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OUTSIDE THE GATES: THE STORY OF A SPIRIT'S WOE. GIVEN THEOUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

CHAPTER X.

"Not yet ; a little longer, and it will be completed," said my sister, as I looked over the future home of my parents and thought it perfect. "It needs a few finishing touches to make it so." A tall, grave-looking man was busy with a piece of fresco-work in the centre apartment, and a sweet-looking woman occupied herself with twining a lovely vine around a dainty statuette. "They are old friends of our parents," Daisy explained; "they are skillful in such work, and they love to do this for the sake of old friendship. We never lack for skillful assistance in any department of labor at the hands or brains of loving friends."

Our tour of inspection over we passed out, and on to a little distance, where a fine mansion rose against the background of a grove of noble trees. In front spread a beautiful lawn, unbroken by tree or ornament, and to the right I beheld, a magnificent garden of blooming flowers, and of winding walks.

Coming to meet us, I beheld the form of my beloved. Taking both my hands in his, he exclaimed in tones of deep emotion, "Welcome, my Blossom, to your heavenly home. May it rear end of the apartment where the plants prove a haven of love and rest to you. When I | and flowers stood. left you in your magnetic slumber, I hastened hither to ascertain if all things were in readishoul CONVAV

"This first panel reveals the story of an earthly experience; the lower neutral tint typifies infancy and childhood; the lines that begin to cross it higher are the childish griefs or joys or lessons that made a lasting impression upon the mind. The dainty flush lighting up the colorless pearl typifies that happy period when love first dawned in your heart, and as its sweet influence permeated your being the flush deepens into a radiant beauty."""And he bent upon me a glance full of tender affection.

"The leaden hue above expresses your experience when he whom 'you loved was removed from earth; the sadness overspreading your heart partook of this hopeless cast. And now we can trace the trying discipline of your after years. These black lines are the struggles and the temptations that assailed you ; these golden ones the heroic resolves you made to do better; the self-sacrifices of your life for those whom you loved, and the good deeds you performed for those in need. You must not think, dear. that your life was devoid of good works; it was crossed with golden lines of love and usefulness. The upper section of this panel, so smoky and cloudy in appearance, represents the final scene of earth-life, when, hopeless and despairing, you passed from the body; it also includes that portion of your spirit-existence when you remained under the old physical conditions beneath your father's roof. The indentations that you behold thickly scattered over the greater part of this tablet are the marks of the tears you have shed in your earthly career; they are indelible, and evince the sorrow and chastisement of a human heart. This second panel," pointing to the jetty space, "represents the first condition of your spirit-existence outside the gates. Its ebony hue well describes the total darkness of your life, the hopeless, pitiable, despondent state of your heart, when, wrapped in its own self-contemplation and condemnation, it despairingly longed to be alone, alone. But the golden star reveals that, in the midst of its gloom and despair, the light of love still shone in that heart, eventually to make its radiance felt. The upper portion is still dark, but from it springs a royal damask rose. Ah! my love, when compassion and sympathy for an erring fellow creature were born in your soul, and you spoke the words of cheer and gave the ready assistance to sorrowing Lettie that led her out of, misery, that beautiful flower was carved upon the ebony wall, and a matchless blossom of love sprang into bloom. You will find its original prototype yonder among the

living flowers, and other sweet blossoms that have sprung to life from your soul, too, are there. They are the flowers of the spirit and are fadeless." And he motioned toward the I listened in wonder and delight at this

strange reading of my past life ; we moved on to the third nanel, and my guide continued : "You will observe this is of enamel, dark blue, not ebony like the second. This represents the second stage of your spiritual experience: the lower half is strewn with pearly you to this spot. So I have bided my time; but | leaves and blossoms, typifying the noble impulses and promptings of benevolence that stirred within you. In the centre of the upper section gleams a radiant light, giving a soft and beautiful effect to the whole tablet; in the midst of this light blooms a lovely flower, bellshaped, with leaves of pearl and heart of gold. That light first shone upon this wall, and that brilliant cup appeared when you gave to poor Kate the sympathy and counsel that led her to make of herself a pure-hearted, noble woman, from a most abandoned creature. Above this section we see choice blossoms of the richest colors; they were graven when your sympathy and compassion, your advice and aid, went out to those in need. Their living originals are all to be found yonder. This fourth entablature is of a beautiful blue, that shades to the softest gray; each shade is lined with golden trailing vines and strewn with flowers, all emblematical of your good works, except the upper portion of pearl-gray, which simply bears a regal passion-flower. That flower blossomed into life when you renounced the pleasant prospect before you of dwelling in a happy home with the innocent children, to attend the steps and guide the remorseful life of your father. You will find it among the plants." How vividly a picture rose before me: My irlish companion and myself pressing toward the happy valley; our pause at the sound of some one's wails; my discovery of my father; his prayer that I should not leave him; my renunciation of my hopes and my resolve to stay with him, and then the wonderful vision I had seen of a magnificent passion-flower, which vanished, leaving the approving face of Benefice in its place. But where were Benefice and good Father Pierpont? I had seen neither of them, since coming here Perceiving my thoughts my dear.one said: "All in good time; they are not far away, and you will soon see them." Barganatel Further on was a panel of lovely dark gray, bestrewn with brilliant flowers; all was like mother-of-pearl, shining and bright; this, my guide said, typified my life and experience with the children that I had taught before reaching this my present home. Next appeared, a tablet of silvery brightness which was untouched save by a beautiful orimthe spaces between them were either plates of son flush like the early dawn in a summer sky. that spread across its lower surface. I was told the last represented my coming to this condition of life that, was now mine, and that the upper plain surface was yet to be engraved by my future. Lastly, a snow-white panel that gleamed and glistened like frost-work spread itself before us, unbroken by line or curve, a panel tain the history of your life." We will interpret which the coming time was to see beautified or to PERSESTATION

Finally, we approached the plants and flowers | can cause such a deviation, is it not true that any unuin the rear of the room: How luxuriant and beautiful they were, and how their fragrance scented the atmosphere. Sure enough, as my dear one had said, here was the living, type of every blossom and vine that appeared engrafted in shining stone or pearl upon the tablets of the room. Here were the double orimson rose, the bell-shaped delicate flower with its golden heart, the smaller blossoms and vines, and the royal passion-flower with its shining crown. How wonderful and how beautiful they all were ! "I think you will love to linger here, and so

I have fitted up this room for your exclusive use. Here are works of art, music, works of literature, and all that will please you. You can work, or study, or dream here when you choose. No one can read the history of these walls but those who are in closest sympathy with yourself and who can understand you. Indeed, you will not be likely to admit any here but those who do sympathize with you.". And my companion smiled upon me as I turned an affectionate, grateful gaze upon him.

I had already learned that kindred spirits, those who truly love each other, do not need the language of tongues, the clasping of hands, the embracing of forms to express or to satisfy their love. But there is a delightful sensation of peace, of rest, of satisfaction and of joy, in the heart of a spirit when in the presence of its beloved, that expresses more than any external manifestation can do. There is a feeling of oneness, a perfect blending of being that is indescribable and that is all-satisfying.

Before we had tarried long in this pleasant association, we discovered visitors approaching through the grounds and to my joy, Benefice and Father Pierpont were in a moment announced by my little Daisy, who preceded them. The meeting was a happy one, and I was more gratified than tongue can tell when Mr. Pierpont inquired if 1 would like to become his pupil and to enter upon a life of study.

[To be continued.]

The Spiritual Bostrum.

Personal Prophecies for 1885, the Close of the Perihelion.

A Discourse Delifered (brough the Trance He dismanic) of MRS. CORA L. V. RICHMOND,

Before the First Society of Spiritualists of Chi-cago, Ill., Sunday Evening, Jan. 11th, 1885.

[Reported for the Banner of Light.]

" Canst thou bind the sweet influences of the Pleiades or oosen the belt of Orion ?"

We pointed out, last Sunday evening, that whatever

sual agitation in any part of the beavens must alter and change the usual currents and heavenly forces, especially upon so small a planet as the earth, where of course the winds and tides are not so well governed as in the older planets?

This being presumably true, may it not also be true that individual lives not only affect one another physically, but morally and spiritually? ... Beemingly the smallest incident in human life will change the whole current of events, not theured by intention or voli-tion, but apparently the result of accident, and that accident may be traced for its cause in sublie lines far more difficult of solution than the mysterious deviation of the ship's course in its voyage across the ocean: the deviation from the usual line of social order; the obliguity evidenced in human lives, those personal events which perhaps occurring in your own lives for the last few years you have not been able to trace to any direct cause; those sudden moral obliquities which seize individuals, make innocent men and women perform acts of murder: those domestic tragedies that fill the community with the strongest kind of horror; those perversions from the usual line of "honesty and integrity," as it is termed, when men placed in positions of trust have suddenly been discovered to be defaulters.

These are not usual occurrences; the majority of human beings are not dishonest. It is not usual to expect dishonesty in places where there is no pre-inducement for it. Of course among kings, princes and potentates unusual things would be expected, for the sake of preserving their glory and crowns, and for individual ambition, and that would be considered right for kings, according to the usual standard of human intellect, which is not expected in ordinary life. Yet the world is filled with these occurrences to-day. Not only is it so, but they seem on the increase, owing perhaps to the velocity with which all forces move as they approach a climax. For as a stone set rolling down hill gains accelerated velocity by the law which governs motion as bodies near the earth (momentum and gravitation), so in this great cycle of events, where external and material laws seem to be rolling together in one common confusion, doubtless many events are precipitated, many lines crossed; many lines seem hurled toward culmination, certainly more so than formerly, and certainly attracting more notice. There seems to be a general sensitiveness. not only visible from the most external limits of commerce to the highest standards of religion, but public opinion on all ubjects, even in science, is not less exempt from the transition than the shifting sands upon the seashore. Even the theories of Huxley, Darwin, Spencer and their ollowers, find stern, opponents in the same realm of clence to which they belong-even in that realm that is anoposed to be fixed, science does speculate; the same spirit that runs riot in the commercial world is visible in every line of human thought. Men are specniative in religion, and seem to prefer to trace the primal source of words as the source of religion, rather than seek the Golden Bule, the law of kindness obedience and love. - And even these when repeated are intellectualisms that seem to take the place of deep sincerity. Anything that promises a sensation in religion is considered better than the most fervent worship, the most simple, humble self-abnegation.

Wherever the lines of human existence are en rap port with the physical disturbances around, there must be felt most distinctly and keenly these orises may seem to be coincident between the existence of in the material universe. Some individuals are so orthe Perihellon and the unusual physical, moral and ganized as to be sensitive to electricity, and electrical

you that the individuals who should have been depressed by this great financial depression, but, who from causes beyond their individual efforts have been on the increasing wave of prosperity, will continue to prosper. Other individuals who have been depressed by some great panic in the commercial world, will find themselves, if at the foot of the ladder, on the ascending wave after the Perihelion is over, that is 1886. But all individual lives under planetary influence must be affected adversely or favorably, according to the ascendency or non-ascendency of their natal planet, and its present position and relation to the Perihelion;

Wars, disasters, pestilence, earthquakes, cyclones, accidents upon land and sea, that seem to have been accumulating for the past five years, will not increase during this last year, but individual lives will be exempt from pestilence that are governed by the favorable influence of the planets in Perihelion, or owing to their being beyond planetary laws, those who are governed by a law beyond the material law, namely, that of the spirit, which rises superior to all material conditions. But, as we said before, the majority of human beings are swayed by the elements around them; to them the approach of epidemics is the signal for fear; storms at sea produce consternation; disasters on land produce throughout the length and breadth of the world a deadly fear and corresponding panic. Just as in financial circles, when any serious center of finance is disturbed the whole financial world is affected; or as in the physical form, if any centre or vital point is afflicted with disease the whole body suffers, so in communities, societies and nations men and women affect each other mentally and morally. Fear of any kind of disasters, earthquakes, tornados, seems almost to invoke their presence. It does not do so, but it is certainly a foreboding, or shall we say it shows that human life has not risen superior to the terror which physical life brings?

Fulfillment of the great destiny of the earth is not in human hands alone, but notwithstanding all these disasters and elements and strivings that are around, if as an individual you are well-poised, if you are not under planetary influence but spiritual influence from your own spiritual unfoldment; if in religion, in art, in science, in all that belongs to daily existence you are governed rather by the laws that affect the mind and spirit instead of those that affect the body, then you do not easily succumb to fear; you are not nervous at the approach of danger; you do not feel the dread of disease. If the physician would render relief in hospitals or in time of epidemic, he must show that he is above the power of fear by the power of will. If, as we have said, you are above planetary law and are governed solely by the law that affects the spirit, you will not feel these changes except in sympathy for others; but that sympathy will draw upon you so largely and constantly that you cannot know the relief it may be to many of your friends and acquaintances and humanity at large.

This great tide of over-sweeping, adverse influence which will bring health, wealth and prosperity to planets is, after all, but a leveling process that finally wins health out of disease, quietude out of tempests and storms, and ultimately yields unto the hand of man relief from suffering and pain, in the fruitage of human knowledge, the result of observation, experience, discipline and revelation.

It is said by science that "revelation has given nothing to man that is practicable, that is valuable ; that it never did anything else except to teach man to trust in the infinite power of God, in the guiding hand of Infinite Love, and that you are as safe in the temthere is but one life that is eternal." Would it not have given everything if it had not revealed anything else except to teach men to be calm in the midst of peril, to brave tempests, warfare, and the fury of the elements, peacefully instead of being panic-stricken with fear? If it had taught humanity nothing else except to know that physical disaster is not human ruin, then surely it had taught the one lesson of time and eternity | To know that the world itself might perish as a world. still humanity would be saved ; to know that beyond suns and systems there is a power that ultimately makes man, now subject to all planetary influences and all striving elements, equal to that of him who said to the tempest, "Peace I be still !" neither said he an impossibility nor that which may not one day be the province of all who are followers of him. It was a prophecy of the power of man's spirit over the elements of life around him, when from the infancy of human life he has arisen to the grandeur of the Godlike nature that is within him. The story of Jove is not a fable. What God does in the Infinite he instructs man to do in the finite de gree. Though he may not move worlds nor far-off planets, suns and rolling systems, until like some mighty archangel he sits enthroned in the heavens. still this small portion of the universe that is en-throned in each human heart must reveal the eternity of his power. With all the majesty of physical law no man has discovered a panacea for earthquakes, no one can tell which way the cyclone will come, nor whither it will go; when the cholera creeps up from the mouth of the Ganges (the corroding tide of the world) to overrun the civilized nations of the earth, no one knows whence it comes or whither it will go. With all the boasted solence of Materia Medica no one can tell where disease is located, or a ball, or by what line of geometrical rule a wound is to be probed. There is a diviner, better, higher law, that supplements physical law. When you see the tempest approaching your cottage or palace door wherein your babe is, all that you can do (having done your uttermost) is to trust the child unto the infinite love that, either in this world or in the other, cares for you still. In the midst of all this crime to know that there is a perfect law which will one day lead human lives; not through intellectual sophism, but through spiritual awakening, not through hatred and fear, and the darkness of Gehenna, but through the light of Christ's love -this is better than all that science can teach. Here When you turn to your individual destinies and strive to question the stars concerning the future that haunts you, if you know the lines of your material life, and if they have been traced by the most skillful astrologer, then turn within and let your spirit triumph, for by being spiritual you overcome the physical lines of human life and destiny, and the Godlike nature within you is revealed. Thousands of human destinies, under Apollyon, succumb to the voice of the stars, because his power is material. But strong-Yet the world does Apolyon more homage than the Prince of Peace, because the latter triumphs in spirit. carta at the present time.
We have known of an instance where a lady, clad in the expansive draperies, fashionable is few years ago, sat near the compass on a ship's deck for many days is the reserve the compass on a ship's deck for many days is the tat, those possessing the greatest wealth would find plying her needlework, the center, of quite is a social life beyond; their control, you now have witnessed in the past year a measurable fulfilment of it; but if we full attract the oolar star, or watch for the posed it must be, at last discovered the cause: The tell you that it will continue, that those having the steel springs in the lady's crincille had caused the devices of the societ in the baby's course minny hundred inlies. It would interest of this country, you will not be surpliced when we tell

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you to the land of Blessing, but it was fitting that those who had been benefited by your ministrations should greet your first awakening, and that your angel sister should guide now we are at HOME !"

At these words he led me up the silvery steps to the spacious portal of the mansion. Dalsy, unseen, had slipped away from us, and we were alone. Yet the whole atmosphere of the place seemed alive with holy presences, and the air appeared to vibrate to the tones of joyful and loving voices.

I shall not pause to describe my beautiful spirit-home to you. If I went into its minutest details, mortal language could not adequately depiot its luxurious appointments, or the atmosphere of harmony and peace pervading its walls; but I must attempt to tell you of one apartment into which my companion led me. during our round of inspection.

It was a spacious and lofty room, running the whole length of the house. The floor was paved in blocks of solid blue and white, of a substance resembling stone. The ceiling pure white, studded with golden stars. There were tables and seats, and, cases of books, and stands of music soattered, about. In one end flourished an immense stand; of plants and flowers, of which I shall have more to say further on.

But the walls the walls of this apartment attracted my attention immediately, their appearance was so peculiar.

Directly in front of me was a large panel of a pearl-like substance, the lower portion of which appeared colorless ; as it; rose ; the panel bore different tints; first of a rose flush, very delicate and beautiful, that deepened into crimson. Beyond this appeared a leaden gray, crossed with lines, some of deep black, and others of golden hue; this portion of the panel was thickly strewn with little, cavitles, as though the constant falling of rain-drops had left their impression upon its surface. Above this cloudy and seamed space spread another, dark and billowy, as though : covered with vapory shadows. A little beyond me I observed another tablet. stretching from floor to celling. This was of inky blackness, and shone like jet. In the centre of the lower half, a single golden star of large dimensions gleamed. And the upper portion bore a double orimson rose, the petals and leaves of which started out in beautiful distinctiveness against their sable background. At regular distances other panels appeared ; orystal through which we could see the outer sunshine, or open spertures, which looked upon a pleasant balcony.

I turned any inguiring gaze upon my compan-ion, to which he responded ? "You wonder what this means riet me tell you, although you, could discover it for yourself. These walls conthem together 2 minatiments strained and i marred by my own acts. Biltisanined rior il did rachierein and bas

pelal disturbances of the earth, there must be, ac all planets :. that if atoms, are so correlated that not one atom can be blotted out from the universe without threatening the destruction of the whole: If the systems of stars are so related that they hold one another in place, one never interfering with the sphere of the other, but all held by the magic law that, invisible yet palpable, keeps each in its own orbit : if. across the spaces, faster than light, more potent than the swift messenger of the morning, any disaster existing upon any planet would, by subtle transmutation and attraction, be known upon the earth long before the light conveyed the message, then it must also be true that, in every minute particular, the laws that govern the other heavenly bodies govern also your earth in all its attainments; that nothing can transpire upon any planet that does not, in a physical as well as in a moral and spiritual way, affect all other worlds in the universe; that if the laws of magnetic and electric attraction are so great that the presence of the Aurora Borealis or violent thunder storms cause electrical disturbance in your atmosphere that can interfere with your transmission of messages on wires charged by electrical and galvanic batteries, how much more subtle must be the galvanism of the whole of that material universe visible to you whose magnetic centre-the polar star-(i. e., the centre of your solar. system, and other systems)-is so far distant from the earth that it never seems to change its place, and yet can regulate the smallest movement of the magnetic needle so that it shall be a guide to the mariner on all the seas of earth. If across those mighty millions of miles of space one

star can so influence the smallest substance of the earth; if the magnetic pole undeviatingly can be indicated in every part of the globe, what must be the subtle inducate that binds all these worlds together, and makes not only planets subject to the influence of other planets, but causes the vibrations of whatever transpires upon those planets to recur somewhere. in the unlimited worlds of spacel. You have stood upon the margin of a clear and crystal lake, dropping pebbles, and watching the undulations until far, far away they would, at last reach the shore opposite, where there would be a conscious pulsation of every grain of sand, so stirred by the rippling waves that reached that furthest shore. If there were no perceptible, vibration the other shore must still be noved in sympathy. If across the sea of atmosphere a single sound of the human voice may vibrate until it eaches the uttermost realms of space, what then shall we say of those wonders which, as on last Sunday vening we pictured, must be transpiring on those planets that have an augmented influence of magnetic. currents of the sun's rays, attracting more than their ustomed portion of strength and power and splendor and magnetic force, while the earth, correspond-ingly depleted, may yield its results in the disasters and lack of equilibrium which are visible upon the earth at the present time.

