on in our good old city, mark its improvements, and also try to manifest my presence as a spirit. I have been interested in what you call "ma-terizitation" which I believe in the building [To the Chairman :] I am Charles H. Brown,

thereion, yet i neutrons, and also try to manifest my neesenes as a spirit.
I have been interested in what you call "materialization," which i believes as a spirit.
in the past, Mich that has been given to you the best, Mich that has been given to you the past of the with it, and then, after a few more manipula-tions, step out, apparently firm and solid bodies —which however last but a very little time. Taking an interest in this thing, I have gained some experience for myself, and I want to say to a certain gentleman in this city, who thought he recognized some one whom he had once known, at a circle where he has recently been, that it was really "Charlie Brown" who tried to come to him, representing himself as he was to come to him, representing himself as he was in former days. The success was not very great, but it was something, and promises betgreat, but it was something, and promises bet-ter results in future attempts. I bring my love and good will to all friends. Many of my old business associates have passed over to the other side since I went out of the body; some of them I have seen and conversed with, others I have not met. They all go their several ways, and I go mine. They are un-doubtedly performing their work, undergoing such experiences as are best for their unfold-ment. Whether I shall meet them all again in the future remains to be seen; but I am cer-tain that all those who are dear to me, all friends who were really friends in spirit as well as in name, will come to me after a time. I think I can afford to wait, and am willing to do so, hoping in the meantime to do something do so, hoping in the meantime to do something that will instruct and benefit those on earth whom I love. I wish my friends to know that it would please me greatly if they take an interest in Spiritualism and investigate its claims, seek earnestly to study into its laws and inform themselves upon the great questions which it brings to humanity, of vital importance, affecting all that concerns the human heart and its interest. I believe, when Spiritualism is thor-oughly understood, when its pure teachings, its moral ethics, are inculcated on earth, then every question that is of importance to man-kind, whether affecting the social, political, do-mestic or religious life, will be adjusted prop-erly and correctly, and the people will begin to live as they should, noble and useful lives. Well, I am not here to preach nor to discourse on weighty matters, but only to send my love to friends and tell them I am quite satisfied with the eternal world. I have long been trying to come back and report here, but could not until now. It was not because the disposition to do so was feeble, only for lack of opportuni-ty. I have come, as I say, seeking to manifest myself in physical ways, and I trust to succeed as fully as I hope at some future time.

of a year. Oh i may they bear up to thee the record of each heart; may they unfold before thee lessons of duty well performed; of days well spent; of missions ful-filled; of sympathy and fraternal feeling going forth between man and man; may they show that unity, that concord and peace are more universal to-day than they were one year ago. And as the hours become rounded out into the full fruition of a year that is closed, may we all feel that the past has performed its duty, and brought us to this point, where we may speed onward with greater hope and cheer for the future. Oh our Father, we ask thy blessing to rest upon all humanity; upon the humble and the weak, the falter-ing and the sad, and upon those suffering through ignorance, as well as upon the powerful and the fortu-nate; may all feel that they are indeed under thy di-vine protection; that thy hand is mighty to save and to guide them; that in spite of all tempests, all sforms and paiful experiences they are guarded by one who is powerful, omnipotent, all-loving and eternal good-ness. Our Father, may thy ministering spirits be given power at this time to make themselves known to loving friends of earth; may all present come into harmony of spirit, and sympathy of purpose, and afford favorable conditions for spirits to manifest.

#### Questions and Answers.

CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman. QUES.-[By Joseph Burns, Bremen, Me.] Two

members of my family saw at nonday what appeared to be a circle of light come in at the door, ascend to a certain place, where it re-mained a few seconds, and then disappear. Was it probably the presence of a spirit-friend, and did it indicate a mediumistic power in one or both of those who saw it, which, if cultivated, would develop that of materialization?

would develop that of materialization? ANS.—The light of which your correspondent speaks was undoubtedly produced by some spirits present, and it probably also indicated the existence of medial power in the organisms of the two who witnessed it; for had it been a material demonstration all who were there would have witnessed it likewise. This may have been perceived by the power of olairvoy-ance. We certainly advise the two individuals who witnessed it to sit for the unfoldment of ance. We certainly advise the two individuals who witnessed it to sit for the unfoldment of their mediumistic powers. It may be that their clairvoyant vision will be enlarged and unfolded, or possibly other phases of medium-ship may be developed, for instance, that of

ship may be developed, for instance, that of materialization, Q.-[By E. J. S., Crossville.] I have several times seen the face of one who when in earth-life was a very near and dear friend of mine. When I beheld her face it appeared as though she was very desirous to speak to me. Is it pos-

she was very desirous to speak to me. Is it pos-sible I can do anything to aid her in her efforts to do so. If I can, how shall I proceed? A.-Undoubtedly the spirit whose face was shown to your questioner desires to make her presence known, and to give something of an instructive or comforting nature to her friend. We recommend to that friend the practice of sitting at frequent and regular intervals, for the sake of developing mediumship and receiv-ing whatever the spirit has to give. There should be pencil and paper at hand; and the sitter should write down whatever may be im-pressed upon the mind, or speak whatever may be given. It would be well for the party to sit with some harmonious and congenial friend, one who is in sympathy with the work and pur-pose in view. If the spirit in guestion is unable to make her presence known in this way, and to make her presence known in this way, and to indicate her desires, it will be desirable for the friend to visit some medium, or to in some way come into contact with a mediumistic in-dividual, in order that the spirit may have a better opportunity of presenting its views, and

dividual, in order that the spirit may have a better opportunity of presenting its views, and declaring its purpose. Q.--[From Isaac Paden, Galesburg, Ill.] In what manner do the best informed spirits re-gard the Christian Bible? What views do they hold respecting its origin? A.--The best informed spirits that we know of look upon the Christian Bible as a work of a two-fold nature. The Old Testament they re-gard as a record of Jewish history, a compendi-um of important events in the history of a na-tion, and as such they look upon it as a valua-ble work. The New Testament they respects teaching principles and practices which it would be well for all to emulate and to have inculca-ted in their minds. For the age in which it was written it presented a remarkable work upon moral philosophy and upon spiritual teachings. The man Christ they look upon as one who was divinely inspired—that is, inspired by wise and holy intelligences from a higher sphere of ex-sented grand truths to the world, truths which a the time very few were prepared to accept, but which have heave growing upon the world at the time very few were prepared to accept but which have been growing upon the world through the unfoldment of human comprehen-sion, and found an abiding place in many minds. Advanced spirits regard the Bible as a whole a work to be studied and carefully weighed in the indgment and reason of human minds.

here are growing stronger; they are developing; it seems as if I held within myself a reservoir of magnetism, and that the more of it I give out or impart to others, the greater the inflow from a higher source—and I am happy to say that I can make this magnetism of use to those I meet who are debilitated and feeble and require physical as well as a spiritual stimulant. I am happier in my present work, far happier than I was for many years before I passed on. I want no friend to think of me with sadness; to feel that I am in an unhappy or depressed confeel that I am in an unhappy or depressed con-dition, for I am not. There are many things connected with my life on earth, many circum-stances which I would have had otherwise, con-

connected with my life on earth, many circum-stances which I would have had otherwise, con-ditions which I have been trying to outgrow, memories that pain me as they return to my mind; but in summing them all up together and placing them all before me, I can say, in spite of all, I am not unhappy; I am quite satis-fied with my present condition, and thank God I can press onward to a higher state of unfold-ment, a grander altitude of being. Friends, this is a glorious work, that of spread-ing light and knowledge before the eyes of the ignorant, those who are in darkness concern-ing the truths of immortal life. I believe there is no grander labor anywhere. There is a beau-tiful mission for many beneficent souls—that of these great lessons; and such missionary souls are destined to go forth from the higher sphere of life, making their way amid the darkened places of earth, spreading their influence tabroad, giving to weary hearts instruction and stimulating influences, which cannot fail to be felt and appreciated. There is another glorious mission, which many noble, self-sacrificing souls are striving to fulfil, that of uplifting the sin-sick souls of earth, those who are cast down in the slough of degradation and misery. Although you do

earth, those who are cast down in the slough of degradation and misery. Although you do not see all those great workers going from place to place, they are indeed busy, they are not neglecting those poor outcasts, but are send-ing a spiritual influence down into the mire and slough of despondency, vice and wrong; and I am sure that it will be felt, after a while, in such an uplifting wave as to bear those un-fortunate oreatures along with it to a higher state of being. state of being.

Still another grand work is being performed through noblesculs of earth, who are inspired or impelled to go on in this labor of love, and that is the work of ministering to the physical needs of those in want ; those who are distressed, held down by the oramping chains of poverty. All such work, whether it be on the spiritual side or in the material world, is a blessed work; it carries its own benediction with it; it creates

it carries its own benediction with it; it oreates a grand influence which is uplifting in its quali-ty, and which in turn will bear the worker on to high and noble ends in a grander life. I am proud to be called a Spiritualist, and to be numbered among the workers for the cause of Spiritualism, for I know that when it is un-derstood by the people of earth, they will see that it embraces all that is of interest to hu-manity; takes within its folds all the vital is-sues that tend to elevate mankind; that among its beneficent teachings and labors it gives the hand of friendship to all people, those in need hand of friendship to all people, those in need not only of spiritual instruction, but physical assistance. It will be shown to be what it really is, the grand illuminating power which will brighten the pathway of mankind onward to the higher life.

brighten the pathway of mankind onward to the higher life. To all friends, I bring my greetings and my regards, and I wish them to understand that I am ready to coöperate with them at all times and everywhere where they are at work, earn-estly seeking to be of use to themselves or to their fellow-creatures. You will know me as Dr. John H. Currier.