We have known of an instance where a lady, clad in

currents affect them strangely. The approach of a cording to the very nature of things, admitted by all | thunder storm is known by them days before its apmen of science, a secret and occult sympathy between | pearance, and just previous to the thunder storm, not terror, but positive physical suffering takes possession of them. Perhaps you read that during the Aurora Borealis of three years ago there were clergymen stricken down in their pulpits from the presence of so strong an electrical atmosphere. Perhaps you remember the intensity of the electrical currents, and they may have affected you, or some member of your household. Certain it is that as you advance in this last year of the perihelion there will be unusual electrical atmospheric conditions. Every one in delicate health will surely suffer more extremely, be suddenly removed from mortal life, or suddenly restored to health. The existence of more electricity in the atmosphere will be depressing to some, while at the same time it will produce in others greater health and strength than they have known for years. If any one planet in perihelion were in the ascend-

ant at the time of your individual birth, you will be affected, will be borne on the wave of prosperity and physical health, because such planet is your guiding and controlling force physically (we mean now, independently of those laws which will be referred to byand-bye), and that those with whom the planets now In perihelion were not in the ascendant at the time of their birth will be correspondingly depressed during this final year of perihelion, because such borrow nothing from the augmented power of the sun's rays upon those planets.

At least two of the crowned heads of Europe will suffer more than at any period of their mortal lives. They will take more than usual precautions against danger, but this will not protect them from the planets; partly because of the great political agitation in countries over which they rule, two prominent statesmen, so prominent that at their departure the whele of Rurope will pause to ask what is to be done, must inevitably pass to spirit-life.

During the last year of the Perihelion nations that are now at peace will undoubtedly be involved in wars, while England will find her Irish and home complications increasing, disaster instead of success in Egypt -her foreign problems no, nearer solution. France will add nothing to her material power from her war with China, and unless other European powers intervene she will not succeed. Japan will more distinctly identify herself, with the civilization of the West than ever before, especially the civilization of America. Russia is imperilled from the same cause that affects England in the East, and from the power at home that took away her former Czar. Germany is in the midst of a social revolution, which becomes political the moment there is a change, through death or otherwise, in her imperial power and in her chief statesman.

These are the lines of light and the lines of shadow that point to so distinct a culmination in the coming year that almost he who sees the star of human destinies might see this and their guiding rays.

In America there will be many agitations occurring, chiefly out of the pecuniary reverses of men in high

LIGHT. BANNER OF

foreign Correspondence.

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Letter from Cuba.

To the Editor of the Banner of Light : Under the auspices of good wishes from dear and sincere friends, I left Boston for the Island of Cuba on the 28th of November last, sailing from New York the following day. As my voyage to the tropics was not intended as a holiday-trip, but as one of work and observation, I presume it will be found excusable if subjects commonly required from the notes of a mere sight-seer are left in the back-ground, while a bolder relief is given to descriptions of characteristic surroundings to topics touching the interests of our cause, as, for instance, the spiritual movement here, and the facilities, as well as the difficulties, which a magnetic physician encounters in the pursuance of his work amongst a people by tradition conservative, and con-sequently slow to appreciate reforming truths. When, therefore, the offer was made me to go to Cuba, and there exercise for a month my gift of healing, I confess to have felt not only surprised, but even doubtful. Was the motive for this call a serious interest, or was it merely experimenting curlosity? Who had heard of a spiritual movement in Cuba sufficient to justify an anticipation of ready acceptance? To me it looked an isolated case, with no other lifting assistance than individual enthusiasm, but its present embryo state could develop into a strong and self-dependent life, taking the oxygen necessary to its existence from the very atmosphere that to-day, perhaps, surrounded 1 as deadly gases. It certainly would, as every healthy germ, sprout in spite of all, and grow from acorn to oak-but how many storms would attack its feeble roots before it gathered strength to withstand and spread its branches?

In the early morning, balmy with a fragrant breeze and glittering in the joyous sunlight, rich with colors from an abundant vegetation and the busy port we approached, these thoughts came back with still greater intensity. It was pleasant to think that the aspect of so genial a nature reflected nothing but harmonious tendencies, but, again, I could not forget that the beauties of nature and noble feats of man had, at all times and in all zones, been witnessed by the dullest eyes and the most treacherous brains, incapable of distinguishing the interblending hues and eloquent voices, ever appealing to a latent desire, whose grander aspiration could raise human existence from an in ferior to a higher level of thought and action.

My life's experience has taught me to consider first impressions of importance to a consecutive study of men or events. This time a new opportunity was offered me to prove the veracity of instantaneous judgment by intuition. In the frank and keen eyes of the man who with an impulsive kindness greeted me welcome on the steamer's deck at Havana. I read that his soul was in comprehension with my work, and that he would stand my friend. To-day, more than two months later, I can but repeat that Senor Don Eulogio Prieto y Santiso has fulfilled this impressional and silent an-ticipation in a manner that depicts the true gentleman and the intelligent defender and propagator of a not fashionable cause. Without fear of being misunder stood, or trespassing upon this gentleman's natural modesty, I carry out what I consider a personal duty when preceding my notes with his biographic portrait. In fact, Sr. Prieto is no stranger to the more prominent Spiritualists and media in America and Europe. as his investigation dates some twenty years back when his interest was awakened by a startling phrenological delineation of character by Messrs. Capen and Sizer. From that moment phrenology became his favorite study, and frequent travels abroad brought him in contact with the most thorough expounders of this science, as well as with the more remarkable demonstrators of psychic power in all its corroborating phases. Aided in his researches by a valuable library containing works of Lavater, Gall, Spurzheim, Combe Cubi I Soler, Fowler, Wells, Buchanan, etc., and the many periodicals which have sprung into existence by their teachings, and the intellectual comprehension of their practical value, a conversation with him on these topics is as instructive as interesting; and may the time come, I hope, when those reflections find their way to the public.

Having followed the spiritual movement step by step, as one of the earliest subscribers to the BANNER OF LIGHT, the Religio-Philosophical Journal, etc., its choicest literature is within his reach and forms a basis for further personal experience in his island home, where intolerance of church and priests recedes before advancing spiritual truth. Himself one of those characters who dare to think for themselves. the petty, "all-knowing fraternity" around him has not produced the desired result, but, on the contrary. looks to-day in amazement and bewildered ire upon and acceptance of what their superior mental powers style fancies and hallucinations, while unfettered minds and honest research prove them to be facts, belonging to study and truth, not to hightoned ignorance and its servile judgment, manifested In conventional habits. To prove the sincere interest Sr. Prieto takes in sound, advanced thought, it suffices to say that the lacking or tepid sympathy which our honorable friend, Prof. Jos. Rodes Buchanan, has found impeding more or less his work at home, has reached the temperature of generous heat in this man's heart, and has, through warm admiration for the Doctor's discoveries, caused him to prepare a carefully revised Spanish translation of the recentlypublished "Sarcognomy." Need I comment upon this? To finish the portrait, let me add that Sr. P. enjoys a merited reputation as a clear-headed and smart business man, a self-made man with regard to fortune, holding, besides, an enviable social position as a member of his town's Common Council (ayuntamiento), etc., the present Mayor's son-in-law, andlast but not least-President of the Spiritualistic Soclety, "Salvador." Sagua la Grande is a small town with sixteen thousand inhabitants, on the river of the same name, nine miles from its month. Some two hundred miles distant from Havana, it is connected with the Capital by sea and rail. Its commercial position in the island is important, and may become still more so if the treaty with the United States is ratified. The idea has here. just as at home, its defenders and opposers among the advanced and energetic part of the population on one side and the old conservative, routine party on the other. Let political reasons pass for their feeble worth; it seems clear to observers that American energy on Cuba's generous soil will profit all parties and relieve the present depressed state of affairs in the island. Any mental interest does not this town appear to possess beside the individual one. Its population of Spanlards, Cubans, negroes of all shades, Chinese, etc., may seek its own instruction, as well as pleasure, for all the authorities care. During the months I have been here no lecture, no concert or other effort has testified to a more elevated aspiration, and the stranger, accustomed to a richer pulsating life, is incapable of finding any other reason for this indolence among all classes than an inherited apathy which may, let us presume, now become less lethargic. One thing, as salutary as unexpected, is the sleeping fervor of religious life, satisfied with existence merely, not ambitious of swelling beyond its present limits the absurd pretentions of the past. This tolerance in religious matters, promulgated last year by a royal decree, shows the growing force and earnest will of young Spain, which desires to read and interpret nature's wonders in God's glorious sunshine, not in the fumes of scented tapers, only a modern form for the brutal torches of ghastly memory. The existence, several years ago, of spiritualistic meetings and the clergy's prudent demeanor in this and all larger towns, may prove sufficiently the movement's independence of official permission. It has not either added materially to the avowed number of those who to-day embrace Spiritualism, as it is just as unfashionable as before, and, further, if our faith meets with less slip arguments and pompous self. sufficiency, it must be considered due to the fact that men of acknowledged clearness of brain and goodness of heart have the courage to support; its teachings, which can be investigated and proved by all who desire to know without authority of parchments. This is exactly the case in Bagda to-day. Last year's President of the Spiritualistic Society here was Dr. B ... t formerly Assistant Mayor of the town. The idea of communication with those who are called dead was at ares bitterly opposed by him as a soft error, but the to the necessity of practically opposing members of

proof to the contrary was suddenly given through his own daughter's hand, and frequent physical manifestations took place in his house, in his presence and in broad daylight. This served to convince him of the presence of unseen and intellectual forces, and the Doctor is to-day, with his whole family, believers. In the meetings and otherwise Mrs. Petersen and myself have had ample opportunity to witness the spirits works among our Cuban friends, and, though the development of their media, who belong to different classes and colors, has but just commenced, it is only too evident that here is a rich source and a bright fu ture.

Just as strange and discordant as Spiritualism is to the superficial thinker when compared with Catholi cism, would also healing by magnetism also appear to those who all of a sudden were taught to forget the way to the apothecary, and only remember the allopathic medicine as a thing of the past. My arrival from the States, and the fact that I cured the sick by imposition of hands, passes and transference, had, I dare say, quite a fabulous coloring to the good people of Sagua, and gave, no doubt, free play to its ten or twelve practicing physicians to present the whole affair as a good joke. But he who laughs last laughs best! With the exception of a few of them who have shown a certain interest even to witness several times my process of healing, and the interview with whom remember as an agreeable and in all respects very courteous investigation, the majority, who had not from the very first approached my office, and, therefore, naturally found it more difficult to do so later on, when the fact had been well-established in the town that the foreign Doctor not only pretended, but really did heal the sick by laying on of hands-the majority of physicians I do not know. They could not refute however, the different testimonies brought to their knowledge, as several of those who had been benefit ed had name and standing in the community, and the throng before the office increased visibly every day. Though not agreeable to write of one's self, I do but re peat what has appeared in an important Havana journal." Boletin Comercial." and it serves at the same time to illustrate further events. In view of these tangible proofs of vital magnetism as a successful curative agent, my engagement was prolonged. The work became harder, and it seemed as if I neither should find time nor strength to relieve all who called upon me. That such, nevertheless, has been the case, I con sider a very remarkable circumstance, and strengthens my belief that mere physical healing is inadequate. and must have its great reservoir in the healer's spiritual nature, approached and upheld by the spiritworld.

Thus devoted to my work and the society of con genial friends, the time passed both pleasantly and peacefully. As already stated, my invitation to the physicians had not been accepted in toto. I did not ronder at this, as I never expected to find human nature in the tropics, though very congenial, less susceptible to the spur of egotism than at home, but to find the blind know more about colors than the seeing, and give them the benefit of their criticism, was amusingly audacious. Thus it happened in the midst of this so apparent calm, that a rumor rose about an article being prepared for publication in the monthly medical journal of the province against magnetism and other practices not of its own persuasion. Though always considering my mission as one of peace, I have, of course, not lost sight of the possibility of being called to defend my position. In that sense we all carry armor under our Sunday clothes. Full of expectation, the friends opened the February number of "Eco Clentifico de las Villas," only to find that the mountain had given birth to a mouse. Anxious that my readers shall partake of this profound scientific reasoning and conclusion upon a subject concerning which its critics had not taken the pains to enlighten themselves, and which, therefore, though having impressed the greatest minds by its demonstrated truth, had been weighed and found wanting in Sagua la Grande, Cuba, I give it in all its convincing simplicity, which its translated form, I hope, will not make obscure :

"MENTAL ABERRATION.

"MENTAL ABERRATION. When we translated for '*Bl Eco*' the opening lec-ture by Dr. Grancher, a member of the Faculty of Medicine, Paris, we had only one object in view, viz., to let every one know, in a general way, the notions which at the present time modern science entertains in regard to the anatomy and pathology of the nervous system. We attached to that translation but a very light and unexpressive note of what we thought con-venient, and even feit a sort of displeasure to employ our time in exposing the unfounded ideas upon which Gall had based his Graniology. But now, considering it as our duty to say something more about Gall's sys-tem and other matters, we shall take them into consid-eration and keep silence no longer.

tem and other matters, we shall take them into consid-eration and keep silence no longer. We have had, not long since, such an epidemy of phrenology, spiritism, mesmerism and all sorts of er-rors and extrayagances ending in *ism*, developed in this town, that more than one case has occurred in which common sense seems to have been lost, and the nervous excitations which are prevailing, especially lo women, are of such a character that if we continue, a convulsion are indered. reader by a too lengthy epistle. in women, are of such a character that it we continue, a convulsionary epidemy, similar to those of the Mid-dle Ages or to those which took place at the cemetery of Saint Medard, will be soon reproduced here. There are some people in this town who believe that all the errors and extravagances which we have pointed out are the best things which can be imported from the United States to Cuba errors and extravagances which we have pointed out are the best things which can be imported from the United States to Cuba. Of all those errors and unhealthy propagation of ab-surd conceptions, the only one which had apparently a solid foundation was Gall's system, which he pre-tended to be based on anatomy. But it was easily demonstrated by anatomy itself that his system had no solid foundation at all. The other erroneous systems of which we have al-ready spoken, being merely imaginary ones, can be judged but by common sense- and how scarce is what we call common sense in some people i Gall's system was easily destroyed because the anatomical facts on which he pretended to base it were verified by all those who had acquired some no-tions of craniology and cerebral anatomy. He be-lieved that there existed a perfect correspondence be-tween the outer and the inner portion of the brain; that where there was an exterior protuberance there must also be a corresponding interior development of the brain. Now we are confident that any student of anatomy knows, as soon as he commences to study that branch of medicine, that an exterior bump has not al-ways its inner mate in the brain, and that instead of having there its correspondence, it has only a depres-sion. This fact alone threw down the system of Gall. The cerebral locations which the medical sclence now studies are entirely different from those in which Gall believed. In regard to Mesmorism. Spiritism, etc., it suffices believed. In regard to Mesmerism, Spiritism, etc., it suffices to say that in this town they have arrived at their maximum. We shall not detain ourselves to combat such hallucinations, and other things still worse, for fear of placing ourselves in a situation similar to that which the immortal here of Cervantes occupied We do not wish to give real life to what merely exists in some imaginations more or less miscarried." Commenting upon this "mental aberration" would be to how any and the situation a those incoming be to injure my readers' judgment, as they know just as well as myself that whoever assumes publicly to sit in judgment, and pronounce sentence on a philosophic idea, which, as in this case, can at any moment be practically demonstrated, is subject, first of all, to the imperious duty of making himself thoroughly ac quainted with its failures or achievements. If this condition is not complied with, it can be considered but literary insolence and silly emptiness, effective of the so much dreaded ridicule with which a Molière of the past could find ample opportunity to inspire his genial successor of to-day. The body of medical men. bound by the "system" where no rubric is found for inquiry into the effects of magnetism for instance, cannot comprehensively enter upon the discussion of so strange a cause and effect while the physicists and physiologists, yet in the mazes of speculative philosophy, the sophistry of which excludes experimental science, not only cannot but will not understand the argument of a fact, the result of observations deviating from their preconceived ideas of how to discover truth. The pro and contra pertaining to these interesting subjects have rarely at any time been given without skulking one or more important points. Thus if it may be permitted also to me to refer to authorita tive opinions, equally French, and equally emanating from the Academy of Medicine, Paris, I beg to direct those interested in the science of Magnetism to that learned body's report of June 28th, 1851, which utterly destroyed, and proved intentionally false, the report of a previous commission elected in their midst in 1784, and who from sordid egotism lent their reputation as scientific men to crush out, though only for a short time, the truth that Magnetism could cure. A deep problem requires deep study, and not a selfwilled method of solution. Alexander did not acquire any future reputation for sagaeity when cutting through the Gordian knot he could not . untie, and just as little have the sages here. When intelligent admirers, and wealthy, by the magnetic treatment relieved, wake up

professional caste, who with boisterous language and insipid hypocrisy will force them and the public at large to a legal acknowledgment of not being able to liscern between a physician who kills and one who cures, then we may hope to see the first hospital devoted to the magnetic treatment of disease inaugurat ed. Never otherwise will the scowling and wrathful jealousy of the unripe as well as of the too mature nodici besuccessfully demonstrated and remonstrated with. Show them and the world an operating and independent institution, where the statistics prove a death rate less than their own hospitals, and sick-beds far brighter than they are able to make them, and all ignoble attacks must rebound. The mentally sick will, as well as those who suffer physically, get a better chance of recovery when philanthropic intellect and means thus open to them a more rational and humane treatment. Practical investigation and public judgment will then unitedly save our legislators from nsolent petitions.

The exciting chase after all "irregular" and "unprofessional" practice has not yet become the sport here, as there is but one Allopathic fraternity. While, therefore, Allopathy lies on its death-bed in the States and the more enlightened countries in Europe, it has hardly commenced upon its first stage of consumption in this part of the world, but there is a wind blowing at the present time that indicates a change. Homeopathy has been practiced in a private way in Sagua by Its late American Vice-Consul, Mr. H...., who was the means of relieving and curing many sufferers. The vital magnetic and mental cure has had its representatives before my arrival, and I have made the acquaintance of successful magnetic healers both in this and other towns, as, for instance, Cienfuegos.

Experience proves that the magnetic treatment is doubly powerful in the tropics, effecting a more rapid cure in even the hardest medicinal cases, of which several have come under my observation and treatment. Among all classes and colors, the Chinese and the African born negroes show the greatest susceptibility. The drugged condition of the more "enlightened" class is certainly a great drawback to the speedy agency of magnetism, or to any other method, while the "ignorant," who cannot pay the luxury of costly life-elixirs, seems to me far better off with its ally amulets, as, for instance, the sea-horse (genus Hippocampus) carried on the chest as preventive against consumption, or a cord-girdle with chicken bones to keep off rheumatism. The inveterate abuse of coffee and tobacco belongs to all classes more or less, and the same can be said of a ridiculous dread of water, especially if cold. The look of blank astonishment which has met me from patients, when ordered to bathe their bodies, characterized the whole situation. The revolt against the use of water was, nevertheless, subdued much quicker than anticipated, its efficiency having become evident in several severe lung and throat cases. When we call to mind that even Priessnitz absolutely refused admittance in his hydropathic establishment to every patient who coughed, the same erroneous idea among the Cubans appears excusable.

Cuba, I understand, has no diseases peculiar to itself. Its climate exhibits in its general aspects all the characteristics of the northern tropics within which it entirely lies. The rains of the summer, generally ceasing about the commencement of November, continued longer than usual last year, and the now prevailing dry season showed in December and January as highest and lowest temperature 83° and 63° Fahrenheit; while February, under the transitory influence of the northers, has a temperature of 76° and 58°. This change is principally perceptible in the morning and evening, and unless considerably chilly the inhabitants think little of it, paying for their carelessness with painful lung and throat troubles, not inferior to those of Boston. Spasm occurs frequently among both the white and black inhabitants, and is produced in many cases by sudden exposure to wet, or a cool draft of air while the body is heated. As to fevers, it may be said that the interior of Cuba is comparatively free from them and only predominating along the wa ter courses and swamps. The red lands are esteemed the most healthy and the fever cases there chiefly in-

termittent. The popular and successful use of many of this island's abundant medicinal plants should en courage a more thorough study of its Flora-but, on inquiry, the profession could give but a scarty information, so that while Poey has given the scientific world the Ichthyology of his country, it waits yet an other son of its soil to classify its botanic richness. With these remarks I will conclude a letter that might have contained still more detailed observations if they had not been destined for a particular purpose and that I at the same time also feared to tire the

DR. H. G. PETERSEN. Sagua la Grande, Cuba, Feb. 11th, 1885.

Testimonial to Mr. and Mrs. Brigham. To the Editor of the Banner of Light:

The First Society of Spiritualists of New York holds egular services every Sunday morning and evening at Republican Hall in \$3d street, near Broadway, at which Mrs. Nellie J. T. Brigham is the regular speak er; and on each Sunday afternoon, at 2:30 o'clock, the old Spiritual Conference, lately revived, holds its seaslons in the same hall. The attendance at both 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. At the conference held Feb. 15th, Mrs. Henry J.

Newton stated that Saturday, the 28th of February, would be the twentieth anniversary of the marriage of Mr. and Mrs. Brigham, and that it had been thought highly appropriate by some of the Society that a re-ception should be tendered them on that occasion, in order that the members of the Society and friends might in some fitting way demonstrate to them their appreciation of Mrs. B.'s labors in behalf of Spiritual ists generally, and her faithful ministration to this Soclety in particular.

In accordance with this suggestion due preparation was made, and at the morning and evening service on the 22d. Mr. Newton announced that a reception would be given to Mr. and Mrs. Brigham at his residence, 128 West 43d street, on Saturday evening, Feb. 28th, he extending the invitation to be present to all who would like to meet Mrs. Brigham. In response to this invitation on the evening mentioned the large parlors of his residence were filled to overflowing with assembled guests. It was intended to make this gathering a social religion, and such it proved to be in the full sense of the word-pleasant, free and cheerful conversation being general, interspersed at intervals with music and singing.

Mrs. Brigham and her husband were the honored guests of the evening. At about half-past ten o'clock Mr. Newton called the attention of the assembled guests to the fact that the special object of our gathering together on this occasion was to bring our congratulations to Mr. and Mrs. Brigham upon this, the twentieth anniversary of their marriage, and to wish them as many returns of the day as they might desire also to testify in some substantial way our appreciation of the faithful services which Mrs. Brigham had rendered to the cause, and her devotion to the best interests of the First Society, which she has served so long and acceptably; also to Mr. Brigham for the constant support and sympathy with which he has sustained and encouraged her in the discharge of her arduous labors. Mr. N. added that the testimonial of their friends on this occasion had taken the form of a purse containing \$100-which purse was then present ed to Mrs. and Mr. Brigham by Mrs. Newton in a few well-chosen words, expressive of the kindly, ay, loving ceelings entertained by all present for the recipients. Mrs. Brigham on receiving it said that it was wellknown that she was not a public speaker, and therefore would simply say: "I thank you for myself and husband."

Brief remarks were then made by several of the guests present, congratulating Mrs. and Mr. Brigham upon the occasion that had called us together, and expressive of the interest and sympathy that they felt n her labors. Mrs. Brigham was then controlled by one of herguides, who, speaking for those who are actively engaged in promulgating the truths of Spiritualism from the spirit-side of life, thanked all present for the kindness shown their chosen medium, not so much for the material value of the token given, as for the kindly sympathy and love that had prompted the gift; and pointed out in the eloquent and beautiful language with which all are familiar who are ac customed to listen to their utterances through her lips. how such kindly acts would strengthen and encourage their medium in performing the labors to which she had been called ; closing the remarks with a beautiful poem appropriate to the occasion.

All who have listened to Mrs. Brigham need not be told by us of the high order of intelligence manifested in the treatment of all subjects placed before her. She has endeared herself to all who know her, by the sweetness of her spirit, her gentleness, purity and womanly worth, and we feel that to know her is to love her, and to listen to her teachings is to be blest.

The occasion was pleasant in its every aspect, and its memory will, we trust, bring happy thoughts to all. J. F. ULARK, Cor. Sec. First Society.

New Publications.

TOKOLOGY. A Book for Every Woman. By Alice B. Stockham, M. D. 12mo, cl., pp. 301. Chicago: Sanitary Publishing Co., 159 La Salle street. TOROLOGY.

s before us, more fully attests to its value and the

Verifications of Spirit-Messages.

MARCH 14, 1885.

JOEL GILES. In the BANNER OF LIGHT of Feb. 21st is a communi-cation by JOEL GILES, who sayshe "resided in Townsend, Mass.," also that he " has friends in Boston, and was well known at one time in the legal profession." My knowledge of a man having that name was gained mostly in the Legislature, where at two or three annual sessions we were fellow members in the House. In the field of law-making he was conspicuous for his industry, sagacity, wisdom, firmness, and for the perspiculty and terseness with which he disclosed his opinions and conclusions. He was a representative of Boston. The author of the communication says : I have friends in Boston, was well known at one time in the legal profession, and ... came into contact with very brilliant minds, one or more of which it would give me pleasure to convince of the truths of immortal life." Such relation to the bright minds of the Boston bar as is thus set forth was held by the Joel Giles whom I well knew, and not a doubt can get lodgment in my mind that he who gave Townsend as his residence was my old and valued acquaintance. ALLEN PUTNAM.

The BANNER OF LIGHT of Feb. 21st contains a message from JOEL GILES of Townsend, Mass., which perfectly identifies him in every respect. Although, as he states, he was absent from town many years, yethe returned to his native place, from whence he took his departure to the other life at the date stated in the message, leaving many, tokens of love to his friends and to his native town. May we hear from him again. G. F. J.

Townsend, Mass., Feb. 21st, 1885.

REV. WAKEFIELD GALE.

I wish to verify the truth of the message from REV. WAREFIELD GALE, published in your good paper, the BANNER OF LIGHT, of Feb. 28th. He passed out of the body from Easthampton, Mass., Oct. 2d, 1881, and was for more than fifty years a Congregational-Orthodox clergyman. I recognize the expressions throughout the message as being natural to him, and he gives his age correctly. I wish all his friends and parishioners to read his message. He was my father.

WM. T. GALE. 312 East 150th street, New York City.

GEORGE N. WILCOX.

In the BANNER OF LIGHT of Jan. 17th was a message purporting to come from my husband, GEORGE N.WILcox, who passed over the river April 8th, 1877. This is the fourth message he has given through the BANNER. and each one has contained such marked characteristics of him that no one acquainted with him while in the form could fail to recognize. He was quiet and unobtrusive, yet ever ready to extend a helping hand to those in need, as well as to sustain what he felt was truth, and to aid in promulgating that truth for the benefit of mankind. He is truly progressing in spiritlife, as each message readily proves. When I read his last one I felt to exclaim, "When will my work in earth-life be finished, so that I, too, may receive the elcome he is so ready to give each friend as they pass o the other shore?" I will try and patiently abide my time, well knowing it cannot be far distant, when I shall greet each dear one that has crossed the river. With my most earnest wishes for the advancement f truth, I am truly yours in the great work,

MRS. GEORGE N. WILCOX. P. S.-I trust the "one friend" that my husband refers to in his message will do him, as well as Miss Sh elhamer, the justice to acknowledge the truth of the incident he speaks of. In complying with the BANNER's request for verifications, it is simply a duty due the spirit, and should be acknowledged as such.

New London, Conn., Feb. 16th, 1885.

MINNIE E. WILSON.

In the BANNER OF LIGHT, Jan. 31st, is a communication from MINNIE E. WILSON. She passed away the first day of April last, and would have been twentyone years of age the ensuing August. , She was delicate in health from childhood up; and had friends in Hart-ford, where she spent most of her school days. I knew her well, and should judge she would have the beautiful home she describes in her message, as she was of a very kind and loving nature. MRS. C. A. NOBLE. Granville, Mass., Feb. 25th, 1885.

Safety only in Liberty.

To the Editor of the Banner of Light: The multiplied experiences of nations and peoples in the past demonstrate that the only safety of the race lies in its having the largest measure of liberty. This statement applies to medical progress with a force equal in volume to that which it, brings to bear The eighteenth edition of this work, a copy of which in matters governmental and religious. I am a graduate of medicine, but am also a radical a bitterly opposed to all sumptuary laws whatever: in the end they work evil, and only evil. When will wouldbe tyrants learn that the people need no protection, that they are perfectly able to protect themselves, and their ability to do so is shown by employing those who relieve them when in distress, in preference to diplomatized bigotry and educated egotism?

Written for the Banner of Light. THE SCAR UPON THE BROW. BY THE AUTHOR OF "DAISIES."

The mighty Macedonian King-Alexander-great in war and fame. Once desired the painter's offering To add more glory to his name. The painter. eager for the work. The noble master studies well, But lo ! across his brow a scar That does of raging battle tell.

How shall the features stand confest Without this cruel mark to mar? Upon the throne the King shall rest, And put his finger on the scar ! So, sitting thus in gorgeous state, The likeness was exact and fine; The courtiers all admiring wait, And praise the work in every line.

Now this, I say, is just our need, When cold detraction runs around: The slightest fault we selze with greed, And make the ill to crime abound With savage clamor at the stake We the our victims, high or low. And dance and yell, as if to make Our joy from others' dying woe!

The lesson holds for every day, And every hour we study men; Defects are seen in many a way-But paint them so that none can ken; Touch lightly faults that tell of fight And battle in the world without; Bet others in the brightest light, And bring their best of beauty out

Who was it taught the law of love, And bid the scowling Pharises Look in his preast that he might prove He clamored in hypocrisy? Who was it said: "They know not what They do," and so forgave their sin? From him we learn no evil plot, But like a gem this law we win.

For this is love, and love is God, And love itself fulfills the law; Sweet flowers spring up where it has trod-The very flowers that Eden saw. And when with love we value men, The faults and failings disappear: On royal thrones they sit, and then With royal love we hold them dear !

"SHADOWS."-This new book, by John Weth erbee, is on our table, and a hasty glance at its pages gives assurance that the author has fully pages gives assurance that the author has fully met the expectations of all who are familiar. with the instructive and interesting articles from his plquant pen, published in the Offering, BANNER OF LIGHT, and other, spiritual papers in past years. Messrs, Colby & Rich, the pub-lishers, have performed their part of the work well, and we have a beautiful and valuable book, for which we hope to see a large sale. It contains near three hundred pages, handsomely bound in cloth. with portraits of the author. Price \$1,25, postage free.—Spiritual Offering.

Hale's Honey the great cough cure, 25, 500, and \$1. Silean's Walshur Honey heals and beautifies, 25 cts. Garman Cura Remover Alls (Coust and Bunlons) Hill's Hair and Walshier Dye-Black and Brown, 500. Pike's Testhache Drops cure in One Minute, 250. Stituding the femiline Dean's Theomatic Fills are a sare cure, 500. Its works are its prod.

great want its instructive pages supply than any words of praise we can bestow upon it. Its general tenor is well set forth in its dedication, which reads : "This Book is Dedicated, First, to my daughter, whose faith in the physical redemption of woman by correct living, has been a constant inspiration in its production : Second, to all Women who, following the lessons herein taught, will be saved the suffering peculiar to their sex." It is almost superfluous to add to this that every girl and woman will be benefited by a studious perusal of the pages of "Tokology."

A CONDENSED DICTIONARY OF THE ENGLISH A CONDENSED DICTIONARY OF THE ENGLISH LANGUAGE. With Copious Etymological Derivations, Accurate Definitions, Pronun-ciation, Spelling, and Appendixes for Gener-al Reference, chiefly derived from the Una-bridged Dictionary of Noah Webster, LL. D. Edited under the Supervision of Noah Porter, D. D., LL. D., President of Yale College. By Dorsey Gardner, with over Fifteen Hundred Illustrations. 12mo, cl., pp. 798. New York and Chicago: Ivison, Blakeman, Taylor & Co. Springfield, Mass.; G. & C. Merriam & Co. Springfield, Mass.: G. & C. Merriam & Co. The use of the cumbrous Unabridged is obviated by this condensed edition. In which ninety-nine hundredths of those who have need of a dictionary will find every word respecting which they require information clearly and succinctly defined. The illustrations, which have been profusely used wherever they could ald the understanding of the subject, will be found, in many cases, to afford a clearer explanation than could be given by the use of words. The pronouncing vocabulary of biblical, classical, mythological, historical and geographical proper names, given at the close of the volume, is the fullest and most desirable we have over met with in a volume of its size.

LIFE-SAVING SEBVICE OF THE UNITED STATES Annual Report of Ita Operations. 8vo. cl., pp. 519. Government Printing Office, Washing-ton, D. C.

No department of our National Government exceeds the one whose operations for a single year are reported in this volume. Its record of shipwrecks, rescuings of imperilled persons, and adventure, cannot be exceeded in interest by any work of fiction. The Service has 194 stations, of which 149 are on the Atlantic, 37 on the Lakes, 7 on the Pacific, and one at the Falls of the Ohlo, Louisville, Ky. Within the field of the operations of these stations there have been during the year 800 disasters to vessels, on board of which were 3796 persons; of these 3781 were saved and only 15 lost. Besides these were 116 disasters to smaller craft, such as, sail-boats, row-boats, etc., on which were 244 persons, 240 of whom were saved and 4 lost. The value of property involved in all the disasters was \$7,242,720, of which \$5,671,700 was saved.

OUE DIGESTION; or, My Jolly Friend's Secret. By Dio Lewis, A. M., M. D. 12mo, paper, pp. 407. H. O. Lewis & Co., New York.

The first of a series of volumes under the general title of "Popular Sanitary Science," to be issued bimonthly. It treats of every branch of hygiene, in the bright, spley, attractive manner for which the author is noted, and conveys many truths that would be in some degree unpalatable to the reader were it not for the wit and good humor that covers them as saccharine does a sugar-coated pill.

The question whether young women shall pur-sue the same line of studies as their brothers, seems to find its chief objection in their different physical con stitution.), Arguments (on, this jubject are finely han-died on both sides ; but the perfect adaptation of Mrs. Pinkham's Vegetable Compound to the cure of aliments attending the femiline organism needs no argument

I look upon the endeavor they have made during the present session of the Massachusetts Legislature to have an act passed which you have justly christened a Doctors' Plot Law," as an insult to every honest, well-educated physician in the State.

When an educated physician cannot, under the same circumstances, cure as many patients as an uneditcat ed man, it is evident he has mistaken his 'calling, and instead of appealing to Legislatures for statutory enactments compelling people to support him, or take the only alternative of dying, he should "go West," preempt a quarter section of government land and labor on it until he has attained to manhood-for not every physically grown man has that element in his make-up. I am not a Spiritualist, but I look at the BANNER OF LIGHT as the only paper which keeps its sentinels always on guard, and when any attempt is made to usurp the rights of man by that hydra-headed tyrant, " Monopoly," it sounds the alarum, and warns the masses of the impending danger, i Into the present question of the dirgumscription, of the medical rights of the people of Massachusetts, a strong anti-progressive religious sentiment is brought to bear, which is clearly evidenced by many indications which the in-quirer into the matter will speedily perceive. Best ssured the originators of this plot are all attendants of: churches; "In good and regular standing "---men thoroughly imbued with the spirit of old-time persecution, who under the guise of protection seek to enslave the race in one direction, doubtless, with, the hope of establishing a precedent for "protecting " (?) the people in another.

I do not believe that the single fact that a man has gone through a certain series of studies and received a certificate to that effect called a Diploma gives him the power to heal the sick : Unless in addition he has in a measure the "gift of healing." he has no right to usurp the sick room. Education is necessary, of ourse, and to me it seems proper and best that if a man possesses the art of healing, and is not educated . he should begin to educate himself in every possible way: but education is not all : the matter of glits and fitness occupies an exceedingly important position in the sum-total of a physician's equipment.

I am really surprised to see the disciples of Homeopathy-a system: that has been roundly abused by the Old School-now arm in arm to day with Allopathy, the Und School-How, and in arm to-day with Alapainy, their bitterest anony, and trying to secure a statutory staff to lean on. Was ever anything, more idealious? Has the power to heat left them? , Bhade of Hahne-mann I had it but been in your power to have delegated to your successors your love of humanity in place of bigotry and intelerance; how much Setter for the world in the off the battate data to the set

A favorite copy set by writing machans for their pupils is the following, because it contains every letter of the alphabet : "A quick prown for jumps over the laxy dog."

Scott's Emplaine of Pare South a Research of Price Cost Lives of a Way by Way by the second second A Lapy physicial st the Child's Hospital at Albany, N. (), asyster (Wonleys) and the second second South a mulaion with great more a way by a live of the second second second second second of our patients are suffering reasting to the second of our patients are suffering reasting to the second second suffering to the second second second second second second suffering to the second se

BANNER LIGHT. \mathbf{OF}

Banner Correspondence.

Pennsylvania.