## The Indian Maiden, Lotela,

For Thomas Hardin ; Prudence Hathaway ; Ben-jamin Staples; John Bechtel ; Marguerile; William Reer ; Maria Worthington ; Elizabeth Hulbert ; Ida ; Georgie H. Alten ; Samuel J. Dickerty ; Albion Whittier ; George : Hannah White ; Jennie Harlow ; Charlie, to Mattie. [To the Chairman :] How do, Wilson brave Lotela goin' to talk now for the spirits.

#### THOMAS HARDIN.

THOMAS HARDIN. There's a brave here, and he's been gone to the hunting-grounds ever so many summers; he went out in the big war, and that med'cine man that's just been talking to you is helping him along. He wants to say a word, wants to send his greeting to his friends, and tell them he is well conditioned in the spirit-world; he has been over a good while, but he has not been idle : he has heen taking up new lessons and

MARCH 7, 1885.

come to them. He is not so particular about coming through a medium and talking; he do n't know that he can, but if his friends will think of him kindly, as present with them, or not far away, and will ask him to help them, to give them his influence, he thinks he can do it. This spirit has got a good deal of power, and can use it, too, if he has a chance. He says he was a brower, and he lived at Stapleton, Staten Island, N. Y. Lotela do n't know how to get his name round her tongue. The first name is John, but he do n't call it just John, and the last name is [she spells it] Beohtel, John Bechtel. MARGUERITE,

# MARGUERITE.

Here comes a little pappoose. She was a lit-Here comes a little pappoose. She was a lit-tle bit of a one when she went out of the body, between two and three summers old, and the people have been looking for her to come through this medium for a heap of a while, but she can't get hold, so she wants to say that she does try to come, and she brings her love and wants them to know, wants her mamma to know, she loves her ever so much, and comes to her every day. This little pappoose has been out of the body for a few summers. She is growing up now, and is about nine or ten years old. She says she is Marguerite. She hasgot in her hands a bunch of white flowers with yellow eyes. She says when she died they put a bunch of these daisles in her hand. She brings them back as an offering to her mother, and tells her she loves her very much, and is glad she keeps looking for a talk from her through the paper. because she has wanted to come for a long while. This little pappoose sometimes comes to a me-dium somewhere off at a distance. She calls messages from spirit-friends to pale-faces on the earth; but she has not been able to come to her own people yet on this side. That's why she sends the talk here. She says they will see it and know what it means. She's got biue eyes and light hair, and looks like the sunshine. WILLIAM BEEE. Now Lotela sees a brave who has heen gone

#### WILLIAM REEB.

WILLIAM REEB. Now Lotela sees a brave who has been gone about three years to the hunting-grounds. He went out quick; it seems as though he was thrown from a wagon; it looks as though the horse was running, got excited and went awful-ly fast, and the brave was thrown out. It killed the body, you know, and he went to the hunt-ing-grounds. He wants to reach his people; they live way off in Sherbrooke, Quebec. He says: "Tell all that I am not dead; I live; that which happened to the body did not affect the spirit, and I am strong and sound, and ready to come and make myself known wherever the way is open for me to do so. I send greetings to all, and I am glad to speak these few words that they may know I still live. William Reer." MARIA WORTHINGTON.

#### MABIA WORTHINGTON.

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MARIA WORTHINGTON. Here comes another spirit who belonged in Hartford, Ct. She says her name is Maria Worthington. She has been gone for many months—I should think about a year. She wants to get into communication with her friends. It seems this spirit had, before she went out of the body, some kind of hard luck with her affairs; they did n't go as smooth as they ought to; she got what you call "in-volved." She wants to come and give her love to her friends, and tell them of her bright con-ditions in the spirit-world. Now she is glad of the experiences she had when here, because they have been good for her spirit. She is all right over there; everything is pleasant. She says that some people who did n't know all the circumstances used to envy her, and thought they would like to be as well situated; but the heart knoweth its own secrets better than any other; and when the true conditions of life are paradet they how about they here here here they here here other; and when the true conditions of life are revealed, they show others they have many times been mistaken in their judgment. The spirit feels all right now, only she would like to give some communication to her friends, and help them in some matters in which they are interested.

#### ELIZABETH HULBERT.

ELIZABETH HULBERT. Now I see an old lady; oh ! she was very old when she was here. She has not been gone two years yet. She was ninety-two when she went over to the hunting grounds, and she says she has dear ones here on the mortal side whom she would love to reach. She brings to them her affection, her sympathy and her blessing. She says: "Oh I this is a glorious life I have entered upon ! I find there so large and so full an opportunity for doing good work; we can, if we wish, exercise all our powers for the ben-efit of those in need; and I am glad to find that although there are many over here whom we can help, yet we are not obliged to remain on this side, but we can return to our loved friends and bring them our sympathy and affection. We can also come here to those poor unfortu-nate ones of earth who need to be lifted up, and give them of our influence and our strength. I am happy in this grand new life, which is so

we get along inst-rate together; we all bunk in and have a jolly time. I'd like to have some words to say in private, if I can, with some parties in Gloucester, of this State. I hope I'll get to them. I want to give 'em a little something which they'll not be sor-ry for, but I don't want to speak it here. I send them gractings

send them greetings. [To the Chairman :] You 'revery kind, Çap'n, and when you get over to the other side I hope I'll be round to give you a lift. I'd like to come again, but I don't know as I'll get the chance, but I'm glad enough to get here this time. My name is Charles Richards.

#### Minnie Stowell.

I am Minnie Stowell. I come to bring my love to my sister Emma. She lives in Boston. I have other friends here, but Emma is my nearest relative, and I take a great interest in her welfare. She does not know I come to her; she does not understand about spirits return-ing; she thinks when one dies they go way off herword the stars where they can nother see beyond the stars, where they can neither see nor hear anything of what is taking place on earth; so she only thinks of me with a kind of tender memory, as one whom she loved who has gone away from her. I want her to think of me as one who is with her still; a sister, in-terested in her welfare, and desirous of assisting her in her way of life. My sister has many this

ing her in her way of life. My sister has many things to try her spirit, and she also has some very pleasant experi-ences. I think all those things that come to her are given for a wise purpose, to discipline her life, and what has been given has proved instructive. Changes have taken place in her life since I went to the spirit-world, and she sometimes looks back to that time with won-derment, hardly realizing that she is the same civit yet. I see no change in her only one for

derment, hardly realizing that the is the same derment, hardly realizing that she is the same girl: yet I see no change in her, only one for the better; she is stronger and brighter in char-acter and in all spiritual attainments than she was then, and I know she is marching on. I shall endeavor to make her feel my pres-ence. I would like very much to come and falk with her, renew old associations, and speak of those matters which are of so much importance to us both when I was with her. I hope the time will come when I can do this. I am seek-ing to influence her life and to bring her happy conditions. When she comes to me in the spirit world I will give her welcome, and con-duct her to a beautiful home, where our dear parents may be found, and where thany dear friends will come to give her greeting. Until then I hope she will accept my love, and feel that her sister Minnie is not far away.

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Report of Public Séance held Dec. 30th, 1884. Invocation.

Invocation. Once again, oh I our Father, do we lift up our souls to these in praise and gratitude. We thank these for the blessings of the past, for the experiences of the present, and for the promise and prophecy of the fu-ture. In looking back, we can perceive through the history of the ages the struggles, the trials, the mis-takes and the achievements of humanity; and in read-ing that record aright we may take courage and hope for the coming time; we may feel that in the future, grand-er unfoldments, higher conquests, greater achieve-ments await mankind, that within the humaf soul are possibilities that have, never yet, been developed, but Aunit Betwey Miller. Which may be quickened into power and activity. And realizing this, may we each one set to work with the the the theorem into power and activity. And realizing this, may we each one set to work with a will to meet you, air, for you look as though you might be pretty .12.3.

and purest conditions and attributes of the mind. Q.—Do facilities exist in the spirit-world for obtaining accurate information concerning the physical conditions of the planets? If so, what is that information, so far as obtained by your-self, from personal study and research, or the reports of others?

reports of others? A.—Facilities and opportunities do exist in the spiritual world for the studious mind to as-certain something of the nature of the physical life of the planets. But it would be impossible for us to give you an account of what we have learned in relation to the various planets—it would fill a volume and take many hours to give you a brief record of that which has been placed before the minds of spirits and require placed before the minds of spirits, and require an instrument developed especially for such laor, to be employed in the quiet atmosphere of a private study. Some day, undoubtedly, such information will be given to mankind by spirits advanced in the knowledge of planetary aw.