HOMESTEAD .- Thomas W. Taylor writes : "With the passing on of Charles Partridge another pioncer of Spiritualism goes to his reward, and I am admon ished by his transition of my own near approach to the other shore. It was in the winter of 1855-6 that I first met Mr. Partridge. While on my way from Indiana to Massachusetts, I called on some liberal friends in Wheeling, Va., and to my astonishment and amusement found that they were tainted with Spiritualism. The good lady of the house urged me to give the subject serious investigation, and I promised I would if I could get in a serious mood. On arriving in New York I learned that the Davenport Boys were to exhibit in the city. Learning of a spiritual boarding house on Spring street, I went to it, and found the boys and their father boarding there. Andrew Jackson Davis and wife were boarding there also. Here, then, was my opportunity. I attended most of the Davenport scances. Mr. Partridge, Prof. Mapes and Dr. Hallock were constant attendants. Mr. Partridge was the most earnest investigator ; he provided a solution of phosphorus for the spirits to wash their hands in, so that when the light was turned down we saw them floating round the room. Many other wonderful demonstrations took place, such as playing on musical ceive a regular salary. instruments while the boys were tied. At that time the I visited Saratoga and there gave six lectures. The Northern Light was anchored in the bay, waiting to take on fillibusters for Central America. A party of There is much culture, refinement and mediumistic 'roughs,' headed by a Mr. Kerrigan, were awaiting orders to go on board. Hearing of the Davenport Boys they concluded to have a little fun among the spirits. They took a dark lantern, and when the instruments were playing brought the light on the scene, producing a great commotion. Kerrigan and party declared that the lectures to full houses. This finished my labors for great commotion. Kerrigan and party declared that the boys were playing themusic. The audience were divided in opinion. Kerrigan took the boys out to give them up as impostors, but on the way to the police station his men induced him to let them free, and they all returned to the hall. Mr. Davenport senior then said, Gentlemen, if my boys are impostors I want to know it as well as you,' and told them to take the boys in alone, and test them. Kerrigan refused, but at the solicitations of his companions he wentin with the boys, his friends guarding the door. In less time than it takes to write it. Kerrigan came out rubbing his head. and the boys were laughing. Kerrigan was reticent, but admitted that he got more than he bargained for. The boys said he held both their hands in his, his feet resting on their feet. He then called on the spirits to commence operations; and ere the words were finished the trumpet struck him on the head. We heard the blow outside. Kerrigan then departed.

I had the privilege of sitting alone that night with the boys, and held them in the same manner as did Kerrigan. The trumpet rose to my face, and a voice said," Well, Mr. Taylor, what do you want?" I replied that I wanted some demonstration, but not as striking as Kerrigan's. Various instruments were played, and carried around the room as I directed.

At another séance an incident transpired that cre. ated intense excitement : Dr. Gardner, of Boston, who was on his way home from the West, Prof. Mapes, Mr. Partridge, and myself had a special seance. The room was a long one. We took our places, one of us at each side and end; Dr. Gardner sitting at the end behind the boys. After the lights were lowered we heard a noise near Dr. G. He called for a light, and we found a violin lying near the Doctor. His nose was bleeding, and he most emphatically declared it was a trick of the boys. We tried to convince him that the boys were too far away; he knew better. We got him to the wash sink, but he cooled off very slowly, and said, 'Gentlemen, I am a Spiritualist, but this is a humbug, and I will expose the boys when I get home.' The next day I went to Mr. Conklin's room, and there I met the Doctor, getting a communication from his spirit father, who said, 'Thee is too severe on the boys.' Still the Doctor was on the war-path.

I lost sight of the Doctor until August of that year, when I went to a meeting at Abington Grove. The Doctor was Chairman, and announced the speakers. concluding by saying, 'I have the pleasure to inform you that the celebrated Davenport Boys are on the grounds.' As the Doctor left the platform, I asked about that striking demonstration he got in New York. Well,' said he, ' that has been proved all right.' Partridge and the Doctor have both passed on. I am one year older than Partridge, and shall soon follow.

I continued my investigations from the time I was with the Davenports until the summer of '57, then I went to England, and took a large bundle of BANNERS to London. While there I was invited out to several tea parties, at all of, which I was drawn into discussions on the then strange doctrine of Spiritualism. In other parts of England I opened up the subject, and distribated the BANNER OF LIGHT. Up to that time there

house at the time referred to, and receiving the tests mentioned, and do not know of any possible way of his being aware of even the existence of the Hardenbergs until the time of his relating the tests to me and my explanation on recognizing the persons described. I have often heard the father call the child "Babe," and I consider the tests to be very good.

MATIE S. LEE, Washington, D. C., Dec. 28th, 1884.

Massachusetts.

GREENFIELD .- J. W. Kenyon writes: "My appointments during the past winter have been in New York, during November and December at McLean and Freeville, where Spiritualism has many earnest workers. Mr. Otis Wood of the latter place is a thorough business man who has done much for the upbuilding of the spiritual cause. Mrs. Orlitenden is a fine medium for tests and healing. She is doing a good work. I gave three lectures at Moravia, once the great Mecca for spiritual pligrims. But now Mrs. Andrews passes one-half her time in Auburn, where she is employed by one individual to sit for materializations. I have found that in many places mediums are hired by one person to devote all or one-half their time to them. I gave four lectures in the hall occupied by Rev. J. H. Harter, pastor of the 'Church of the Divine Fragments.' In Auburn Bro. H. finds plenty of missionary work in gathering up the fragments, but does not re-

audiences were very appreciative of my inspirations. power in the Society to which the highly spiritual teacher, Mrs. Brigham, has long and well ministered. Dr. Mills's rooms are always full of patients who are receiving health at his hands. I next visit the present in the Empire State.

I propose, to labor the coming year in New England and would be pleased to correspond with those who will furnish halls. My permanent address is Worces ter, Mass., No. 17 Pledmont street."

CHARLEMONT. - William Alcott writes, March ith : "A Prof. Starr has recently given four illustrative lectures upon the subject of spiritualism in this vicinity, assisted by a female operator. He denounced from the pulpit of the Methodist Church the whole phenomena of Spiritualism as the result, in every case, of sleight-of-hand. Large crowds of people have attended this conjurer's shows. Illness, arising from the recent death in my family, has prevented me from being present at any of his exhibitions, but I have been informed, by friends attending, that he has so far failed to give a clear, convincing explanation of where the fraud comes in, or how any one can at will produce all the phenomena he claims to present. I caused the question to be asked of him, if he would permit me to ask him any questions or make any remark, and the answer was a decided negative.

The church seems to have lowered its old standard of dignity in admitting to its platform, on a Sunday night, a common and openly professed conjurer to exhibit his tricks ; but of course to kill Spiritualism any means are in order. Will you please notice this in the BANNER, and state whether or no you know anything of this plous sleight-of-hand performer? I feel san guine that good to our cause will result from this buffoon compact between a Methodist Church and a professional mountebank."

[Prof. Starr has been going up and down the country for years, singing the same song and pocketing the shekels of churchmen who had rather pay a man to flatter them in the line of their prejudices, than to examine into the matter for themselves, thereby seeing the filmsy foundation for all he claims to do, and his utter failure to "explain" his explanations ! The BANNER has paid its respects several times to this wandering Star, in years past-notably in its issues for March 18th and July 29th, 1882-a perusal of the articles in which issues we recommend to the Charlemont friends. See also in BANNER of Oct. 18th. 1884. an account of "Prof. Starr's" experience at a Spiritualist Convention in Vermont, the 27th of last September.-ED. B. OF L.]

New Hampshire.

MANCHESTER.-George F. Rumrill writes, Feb. 22d: "The cause of Spiritualism has progressed in this place this winter to such an extent that the secular papers are reporting our circles and lecturessomething they have not done for many years-and they have been a great help in making known our truths. The Pennacook Club holds circles every Sunday evening in its room, seating forty-five or more, and with resident mediums keeps up an interest, many investigators attending; so we are doing good both to mortals and invisibles, for many spirits are seen and described as being brought there for help. Once a had been but little agitation on the subject. During month we have a lecture in a hall where all the seats are occupied, many of them by people who are not believers but investigators. In December and January we had George A. Fuller, who gave good satisfaction to believers and skeptics. Feb. 27th we had Mrs. M. 5. Wood of Newton, Mass., another favorite speaker of Manchester people. March 19th we are to have Edgar W. Emerson, who has given tests at each of the other lectures. There are several private circles in town which have good attendance, and are doing good work in convincing investigators of the fact of spiritcommunion. In BANNER of Feb. 14th I saw a communication from HANNAH E. KIMBALL, which is of much interterest to me, as I have known Edgar W. Emerson since his mediumship was developed. Miss Kimbali. I think. was the first to control him to talk and I was the first one she spoke to. Neither Mr. Emerson nor myself knew her at the time, but she has been with him ever since and controlled many times; she has won many friends in this place who have become familiar with her. The language of the message is like her, and I have no doubt it was from her, as she had said she would communicate in the BANNER when she could, and has done so once before. It gave me pleasure to hear from her, and would have been a test if I had needed one. I thought what a comfort to those who have parted from the mortal form of friends to receive messages from them, and what a grand work the Message Department of the BANNER is doing. My good wishes go out for it every day, and for all circles and meetings, large and small. I wish them success and

Called Back.

On the morning of Monday, Feb. 16th, John Wisholm, father of a Swedish family living at the ore mines, Centre township, Penn., says a despatch to the Evening Record of this city, was suddenly taken ill, and before a physician could reach him, as every appearance indicated, died. The members of the family gave loud expression to their grief, the eldest son in particular. He threw himself on the body of his father, embraced him and pitcously implored him to speak once more and not to leave him without a recognition. As though the agonized voice had penetrated the silence of the other world, the lips of the father moved, the eyes opened man, and in the well-known voice came distinctly these words: "Oh | why did you call me back?" As soon as the awe-stricken group could re-

gain their composure, they immediately administered restoratives to the patient, and he gained sufficient strength to relate his experience. He said he first felt a sinking sensation. He knew everything that occurred in the room, but could not speak. He next remembered be ing in a dense darkness, led by two invisible forms, and moving as though floating in the air with nothing above or below. Then it seemed to get lighter every moment, and he saw two beautiful shining forms on either side of him. He experienced a feeling of perfect peace, and heard the most soothing and delightful music. The feeling of rest was the most noticeable in his new state, until it was disturbed by a voice calling him. He felt a thrill of regret. Then all became dark; he seemed to have returned to the old pain-racked body again, and opening his eyes, he found his son and family crying and calling on him to come back.

Mr. Wisholm lived, in a very weak state, until the 18th, when, says the account, as his family sincerely believe, he died a second time. In reference to his first departure the Record telegram says: "One thing is certain: that for the space of nearly twenty-four hours, in the opinion of the doctor, the pastor and the declared. family, and so far as outward indications are a guide, the man was dead."

A case similar to the above, if anything still more remarkable, is described in the Auburn, N. Y., Dispatch of Jan. 25th. The narrative states that about thirty-four years ago, a man by the name of John Hurelle was pronounced dead by three doctors who held an examination. Everything was prepared for the funeral; the guests were invited, a clergyman summoned and the body in a coffin. On the morning when the funeral was to occur the mother thought she saw signs of life, though four days had passed since he was said to have been dead. The funeral did not take place. When those present took the seemingly lifeless body, and placed it on a bed the man said, "Let me"and then stopped. For eight months he lay in a sort of stupor, while his mother gave him nourishment. At the expiration of that time he regained consciousness, and finished the sentence by saying, "be."

The man is now about fifty years of age, says the Dispatch, a shoemaker by trade, and works in Reilly & McGarr's shoe-shop in Auburn. He lived at Utica last fall, and worked for Reynolds Brothers. About a year ago he saw the coffin in which his body reposed for four days. It was at his brother's house, where 'it yet remains. He says that no one can convince him that there is no future. No power can make him receive any materialistic doctrine. He knows that as sure as there is a sun in the heavens there is a spirit in the body which can never die.

The copy of the Dispatch containing the above account and further details was sent us by Rev. J. H. Harter of Auburn, who writes that he took the reporter to see and interview Mr. Hurelle, and that he believes the statements to be correct. Upon being questioned regarding his experience during the eight months that he lay in the stupor, Mr. Hurelle said that when he was out of his body he seemed to be floating around. Whenever he thought of any place he immediately found himself there. He could see his mother, his friends and the coffin in which his body lay. But he could neither hear his friends nor speak to them. He could also see the spirits of his departed friends." All was bright and pleasant while his spirit was out of the body, but the coming back into the body was terrible. A case of interest in the particulars of the possibility of a person being called back, after having passed to the other life, is related to us by a friend. He states that during the war a man on one of the United States transports, who had been quite ill, exhibited symptoms that led the attending physician to pronounce him dead, and by his directions what was supposed to be a corpse was taken from the berth and placed on deck preparatory to being consigned to a watery grave the next morning. "Doctor, I do n't believe he is dead," said a rough-voiced, but manly-hearted seaman, "and if you are through with him, I'll try my hand." He did "try his hand," and the result was. the man was restored to life, and is now a distinguished Professor in one of our Western colleges. Our informant was personally acquainted with the resurrected and the resurrector, and a gentleman whose reliability is unquestionable.

the quicker the better. Fowler & Wells Co., New York.

THE INDEPENDENT PULPIT .- The editor, alluding to the position of Rev. R. Heber Newton as a drawing away from the church, and that of Mr. Huntington's recent consecration to the "Order of the Holy Cross" as a more close afiliation with it, says the two extremes indicate that eventually "the progressive element will drift toward a rational Liberalism ; the more fossilized Orthodoxy will become Romanized, until the final struggle for freedom of thought and the supremacy of reason will be between Liberalism and Catholicism." In the course of a reply to an objector to Spiritualism, a correspondent says : "Modern Spiritualism is no new thing. It is merely a revival of the powers possessed by Jesus and his disciples, as well as many other persons in all ages, of communicating with those who have and cast a sad, reproachful look on the weeping gone before, and which powers fell into abeyance man, and in the well-known voice came dis- through the ban of the Catholic Church during its long reign, and for exercising which many people were burned as witches in our own favored country. . . . The proofs that we can communicate with spirits are easily obtained, if properly sought after ; but the conclusion is not to be jumped at that all one has to do is to sum mon them off hand and that they will respond. Na ture furnishes food for the birds, but it does not put it into their nests." Waco, Texas : J. D. Shaw.

THE HERALD OF-HEALTH .- An interesting account of "Hindu Women" is given by Raj Coomar Roy, in which a deterioration from the former status is shown that appears rather strange after the many years of labor and vast amounts of treasure expended there by Christian Missionary Bocieties to improve them. Clara Louise Kellogg describes "How Singers Take Care of Themselves"; Dr. Gleason has something to say about "The Faith Cure," and a variety of sanitary matters are treated upon in shorter articles. New York : M. L. Holbrook & Co.

In Memoriam.

The Children's Progressive Lyceum of North Scituato met at its regular session at Gannett Hall, and the exercises opened by a selection from the orchestra. Silver Chain recitations, led by the Conductor, D. J. Bates, followed. Mrs. A. P. Smith, of Liberty Group, J. R. Ainslee, of the Orchestra, and the Conductor, re-sponded to "Memory" by original essays; and Miss Lizzie Bradford, of Banner Group, and Hattle Seaverns, of Ocean Group, by recitations. The Calisthenics were dispensed with for this session, and after another se lection by the orchestra, a recess of ten minutes was

After recess, the Conductor alluded briefly to the sudden transition of our Librarian, Joseph W. Morris, and presented the following preamble and resolutions and presented the following preamble and resolutions: Whereas, By Divine Law our Brother, Joseph W. Mor-ris-who, as an officer of our Lyceum, has been upright and faithful to his trust, and an efficient member-has been re-moved from our midst: And whereas, as a co-worker in the cause of Spiritualism his loss will be deplored, yet we feel our loss will be dispiritual gain: therefore, Resolved. That we extend to our boreaved sisters and family the hand of sympathy and heartfelt sorrow in their that while our trials on earth are but temporal, our spiritual blessings are dernal. Resolved. That as members of the Children's Progressive Lyceum we attend the funeral service of our brother, and show, by our presence, our appreciation of his services. Resolved. That a copy of these resolutions be sont to our elsters Morris, a copy to the BANNER OF LIGHT and South Shore Herald for publication, and the accor evolutions be Sprend upon our records.

pread upon our records.

After adopting these resolutions, the word " Patriotism" was given for next session. Closed by singing 'Marching Along."

North Scituate, March 1st, 1885.

Passed to Spirit-Life:

From 48 Fountain street, Worcester, Mass., Feb. 9th

From 48 Fountain street, Worcester, Mass., Feb. 9th, Mr. Henry W. Conklin, jr., aged 31 years and 9 months. Aftor a brief illness of only a few days duration, the spirit of Mr. Conklin was liberated from its earthly bedy. He was much respected in the community where he resided. Its was a man of quiet, and yet of genial disposition, and was greatly beloved by those who know him hest. He leaves a wife, father and many relatives and friends to mourn his departure. Yet may they be comforted by the consoling philosophy of spiritualism. The funeral services were con-ducted by the writer, assisted by Mrs. Kate R. Stilles.

From 49 Fountain street, Worcester, Mass., Feb. 10th, Mrs. Rhoana Parker, aged 81 years 2 months and 12 days. Mrs. Rhoana Parker, aged 81 years 2 months and 12 days. Mrs. Parker has been for many years a very active and earnest Bpiritualist, and was loved by a hargo circle of friends on account of her many sterling virtues. Her face will be missed in our places of worship, for sho was nearly always present at all Spiritualist gatherings. Bibe leaves several children and many other relatives, beside a very largo num-ber of intimate friends, who needs nust mourn her depart-ure from morial sight. Yot her loving spirit will ingor around the familiar scenes of the old home and breathe over the troubled hearts she loved so well the benediction of her writer, love. The fuencing services were pronounced by the writer, love. The funeral services were pronounced by the writer assisted by Mrs. Hildreth. GRO. A. FULLER.

From Rutland, N. Y., after an illness of three days, Mrs.

From Rutland, N. Y., after an illness of three days, Mrs. Sophia Phoips, in the 57th year of her earth-life. Although not blessed with a knowledge of spirit return, she was comforted through life with the fatth of Uni-versalism, and expressed herself as willing to go, "for she had so many loved ones over there," among them a com-panion who preceded her by eight years. Loving hands smoothed her path down to the shining river, where an-gel hands reached to welcome her to the Summer-Land. Through this beautiful religion taught us by the angels, we know that our mother still lives, and when she has learned the laws of spirit return she will come to us in our homes. Funeral services by Rev. L. Rice of Watertown. *Portland, Oregon.* G. A. F. DEAN.



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

BY JOHN WETHERBEE.

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

ideas and experiences to like-minded people. It is a book that will be appreciated and valued by Spirit-unlists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest. The several chapters are distinct articles in themselves, without reference to consecutive order, but in their whole-ness will show why the author is a Spiritualist and why his statements.

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these thirty years I have never wavered in my belief that when a man dies in the body he shall live in the This never-ending struggle or battle for the soul. bread that perisheth, and these keen blasting winds, make me glad that I am near the other shore. When the time comes let my friends sing, 'Pull for the Shore."

District of Columbia.

WASHINGTON .- James C. Brown writes : "Friday evening; Dec. 19th, 1884, I had been talking on the subject of Spiritualism with Miss Matie Lee, a comparative stranger and a skeptic. Suddenly I subjectively saw by her side and accurately described to her a little child, apparently about seven or eight years old, with blue eyes and light hair. Miss Lee failed to recognize it.

Next morning, while at the breakfast table and talking on the subject of spirit-return, the child came to me again, this time as an infant about a year old. I again described it very accurately and said, 'I do not know what it means, but I hear the word "Babe" very distinctly. I heard it last night, also, but did not think it worth while to mention it.' Miss Lee, after being questioned, stated that such a child passed away at her father's house, some six years ago, and that its father, who is also dead, frequently called it Babe. A La Bullet

Sunday evening, 21st, Sadie Filkins, my niece (whom Miss Lee is visiting at my house), told me that the pic-ture of the father of the child was in Miss Lee's album and promised to show it to me, but did not do so, as she (was busy at the time and, the album was down stairs. When she became at leisure the matter had been forgotten entirely, and her promise is still unperformed

Monday night, 22d, after returning from Lodge, I sat a few moments in the parlor to get warm. The rest of the family had retired. My thoughts recurred to the father of the child, who was known to Miss Lee, and I very much wished, for the sake of the test, that he would come and show himself ; but, if he was present he was unable to make me see him. I got warmed and started up stairs, and when midway up I saw, with starting distinctness, the head and face of a man-brown hair and moustache. I kept on, and, finding my wife awake, described the face fully. . She said, Brom your description of the face it must be that of Mr. Hardenberg, the father of the child. Sadie showed me his picture to-night while you were at your Lodge.' I said that I should call the girls, go down stairs and identify the picture in their presence, if it was in the album. She said, 'No i they have gone to bed, and Badie is about sick with a bad cold,' I replied that I should go alone, then, before the memory of the picture faded. She desired to accompany me to see IF I could plok out the picture." I got the album and without hesitation selected a certain picture from among an album-full and said, 'That is the man.' My wife said, 'Yes, that is Mr. Hardenberg. Sadle showed me his picture to night while you were up town.' The next morning I related the facts at breakfast, got the diam and again identified the picture, and Miss Lee Acknowledged that I was right." As witnesses thereof, we certify that the foregoing

statements are true, and consider the tests excellent. The medium could not, possibly have had any knowl-edge of the name of the child, or even of its existence, nor of the periodial appearance of Mr. Hardenberg, who lived and died four sundred miles away. FLORENCE S. BROWN, SADIE J. FILKINS.

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prosperity."

. LEMOORE.-Dr. L. L. Moore writes : "Mrs. George Smith, of Santa Maris, Cal., who came to us for medical treatment, is a medium for independent, writing and talking. For the latter we sat in a dark room with an ordinary tin trumpet on the floor, the medium being under conditions that rendered her participation in what followed impossible. Raps would be heard ; the horn would be taken up, passed gulckly around, touching each one in the room, and perhaps a short saluta tion by one of her controls. Then friends and acquaintances would come and talk, and identify themselves in a manner entirely satisfactory. On one occasion a girl came to her mother, sang one of her old favorite pieces, and called for the singing of another piece not known to any in the room, except the mother, and she having forgotten the tune the spirit started it, and joined in singing it. We also had several messages written on paper previously laid on a chair in the room: Many acquaintances of years ago, and all unknown to the medium, came and identified themselves. Mrs. Smith was sometimes entranced, at other times was in her normal condition. The spirits would talk to her, and she to them, as any of us did ; in fact I have heard her talk at the same time that the spirits would be talking to some one else in another part of the room. Her control would take up the horn, and talk to my wife or myself in regard to the physical condition of his medium with as much judgment as any learned physician (which he is) that you would meet; - Blate writing we had any time it was asked for."

"Do you think his disease incurable, doctor?" "He is a poor man; is n't he?"" "Has n't got a dollar." "Yes; medicine won't do him any good now."" "He has a ner of the personal appearance of Mr. Hardenberg, the line won't do him any good now." "He has a the line won't do him any good the the physician, waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unele. Waving his hand. "Never mind about the rich unel

March Magazines.

THE MAGAZINE OF AMERICAN HISTORY has for its frontispiece a picture of King Charles the First as he sat before the High Court of Justice, given in connection with the opening article, entitled "The Fairfaxes of Yorkshire and Virginia." This is followed by Personal Recollections of Brigadler-General Nathaniel Lyon, U. S. A.,"" An Old Masonic Charter," "The Story of Astoria, with a sketch of the Pacific Fur Company," with which John Jacob Astor was intimately connected, etc. Among the "Original Documents" are reproductions of a revolutionary sermon preached on the eve of the battle of Brandywine, and an original hand-bill of "Fresh News," as printed in 1775. Published at 30 Lafayette Place, New York.

ST. NICHOLAS.-In keeping with the general topic of the month; an inauguration scene is given; that of President: Garneld, as the opening full-page illustration, with an account of the event, as also of previous inaugurations. The story replete with wonderful adventure, "Davy and the Goblin," reaches its twelith chapter, which includes "Binnacle Bob : His Werses." Trowbridge continues "His One Fault," and E. P. Roe his exceedingly instructive story of "Driven Back to Eden." This number is one of unusual merit in its variety of shorter articles and its many attract-Old Corner Bookstore," 283 Washington street, Boston. THE" PHRENOLOGICAL JOURNAL - Portraits of William Cowper, Hannah More, Albert Barnes and John Wilson (Ohristopher North) are accompanied by brief sketches, of each. An interesting article upon "The Social Faculties" has five illustrations of promi-

From his home in Texas, Mich., Fob. 7th, 1885, Albert G.

From his home in Texas, Mich., Feb. 7th, 1885, Albert G. Towers, at the ripe age of 70 years. Mr. Towers was born in Vermont, where he passed his early life, removing to Michigan with his wife and eight-year-old daughter in 1834. Attor stopping at several places in eastern Michigan, he selected a home in Kalam. aco Coun-ty in 1833, where he has since lived. Holding broat and hu-manitarian views, he could not see why God should con-demn nine-tenths of his children to overlasting torment, consequently was classed a Universalist. When Spirit-ualism made its advent, Mr. Towers was among the first to see its beauty and logic. Living in the happy assurance of continued existence, he passed down the stream of life with the firm expectation of meeting his daughter (Mrs. L. S. Burdick), his son (Hobert A. Towers), and other friends who had preceded him to the Summer-Land. He leaves an aged companion, who has walked by his side nearly sixty years, also two sons and other relatives to rever his near-ory, beside many friends, who will remember him as an homorable ploneer of Michigan. L. S. B. From his home in West Somerville, Mass., Feb. 15th. of

From his home in West Somerville, Mass., Feb. 15th, of neumonia, George Adams, formerly of Worcester, aged 65 years and 11 months.

65 years and 11 months. Mr. Adams was an active and earnest Spiritualist. Lato in life, when a realizing sense of the truths of our philoso-phy came home to his soul, he entered with enthusiastic zeal into every good work for its development, and few per-sons have in so brief a time accomplished so much good in the causo. His life took a new channel from the sweet up-ifting influences, and his soul was refreshed and strength-ened by the truths of Spiritualism through a long and te-dious ilness, which was at last studdenly forminated. Clair-voyant eyes saw, as he passed to the other slide, the glad meeting with father, mother, sister and friend, when his tired agirit gently and gladly took its departure to gain new life and develop in fields of larger opportunities. L. W. A.

From Santa Cruz, Cal., Dec. 28th, 1884, Daniel S. Flagg, aged 73 years.

Aged 73 years. Ho was a firm believer in Spiritualism, and freely con-tributed of his bard-carned means to advance the cause. He was the most purely unseifish man I ever knew, and lived as though he knew when his last carthiy days were to come. He was out, as usual, among friends the Sunday provious, alding and encouraging them to persevere in the good cause. A truly good man has passed up higher. H. M. PLACE.

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

Thirty-Seventh Anniversary of Modern Spirit-nalism.

The Thirty-Beyenth Anniversary of Modern Spiritualism vill be celebrated at Musical Society Hall, in the Academy of Music Building, No. 331 Milwaukee street. Milwaukee Wisconsin, as follows: Saturday, March 28th, 1885, at 10:80 A.M.; Lecture by Wm. Nicolof Chicago; subject, "Spirit A.M.; Lecture by Wm. Nicolof Chicago; subject, "Spirit Communion; its Relation to all Religious Systems." At 380 o'clock P.M.; Conference, and lecture by Mrs. L. M. Spencer of Milwaukee; subject, "Does Death End All?" At 7:30 o'clock P.M.; lecture by Mrs. B. DeWolf of Chica-go; subject, "Beauties of the Spiritual Philosophy." Bunday, March 201h, 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. B. DeWolf; subject, "Proofs of Immortality," At 7:30 o'clock P.M.; lecture by Mrs. J. Anson Shepard of Mil-waukee; subject, "Lights and Shadows of Modern Spir-tualism."

itualism. Good mediums will be present and give public tests. Per-sons from a distance can return at one-fifth fare on all rail-roads. Board at Collins House, 414 and 416 Broadway, 70

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Anniversary Celebration, Cleveland, O.

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MARCH 14, 1885.

TO BOOK PUBCHASERS.

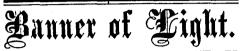
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perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



BOSTON, SATURDAY, MARCH 14, 1885.

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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.—SPIRIT S. B. BRITTAN.

Special Notice.

The present number closes Vol. LVI., and with the issue of Saturday, March 21st, we commence the Fifty-Seventh Volume of the BAN-NER OF LIGHT.

We earnestly request all our present patrons whose terms expire with Vol. LVI. to do us the favor of renewing. We also trust that all our readers will do their best to bring in new names for our subscription list.

In order to prevent loss of papers, and other mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew their subscriptions will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

Woman SuiTrage in Congress.

Senator Palmer of Michigan has the credit of making the first speech in Congress on Woman Suffrage. He delivered it early last month on a joint resolution proposing an amendment to the Constitution of the United States, to the effect that "the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex." and that "Congress shall have power. by appropriate legislation, to enforce the provisions " of the foregoing article. Senator Palmer began with stating that the resolution involves the consideration "of the broadest step in the progress of the struggle for human liberty that has ever been submitted to any ruler or to any legislative body." After briefly reciting the several steps in this progress, he said that "the political emancipation of twentysix millions of our citizens. equal to us in most essential respects and superior to us in many, seems to me to translate our nation, almost at a bound, to the broad plateau of universal equality and coöperation to which all these blood-stained and prayer-worn steps have surey led." Senator Palmer proceeded to consider the rise and progress of the movement which is ultimately to enfranchise woman; next to consider the objections to it ; then to criticise and protest against the misuse of the Bible in this connection : to insist that tradition and prejudice on this subject should both be laid aside; to answer the question whether it is right to enfranchise woman; and, next, whether it is desirable and whether it is expedient. Thus his speech was in true logical form, each part following the others in its natural place and relation. He stated that twelve States have extended limited suffrage through their legislatures, and three Territories admit all citizens of suitable age to the ballot-box, while from no single locality in which it has been tried comes any word but of satisfaction concerning the experiment. The objections to the resolution were contained in the adverse report of the minority of the committee, and were held to be all the argument that is left to the opponents of this reform after thirty-seven years of discussion. These objections are taken up and answered seriatim. "I share no fears of the degradation of women by the ballot," said the Senator from Michigan. "I believe rather that it will elevate men. I believe the tone of our politics will be higher; that our caucuses will be jealously guarded, and our conventions more orderly and decorous. I believe the polls will be freed from the vulgarity and coarseness which now too often surround them; and that the polling booths, instead of being in the least attractive parts of a ward or town, will be in the most attractiveinstead of being in stables, will be in parlors. I believe the character of candidates will be more closely scrutinized, and that better officers will be chosen to make and administer the laws. I believe that the casting of the ballot will be invested with a seriousness-I had almost said a sanctity-second only to a religious observance." He argued that the Bible could not be rightly interpreted in opposition to woman suffrage. He asserted that if we were about to frame an entirely new organic law, we should break away from tradition and prejudice, and settle the whole issue in the course of answering the questions of right, desirability and expediency.

Benjamin Franklin, James Madison, Lord Somers, Hooker-the author of "Ecclesiastical Polity"-Condorcet and Mirabeau. Condorcet is quoted as follows: "Now, the rights of men result solely from the fact that they are rational beings, susceptible of acquiring moral ideas and reasoning on those ideas. Women, having the same qualities, have the same equal rights. Either no one individual of the human kind has true rights or all have the same, and one who votes against the right of another, whatever be that other's religion, color or sex, from that moment forfeits his own." As to the desirability of woman's sharing the suffrage with the other sex, Tacitus is cited in his "Germania" as saying that "in all grave matters they (the Saxons) consult their women." The civilization of a nation is to be measured by the political status of its women. Of the total enumerated bread-winners of the United States, according to the tenth census, more than one-

seventh are women, or, in exact figures, 2,647,-157. The possession of the ballot will multiply and widen the avenues to self-support and independence for women.

History teaches, urged Senator Palmer, that every class which has assumed political responsibility has been materially elevated and improved thereby, and he could not believe that the rule would have an exception in the women of to-day. Before a public administration of affairs in which women had a part, saloons, brothels and gaming-houses would vanish wars might not be undertaken, and taxes might be diverted to purposes of general sanitation and higher education. Women have exercised the highest civil powers in all ages of the world, from Zenobia to Victoria. If a woman owns railroad, manufacturing or mining stock, she may vote unquestioned by the side of the brightest business men of our continent; but if she transfers her property into real estate, she loses all voice in its control. In Washington Territory, last fall, out of a total vote of forty thousand, there were twelve thousand ballots cast by women, and friends were everywhere rejoiced and opponents silenced as apprehended dangers vanished upon approach. The elections were for the first time quiet and peaceable; the brawls of brutal men gave place to the courtesies of social intercourse. The necessities of parties compel subserviency to the lawless and vicious classes in our cities, and, without restrictions as to intelligence, character or patriotism, many political economists see the material for anarchy and public demoralization. The problem can be solved only by the addition of a counter-balancing element, and that element now stands at the door of Congress.

A Surprised Congregation.

The exercises at the afternoon meeting in the West Side Baptist Church, Norwich, Ct., were varied on Sunday, March 1st, by the appearance of a spirit, seen by the pastor, Rev. F. B. Dick-inson. It was about 3 o'clock P. M., and the Inson. It was about 3 o'clock P. M., and the sun was slanting into the southern windows through the parted shutters. There was a small audience in the sanctuary. Several broth-ers and sisters had made brief addresses, and Mrs. Rising had just resumed her seat, after speaking earnestly and with marked eloquence on the nearness of the spiritual world. Mr. Anson Gardner, a member of the Central Bap-tist Church acress the river stood up in his Anson Gardner, a member of the Central Bap-tist Church, across the river, stood up in his place in the audience, between the pulpit plat-form and a window, and prayed. The prayer, which was long and fervent, had hardly been concluded before Rev. Mr. Dickinson, who had been standing at the pulpit, his syes half closed, informed the congregation that, during the prayer, he plainly saw in the clear light, at the right of Mr. Gardner, the gray figure and fea-tures of a brother of the latter, Mr. U. S. Gard-ner, a zealous Methodist, who died suddenly a year ago or more. Mr. Dickinson showed con-siderable nervousness while making the an year ago or more. Mr. Dickinson showed con-siderable nervousness while making the an-nouncement, and the audience was deeply moved. The preacher is young, of a tall, slight figure, and with fine, sliky, curling auburn hair. His white skin and delicate features in-dicate a slender constitution, and his manners extremely sensitive nerves. The West Side Baptist Society is puritanically Orthodox, the pastor as Orthodox as his congregation, and they are at a loss to explain the apparition that appeared to Mr. Dickinson.—Cor. New York Sun. Since the above was put in type we have received information from two correspondents, who had written to Rev. Mr. Dickinson in regard to the report in question. Mr. D.'s answer to our Paterson, N. J., correspondent, was, "There is not a word of truth in the item. I said the brother reminded me so much of his dead brother that I felt I could almost see him." Our Corry, Pa., correspondent thinks the Rev. Mr. Dickinson's disclaimer a rather lame affair. So do we. It reminds us of Joseph Cook's recantation, after he had acknowledged that his grandfather wrote on a closed slate at Mr. Epes Sargent's house, after the Congregationalist newspaper had severely reprimanded him for 'meddling with Spiritualism."

A Suggestion to the Point.

Editor Mind and Matter: I see in your paper of Jan. 31st, that there is considerable talk going on in regard to Spiritualists organizing, so that they can know their strength as to numbers, and the extent of their influence in that respect, as well as others. I send you a form of a paper for circulation, with the view to as-certaining the number of persons who are avowed believers in spiritualistic truth. It was given to me from spirit sources about one year ago. If it meets with your approval please publish it in your worthy paper, with a view to scenng how it may meet with the views of other Spiritualists. There should be some way for us to obtain reliable informa-tion as to our numbers, so that we may have proper appre-ciation at the hands of our cred-bound opponents, who ignorantly suppose we are vastly less in numbers than we are. Respectfully yours. A FORM OF DECLARATION. Editor Mind and Matter:

We, the undersigned, knowing that life is continuous, and that there is no death of the spirit, and believing that the soul of man is immortal, agree to join hands with all who have such knowledge, or who so believe, and do all we properly can to help humanity to come to the same knowl-edge and belief.

edge and bellet. As a preliminary step to organization, the circulation of some such declaration would be a most desirable step. Any earnest Spiritual-ist could lend a hand in this work without wait-ing for any one else, and the names of those who are favorable to some plan of general or-ganization could be thus sent to some central point where there would be a willingness to re-ceive and record the names, which should em-brace men, women and children of both sexes. If the BANNER or LIGHT proprietors would ac-cept this part of the labor, all would concede

If the BANNER OF LIGHT proprietors would ac-cept this part of the labor, all would concede the desirability of their assuming it. If they are unwilling to do so, let them designate some one in Boston, the conceded "hub" of Spiritu-alism, if not of the world, and let all join in heartly to carry out the spirit suggestions, which seem so desirable of application. The letter and Form of Declaration quoted above, appeared in Mind and Matter for Feb.

28th; and in the paragraph following it the editor of that paper bestows his endorsement on the project: While as instanced in the late attempt through our columns to tabulate spiritualistic information for use by the United States Census Department, such work must ever be an up-hill endeavor, still we are willing to do whatever may come within the province of our power to afford aid and comfort to the propositions of Mr. Nickerson and Gen. Roberts. While opposed, for obvious reasons, to any form of national organization among Spiritualists, we have ever been in favor of local organizations for business purposes and the advancement of good-fellowship and helpful communion among the believers in the New Dispensation. A plan for a national organization, unsupported by local societies, seeking to construct downward from the spire, instead of upward from the base, and naturally involving the crystallizing of opinions and the forming of stated and limiting creeds, is one thing, and such a proposal as that of Mr. Nickerson in Mind and Matter is quite another: While we protest against the first, we can heartily approve the second, and hereby commend it to the attention of our readers everywhere.

Vaccination.

It was stated at the Boston Board of Health Office recently-so we are informed by the daily prints-that, in cases of smallpox, seventy-five per cent. of the unvaccinated patients die, as against seven and a half per cent. of the vaccinated. Is it possible that the Board of Health made any such statement? If so, why do they not give the public a detailed account of their investigations? The whole thing looks to us very much like a canard to frighten the people into being vaccinated. More die of disease incurred directly or indirectly by vaccination than by the smallpox-although the former are a little longer dying than they otherwise would be by having the smallpox. Smallpox, we know, is not by any means a fatal disease when properly treated. But nine-tenths of the "regular" M. D.s do not know how to treat it. It is astonishing, in the light of the knowledge of the fact that the old-world practitioners are ignoring the vaccination humbug, that our medical men are sticking so tenaciously to the old practice of poisonous inoculation to prevent people having the smallpox.

The Author of "Volces,"

Foreign Items.

La Fraternidad contains an interesting account of the closing exercises of the Collegio Fraternidad for 1884. This college is both a High School and a Spiritual Lyceum. The advanced sciences, languages and mechanical arts are taught there, and their Spiritual Cateohism was prepared especially for it. Addresses were made by the various scholars, and we notice particularly the names of several little girls, aged from three years upward, whose recitations were received with much applause. It also contains an article on "The Inquisition," going into the fullest details of the actions of the Spanish branch, from Torquemada to 1808, during which time it says that 34,748 Spaniards were burnt alive, 17,689 burnt in effigy and 287,964 condemned to the galleys and all their property confiscated for the benefit of the "Holy Tribunal." It also contains an extract from La Pairia Italiana, a non-spiritualistic newspaper, in which a Berlin correspondent claims that Emperor William lately attended a séance, and the result was pronounced by him as being perfectly satisfactory.