-Are the planets inhabited? if so, what are the characteristics of their inhabitants?

A.-We are informed that certain of the planets are inhabited by human beings; that the inhabitants of some of these planets are very refined and exalted, their special charac-teristics being purity of heart and power of intellect

Q.-If not now inhabited, have they been, or

a.—The inhabitants of other planets, we are told, are in various grades of mental and spirit-ual attainment. We understand that there are ual attainment. We understand that there are certain planets not inhabited, some of which have been human-bearing planets, but have passed onward to a stage where they are unable to produce conditions necessary to the growth and existence of human life. Others of these planets, we are told, although not yet arrived at a condition or stage of growth adapted to the human-bearing period, will eventually come to that condition, and human beings will dwell upon them: Many things we have yet to learn concerning the life and history of the planets; but as man advances, he constantly gains new light and knowledge on those sub-jects. There are many advanced, studious jects. There are many advanced, studious spirits, who are giving much thought and attention to the life, law and condition of these planets, and when the proper time arrives, and mortals have become sufficiently receptive to understand these truths, they will be given from a spiritual standpoint.

PRUDENCE HATHAWAX. Now Lotela sees a squaw trying to get here; she has been trying to get here for the last few weeks, but she just gets to a certain point and can't get any closer; she don't seem to have magnetism enough to get up to the medy. She wishes to send her love to her friends, and tell them she is satisfied with the other life; but there are some things connected with the set-tlement of affairs belonging to her that she would like to talk over with friends, if ahe can get an opportunity, so she comes here hoping to reach them and have them know she wants to say something to them. She wants to come in private. She don't know much about these in private. She do n't know much about these things ; they seem strange to her. She says she is pleased with the home she has found in the spirit-world, and she would like to tell all about it besided, and she would like to tell all about it, besides speaking about matters connected with the mortal life that seem to need regulat-ing, and she would like to reach H. H. Hatha-way of Duxbury, Mass.; her name is Prudence Hathaway.

#### BENJAMIN STAPLES.

Now comes a brave who would be pretty well along in years if he was here on the earth. He He along in years if he was here on the earch. He says he wishes to reach his friends in Biddeford, Me. He has been quite a while trying to tell his story, and have 'em know what a pleasant place he has found, and how strange it all was, When he went over the river he began to look about him to see where he was; it seemed as though he had just settled down in a quiet coun-try place, and was going to begin life over again. He met many of his old friends, and others have been coming over since then, one after another He met many of his old friends, and others have been coming over since then, one after another, until there is quite a community of old ac-quaintances and friends. His wife has joined him in the spirit-world; they are together, and they understand things better than they did here, and expect they are going to have a very, pleasant life in appreciating what comes to them. His wife sends her regards and love to all friends; she do n't like to come here for her-self, it seems so strange to her; she do n't want to go among a crowd she is not acouginted with. to go among a crowd she is not acquainted with, but she is well and in good condition, and wants all the old friends and neighbors to know she is in a world where all things are pleasant, from which they can come and see those whom they have left behind. His name is Benjamin Sta-ples. ples.

#### JOHN BECHTEL.

#### IDA AND GEORGIE H. ALLEN.

Now Lotela is going to speak for a little boy. She thinks he is about ten or eleven summers old. He has been gone over going on two years ;

it is n't two yet. He wants to send his love home. He says home with emphasis. There's a bright, pleasant-looking young wo-man holding him by the hand; her. face is all lighted up. She has been in the spirit-world a good many summers, and Lotals sees the name good many summers, and Lotela sees the name of Ida right in front of her forehead. She

of Ida right in front of her forehead. She wants to say that she is the teacher and guide of the little boy; is caring for him, and will do so until the dear ones come to the bright and beautiful world where they dwell. The little boy says: "Tell them I am happy here; that I go to school and learn many things. I knew spirits could come back and talk and make movements, and do many wonderful things, because I was taught that from the time I was born. But I did not know just what the spirit-world was like, and what the lovely beople wore who lived there, and just how my the spirit-world was like, and what the lovely people wore who lived there, and just how my mamma looked, until I went over myself and saw all the pretty things that are there. I am' so happy I have not had any time to cry or feel bad or wish I was back again, and some-time I hope grandma will feel, it is all right that I went on to a bright and pretty home. I go to a lovely school. I want to say to every-body that the spirits are trying their best to' help all the poor people and make them wise and good, so that when they go to the other. life they will not be down low, but will be up high, and happy. There is one person on earth -I am not going to speak his name-whom I am trying to help do the best, he can, so that when he gets to the spirit-world he will be in good condition to work and do lots of good. He is doing good in his way here, and ever so many people like him and are glad he is doing so much . I am going to be his guardian-spirit and try to help hot will be he can so that so much; I am going to be his guardian-spirit and try to help him all 1 can over the rough places and make his spirit strong," This little boy comes, so he tells Lotels, from Canaan, Vt., and his name is Georgie H. Allen.

#### BAMUEL J. DICKERTY, D. TUNGLESS

Lotela's goin' to speak for a brave who lived here forty-two years. He says he don't, feel that he was prepared to go when the summons came, though 'of course he had 'to,' but he has been trying to prepare himself since He went over. He wants his friends to know he'ls get-ting along very well, indeed, and he says that just as soon as he opened his eyes to the other. life he saw little Georgie, that was drowned-not the Georgie that just 'came, but' another one-who took him to a bright and pretty soot, where there were gathered mapy old friends, those who had gone away long herore, whom he had never expected to see again, and there was such a grand time he had no thought of the change that had dome to him, and he had no time to wonder with the loss the at the had no time to wonder with the loss to all the stated with the change that had dome to him, and he had no Inderstand these truths, they will be given from a spiritual standpoint. **Dr. John H. Currier.** I am gratified to meet my friends of earth, whether they be located in Boston or in many other places where I was wont to meet them. regard them unitedly as one body, and I hold out to them the hand of friendship, which hope they will grasp. I have not been tolle since I last made myself known to them. I have not been obliged to greetings from the spirit-world. I have not been obliged to go out in the took a journey across the influence or magnetic strangth which might be beneficial to those with whom I came in con-fact. I am st work for the good cause of Spir-tualism, I find these powers which were mine influence or magnetic strangth which might be beneficial to these spowers which were mine influence or magnetic strangth which might be beneficial to these powers which were mine influence or magnetic strangth which might be beneficial to these powers which were mine influence or magnetic strangth which might be beneficial to these powers which were mine influence or magnetic strangth which might be beneficial to these powers which were mine influence of the spowers which were mine influence of the spowers

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# MARCH 7, 1885.

#### LIGHT. BANNER OF

<u>Mlediums in Boston.</u>

# other side. He asks them to be faithful and do the best they know how, live as near right as they can, and then they will have no need to fear when the death-summons comes to call them higher.

them higher. This brave belongs to some Order. He wants to send his greeting to associates, and tell them he still takes an interest in their doings, and sometimes joins with them when they meet with closed doors. He lived in East Boston, and gives the name of Samuel J. Dickerty.

### ALBION WHITTIER.

ALBION WHITTIER. Here's a brave, who lived, he says, in Cansan, N. H., and he has been gone to the hunting-grounds a great many summers, and says he would be quite advanced in years if he was here now. He went away a comparatively young man; his name is Albion Whittler. He has a good many friends, but most of his relatives have passed over to the other side. He has met many of his friends there, and they have had pleasant reunions. There are still friends on earth soattered around in various places, to whom he brings greeting, and wishes them to know that he is pressing onward in the spirit-world, striving to do his work as it opens before him. This brave was some kind of a teacher now in the spirit-world. He says the faculties given to man Aere are not cramped and limited over there; they are, on the contrary, expand-ed, allowed to express themselves. In their proper manner. They who are gifted with pow-er to design are enabled to work out still great-er wonders in the life of the spirit. He says : "I want every friend of mine to understand that in passing from the body they do not give up all that is desirable in life; they rather take upon themselves those higher unfoldments and grander conditions that will enable them to en-loy and appreciate life as they never did before. In spirit-life there is a certain stimulus or ex-hilaration in our labors, which is adapted to our special powers, and congenial to us; this enables us to resist the encroachments of fa-tigue, and to take the most unbounded pleasure in our pursuits, therefore we never tire of our employments. It send love to all, and would be happy to have an opportunity of conversing with them at any time. Some of the mistakes I made on earth I have had the power of recti-fying. I believe I have rounded out somewhat in spirit, more than I was when on earth." BEOHERE Here's a brave, who lived, he says, in Canaan,

#### GEORGE,

GEORGE. Now I see a tall brave, about middle age when he went over. He has been gone some years. He gives the name of George, and says he is the spiritual attendant and friend of a brave who is present in the audience, and he wants to give a few. words of advice to that friend. He says: "You have been perplexed in some matters which have come up before you recently, and have hardly known how to proceed in regard to them. I want you to fol-low the best impulses and impressions of your mind. Do not go to others for advice, but pur-sue that line which, according to your judg-ment, you feel is best, and we will help you to overcome all difficulties and to come out into the clear light at last. We have been helping you for a long time, as you must feel some-times; the conditions are such that we cannot bring you that strength and power that we would like, still we never cease our efforts to be of use and to make you of use unto others; therefore feel that your spirit-friends are with you, doing the best they can for your encour-agement and your success, and in following your own impressions you will be guided by those spirit-friends as no others in external life can guide you." HANNAH WHITE.