El Faro Espiritista informs us that on Jan. 18th Free Schools were opened in the Capital of Aragon, under the auspices of the "Free Thought Society of Zaragoza." Heretofore all schools have been under the sole and exclusive charge of the clergy. This opening was made the occasion of a grand celebration by the Free-Thinkers, and we notice among the list of speakers the names of Donna Amalio Domingo y Soler and others, who are contributors to the various Spanish spiritual papers.

A celebration of the Thirty-Seventh Anniersary of the Advent of Modern Spiritualism is to be observed at Cavendish Rooms, London, March 18th.

Miss Lottie Fowler, now in London, is located at 51 Netherwood Road, West Kensington Park, near Uxbridge Road Station.

The Medium and Daybreak publishes a list of sixty-seven places in London and the Provinces where Spiritualist meetings are regularly sustained. In addition to these a new hall that will seat over one thousand persons was opened at Blackburn, last Sunday, March 8th.

We are informed that Mr. Eglinton has given we are informed that Mr. Eginton has given most successful scances to people of the highest society in Paris, including M. Tisot and M. De-taille, the great painters, also M. Richet and M. Ribot, the eminent scientists. He has left Paris for Vienna, and letters addressed to the Grand Matelia that aither will search bin *Journ Light*

10 Rev. M. J. Savage preached the seventh of his series of sermons from the Unity pulpit only a few brief sentences:

"What is the truth?" asked the speaker; "how shall I find it, and how shall I know it when I find it? I believe that faith is the first when I find it? I believe that faith is the first great duty of man, but I mean by this a trust in the integrity of things, in the integrity of man, in the integrity of God. I also believe skepticism and doubt to be the duty of man. A man may have the deepest faith, but may doubt every religious scheme and theory ever penned or thought of, and still be a man of the profoundest religious nature." Mr. Savage then went on to consider the three attitudes of the human mind in recard to religion. profoundest religious nature." Mr. Savage then went on to consider the three attitudes of the human mind in regard to religion. First comes credulity, a simple, unquestioning ac-ceptance of that which is given. Credulity never seeks to investigate or to verify, to shake off the swaddling clothes of inherited oreed and oustom. In a child this is natural and beauti-ful, but when the child becomes a man, he should put aside his oredulity as he puts aside his playthings. Credulity has ever stood in the way of development of the brain and of the progress of the race, preventing men from get-ting possession of the truth by persuading them that they already had it. Oredulity has been one of the cruelest forces of the world. Credu-lity drove the nails which plerced the hands of Jesus, because he dared to hint at a larger, broader truth. Credulity forced Soorates to drink the hemlock, stopped the mouth of Gali-leo, and created the horrors of the inquisition. "Faith is not credulity or creed. Faith is the underlying trust in the integrity of the uni-sense is an instinct resulting from the aggre-gated experiences of mankind through all the ages. It is the basis of all true thinking and of all true living. The statesman, the artist, the man of science, each works largely by faith, as-sured of his ground at every stop by the expe-rience of the past. There is no real antago-nism between faith of the heart and skepticism of the intellect, and yet if a man openly pro-fesses to disbelieve a generally accepted dogma, that man is called an infidel. An infide is a fesses to disbelieve a generally accepted dogma, that man is called an infidel. An infidel is a man of no faith; not a man who dares to doubt that theory or scheme which others have worked that theory or scheme which others have worked out and adopted. There is more real faith in an honest doubt than in any amount of oredu-lity which is afraid to investigate. Let faith sink deep into your hearts, and in your creed start with what you know to be true, and be not afraid if your creed is brief. Let it repre-sent the highest thought of to-day, and let it ever be open to new light, the light which comes from deeper thought, broader experi-ence and a more thorough investigation. A hove ence and a more thorough investigation. Above all, remember that an intellectual knowledge of the trath alone is of no avail. Religion is not simply something to think, but something to do. When you have found truth, incarnate it, work it into institutions and deeds." A fact that is worth a dozen arguments against the proposed DOCTORS' PROTECTIVE LAW is given in the London Daybreak, a correspondent of which states that his daughter, seven years of age, being very ill the week pre-vious, a doctor of the "regular" persuasion was called, who said it was a very bad case, and prescribed medicine. Not satisfied with a treatment that prospectively involved a long period of sickness and possibly might eventuate in death, the father called a magnetic physician, who at once removed the fever, and the violent headache that had accompanied it. One hour after the child fell into a deep sleep, and has been well ever since. "When the doctor called. three days after," says the writer, "and found the child playing, he was astonished, and said it was a wonderful change, thinking of course that his medicine and skill had wrought a miracle, not knowing that a spiritual healer had been employed to do the work, that none of the medicine he prescribed had been used. while he got the money, and took to himself the oredit." ET The Onset Bay Grove Camp-Meeting Association's Committees for 1885 are: On Speakers and Entertaining Speakers, Crockett and Peabody: on Railroads and Legal Advice. Crockett. Butterfield, Brown and Hosmer; on Public Property, Privileges and Bents, Butterfield, Brown, Johnson and Nash; on Printing, Brown and Johnson; on Police, Nash and Peabody ; on Music, Hosmer ; Resident Agent, B H. Bourne, Onset Bay, Mass.

Good News.

From a letter recently written us by Prof. Alexander Wilder, of New Jersey, we make the following cheering extracts regarding the failure of attempted "Doctors' Protective" laws:

laws: "I am glad to be able to say that the spirit of resistance has been aroused. In the little State of NEW JERSEY it was contemplated to oreate a State Board of seven Old School men and two Homeopathists, with absolute power to determine who might and who might not practice medicine. A stalwart opposition was aroused, and the plotters seem to have thus far held back their bill. It may be too early yet to boast; but the signs in the horizon are whole-seme.

some. The Legislature of the ABKANSAS has defeat-ed the bill to create a State Medical Board. The Committee reported adversely. As the Legislature is blennial, there will be no more nonsense of the sort till 1887, when the conspi-racy to shackle men practicing' the healing art will have finally exploded. The Eclectics of ALABAMA favored no legis-lation, but prevented any more shackles and restrictions. Maine has postponed its Bill for two years

restrictions. Maine has postponed its Bill for two years, so New York and Massachusetts now remain alone to be heard from. If no medical acts, State or National, are passed in 1885, what will the Regular conspira-tors do about it? Already the Arkansas doctors are predicting dolefully a cholera depopulation. By 1887 that dodge will be over. They only want to 'sanitate' their rivals out of existence."

The reader will find the SPIRIT MESSAGE DEPARTMENT on our sixth page of special interest this week : A brief but earnest Invocation-praying that as the opening year is one of promise for spiritual truth, each soul may become more desirous of obtaining instruction from heavenly sources-is followed by remarks from the Controlling Intelligence touching queries concerning a new Messiah ; the use of the English language by returning spirits of other lands and times; the work involved in materialization phenomena, and the parties employed therein; the reliability or otherwise of a certain manifesting spirit; the power of spirits to pass through solid substances; rest in the spirit-world, and the dreariness (?) of an "eternal individuality of sensible existence"; SAMUEL WILLISTON, of Easthampton, Mass. states that he still continues to take a deep interest in the concerns of his fellow-creatures in earth-life, and is desirous of reaching a friend in Springfield who he thinks will be benefited if he can communicate with him ; MAYNARD H. POLLEYS, of East Walpole, Mass., sends greeting to friends, and expresses the wish to meet any of them who will make the effort in a less public manner; MRS. M. A. B. FARBAR, of West Scituate, Mass., reports that she is well pleased with the new life into which she has entered, which unfolds new beauties day by day; JENNIE SPRAGUE communicates with her mother in response to a promise made her; and JOSEPH M. HORTON, of Philadelphia, Pa., assures his friends that he has not, through physcal decease, retired from active life.

1997 The attention of our readers is called to a very entertaining and instructive pamphlet, entitled "Consoled," which is now for sale at our office; it has been translated from the French by Miss M. B. Baldwin of this city, who is now residing in Germany; it is edited by W. J. Colville, to whose hands the publication in this country was entrusted. It contains graphic descriptions of spirit-life given to a bereaved mother by a dearly loved daughter who had recently left the earthly plane of existence. Though well gotten up and consisting of between sixty and seventy clearly but closely printed pages, it sells at the remarkably modest price of ten cents per copy. We have also on hand a large number of lectures delivered recently through W. J. Colville's mediumship, which retail at five cents each. The latest one is a very profound and remarkable discourse on "The Philosophy of Spirit and its Embodiments," followed by answers to questions and an impromptu poem. To all interested in the problem of reembodiment prove peculiarly acceptable. 1 A grand entertainment will be given by the SHAWMUT YOUNG FOLKS at Wells Memorial Hall. 987 Washington street, Boston, on the 18th inst. While pleasing the young people who may attend, it will also gratify the adults as well. We have not yet seen the programme, but understand that among others who will take an active part in the proceedings may be mentioned Master Eddie, the boy soprano; Little Blanche, the five-year-old whistler and singer; Mrs. Herberton, as Topsy; Mrs. Kennedy, as "Biddy Malone," etc., etc. The price of tickets is 25 cents; they may be had at this office.

Hotel in that city will reach him.—London Light last Sunday, the subject being "Credulity, Creed, Faith." He had a large and very attentive audience, and uttered a great many sensible things, which we should be pleased to print if our space would permit. Under the circumstances, however, we can find room for

To establish the right of woman to the suffrage, he cited Samuel Adams, James Otis, as a medium. the public which is titled: "IMMOBTALITY IN-HEBENT IN NATURE." Though the book will be brought out with the finest accessions of the printer's and binder's arts, it will be retailed at a figure putting it within the reach of the most modest income.

The new volume will seek through nature itself to answer the current objections urged by non-immortalists against the existence of human personalized intelligence beyond the change called death. There is every reason to anticipate that this latest effort of Mr. Barlow will, on publication, create a marked sensation among thinking readers everywhere. Due notice will be given of the receipt of the book.

The Mediums,

Cremation.

It is only a question of time, says the New York Mail and Express, when the old and unhealthy method of interring the dead will become unpopular. Why, even the President of Evergreen Cemetery predicts that in twentyfive years incineration will be the prevailing method of disposing of the dead. A great many people secretly advocate cremation, but because some prejudice exists against it they do not declare it openly. The time will come when cremation will be as popular as ground burial now. Perhaps in Union Square, some day in the near future, a large crematory will be erected and do a good business. There will be public, private and charitable orematories erected, and the chances of epidemics will be decreased a million fold. New York must take the lead in such a great movement, being the chief city in the United States. The general tendency of education is toward improved sanitary measures, and, necessarily, the crematory must be recognized as one of the greatest agents in that direction. Popular prejudice lasts very long, but when a revulsion takes place it amounts to a complete revolution. Science, common sense and the laws of health are in favor of cremation.

The Fact Convention

Held in Paine Hall, Boston, on Thursday and Friday, March 5th and 6th, was a grand event in the history of Spiritualism in this city. The sessions daily and at evening-tide were thronged with interested people; prominent representatives from among the mediums, also the platform orators of the spiritual dispensation, participated in the exercises; good music was interspersed, and the indefatigable President, L. L. Whitlock, Esq., brought all the details of the meetings together in harmonious and practical shape. An extended report of this Convention reached us too late for the present issue, but will appear next week.

Mrs. Maud E. Lord is at the Sturtevant House in New York, meeting with good success

Through whom the phenomena of demonstrated spirit-power in action are presented in various parts of the country, have of late been pretty thoroughly mentioned in the BANNER columns. Mr. John Wetherbee has put himself on record as assured of the reliability of Mrs. Whitney's mediumship in the physical phase of her development. Mrs. Dawley of Somerville, we may remark in addition, further endorses the mediumship of Mrs. Hatch for materialization; Mr. A. B. Brown of Worcester, Mass., represents himself as convinced of the verity of W. M. Keeler's gifts; and Dr. D. S. Baker of Brooklyn, N. Y., speaks highly of the seances of A. W. S. Rothermel. We have no room for the details.

The Anniversary in Providence.

Just as we go to press we are in receipt of a letter from L. L. Whitlock, from which we extract the following information as to the manner in which the Anniversary will be celebrated in the above-named city :

"We have secured for the celebration of the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism, at Blackstone Hall, the services of Mr. Jos. D. Stiles and Mr. Edgar W. Emerson; also "La Petite Louise Marguerite," the wonderful vocal phenomenon. Several of our leading spaces and mediums are expect our leading speakers and mediums are expect-ed. Three sessions will be held, morning, afternoon and evening, with scances in the parlors. Dinner and supper will be provided in the din-ing-room of the hall."

15 A gentleman writes from Texas as follows : "I bought at the BANNER OF LIGHT Office. Boston. last fall, a copy of 'Our Home Doctor,' and consider it invaluable. My physioian failed to ours my sick child : I tried the treatment as directed in the book, and cured it. It is of great value in domestic practice."

HT We are continually in receipt of letters from correspondents, asking us questions for their own particular pleasure or advantage, but neglecting to enclose a stamp for return postage. The writers of such letters need not be surprised should they fail to receive from us any answer to their interrogatories. 195.991 63

EF We are sorry to learn that Dr. Henry Slade of New York is in a very unitical dondition physically, and grave doubts are enter-tained as to his recovery.

We received, March 4th, a box of choice flowers from "Emma Smith and mother," Titusville, Pa., for our Free Circle-Room table, 'in memory of 27th of February, 1883, and of loved ones gone before," for which the donors will please accept thanks.

We received a third box of flowers from Florida, forwarded by Mrs. Helen S. Bichings, for which she has our thanks. We think, however, the distance is too great to send out flowers, as they get badly bruised, become wilted, and lose all their beauty.

Alfred Denton Cridge, associate editor of the Oregon Vidette, was duly qualified to have his name under the head of "Married," in his paper of Feb. 26th, he having become united to Miss Eda D. Durkee of Portland, Oregon, on the 19th ult. We join with the friends of bothain wishing Mr. and Mrs. Cridge many years of felicity.in their new estate.

23 Caroline Corner's dinners for poor children in London have been quite a feature in that metropolis, the same as dinners for working girls in this city by Jennie Collins. Both these ladies are spirit-mediums, and are under the benign influence of the spirit-world workers who so deeply sympathize with down-trodden humanity.

BF We understand that the relinion of the Newburyport Spiritualists on Thursday evening of last week was a very pleasant affair. They will have another on the evening of the 19th. Why do not some of the active Spiritualists in that city send the BANNER OF LIGHT accounts of their doings ?. We seldom hear from that quarter.

BT Just before going to press, every Tuesday. we find a large amount of least matter on our table, intended for the forthcoming lance, which could be forwarder of the only lance, before just as well as not. Be more prompt. friends, with your favore.

From the back works a tages of Heart Disease Toonsider mysait cored or the new of DE GDAVES HEART BRUNCH OF the new of DE GDAVES HEART AND THICK SERVICE The Back State State Core of the Third The State State Core of the State State St

BANNER OF LIGHT.

Reports of Several Meetings

Reached us this week too late for insertion: we can, therefore, simply allude to them by saying that a large and appreciative audience greeted J. Frank Baxter at Springfield last Sunday; his lectures, singing and descriptions of spirits being very satisfactory to all. W. J. Colville spoke in H. W. Smith's New Temple in Greenwich, Mass., on the same day, with his usual success. At Brooklyn, N. Y., the illness of [Mr. Fletcher necessitated his absence from the morning service, and Mr. Charles Dawbarn occupied the platform. In the evening Mr. Fletcher had so far improved as to be able to deliver an interesting lecture. The People's Spiritual Meeting in Arcanum Hall, New York, was addressed in the afternoon by Dr. Paxson. Mr. Stiles of New Jersey, A. C. Cotton, and, in the evening, by Charles Dawbarn, Judge Graham and Dr. G. W. Everett. Dr. Everett is to be the speaker next Sunday evening and T. B. Wakeman on the evening of the 22d.

We learn from our correspondent, Wm. Foster, Jr., Providence, that at the regular seance of Mrs. Wm. H. Allen, 268 Washington street, Friday evening, March 7th, the sitters were gratified by the appearance of several illuminated forms. At a little after ten, Mego, the control, directed the darkening of the room. Soon there emerged a form very clear and distinct, which was followed by some eight or ten. One was Matilda Heron. Her apparel was most] gorgeous, the front part of her drapery being dotted with bright spots, emitting considerable light. At one time two shadowy forms were observed floating in the room, rather indistinctly, however. They gradually faded away, evidently appearing to demonstrate the possibilities in the case to foreshadow something more grand and significant in the future.

197 While the opponents of Spiritualism in this country are holding up Harry Kellar as a professional conjurer who can do all the spiritual phenomena, independent of real mediumship, the Spiritualists in England are quoting his declaration that if his "senses are to be relied on" the slate-writing he witnessed "was in no way the result of trickery or sleight ofhand." We trust the Seybert Commission will proceed with their investigations with better aids than one whose senses are to be relied upon in one country and entirely ignored in another.

The spirit-communications given through the mediumship of Alfred James, of Philadelphia, and published each week in Mind and Matter, are important; and especially the editor's explanatory remarks following them are exceedingly interesting-more so, perhaps, to us than some others, as we went over similar ground many years ago with ancient spirits through the instrumentality of the late Mrs. J. H. Conant, who was in our employ for nearly twenty years, and whose reliability as a medium was unquestioned.

We acknowledge the receipt of the following amounts, in aid of the two destitute lady mediums who reside in the vicinity of Boston, which funds have come to hand since our last report. Thanks, kind friends. M. W. Waitt sends \$5,00; A. Spiritualist, Washington, D. C., \$5,00; A Constant Reader, \$1,00; A Subscriber, \$1.00; Friend, 50 cents.

10 We have received from Wm. Foster, Jr., of Providence, a lengthy article endorsing Mrs. Allen's mediumship, which we shall print when space permits.

The white "boomers" are again shouting: "On to Oklahomal" Let the United States Government stand by its pledged word to the Indians.

in Townsond, Vt.; was the last remaining of the old set-tlers of Bouthville, in the town of Stockholm, and was spokthough his belief in Spiritualism was hidden from none The daughter further states that since his transition she has been privileged to receive pleasant messages from him, also from her mether, who preceded him to spirit-life some thirty-five years ago.

ALL SORTS OF PARAGRAPHS.

All foreign alliances would be entangling to a nation situated and governed as ours is. These United states cannot do better than to stick to the policy of minding their own business, and seeing to it that other peoples mind theirs.

He-" Won't you go sleighing with me this evening?" Sho-" Have you a gentle horse?" Ho-" Yes, indeed. I can drive him with one hand." Sho-" I'll go."-Phil, Call.

Instead of sending his eldest boy to Florida, as the physicians recommended, H. P. Hubbard of New Haven has built a conservatory over his kitchen addition, and the boy spends six or seven hours in the sunshine every day, and is growing strong again.

If you are going to drop eggs, drop the bad ones. Lowell Courier.

Lecturer Cook says that he speaks from the Tremont Temple platform Mondays simply to echo his convictions. The said echo is extremely diaphanous, however.

When a man dies suddenly, "without the ald of a physician," the Coroner must be called in. If a man dies regularly, after being treated by a doctor, every-body knows why he died, and the Coroner's inquest is not necessary.—Light for Thinkers.

I love little Lotela,	
And Lotela loves me,	
And so I'm as happy	
As a mortal can be.	
She's an angel of light,	
From the heavens above,	
Sent down to the earth	
On a mission of love.	
<u> </u>	

In the item column of the BANNER for Feb. 28th appears an item purporting to have been a quotation from Problems of Nature in regard to mica in sugar, to which its editor very justly objects. The editor informs us that "the writer [of the squib] is as much astonished at a new idea of the character referred to as a South Sea Islander would be at a thing he never saw. Will you ask this wise chap to state what the substance is in a tree or cane stock that becomes a mass of shining crystals or scales when the water of the circulation of the plant is eliminated?"

Angels can express in one word what man cannot in a thousand, and besides this, there are comprised in one word of angelic language, innumerable things, which cannot be expressed in the words of human lan-guage at all; for in every one of the words uttered by angels there are arcana of wisdom in continuous con-nection, beyond what human science can ever reach. -Swedenbory's Heaven and Hell, 269.

A homely word is thus analyzed by the New York World. The word "chores" is one of the best words in the language. It is pure Aryan; in Sansorit "chares"; and it comes to us both through the Gothic and Latin branches. We have it in such words as char-woman. Its meaning of "light labors" is common to all Indo-European languages.

The most remarkable feature in connection with umbrellas is that, with all the vast number annually stolen, so few people ever seem to have one.—Boston Journal.

An exchange calls for "a gas meter that will mete." The common complaint is that they mete too muchfor the consumer.

J. A. Bliss says he has found the "lost key "-which means, we suppose, that with it he is capable of unlooking the door opening into the Arcana of Nature His lately issued card is well worth looking at. Send for one if you desire to get an idea of the Sphinx Do n't ask us to explain. We can't.

Pipe-clay made into a paste with cold water will. it is said, remove grease stains from papered or plastered walls, if put on without rubbing; let stay over night, and then brush off lightly. Where the grease has been on for some time several applications may be needed

> I am only one of the gleaners In the fields at the harvest-tide, Where the angels guide the reapers Who are toiling far and wide. And the hands that the sheaves are binding, Let a generous portion fall, Like a bounty, God bequeathen To the gleaners, one and all. —B. C. Soult.

After George Ellot had seen Emerson for the first time, she wrote to a friend: "I have seen Emersonthe first man I have ever seen."

By the vicious tenor of its comments on a rather Julia O. Franklin of Big Greek, N. Y., informs us shabby counterfelt of Charlotte Corday's infatuation, that her father, Samuel Covey, passed to spirit-life at stockholm, that State, on Jan. 16th of the current year, at converting England into a shambles and Ireland into the advanced age of eighty-six years. Mr. Covey was born a hell, says the N. Y. World. But let its disciples do their bloody work at home! Neither Irishmen nor Englishmen shall fight out their quarrels here. Our courts are open for the trial and the punishment of Irishmen and Englishmen who can be shown to have committed any offence against our laws. But our streets are not open, and they never will be, for cutthroats to glut their grudges in, and buy the cheap distinction of patriotic ardor by unreproved assassination.

Notes from Cleveland, Ohio. To the Editor of the Banner of Light:

The Lyceum Bal Masque given at Weisger-ber's Hall, on Tuesday. March 3d, was a pro-nounced success, socially and financially. Many extra fine costumes were worn, and the nu-merous spectators present were more than pleased at the dresses and movements of the merry maskers. The music, under the direc-tion of Prof. Charles W. Palmer, was excellent, and grave the direction of the second and gave an inspiration to all, particularly to

and gave an inspiration to an principal of the set of entry.—Friends to the number of Surprise Party.—Friends to the number of between thirty and forty, all loaded with baskets of eatables, gave Mrs. Althadine Smith, one of our resident mediums, a genuine surprise one night this week. Mrs. Smith has been a resident of Cleveland a comparatively short time, but has made hosts of friends since coming. The affair was a particularly enjoyable ing. The affair was a particularly enjoyable one, and, as Mrs. Smith expressed it, "made one feel good to think they had so many friends." Gons to Columbus.—Mrs. T. V. Cooke, recog-

Gone to Columbus.—Mrs. T. V. Cooke, recog-nized as one of the best trance test-mediums in this city, is now making a short professional stay at the Capital of our State. Mrs. Cook, though a resident of Cleveland the past seven or eight years, has but recently ventured to appear prominently before the public. Natu-raily diffident, her light has been hidden under a bushel too long. Its refulgent rays, however, are at last cast over the spiritual horizon, and the friends in Ohio should avail themselves of her inspired gifts. her inspired gifts. The Thirty-Seventh Anniversary. - Active

preparations are being made for a proper ob-servance of this the Spiritualists' Christmar, preparations are being made for a proper ob-servance of this the Spiritualists' Christmas, by the Children's Lyceum. To add additional interest to the occasion, the West Side Pro-gressive Lyceum has accepted an invitation to be present at our grand Exhibition, Sunday, March 30th, in Weisgerber's Hall. Extra at-tractions are to be presented this year, and the festivities will close Monday evening, March 30th, with a full dress ball. Friends of the Ly-ceum in and around Cleveland are cordially invited to join with us in honoring the day of all days so dear to Spiritualists everywhere. The Church of the Spiritual Era has for its speaker this month a new candidate for Spirit-ualistic honors, G. H. Brocks of Wisconsin, a trance-medium and psychometrist of more than average mediocrity. His initiatory lec-tures last Sunday were highly enjoyed by those present, and much is expected from him during the balance of his engagement. Mr. B. is a graduate from Universalism, of whom I shall speak more anon. A Disappointment.—Mr. George Chainey of Boston appointment.—Mr. George Chainey of

graduate from Universalism, of whom I shall speak more anon. A Disappointment.—Mr. George Chainey of Boston, announced to speak here at the Church of the Unity the 26th of last month, telegraph-ed his inability to meet the engagement at present. He is now expected some time this month. If properly announced, his visit here will be productive of much good. Mrs. C. T. Bodifield, a young lady of this city, who has just returned home after an absence of six months in Boston, under the tuition of Prof. Blish of The Blish School of Elocution, is to make her débût here at Case Hall, Wednes-day, March 18th. The Professor and her friends predict for her a triumphant success in her new career. Her predominant qualifications are talent, beauty and ambition; with these stepping-stones to success as a public reader, what is to hinder? Mrs. B. talks enthusiastic-ally of Boston and its people, and is not un-mindful of the courtesies extended her by some of the BANNER's genial staff. Fraternally yours, THOS. LEES.

THOS. LEES. Fraternally yours,

Mrs. Richmond's Work in Chicago.

The discourses given through the medium-ship of Mrs. Cora L. V. Richmond continue to be more and more appreciated. The interpre-tations of the visions of John on the Isle of Patmos, given on Sunday mornings, are truly wonderful.

"Spiritualism in Materia Medica" was the subject of the discourse given Sunday evening, Feb. 22d. It was extremely interesting and in-structive, showing how entirely useless are ordi-nary study and learning to endow one with the gift of healing. The subject chosen by the au-dience for the poem was: "Healing by Spirit-Power"

Immediately following the morning services

Immediately following the morning services last Sunday, the guides gave the funeral ad-dress of Mrs. Margaret A. Fitch. Sunday evening the discourse was by George Whitfield, and entitled: "The Judgment Seat; When, Where and What is It?" It was very impressive and the control very marked. Next Sunday evening the subject of the discourse will be: "The Mercy Seat." Next Sunday morning will be given a continuation of the interpretation of Revelation. CONVOLVULUS. CONVOLVULUS.

Chicago, March 6th, 1885.

Meetings in Providence, R. I.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetings every Sunday in Conservatory Hall, Bed-ford Avenue, corner of Fultus street. Morning service at 11 o'clock, evening at 7:45. Mr. J. William Fietcher speaks in March and June, All arv cordially invited. Spiritual literature on solo in ball.

Ilterature on sale in hall.
 Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7½ P.M. Sunday School at Z. and Conference at 3½ P.M. Mrs. J. T. Lillie from March to July. Hon. A. H. Dalley, President; B. B. Nichols, Vice-President; C. G. Claggett, Secretary. All splitual papers on sale.
 The Eastern Districts piritual Conference meets every Wednesday evening at Composite Room, the street, corner Bouth 2d street, at 7%. Oharles H. Miller, President; W. H. Oofin, Secretary.

The Evereti Hall Spiritual Conference, 398 Ful-tonstreet, meets every Baturday ovening at 8 o'clock. Spir-tual appers and books on sale, and meetings free. Capt. J. David, President; Lewis Johnson, Vice-Fresident.

A Spiritualist and Mediums' Free Meeting will be held every Bunday at 3 P.M. at Everett Hall, 308 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

BATES OF ADVEBTISING.

Each line in Agaie 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 Motices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis will receive calls at the Quincy House, Brattle street, Boston, every Wednesday from 10 till 4, and at 20 Worcester Square every Thursday the same hours, until further notice. 9w*.J.31.

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

Mrs. Anna Kimball gives Psychometric Readings. Terms, \$2,00. 810 Shawmut Avenue, Boston. 4w*.Mar.7.

BUSINESS CARDS.

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

TO FOBEIGN SUBSCRIBERS The subscription price of the Banner of Light 1s \$3,50 peryear, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal, Postal Union.

AUSTRALIAN BOOM DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERBY, No. 84 Russell Bireet, Melbourne, Australia, has for sale the Spiritual and Heformatory Works published by Colby & Hick, Boston.

NORSE, MOREN J. J. MORSE, the well-known English lecturer, willact asour agent, and receive subscriptions for the Ranner of Lights at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at 16 Dunkeld street, West Derby Road, Liverpool, Eng., where single copies of the Ranner can be obtained at 4d. each; it sent per post, %d. extra. Mr. Morse also keeps for sale the Spir-itual and Heformatory Works published by COLBY & BICH.

DETROIT, MIGH., AGENCY. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-itualistic Sale and Circulating Library, Agent for Ban-ner of Light, and all publications of Colby & Rich.

ADVERTISEMENTS.

Restores lost vigor and energy.

Restores lost vigor and energy. By this method they treat and GUABANTEE TO OURE the following complaints, viz.: Pnorumonia, Bheumariam, Sciatica, Neuraigia, Nervous Prostration, Paralysis, Epilepsy, Drop-sy, Corpulency, Impotency, all Femile Troubles, Neminal Weakness, Constipation, and Bowel Complaints. The above complaints they cure, and ask for no money till a cure is effected, provided they can be assured of their pay at that time. Or they will treat the patient, receiving pay at each treatment, and will agree to refund the money in every case of failure; but a failure has never as yet, in a strojet instance, occurred of any complaints mentioned in the above list. Bend for TRETMONIALS. They are also wonderfully successful in their treatment of Consump-tion, Bright's Disease, Diabetes, Dyspepsia, Asthma, Tumore, Gottre, Cularrh, etc. Of Consumption cures, they can show a record of over 60 per cent. No other phy-sician in this country can show over 5 per cent. Patients trated anywhere by letter or express. Agr Dit. COLEMAN is an Independent Physician of over thirty years' practice-bound to no School or swatam of

MAGNETIC FOOT BATTERY

The above cut represents our Foot Batteries, f. e., Mag-netic Insoles, which contain a number of magnets so ar-ranged as to keep each magnet in full vigor and strength. They contain that wonderful magical substance which holds worlds in space and atoms of maiter together; which gives us heat and light and all the manifestations of life and de-velopment in nature; which is identical with nerve-force; which makes strong nerves and pure blood full of power and energy. These soles warm the feet in flve minules, send a pleasant glow over the whole body, which makes one feel re-freshed, invigorated and allve. To all who are sick these of the tartles are worth their weight in gold. They secure a good circulation, establish natural warmth, protect the body agoinst the damp ground, which is constantly stealing our heat and vitality from us. They have no equal, no com-parison in any known substance or mechanical arrangeoment for restoring natural heat. They have no equal, no com-parison in any known substance or mechanical arrangeoment for the human body the result is heat, warmth, life, vitality, uengy and all those conditions that make us feel new and fresh. They are small, but powerful, and are sure to call the attories of the wearer to our larger and more powerful shelds, which stand on the solid foundation of science and experience, which fogylam cannot down. **MACNETIC SHIELDS**

MAGNETIC SHIELDS

Stand alone as the grandest remedy in the reach of the slok, and we point with pride to the fact that there is no known treatment so CHEAP, SAFE AND SURS. Everybody, both sick and well, should try these little wonder-workers-our insoles-and be convinced of the power and worth of our other Shields, which will cure all curable diseases. Insoles \$1,00 a pair; three pairs for \$2.00, by mall. Our new book, ''PLAIN ROAD TO HEALTH,'' free. Send for one.

MAGNETIC SHIELD COMPANY, No. 6 Central Music Hall, Chicago, Ill.; and 106 Post Street, San Francisco, Cal. March 14.

GRAND CELEBRATION OF THE Thirty-Seventh Anniversary

MODERN SPIRITUALISM,

BY THE **Boston Spiritual Temple,**

On Tuesday, March Sist, at HORTICULTURAL HALL.

100 Tremont Street, Boston. L by Mrs. Amella H. Colby; and in the vening, at 7:30, Mrs. Susie Willis Fletcher will relate how the spirits ad-ministored unto her while in prison. Several colebrated test modiums will bo present, and tests will be given through-out the entire day and evening. The young and talented elocutionist, Miss Lena Onthank, will give recitations both day and evening. Mrs. Herberton, the original Yankee Girt, Matilda Jaine, of Father Gray's Old Folks' Troupe of New York, will be present and give representations of Yan-kee and Aritcan character both day and evening. A superior Quartet will furnish the music. Ample refreshments may be obtained in the bail, and parties coming from a distance can remain in the building throughout the day and evening, if they desire so to do. Tickets, at 25 cents each, admitting to the eutertainments of the entire day and evening, can be obtained Sunday morning and ovening at the meetings of the Birthui Tem-ple, Hortcultural Hall, of the ushers, also of the membors of the Anniversary Committee, or by applying to **H. HOLMTES. Chairman.** March 14. **DIMENDER 1 A A UNIVERD** 100 Tremont Street, Boston.

PIERRE L. O. A. KEELER

HOLDS Seances for Full-Form Materializations Wednes-day evenings and Thursday and Saturday afternoons at 3 o'clock, at 44 Dover street, Boston. Until further noice, ladies will be admitted afternoons for 50 cents; gentle-1w*-March 14. mep, \$1,00.

Shawmut Educator,

COMPOSED of Spiritual and Liberal matter for our Chil-dren, Series Nos, 1 and 2, Questions, Answers and Silver Chain Recitations. No. 3, Momorial Service. No. 4, Anniversary Service, Price 5 cents each, postage 1 cent. ALONZO DANFORTH, 23 Windsor street, Boston, March 14.-1w^{*}

L. K. COONLEY, M.D.,

NATURAL and Educated Olairvoyant Physician. He tolis your disease at sight; reads your ilfo-past, pres-ent and future-and gives advice on businoss. Sittings, 60 cents; Magnetic treatment, 81,00. AF Hasmost wonderful powers to cure Rheumatism, Nervous Debility, Indigestion, Pains of all kinds, and Weakness in both sexs, without medicine. Will give Sittings and attend Circles by engage-ments, as to time and price. Will visit the sick where they reside, attend unerais, or lecture, Call or address 26 Har-rison Avonue, Beston, Mass, AF Refers to the readers of the BANNER OF Light for many years, iw-March 14.

Sealed Letters Answered

ON Business. Enclose \$1,00 and Scalet Leiter. J. E. DAVIS, Box 16, North Oxford, Mass. 4wis*-Feb. 21. FOR SALE-A Rare Opportunity.-A magnifi-cent and thoroughly complete collection of valuable Geological Specimens. Can be seen at 30 Worcester Square, Boston, All correspondence to be addressed 10 W. J. COL-VILLE, as above. uw-March 14.

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MARCH NUMBER



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A United Third Young State Sta

MISCELLANEOUS.

Single copies 10 cents. \$1,00 per year.

Light for Thinkers,

Facts Convention. Providence Evening Mail. The Problem of Mental Phenomena. Testimonial. Mr. Geo. A. Fuller.

For sale by COLBY & RICH. March 14.-is

C

Edward H. Clark has written and G. P. Putnam's Sons will soon publish a volume entitled " MAN's BIRTHRIGHT : OB THE HIGHER LAW OF PROPERTY. It is said to furnish a practical solution of the vexed questions concerning the ownership of the surface and natural products of the earth, one that while not interfering with individual ownership and occupancy, gives due recognition to the "natural rights" of each generation.

IN MEMPHIS, TENN., a New Spiritualist Society has been established that is, we are informed, meeting with good success. It occupies a well-furnished hall, centrally located, and is desirous of obtaining the services of lecturers and mediums. Correspondence regarding engagements may be addressed to Mrs. Clanney, 258 Second street, or S. Cooper, corner of Alabama and Polk streets.

The Pharmacy Bill.

The Public Health Committee of the Massachusetts Legislature gave a hearing, March 4th, on the order for regulating the compounding of prescriptions and sell-ing medicines. It is alleged that five ministers and two druggists appeared to show the necessity of new enactments. One of the druggists was from Rhode Island, the other from Connecticut, they being import-ed for the purpose of showing how the restrictive law operated in their respective States. It might have been well to have had testimony also from the people of those States as to the practical workings of those laws; since one side looks well until the other side is

shown. Tuesday, the 10th, the day the BANNER OF LIGHT Tuesday, the 10th, the day the BANNEE OF LIGHT goes to press, the remonstrants appear before the Pub-lie Health Committee, and will endeavor to show that the measure under consideration amounts practically, in the results sought for, to the petition of the Massa-chusetts Medical Boolety, though bearing another name, and will cut off all irregular practitioners who cannot pass the technical test for registration. Doubtless the remonstrants will be out in full force-to meet the issue with argument and common-sense-such as belongs to a free country and a progressive people.

THE BANNEB OF LIGHT.—Any of our read-ers who may desire to become informed upon the subject of Spiritualism cannot do better than subscribe for the BANNEB OF LIGHT, pub-lished by Colby & Rich, Boston, Mass. It is the oldest paper in the world devoted to this sub-ject, and its contributors are among the most prominent and talented Spiritualists and schol-ars in this country and England. Each week will be found in its pages reports of spiritual lectures, original essays on spiritual, philosoph-ical and scientific subjects, beaides the regular literary, editorial and Spirit Message Depart-ments. Send for a specimen copy, which will be furning free, by addressing as above.—The Three Liaks Scranton, Pa.

Norion. A Conversations is held at the real-dence of Mr. and Mrs. J. W. Fletcher, every Tuesday evening, to which admission can be gained only by conresponding with Mr. Fletch-er, at No. 3 Hamilton Place.

195 See advertisement headed "\$150,000,000 invested", This means pure beer to drive out whiskey, and lessen drunksnness, and orime. 209 Waanington street, Robin A. Boston.

The most diminutive Shetland pony at a New York agricultural show stands but twenty-eight inches, and weighs only ninety pounds.

During the first sixty years after our independence was declared the whole area of the United States increased from 828,000 to 2,928,000 square miles, while the population grew from 4,000,000 to 23,000,000; and so we have been increasing, until the figures now stand at about 53,000,000 souls.

The Crematory Temple at Mount Olivet, New York, will be opened for the incineration of the dead during the first half of this year. Twenty-five dollars will be charged for the cremation of each body, and if the management is what it should be, the price may be ultimately made as low as ten dollars. The advantage of cremation for the poor will be considerable, al-though sanitary considerations have the most weight. -Ex.

Movements of Mediumsand Lecturers.

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

Miss Jennie B. Hagan will speak at Brockton, Mass., March 15th and 22d. She finished her engagement in Madison, O., Feb. 22d. Will make engagements for spring and fall.