#### HANNAH WHITE.

HANNAH WHITE. There's an old lady here who has been gone to the hunting-grounds about twelve summers. She gives the name of Hannah White, and says she belonged in Boston. She has friends in this city, and she brings her love to them all. They don't believe in Spiritualism. She ex-pects they'll think it is something terrible when they hear she has got back. She has been trying for ever so many years just to say a few words and let them know she is not dead. She has a 'son John. and wants to reach him espewords and let them know she is not dead. She has a 'son John, and wants to reach him espe-cially, because he needs counsel and looking after. She tries to do the best she can, but hasn't been able to make him know she is with him, or to do much for his welfare. She says her husband has come to the spirit-world since she went over, and he is quite happy and contented. His name is John. He sends his greeting and love to all his friends, and wants them to know he is well situated. This spirit seems very anxious. She says she has some-thing to give in relation to troubles that are connected with her family, which she can't speak of in Ipublic. There are some of them who are in trouble, and they want advice and assistance, and to be shown how to get out clear. She hopes to find a medium she can tak through, and give something privately, so they

best should they interfere with the life of one with whom I am connected, so I have been working in a particular line; but I now feel that perhaps the work can be done better by some other, and I can utilize my time and pow-ers in other ways. I wish to send my love to my friends, to tell them I am ready to come at any time and give them a word from the spirit-side of life. I have been some time on the other side, but I have not remained in one condition. I have been ad-vancing from place to place, perhaps not to such a high grade of unfoldment as many oth-ers have reached, because I have kept myself in a degree in connection with physical life, feeling that I had duties and labors that must be performed on earth; but I retain the same old characteristics that were mine when here, and I am still trying to do that work which I feel ought to have been accomplished long ago." It seems to Lotela as though there were me-diumistic powers in a squaw that the spirit has tried to operate on, so they can be made avail-able by spirits in making themselves known to mortals, but conditions have not been accomplished. The spirit gives the name of Charlie, and says this is for Mattie.

#### MESSAGES TO BE PUBLISHED.

Jan. 2. - Samuel Williston; Maynard H. Polleys; Mrs. M. A. B. Farrar; Jennie Sprague. Jan. 6. - Joseph M. Horton; Samuel W. Holbrook; Mrs. Frances L. Woodbridge; Dr. Samuel Brown; Jeannette Gleason; Algernon Falge. Jan. 9. - Jesse Futnam; Jane Leonard; Willie E. Byives-ter; Joseph Bweet; Charles A. Leslie; Mary Ellen Spear; Dalsy.

Jan, S., Jesser Putnami, Jane Leonard; Willie E. Sylvester, Joseph Bweet; Charles A. Leslle; Mary Ellen Spear; Jals, J., George A. McClure; Nancy Pulling; George O. Thurston; D. F. Holloway; Aunie Hunter; Joseph G. Chandler.
 Jan, 18. – Gamuel G. Laccok: Mrs. Caroline J. Smith; Lottle Gettys; Patrick Casey: R. B. Elliot; Orystal.
 Jae, J., – Mildes, Jampson B. Talbot; Ellen Turner; Rev. Zenss F. Wildes; Controlling Spirit, for Henry H. Holloway; B. B. Elliot; Orystal.
 Jae, J., – Mildes, Jaesen, K. B. B. Billot; Orystal.
 Jae, J., – Mildes, Controlling Spirit, for Henry H. Holroid, Asron Moss, Isabella Goodwin, John F. Giles, Harriet Marston, Beilnda Morrell.
 Jaw, 22. – Mirt, Louisa Heim A. Howland; Mrs. Lucy G. Baker; Edward H. Guernsey; Helen Butt; Davis Gallup, Jaw, 27. – Ontrolling Spirit, for William Sanborn, Jason M. Terbell, Neille F. Jenkins, Sister Ann F. Butzy, John Morrison, Martha Colidge, Auguste LeCompte, Lizzie French, Anoka, Seoth Godfrey.
 Jan, 30.– Dr. Peter S. Snowi John A. Hammond; Clarissa Biaker; Charles Goott; Janne Newman; Biack Hawk, Fto. 3.–Mrs. Ida T. Shepeard; Harry F. Oldburg; John Hearn; Oharles Grubbins; Benjamil La Farge.
 Feb. 18.– Ohtldren's Day. – Arthur Henry Pike; Jessie Bracbury; Eather Gracle Fordes: Eddle E. Fletcher; Wille Johnson; Lotela, for Blewart B. Anderson, Johnnie Holcomy, Lice O. Ohtlds, James H. Coffn, Thomas F. Kennedy, Robble Seldon, Mamie Pratt, Katie Harlow, May-flower.
 Feb. 71.–Timothy Devine; Elizabeth Woodbury; Francis Colling, Martha Charles, Harry F. Kitzbeth Woodbury; Francis Colling, Martha Charles, Marching, Harons, Harok Mark, May-flower.

flower. Feb. 17. — Timothy Devine; Elizabeth Woodbury; Francis Collins; Mrs. Huldah Seaman; Mary Elizabeth Harring-ton; George H. Kent. Feb. 20. — Samuel S. Leonard; Mrs. Annie L. Atweod; Mrs. Betsey E. Parce; Alfred H. Hamili; Clara M. Edson; John H. Williams. Feb. 24. — John Pickett; Mrs. Maria Bolce; Mrs. L. Wil-ley; Charles Abbott; David Edwards; Maria C. Smith.

MASON & HAMLIN

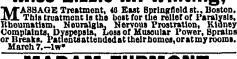


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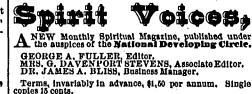
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MRS. M. E. WALKER, Trance Medium, 13 Lawrence street, Boston. 3w\*-Feb. 23.



Addross, JAMES A. BLISS, March 7.-1w\* 191 West Concord Street, Boston

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culation. One vol., crown 8vo, 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), 818 Broadway, New York. 4w-Feb. 14.

The New York Beacon Light,

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

and Forsonalities. MHS. M. E. WILLIAMS, Editor and Fublisher. Terms of Subscription, \$1,00 per year, 50 cents six months. Single copies 5 cents. Advortisements 5 cents per line for each insertion. FORTAGE FIRE. Specimen copies sont free on application. All communications and remittances should be addressed MHS. M. E. WILLIAMS, 323 West 46th St., New York City, N. Y. Oct. 25.

Mrs. Stoddard-Gray and Son, DeWitt

# C. Hough,

HOLD Séances for Full-Form Materialization, and Com-munications from splrit-friends, in answer to written questions, on Sunday, Wedneaday and Friday evenings, at 8 o'clock, and on Sunday and Tuesday afternoon at 2 o'clock, sharp, at their residence, 323 West 34th street, New York. March 7.-4w\*

# PROFESSOR ST. LEON,

ASTROLOGER AND MEDIUM. REVEALS everything; no imposition. 38 East 4th B street, New York. Horoscopes written from date of birth. Twenty years' practice. Office fee 50 cents to \$1,00. Please send for Prospectus of Terms for 1585. Feb. 28.

## MRS. M. E. WILLIAMS'S

MATERIALIZING SEANCES, 222 West 46th street, New York. Séances: Monday, Tuesday and Thur day evenings, at8 r. M., and Saturiay afternoon at20°clock. Seats secured in advance, personally or by letter, Jan. 3.-13w<sup>4</sup>

DR. DUMONT C. DAKE, REMOVED to 5 East 12th street, New York City. Curos Wincumbles, "Magnetism a speciality. Beendeless sent by Express. Diagnosis by correspondence. Send for Cir-cular. Iw - March 7.

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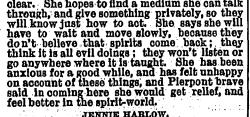
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MISS V. ROBERTS, Materializing Medium. Béances Bunday, Tuesday and Friday evenings, o'clock. No. 45 West 18th street, New York City. Feb. 21.-5\*

MR. DANIEL KIELY, Writing Medium, Bealed Letters answered, \$1,00; 10 cents postage. Sit-





#### JENNIE HABLOW.

A young lady, about eighteen or twenty sum-mers old, gives the name of Jennie Harlow, and says she wants to talk to her sister Sarah, who lives in Springfield, Ill. She says: "My sister is alone, and has been for nearly a year, and she feels very desolate; the time has been when she lives in Springfield, Ill. She says : "My fister is alone, and has been for nearly a year, and she feels very desolate; the time has been when she was one of a large number ; now they have all gone, some of them to the spirit side, and others have drifted away to different parts ; she is left all by herself, and is growing sad and morbid in consequence. I try to cheer her, but she does not know I am there, and I cannot accomplish what I desire. I come here to send her my love, and the affection of the dear ones who have gone from the body, for they are still liv-ing, and are together in a world of light and beauty. We all desire you to feel that we are not dead, but that we are still able to know what is taking place with you, and help you to understand conditions. We want you to be oheerful and bright, feeling that you will come to us by-and-bye. and again rejolee with the number of friends whom you once loved, and who love you still. They do not forget you, nor do they neglect your needs; they are by your side, trying to minister to your wants. If you will think calmly and cheerfully of them as present with you, they will be able to make themselves known, for you have the power which will, when unfolded, give to others and to yourself evidences of spirit presence. Henry desires me to say for him : "Yes, dear Sadie, although we have gone out of the physical life, we are with you; you belong to us, and when you come to our. Ille we will conduct you to a bright home, where you will find all the beau-tiful things which you have are pleased to say that we appreciate and approve of what has been taking place with you is and now you, are oon-templating still another sacrifice, for the benefit of one who has no real loal mupon you, but in whom you have 'taken an interest; yet we in-dorse that movement, because it will unfold great usefulness by and-bye, and will be the means of giving to another the power of per-fecting his own powers, and making himself of use in the world, therefore we say God bless and speed

#### CHARLIE, TO MATTIE.



#### LIGHT. BANNER OF

patients, or offer it for sale-including what are termed *patent* medicines-from practice or business if they cannot pass the technical test of examination required for *registration*.

tion of the Massachusetts Medical Society for a bill to regulate the practice of medicine shall apply with equal

force to the order in question, namely, prescribing, compounding and selling medicines, as far as practitioners

engaged under any name or form in the art of healing or eradicating disease are concerned.

Therefore we request your Honorable Body to consider that the Remonstrances presented against the peti-

A mother should have the right to prescribe for her child without being considered a criminal in the eyes

#### Medical Bill Hearing.

The hearing before the Public Health Committee on the petition of the Massachusetts Medical Society, took place Feb. 24th, as noted by the BANNER OF LIGHT last week. The Society was represented by

LIGHT last week. The Society was represented by prominent members; among them Dr. Bowditch, Dr. Williams, Dr. Lyman, Dr. Twitchell, Dr. Maroy, and others, spoke of the necessity (?) of some kind of a law "to regulate the practice of medicine." The hearing brought out some points on the subject which the secular papers neglected to report at the time. Dr. Harvey said that he introduced the order, but acknowledged that he had no idea that the people were so much interested as to turn out in such large numbers. numbers.

numbers. Dr. Lyman said he did not appear for any particular Dill, but he was willing to trust the Committee to draw a bill. The attorney for the remonstrants asked him if the Massachusetts Medical Society drew up the bill that had been sent out. He replied that he was not aware that the Society had drawn up a bill. The at-torney then read Dr. Marcy's circular, which placed Dr. M. in a position that was not pleasant; and this predicament brought forth applause from the remon-strants, which required from the Chairman a repri-mand.

predicament brought forth applause from the remoin-strants, which required from the Chairman a repri-mand. Dr. Bowlitch told some truths in regard to the Allo-pathic treatment of fifty years ago, where they bils-tered and bled the patient, in quite an "herole" man-ner-this being the reason, he thought, why the peo-ple employed the homeopathic treatment in preference to the allopathic. He then criticised the Homeopathic treatment severely, and I could not see how two such elements could work in harmony in a medical commis-sion as proposed in the bill that Dr. Marcy has sent out broadcast for coöperation. Those who represented the Dental College made but a poor showing for their side of the argument. The remonstrants were out in full force, and from different localities--the room not being large enough for all to attend. Among those present from Athol was a young man who had been badly injured, and given over as incurable by the Regulars, and who came to lay his case before the Committee as proof of the great value of magnetic treatment to him, in that he was able to move about once more among the affairs of mundanc existence. UBSERVER. [The second hearing on the proposed doctors' pro-tective law occurred at the State House on Tuesday, March 3d, the day the BANNER forms go to press. The attendance was large on the part of the people in general; the applause was all given against the "Reg-ulars"--none for them. The Homeopaths who ap-peared were, we are informed, dexterously twisted up by the attorneys for the Remonstrants into almost an open controversy with the Allopaths present before the Committee regarding the respective merits of their two systems of practice. The truly harmonious(?) na-ture of the Board--should it over be a Board--was very clearly foreshadowed on this occasion.-Ep. B of L.]

#### J. Frank Baxter in Springfield, Mass.

Mr. Baxter, with his old-time enthusiasm and devotion to the cause, gave two fine lectures at Gill's Hall, Sunday, March 1st. Although the weather was rainy Sunday, March 1st. Although the weather was rainy the audiences were large, and especially in the even-ing listened with keen appreciation to the speaker's apt quotations from the Bible to prove Spiritualism, and his dramatic answers to skeptics. Mr. Baxter gave truthul descriptions of the following spirits at the close: Dr. George Swazey, Carrie Bell Nichols, Thomas Dunbar, John Avery, Athanda Avery, F. Treat Steele, Ralph Day (sherif), all of Springfield. George Stebbins, who lived out of the city on Springfield street, near Chicopee, all alone, and died in his barn; Carlos Allen, Chicopee; Pieny Pepper, West Spring-field. All were recognized. Mr. Baxter speaks again next Sunday. H. A. BUDINGTON.

On the last two Sundays in February Dr. H. P. Fairfield of Newburyport spoke to the Spiritualists of Haverhill and Bradford before full audiences-voicng in an interesting manner his customary control, sylvester Judd-and on the last Sunday gave a mes-

Sylvester Judd-and on the last Sunday gave a mos-sage from the late HOSEA BALLOU. Last Sunday Edgar W. Emerson of Manchester, N. H., spoke before large audiences, giving messages from about one hundred returning spirits, most of whom were recognized. Mr. Emerson will speak here again next Sunday. E. P. H.

# FACTS CONVENTION.

The first Facts Convention at Boston will be held at Paine considered, and its phenomena illustrated upon the platform by some of our best mediums.

We hope to see at this Convention all classes of Spiritual-

MARCH 7, 1885.

# HUMILIATING ERUPTIONS ITCHINC

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AND EVERY SPECIES OF ITOHING, Scaly, Pimply, Inher-ited, Scrothious, and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, trom infancy to old age, are positively cured by the CUTICURA REMEDIES. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous ele-ments, and thus removes the cause. CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

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Requisite, prepared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Olly Skin.

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## Quaker Testimony.

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Mrs. A. M. Dauphin, a Quaker lady, of Philadelphia, has done a great deal to make known to ladies there the great value of Mrs. Pinkham's Vegetable Compound as a cure for their troubles and diseases. She writes as follows: "A young lady of this city, while bathing some years ago, was thrown violently against the life-line, and the injuries received resulted in an ovarian tumor, which grew and enlarged until death seemed certain. Her physician finally advised her to try Mrs. Pinkham's Compound. She did so, and in a short time the tumor was dissolved, or caused to slough off, and she is now in perfect health. I also know of many cases where the medicine has been of great value in preventing miscarriage and alleviating the pains and dangers of childbirth. Philadelphia ladies appreciate the worth of this medicine and its great value."

## More Than Thanks.

Fort Madison, Iowa. Mrs. Lydia E. Pinkham: "I am glad to inform you that I have tried one bottle of your Vegetable Compound, and have found great relief. I more than thank you for your kind advice. I have never felt so well as I do now since I had these troubles. Yours respectfully, letters received by Mrs. Pinkham expressing gratitude for the benefit derived from her Vegetable Compound. Another letter, from Kaufinan, Texas, says: "Your Compound has done me more good than all the doctors ever did, forwhich I thank you with all my heart. Your friend, Anna

#### 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



# THE NATURE AND POWER OF FAITH:

Or, Elementary Lessons in Christian Philosophy and Transcendental Medicine.

#### BY W. F. EVANS,

Author of "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. -The Triune Constitution of Man and the Discov-ery of the True Self.

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

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. 7.-Disease Exists only in the Mind on the Plane of on is the Region of Deceptive A pearances. CHAP. 8.—The Deepest Reality of Disease is a Morbid Idea and Bellef. CHAR. 9.—The Science of Oblivescence, or the Art of For-getting a Malady. CHAP. 10.-The Incipient Idea of Recovery, and Whence Does it Come? CHAP. 11.-What is it to be Spiritual, and How may we Become So? CHAP. 12.-Spiritual Truth the Best Remedy for Disease. CHAP. 13.—On the Triune Nature of Man, and the Freeing the Soul from the Body. CHAF. 14.—Executing Judgment upon Ourselves, or in Thought Separating Disease from the Real Seif. CHAF. 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. OHAP. 18.—The Universal Ether of Science, and the Æther of the Hermetic Philosophy. CHAP. 19.-The Mother-Principle of Things, and its Use in Self-Healing. CHAP. 20.—The Kabalistic and Messianic Method of Heal-ing, and the One Practiced by Jesus the Christ. CHAP, 21.-The Summit of Christian Knowledge, or the Mystery of the Christ, and its Saving Influ-CHAP. 22.-The Relation of Jesus to the Ohrist and to Man. CHAP. 22.—The Relation of Seas to the Christian to Mate.
 CHAP. 23.—The Relation of Seas to the Christian to Mate.
 CHAP. 23.—The Relation of Seas to the Christian to the Relation of Seas to the Se CHAP. 25.-Resurrection from the Body, or the Liberty of the Sons of God. Cloth. Price \$1,50: postage 10 cents. For sale by COLBY & RICH. SECOND THOUSAND. LIFE AND LABOR In the Spirit-World: Being a Description of Localities, Employments, Surroundings, and Conditions in the Spheres, BY MEMBERS OF THE SPIBIT-BAND OF MISS M. T. SHELHAMER, Medium of the Banner of Light Public Free Oircle. When one becomes fully convinced that friends who have passed from existence on earth still live, the questions natu-rally 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 descrip-tions are not mere theories and surmises of what may exist. beyond this state of being, the scoeptance of which depends mainly upon the faith of the individual to whom, they may be presented, but statements of facts made by these who live that life, and are familiar with the scenes and experiinces of which they write. In one volume of 425 pages, nestly and substantially bound in cloth. Price \$1.00; postage 10 conts; full gilt, \$1.50 postage free.

#### TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF Banner of Fight. MASSACHUSETTS: We, the undersigned citizens of Massachusetts, believe that the order before your Honorable Body to investigate the competency and reliability of persons engaged in the compounding of prescriptions, and the sale of drugs and medicines, amounts to precisely the same in results as the present petition of the Massachusells Medical Society: that is, so far as depriving all persons who prescribe, prepare or compound medicine for their

of the law.

# BOSTON, SATURDAY, MARCH 7, 1885.

8

Spiritualist Meetings in Boston: Banner of Light Circle-Room, No. 9 Bosworth Sircet-Every Tuesday and Friday afternoon at 30'clock. Admission free. For further particulars, see notice on Birth page. L. B. Wilson, Chairman.

Admission free. For further particulars, see notice on Bixth page. L. B. Wilson, Chairman. Horitcultural Hall.-Boston Spiritual Temple, Lec-tures Sundays at 10% A. M. and 7% r.M. R. Holmes, President; W. A. Dunklee, Treasurer. Wells Memorial Hall.-The Shawmut Spiritual Ly-ceum meets in this hall, 857 Washington street, every Sun-day at 10% A. M. All friends of the young are invited to Visit us. J. B. Hatch, Conductor. Paine Memorial Hall. Appleton Mircei, near Tremont.-Children's Progressive Lycsum No. 1. Sos-Slong Sundays, at 10% o'clock. Benj. P. Weaver, Conduct-or, All are cordially invited. Scats free. Berkeley Hall, A Berkeley Street, corner of Tremont.-Public service every Sunday at 10% A.M. and 7% P.M. Permanent locturer, W. J. Colville. Organist, Buodojn King. The public cordially invited. South End Spiritual Temple, No. 80 Worcester Sunday, public service at 3 P.M. Monday, Ladles' Union, 2% P.M., public meeting, Sr.M. Wednesday, concert and lecture, Sr.M. Friday, lectures on health and healing, 8P.M.

3 P. M. The Working Union of Progressive Spiritual-ista holds public services at Berkeley Hall Sundays at 2% P.M., also Wednesday evening at 7% o'clock, at No. 170 West Chester Parks, M.S. Ayer, Prusident, No. 191 State street, Wm, H. Banks, Secretary, 77 State street. Generac Chester Cark, Market Way, Chestreet, Main M. Banks, Secretary, 77 State street.

Birbet, Wm, H. Banks, Secretary, *Histace street*.
 Society of the Perfoct Way.-George Chalosy lectures in Chickering Hall every Sunday at 2:45 p.M.
 Wells Memorial Hall, 987 Washington Sireet.-The Spiritualistic Phenomena Association holds meetings overy Sunday afternoon at 23; o'clock. G. C. Paine, No.5 Staniford Place, Corresponding Secretary,

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

The Mediumistic Phenomenn Association holds meetings regularly on Sunday mornings at 10% at Ladles' Aid Parior, 1031 Washington street, Boston. The Mediums' Camp-Meeting of the "Two Worlds" will hold its sessions at the Ladles' Aid Parlor, Joil Washington street, Boston, at 7% o'clock P. M. Sundays, James A. Bliss, Chairman.

College Hall, 34; Easex Street.-Sundays, at 10%, M. 2% and 7% P. M., and Wednesday at 3 P. M. Eben Jobb, Conductor.

Harmony Hall, 84 Easex Street(1st flight).-Sun-days, at 105 A. M., 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

at SP. M. Freescott koolinson, Chairman. The Fraternity of the White Cross holds a Con-versation on its Atms and Work every Tuesday evening, at 30 Yarmouth street, to which all interested are cordially in-vited. Business Meeting of members every Thursday even-ing, at Suite 35, Hotel Clifton, 459 Columbus Avenue.

Chelsen. — The Spiritual Association meets overy Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at Sand 7% P. M. The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, overy Friday afternoon. Business meeting at 4% o'clock. Entertainments in the overing. Mrs. E. A. Baker, Secretary, 123 Mariboro' street. Hadley Hall.-Meetings will be held in this hall, East Bomerville, during the fall and winter on Sunday evenings.

#### The Boston Spiritual Temple.

Mrs. Amelia H. Colby was greeted upon her first appearance for March, last Sunday, by a large and appreclative audience. After the introductory services

pearance for March, last Sunday, by a large and appreciative audience. After the introductory services the control announced as the subject of remark, "Medumship; What Shall We Do With It?" and said: "Boston claims to be a city of liberty and of in-telligence. From here goes out freedom of thought, development of truth, and a power to suppress all at-tempts to curtail the rights of man. I hear that some are desirous of making a law that shall give them ability to circumscribe the rights of the citizens. The Doctors' Petition,' so-called, assumes that they have arrived at the ultimatum of knowledge relating to dis-case. At least 'no good can come out of Nazareth,' for it is not in the medico circle." It was assumed that had mediumship unfolded thir-ty years ago to the fullness it maintains to-day, there would have been such opposition as would have des-troyed it; but gradual development has brought it to its present power and knowledge. "Ishall rejoice with you if Massachusetts does not have to pass the severe ordeal that has been meted out in other States. The present physicians are filled with egotism, and think that the world must come to them for help, and not to any others. Truth asks to be heard, asks all to hear, and then exercise their judgment and their rights. Every child of the universe has the same rights that every other one has. Our country claims that all men are born free and equal, and there are no privileged classes known to the law. What will you do with mediumship? The kind of spliti-control to come to you is such as you live for. No form of control can express itself except through an organization appropriately adapted to fis require-ments; therefore it belongs to you to establish condi-tions for what phase of development, you feel impressed to desire, whether trance, test or healing. The medi-cine shall stand still, until they have destroyed all that oppose their mode of treatment. Nature makes true physicians, while education polishes, yet the pol-ishers polish all klods of materi

A mother should have the right to prescribe for her child without Being considered a chimica in the operation of the law. The members see to it has a half hour's social, when the members see to it has all become acquainted and this is followed by a ton minutes' sitest communities and receptive conditions, that the beginst the members see to it has all become acquainted and this is followed by a ton minutes' sitest communities and receptive conditions, that the provide the spirit-world. One lady remarked that, as her daily routine of life was in a noisy surrounding, therefore this sitest assion of only ten minutes to ber seemed like hazw. Saturday afterionos, at the same place, the charity work is carried on, and a great good is being done it is direction, every lover of little children is the vited to visit the bechive of chimritable activity car-ties on glachey the call work as the uvery control of an Egy list physician of the old school, Dr. Edgation, while is antagonetic n, it groves the spirit-work to satif the substand, spoke a few words, and free. The altitude they assumes hostils to approve attributes they simple the spirit-be the done, it reprives the spirit-work to sate the spirit is antagonetic n; it groves the spirit-work to sate the spirit is antagonetic n; it groves the spirit-work to sate the position that the medical men have taken in this mate freedom and progress; note well that it is one of pay glimm, and that wo do not recognize to all provess in the spirit is antagonetic n; it groves the spirit-work (septify the attribute they assumes hostils to prove is antagonetic n; it groves the spirit-work to all provess the spirit-work (septify is antagonetic n; it for a sate and the out proves the spirit-work (septify the the doord fint in the sect and the out provess the spirit-work (s

shall bring from their ranks some of the best media for healing." Dr. Edgarton closed by saying, "The spirit-world is with you in this just movement against the encroach-ment upon your rights, as shown in the 'Doctors' Plot' bill, and you will be helped, strengthened and sustained by those on the spirit side of life." After another vocal selection by Miss Fisher, an an-nouncement was made of a meeting to be held on the afternoon of Saturday, March 7th, at Horticultural Hall. It was said that a discussion would take place between certain well known physicians of both classes, ltegulars and Irregulars. Mr. Spettigue made the closing speech. In a very warm and carnest manner he spoke of the gigantic system of despoilsm which the oid school physicians are trying to enforce upon us, and mentioned a complete and perfect cure of a serious sickness, which cure had been effected by a clairvoyant, who is a poor washerwoman. "The planist of this Society, and writing medium, Mrs. M. F. Lovering, will be absent for several weeks, visiting Spiritual Societies and friends in New York, Philadelphia and Washington.] WILLIAM H. BANKS, Secretary. No. 77 State street, Boston.

No. 77 State street, Boston.

#### Society of the Perfect Way. The subject of George Chainey's lecture last Sunday

The subject of George Chainey's lecture last Sunday was "The Lights and Shades of Spiritualism." He said we are very prone to examine the faults of our neighbor, but seldom like to admit that we have any. Judgment, like charity, should begin at home. Noth-ing is more difficult than to criticise our own religious system. Other religions are failacious, but ours is well nigh perfect in every way. But the true artist attends to both lights and shades, so the speaker showed the first shade in the pleture of Spiritualism to be its present chaotic condition. Like a world in process of formation, it is without form and void; but the Spirit of God moves upon it, and out of this condi-tion shall come order and harmony. Spiritualism but an infant among religions. Organization is dan-gerous in the infacy of any movement. Until thought becomes settled it is unwise to attempt to crystallize it into a statement of bellef. If we organize, let it be a simple botherhood, with the motto "We seek the truth in love." Among the lights of Spiritualism, the speaker said the knowledge of a spiritual life. The religion of Spiritu-her shows that they are based upon a common ground-Anter the lecture Dr. Harding gave psychometric readings to several in the audience. GRAPHO. SHAWMUT LYCEUM, WELLS MEMORIAL HALL.was "The Lights and Shades of Spiritualism." He

#### W. J. Colville at Greenwich, Mass.

On Sunday last, March 1st, W. J. Colville conducted public services in the Temple recently crected by Mr. H. W. Smith in Greenwich Village, Mass. The attendance was large both morning and evening, and the inspired utterances of the eloquent lecturer commanded unfaltering attention. The subjects were, "The Biblical and Scientific Accounts of Creation," and "The Religion of Spiritualism." Both subjects were handled in an instructive and edifying manner. The speaker insisted that in the highest sense of all Spiritualism is a religion, because it not only incul-cates the purest morality, but practically illustrates in the light of a future life the newitable sequences both of sin ad virtue. The lecturer alluded to Mr. A. E. spirituation is a tention, but practically illustrates in the light of a future life the inevitable sequences both of sin and virtue. The lecturer alluded to Mr. A. E. Newton's article, published in the last issue of the BANNER OF LIGHT, speaking approvingly of the posi-tion taken therein, that Spiritualism teaches certain definite truths, and that intelligent coöperation among Spiritualists is only possible when they plant them-selves on the solid rock of discovered and well attested truths. But Spiritualism is so broad, its work so uni-versal, that there will always be many, outside of all societies, doing their own work in the proper way for them to do; and these, as well as their otherwise con-stituted brethren, should be estgemed as true workers under spiritguidance for the enlightenment of man-kind. Singing by Mr. Smith's youthful choir, im-promptu poetry and other appropriate exercises, made the services very attractive. On the following evening, Monday, March, 2d, Mr. Colville held a reception for answering questions, etc., at Mr. Smith's residence. On Sunday next, March 8th, Mr. Colville will again be the speaker in Green-wich Village. The order of exercises will be as fol-lows: 10:45, morning service. Bubject of discourse (by request), "Blessed are the Meek, for they shall In-herit the Earth." 2:30 P. M., children's meeting, at which Mr. Colville will deliver an appropriate inspira-tional address. 7:30 P. M., children's meeting, at which Mr. Colville will deliver an appropriate inspira-tional address. 7:30 P. M., children's meeting, at which Mr. Colville will the they and the com-petent musicians will take part. W. Colville on " Shakspeare and the Moral Les-sons of his Plays." Mr. Rudolph King and other com-petent musicians will take part. W. Colville will respond for an engagement not very far from Greenwich, Springfield or Athol on Wednesday and Thursday, March 11th and 12th. Par-ties desiring his services are requested to make rimin-brate application, care H. W. Smith, Greenwich, Ma

Haverhill, Mass.

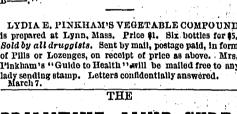
again next Sunday. March 2d, 1885.

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

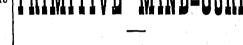
It will be impossible for us to invite personally each individual whom we hope to see present; we desire, therefore, to extend in this way an invitation to all mediums and speakers to assist us in making this a representative council of Spiritualists.

ists and liberal thinkers who desire to help build up the highest and truest manhood, whether they are convinced hat the spiritual phenomena are true or not. We therefore especially invite the *clergy* of all denominations to be present, our desire being to teach by facts that the two worlds can communicate. L. L. WHITLOCK.

СИАР. 3.







Isners poinsn hit kinds of ministrat brought to their mill. Nature gives a mediumship to the true physician that makes him or her successful. The mechanical physician may hit or miss. When spirits come and claim to have been one to five thousand years in spirit-life and give you advice, use your own judgment. Many who bave passed from earth for a long time are not prepared to know you as well as you know yourself. I must have around me such as I may agree with, if not in all things, at least in a suffi-clent number to produce harmony of feeling. Boston is called the Hub of Libery; may we not say that it is also the hub of slavery, in that the educa-tional aristocracy holds power over its votarles? Nothing outside of books can be accepted. Where is your authority? who do you quote from? is original though not sustaned by text books is discarded. There are no spirits, long or short in spirit-life, that know about the conditions you require. You are con-stantly studying; your experience makes your books. When the spirit had finished its usefulness in this life it lett for another, but not all the knowledge of human life had been attained. It is not they who give you truih so much as those who are in our own sphere and whose lives and wants correspond with your own." The evening lecture was a continuation of the morn-ing, with the question. "Where are you driting?" All through existence change is demanded, and it is important to know what that change is. In compar-ing kneeded we find some that know more than I do, and some less. The tendency of the more is to override the ignorant or less. All nations are striv-ing to become masters. In all ages man has made his fellow a slave, and the same nature exists now as then. When truth has been presented that did not have to run the gauntiet of bigotry and ignorance. Truth never fears investigation ; it overcomes all obstruc-tions."

run the gauntlet of bigotry and ignorance. Truth never fears investigation ; it overcomes all obstruc-tions." Referring to the proposed law to compel the employ-ment of certain persons to attend the sick, and none other, thus making a privileged class in a community of freemen, the speaker said : "If your child dies un-der their treatment, it dies according to law, and no questions are asked ; the next shares the same fate, and is dismissed with "The Lord gave," etc. The hand of a norse, a mother's care and applications are forbid-den, or if not by this law, it is along stride toward such restriction. You have rights, and you should not, un-der any pretext, surrender them." Referring to the subject of God in the Constitution, it was said : "I is there no God in the Constitution of this United States? Let us see. What was it that broke the chains of slavery, and gave equal rights to four millions of slavery, and gave equal rights to four millions of slavers? All men are born free and equal, and endowed with certain inallenable rights, such as life, ilberty and the pursuit of happiness. This declaration of equal rights, justice and ilberty in the Constitution is what redeemed the slave, and is of more value to mankind than any technical, verbal re-cognition of a God can make it. This gives what man wants ; the other is equivocal, subject to various constructions according to the teaching of the person. The church has been praying for the spirit to be poured out upon all people, and now that it has come is ready to crush it because it came not through their channel, on the same grounds that the Jews rejected Jesus because he was not of their priesthood. By the Oustitution we worship according to the dictates of our conselence. Yet chapians are appointed in both army and navy to enforce their religious opinions on the minds of others. According to State and national laws every one belongs to himself, but has no right to encroach upon another's rights. The Legislative bodies are for the protection of the whole

# The Working Union of Progressive

Spiritualists. On Sunday, March 1st, this Society met as usual at 2;45 P. M. at Berkeley Hall. The exercises were opened with singing by the assembly, followed by an invocawith singing by the assembly, followed by an invoca-tion, then a vocal selection by Miss Fisher, entitled, "Hark I I Hear an Angel Sing." Mirs. E. R. Dyar, the greaker, then made the announcements of the various meetings of this Boeiery, inviting each one present to try to come to the Wednesday evening meetings, and assist in carrying out the spiritual work, thus afford-ing mutual salisfaction. These meetings are held at the residence of the President of this Boeiery, M. S. Ayer, at No. 170 West Chester Park. They are free and public. On a recent Wednesday evening there were backersting speeches made by John Wetherbee, Dean Clarke, Eben Cobb and Thes. Dowling, with tests by Dr. Tripp and Mrs. Odiorne. An interesting fea-

No 2 M

SHAWMUT LYCEUM, WELLS MEMORIAL HALL .--

Lyceum called to order last Sunday by Conductor Hatch. Assistant Conductor Rand read from the "Shawmut Educator" the lesson of the day. As pre-viously announced, Mrs. Maggic Folsom Butter pre-sented gifts to the children who had proved them-selves efficient in certain branches of work. The suc-cessful ones were Lulu Morse, Aldle Bradford, Oscar Cassell, Louise Irvine and Edith Jewett. Georgie Lang was also presented a very pretty book for the in-terest he has taken toward making our meetings en-tertaining to all. Following this very pleasing fea-ture of this day's exercises were recitations by Gracie Dyar, Wille Wilcox, Emma Ware, Rosa Wilbur, Edith Jewett, Flossie Cassell, Aldie Bradford, Georgie Lang and Alle Cummings, Gertie Rich, Georgie Wil-bur, Mabel Roberts, and a whistling solo by Little Blanche. Lyceum called to order last Sunday by Conductor

Blacche. Conductor Hatch in his opening remarks referred to the letter of Thomas Lees in the BANNER of LIGHT, in which he says that Lyceums should avait them-selves of the "Shawmut Educator," as it is all its name implies. Conductor Hatch felt satisfied that Mr. Lees had seen the utility of the work and thus given it his endorsement. As the concert given by this Lyceum, on the evening of Feb. 19th, was so well attended, it is intended to repeat it March 18th. ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, March 3d, 1885.

PAINE HALL-Last Sunday after inspiring music by Barrows's orchestra, Banner March and Instructor

lesson, Conductor Weaver introduced Dr. Donnelly, lesson, Conductor Weaver introduced Dr. Donnelly, whose control delivered a short address on "Physical and Mental Culture," and improvised a fine poem on "Kacts," given by some one in the audience, and made a witty appeal to the audience to attend the Fact Convention of Bro. Whitlock. Miss Beulah Lynch read "Rock of Ages," and Mrs. Francis "Life is What we Make It," and "To Work is Better than to Pray." Readings and recitations were also given by Mark Abraham, Morris Schwartz, and several others; duett by Maud and Bertha Davis, vocal selection by Miss Jennie Smith; piano solo by Miss Ida Humphrey; little Eva Morrisen was obliged to sing two selections by the audience. by the audience.

by the audience. Extensive arrangements are being completed for the celebration of the Anniversary. These exercises will be held on Sunday preceding, as usual, as many of our members are interested in the Anniversary cel-bration of the Ladies' Aid, and other Societies. FRANCIS B. WOODBURY, Cor. Sec.

45 Indiana Place.

COLLEGE HALL.—On Wednesday afternoon, Feb. 25th, Eben Cobb held his usual week day meeting. It seems strange that so goodly a number can gather on n week-day atternoon, manifesting an interest in spir-itual matters. The hall where these meetings are held was filled with respectable and intelligent peo-ple, the male sex as fully represented as the female, and, as usual among the former, the gray and bald heads predominated. The subject of a future is more attractive to those in the afternoon of life, being, on statistical grounds, a little nearer the "hereafter" than the younger class of people. A good showing, however, of younger people attend these spiritual meetings, generally those that have had reminders, by death's drafts from among their relations or fitends, that life is uncertain at any age. Every seat in the hall was filled, and the services, as usual, were attractive. The Ohairman opened the meeting with an address, followed by mediums and speakers. The former were Mrs. Chandler, Mrs. Bray and Dr. Harding. Bro. Richardson from Colorado made an ef-fective speech; his brother, the Doctor, also had a word to say. "Shadows," whose "jubilant spray" was more significant of sunshine than shadow, was also one of the speakers. In this way two hours were very pleasantly and instructively spent. seems strange that so goodly a number can gather on

THE FIRST SPIRITUALIST LADIES' AID SOCIETY. -Friday evening, Feb. 27th, was spent in social converse. The Anniversary arrangements are progress-

#### In Brooklyn, N. Y.

In Brooklyn, N. Y. At Composite Rooms, South 2d and 4th streets, Brooklyn, E. D., a Spiritual Conference is held every Wednesday at 8 r. n., except when some competent speaker is engaged; when such is the case the usual exercises are omitted, except the singing and Chair-man's remarks. Mr. O. R. Miller invariably presides; he is always earnest, whole-souled and intensely act-ive in his work for Spiritualism. Through his able management, at very short notice, W. J. Colville ob-tained a large audience in that spacious and pleasant hall on Wednesday, Feb. 18th. Mr. Miller requested the speaker's guides to treat of the importance of spir-itual phenomena, especially materialization (in which he is deeply interested), the laws governing their pro-duction and their ultimate triumph. The lecture was replete with instruction, conched in very eloquent lan-guage, after which the guides gave an inspiratinal poem on "Justice," with which the meeting closed. Bierkeley Hall, Boston.

#### Berkeley Hall, Boston.

March 8th, Mrs. Ricker of Chelsea will speak in the morning, and Dr. J. R. Buchanan in the evening. Fine music will be rendered by the Hawthorne Choir. For further particulars the public will consult the Sunday notice column in Saturday's Herald, Transcript or Traveller.

# Spiritualist Meetings in New York.

The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 55 West 32d street, Morning service 11 o'clock; evening, 7:45. Seatsfree, Pub-lic cordially invited.

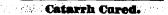
Arcanum Hall, 57 West 25th street, corner 6th Ave-nue. The People's Spiritual Meeting (removed from Fro-bisher Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor.

The Ladies' Aid Society meets every Wednesday af-ternoon at 3 o'clock, at 123 West 43d street.

#### People's Meeting, New York City. To the Editor of the Banner of Light:

The People's Spiritual Meeting has been favored of late with some very excellent speaking. Sunday even ing, Feb. 22d, Dr. Everett gave an address upon "Moral Science and Materialization of Spirit-Forms," relating personal experiences, all of which were instructive and interesting. Sunday evening, March ist, Mr. C. H. Benson of Jersey City, formerly a Meth-odist preacher, gave an exceedingly entertaining nar-rative of manifestations occurring in his own family, which caused him to surrender his parchment and quit preaching Methodism after doing so five years. So one by one they are coming from the pulpits, the pews, and every station in life. Onr afternoon meet-ings are pursuing the even tenor of their course, doing good to the needy physically and spiritir' is the sub-ject of a discourse by Mr. Charles Dawbarn next Sun-day evening, in our hall, 57 West 25th street, and Dr. Everett will speak the following Sunday evening upon "Religion in Art." We intend to celebrate the Thir-ty-Beventh Anniversary. F. W. JONES. 78 Kast 9th street, New York, March 2d, 1885. structive and interesting. Sunday evening, March

J. Frank Baxter, the well-known singer and public test medium, was greeted with a orowded house [in Essex] on Wednesday even-ing. His exercises in mediumship were satis-factory to all candid minds. A song entitled, "In Heaven We'll: Know Our Own," was sung admirably, and listened to with deep interest. Mr. Baxter is engaged for every Sunday until February, 1886.—Cape Ann Advertiser, Glouces-ter, Mass., Feb. 27th.



A clergyman, after suffering a number of years from that loathsome disease. Catarrh, and af-tes trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-address-ed stamped envelope to Dr. J. A. Lawrence, 199 Dean street, Brooklyn, New York, will receive the recipe free of charge.

#### Anniversary Celebration, Cleveland, O.

Aninversity Creepration, Lievennich, C. The Children's Progressive Lyceum of Cleveland will celebrate the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism with appropriate exorcises at Wels-gerber's Hall, Sunday, March 20th, Grand Lyceum Ex-hibition: Monday, 30th, Anniversary Ball, The West-Side Progressive Lyceum has been invited to take part in our Exhibition, and a right gloricus time is an-ticlpated. THOS. LEES, Conductor C. P. L.

# Spiritualist Meetings in Brooklyn.

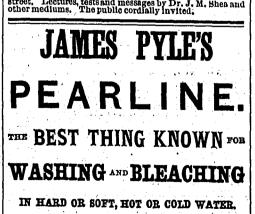
The First Society of Spiritualists holds its meet-ings every Sunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning service at 11 o'clock, evening at 7:45. Spiritual literature on sale in hall. Wm. H. Johnson, Fresident.

H. Jonnson, Fresident. **Churchof the New Spiritual Dispensation** holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7% P.M. Sunday School at 2, and Conference at 3% P.M. Mrs. J. T. Lillie from March to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Cinggett, Becretary. All spiritual papers on sale.

The Eastern Districts piritual Conferencemeets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Oharles R. Miller, Presi-dent; W. H. Comn, Secretary.

addit; w. R. Comin, sourcessry. **The Everett Hall Spiritual Conference**, 898 Ful-ton street, meets every Saturday evening ats o'clock, Spir-itual papers and books on sale, and meetings free. Capt. J. David, President; Lewis Johnson, Vice-President.

David, Fresheatt; Lewissonason, vice-A testade. A Spiritualist and Mediums' Free Meeting will be held every Sunday at 39. M. at Everett Hall, 398 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.



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#### JAMES PYLE, NEW YORK. Feb. 7.-26teowis

COLD MEDAL, PARIS, 1878. BAKER'S Warranted absolutely pure Coces, from which BAKER'S BAKER'S BAKEB'S the excess of Oil has been renoved. It has three times BREAKFAST the strength of COCOUS DELECT with Starch, Arrowroot or Sugar, and is therefore far BREAKFAST BREAKFAST BREAKFAST BREAKFAST BREAKFAST COCOA. COCOA.