George A. Fuller of Dover, Mass., lectured in Mar-blehead, Mass., March 1st. He will speak in Clinton, Mass., March 15th, 22d and 29th. For engagements he may be addressed as above.

In may be addressed as above. Lyman C. Howe will lecture in Fraternity Hall, 76 State street, Deiroit, Mich., March 15th and 22d, morn-ing and evening, and probably every Sunday until May. The hall is the one built by Augustus Day of that city, whose intention is to establish a series of Sabbath ser-vices-Spiritualist, Liberal and Progressive -- to con-tinue during ten months of the year. Mrs. E. Biltion lectured for the friends in Eikbart.

tinue during ten months of the year. Mrs. S. E. Bistiop lectured for the friends in Eikhart, Ind., the last two Sundays in February, and remains there during the month of March, speaking twice each Sunday. Bhe would like engagements for Sundays af-ter March in Indians, Michigan or Ohio, and for week evenings in the vicinity of her Sunday engagements. Address her at Eikhart, Ind., care of M. E. Oole, till Anril 14. April 1st.

Hon. Warren Chase is speaking in Cincinnati, O., this month, to large and appreciative audiences. He is open for engagements in the West till July.

is open for engagements in the west thi July. W.J.Colville will lecture in Springfield, Mass., March Sist, afternoon and evening, and can be engaged in neighboring places on easy terms the three following evenings. Apply at once. Mr. Colville is open to en-gagements to lecture anywhere within reasonable dis-tance of Boston on spiritual, reformatory, historical and scientific subjects on Tuesday and Thursday of any week; terms moderate. He will also respond to calls to speak at funerals. Address; 304 Shawmaut Ave-nue, Boston. H. R. Merrill, of New Britain Ct., has engagements

nue, Boston. H. F. Merrill, of New Britain, Ct., has engagements during the month of March in Hartford, New Haven, New London and Bridgeport; and is engaged for Po-quonock March Sist, the Thirty-Seventh Anniversary of the savent of Modern Spiritualism.

of the advent of Modern Spiritualism. Mr. Simon DeMain, the well-known traine speaker from England, will make a tour to Ohio on or shout April 1st, in company with Mr. Henry A. Lobbey-their object being to settle in that Biate. Arrangements for jectures as route can be made by addressing him in cars of Henry A. Lobbey. Freekad, Luserne County, Fa. Dr. H. P. Fairfield is now located in Bockland. Me., where he will lecture, and also practice healing the sick. Mr. J. W. Fletcher will lecture in Botom March first and the Sundays of April, for the Spiritual Temple. He will also lecture in Brockton, Mass., the 11th, 18th, 25th and sist of March. Mr. Will Stocher will lecture batteriate First Subrit. airs of March. Mrs. Will's Fictober will locine before the First Spirit-ual Temple on the steming of March 195

1.0

Joseph D. Stiles occupied the platform at Blackstone Hall, Sunday, the 8th inst. The control in the morning announced himself as William Fishbough, and gave a very interest-ing discourse which was a philosophical discour-selon of matter and its activities, evolving, in the last analysis, spirit. The evening discourse was on the psychological influence of the two worlds, containing many suggestions of im-portance. As usual, the discourses were fol-lowed by descriptions and names of spirits pres-ent, most of whom were recognized. Dr. Willis ent, most of whom were recognized. Dr. Willis will speak Sunday next.

Special Notice.

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

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3.00.

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

To Correspondents.

AT No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

J. F. H., MINNEAPOLIS, MINN.-The late Joseph G. Chandler really painted two "Webster" portraits, hence your misunderstanding: The one (in the editorial account) represented the statesman, Daniel Webster: the other (in Ohandler's narrative) was that of Prof. Webster, at one time a scholar and a leading medical man in Massachusetts.

SELIM, CLEVELAND, O .- We are unable to inform you as to where the poem you refer to can be found.

Spiritualist Meetings in New York.

The First Moclety of Spiritualists holds its meet-ings every Sanday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seatsfree. Pub-lic cordially invited.

Arcennum Mail, 57 West 25th street, corner 6th Ave-nue. The People's Spiritual Meeting (removed from Fro-binter Hall) every Sunday at 34 and 74 F. M. Frank W. Jones, Conductor.

The Ladics' Aid Hociety meets every Wednesday af-ternoon at 5 o'clock, at 128 West 43d street.

The Thirty-Seventh Anniversary

The Thirty-Boventh Anniversary Of the Advent of Modern Spiritualism will be celebrated on Sunday, March 29th, at 2:30 F.M., under the auspices of the American Spiritualist Alliance, at the Bijou Opera House, 129 Broadway, New York. Eminent speakers, musical and elocutionary talent and well-known mediums will take part. Admission free. All invited to participate. J. F. JEANERET, Scoretary.

over thirty years' practice-bound to no Scho medical treatment. Call on or address DRN de li treatment. Call on or address DRN. COLEMAN & BELOHEB. 89 Court St., Boston, Mass. March 14.-1W



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A COMPLETE LADIES' GUIDE. 20,000 Sold in Little Over a Year. AGENTS Agents find it the most popular work on AGENTS the market. "The very best book to put into the hands of a girl or woman."-E. M. HALE, M. D. Cloth, post-paid, \$2,00; Morocco, \$2,50. Circulars free, SANITALY PUB. CO., 159 La Salle Street, Chicago, Ill. March 14. -13teow

Mrs. Helen Fairchild,

FACTS Premiums.

BOSTON, Jan. 10th, 1885. ME. L. L. WHITLOCE: Dear Sir-Many thanks for the pictures of myself. 1 am more than pleased with them. I never dreamed that 1 looked half so well. The artist has done his work in an excellent manner. I have also examined the entire list of pictures offered as premiums with Facts, and recognize many old, familiar faces, so nicely reproduced by the photographer's art that they seem ready to speak. May you in your noble work meet with that success your labors so richly merit. Yours truly, GIO. A. FULLEE.

WINCHESTER, MASS., Jan. 8th, 1885. MY DEAR ME. WHITLOOK: I have looked with pleasure over your fine collection of photographs of eminent medi-ums and Spiritualists, intended as premiums for your sub-scribers. Any one of them is worth more than the price of a year's subscription to your accellent Magazine, Facts. Yours, with sincere regards, E. A. BRACKETT.

Yours, with sincere regards, E. A. DRAUMETT. BOSTON, MASS., Jan. 9th, 1885. MB. L. L. WHITLOCK: Dear Friend-Accept my thanks for the photographs of my wife. I think your artist has done himself great credit on this as well as all of those I have seen in your possession. I hope these pictures will be the means of increasing the circulation of your valuable Maga-sine, Facts. Those who desire good pictures of mediums cannot fail to be pleased with them. March 7. Your friend, H. FAT.

Tuesday, Wednesday and Friday

THE FIONEER SPIRITUAL JOURNAL OF THE SOUTH. Issued weekly at Atlanta, Georgia. Evenings and Thursday afternoon, at 2 o'clock. March 14.

Issued weekly at Atlanta, Georgis. A. O. LADD. Publisher, G. W. KATES, Editor. Assisted by a large corps of able writers. **Light for Thinkers** is a first-class Family Newspaper of eight pages, devoted to the dissemination of original spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive read-ing, embracing the following features and departments: Reports of Phenomena; Heports of Spiritual Lectures; Spirit Message Department; Original Essavs and Contribu-tions; Children's Lyceum Department; Editorial Depart-

tions; Ohldren's Lyceum Department; Editorial Department, etc., etc. Terms of Subscription-One copy, one year, \$1,50; one copy six months, 75 cents; one copy three months, 40 cents; five copies one year, one address, \$4,00; ten or more, one year, one address, \$1,00 each. Single copy 5 cents; specimen copy free. Fractional parts of a dollar may be remitted in postage stamps. Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion one month or longer. March 14.

SECOND THOUSAND.

LIFE AND LABOR In the Spirit-World:

Being a Description of Localities, Employ-

Medium of the Banner of Light Public Free Circle.

When one becomes fully convinced that friends who have ssed from existence on earth still live, the questions naturally-arise, How do they live, and what are their occupa-tions? The purpose of this book is to answer these inqui-ries, 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 acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made hy those who live that life, and are familiar with the scenes and experiances of which they write.

In one volume of 426 page., neatly and substantially bound in cloth. Price \$1,00, postage 10 cents; full glit, \$1,50 postage free.

For sale by COLBY & RICH.

The Philosophy of Spirit AND ITS ENBODIMENTS;

Being an Inspirational Discourse delivered through the mediumahip of W. J. COLVILLE in answer to inquiries concerning the relation of Modern Spiritualism to Oriental Theosophy: also an impromptu Poem, Planetary Angels. Paper. Price 10 cents. For sale by COLBY & BICH.

March 14.-2w* **5150.000.000** INVERTED. Only a few more \$100 shares at \$20 before the 15th lnst, We have just bired a superior malster of 20 years' experience to superintend making the mait. We need money to build machines, or the stock would not be sold as iow. Partners wanted to form compaties like this else where. Call and investigate the business, or send for '' Mait Book, '' NEW ENGLAND MALT CO., 209 Washington street, Boom A, Boston. March 14. March 14. MRS. LOOMIS, Test and Healing Medium, and brief disgnosis from lock of hair, age and sex, 50 cents. Medicated Baths. 128 West Brookline street, Boston, Mass. March 14.–2w

March 14.-2w⁻ ASTROLOGY.-For Astrological Information, moder ready this week; price 10 cents. Address "The sumber ready this week; price 10 cents. Address "The star Gaser," Boston, Mass., P. O. Box 3408. Office 70 State street. 1wis*-March 14. Iwis"-March 14. MISS C. W. KNOX, Test, Business and Medi-cal Medium. 37 Winter street, Boston, Room 5. March 14..-Iw" MISS M. T. SHELHAMER,

ments, Surroundings, and Conditions in the Spheres. BY MEMBERS OF THE SPIRIT-BAND OF

MATERIALIZING SEANCES every Wednesday and Baturday evening, at 5 o'clock, and Tuesday and Fri-day afternoons at 2. Ladies admitted for 50 cents to after-noon Séances, at 231 Shawmut Avenue, Boston. March 14.-2w*

\mathbf{OF} LIGHT. BANNER

Message Department.

Fablic Free-Circle Meetings Archeld at the BANNER OF LIGHT OFFICE, Bosworth Broet (formerly Montgomery Piace), every TUREDAY and FBIDAY AFTERNOON. The Hall (which is used only for thesessances) will be open at 2 o'clock, and services com-mence at 8 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the sance, except in case of absolute necessity. The public erse cordially invited. The Messages published under the above heading indi-ents that spirits carry with them the characteristics of their strik-life to that beyond-whother for good or evil; that those who pass from the earthly sphere in an undeveloped rists, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in those columns that does not comport with this or her rea-son. All express as much of truth as they perceive-no more.

son. All express as much of truth as they percented more. The tis our earnest desire that here who may recognise the messages of their spirit-friends will verify them by in-forming us of the fact for publication. The Natural flowers upon our Circle-Room table are grate-the messages of the fact for publication. The second of the fact for the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiritual-tiv their floral offerings. These shouces from all parts of the country. (Miss Sheinamer desires it distinctly understood that she siters of neurois of the grat to this dopartment of the set wish for an Tuesdays, Wednesdays or Fridays.) Francer should not be addressed to the medium in any case, LEWIS B. WILGON, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Jan. 2d, 1885. Invocation.

Invocations. Oh ! thou Eternal Spirit, in whom we live, move and have our being, we seek for thy light and crave thy biessing. All over this fair land human hearts lift up their exhortations to thee in supplication or in songs of praise. May they realize clearly that thou art mightly to bestow, all-powerful to bless and protect. The year opening before us is one of promise for spiritual truth. Oh t may its promises be fulfilled, its prophecies of good cheer verified. May those who now slt in dark-ness, bound around with the chains of ignorance, and cramped by creeds and superstition, be uplifted from their lowly condition and given strength to realize and holy dispensation of love and thy most holy truth; and may each soul become more desirous of obtaining instruction from heaven! sources. May thy grand and holy dispensation of love and of truth, as revealed in the knowledge that Spiritualism has to give, sweep grandly forth over this land, bearing tidings of good cheer to the sad and weary-hearted, giving strength and courage to the lowly and the weak, and bringing the glorious gilts of the spirit unic each one. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- Your questions are

CONTROLLING SPIRIT.- Four questions are now in order, Mr. Chairman. QUES.-Will you kindly tell what you know concerning the subject of a new Messiah, male and female, mentioned in the BANNER OF LIGHT a few years ago, and foretold to appear about this time by the guides of certain spirit-uel spaces.

about this time by the guides of certain spirit-ual speakers? Ass.—It would porhaps be presumptuous for us to claim to have any special knowledge on the subject of a new Messiah, yet we can truth-fully say it is one that is widely discussed and canvassed in the spiritual world. It is believed by many intelligences of a high order that a new Messiah, that is, a pronounced spiritual teacher, a message-bearer from the heavenly life, is yet to appear in your midst, one whose organism will be used by advanced spirits for the dissemination of great truths of vital im-portance to humanity. Some spirits have de-olared through certain spiritual media that a Messiah would appear in your midst about the present time, even fixing the date as that of the year 1885, though some have thought it would present time, even ixing the date as that of the year 1885, though some have thought it would occur a year or two earlier. We have no opin-ion to give on this matter, so far as the date is concerned. We believe that there are now in your midst message-bearers from the higher life, spiritual teachers, whose words and pre-cepts do not originate in their own minds, but We believe that were those words more fully heeded, were the truths enunciated more fully comprehended and incorporated into the lives comprehended and incorporated into the lives of those who listen to their utterance, human-ity would advance in spiritual culture, and in all that goes to make up a beautiful manhood. While you do not listen, and receive the truths *already given*, you cannot expect to attain any-thing of a higher and grander nature. When it is shown that you have received, understood and made your own for the advancement and is shown that you have received, understood and made your ewn, for the advancement and unfoldment of your inner natures, the truths already vouchsafed from the immortal world, and that you have become sufficiently receptive to receive something grander, and of deeper and fuller spiritual significance, our opinion is that a spiritual teacher will by-and-bye ap-pear, but in what country we do not know, and amid what people we cannot say; but certainly it will be in that place where the advent of such a teacher and illuminator is most needed—a illuminator is most neede Messiah, so to speak, who is so thoroughly im-bued with earnestness, and with the import-ance of his mission, that he will be ready to lay ance of his mission, that he will be ready to lay down all thoughts of self for the advancement of truth, willing to renounce all the external conditions of a beautiful life, if necessary, for the unfoldment of the teachings he will receive from the higher life. We use the term he in a general sense. Whether that Messiah will belong to the masculine or the feminine sex we are unable to say, but when that soul appears grand truths will be enunciated which will up-lift mankind, and hasten it on to a state of bemankind, and hasten it on to a state of beatitude even on earth.

the medium. Countless spirits desire to mani-fest to their earthly friends who are ready and willing to make use of any means afforded to fest to their earthly friends who are ready and willing to make use of any means afforded to them, yet have not the knowledge or the power to build up for themselves a temporary form out of material elements, and are quite willing to depend upon the guides of the medium to perform that service for them. After the form is manufactured, the spirit intending to ex-press itself exerts a psychological power over it and causes it to act or to appear in accord-ance with its will, very much as an exhibitor operates upon an automaton. Sometimes it is the case that one materialized form is made to do duty for an entire circle. The power of the medium may have been weakened or the ele-ments from the sitters and the atmosphere may not be altogether what is desirable for the spirits are allowed to do their, own work in their own way, and the result is the complete exhaustion of the medium and perhaps very unsatisfactory manifestations. We speak of this from authority of our own knowledge. On such occasions we have seen the spiritual guides manufacture a form from the then ex-isting elements, which appeared under the manupulation and guidance of the guardians many times, and purporting to be, upon every appearance, a different spirit. The sitters presisting elements, which appeared under the manipulation and guidance of the guardians many times, and purporting to be, upon every appearance, a different spirit. The sitters pres-ent noticed a little variety in expression on the face of the form or in the height or general ap-pearance, sufficiently marked to have them be-lieve that it was another form that appeared. Sometimes the spirit-friends of the sitters un-dertake to manipulate the form and throw a psychological power over it sufficiently strong to have their friends believe some dear one is manifesting to them-for so great is the anxie-ty of spirits to reach their earthly friends that they are willing and ready to make use of any means afforded them; sometimes, as we have seen it done, the guides of the medium send out this form to ease the aching hearts and anxious minds of the sitters by giving them some manifestation; but it may not have been used at all by the one whom it claimed to have been. These are truths that need to be venti-lated, as they may throw some light upon a much vexed and mooted question. By-and-bye, when Spiritualists come into greater harmony and eaviers of hearing the laws of spirit

much vexed and mooted question. By-and-bye, when Spiritualists come into greater harmony and are desirous of learning the laws of spirit-ual manifestation, of knowing truth, irrespect-ive of theories and self-opinions, they will gain much information upon this and other subjects from the spiritual world. Q.—Can one spirit materialize the form of another spirit, and in this form assume the character and act the part of that other spirit? And is this sometimes done? A.—Yes. A spirit who understands the law of chemical combinations, and can gather the ele-ments necessary from the atmosphere, from the sitters and from the medium, can manufac-ture a temporary form which will have a strong resemblance to a spirit present or to some spirit

resemblance to a spirit present or to some spirit whom he has in mind, and such a manipulator can cause that form to appear and to act as though it was really the external covering of the spirit it claims to be. That we know has been done, and probably it may be again. Spirits, you will understand, are of all grades of unfoldment and honesty, and many spirits who think themselves perfectly honest, and would not overcach you in external ways, feel justi-fied in sending out to you a form bearing the resemblance of some beloved friend, that you may know that there is an exhibition of power above that of matter, one which will appeal to your senses and to your affectional natures. We do not approve of these means of appealing to the nature of man in order to demonstrate truth, but we do know that sometimes it is the case that such things occur. Certainly, a spirit who is powerful enough to construct a form out of the material at his command, and to concen-trate it for his purpose, is wise enough to control and to guide mediums who are used for the phase of materialization, and artistic enough in nature to understand the molding of a form, as the sculptor understands how to carve the beauti-ful image in his mind—will be able to manufac-ture and send out to you a form which bears a strong resemblance to a spirit-friend, especially if that spirit-friend is present in the cabinet at the time the work is taking place. resemblance to a spirit present or to some spirit whom he has in mind, and such a manipulator

Samuel Williston.

A few years ago I dwelt in the body, occupy-ing a mortal form, and moved among the busi-ness men of earth. I was considered a prosper-ous and influential man. Looking at this mat-ter from a material point of view, I can truly say I was very successful. I think I understood the secret of turning all that comes to one in the way of business into available means. I think that my natural energy was such that it enabled me to achieve good results where per-haps others might have failed. Probably this was a part of my endowment, and therefore I am not to be considered as a very fortunate man or as better than others because possessed A few years ago I dwelt in the body, occupy-

and whom I think I can benefit if I can come into communication with him. I trust that I shall find a way of doing so on leaving this place. Samuel Williston.

Maynard H. Polleys.

[To the Chairman:] I was an old man, sir, when I went out of the body. For more than seventy-five years I lived on earth before I was summoned to the higher tribunal, and when I summoned to the higher tribural, and when I passed over, it was with the feebleness of age settling around me; but I do not feel so dis-tressed when I come back, and I wish my friends to know that the marks of age, wearl-ness and failing powers are all laid down with the body, and a new strength, vigor and energy is taken up when we open our eyes in the other world. That is how I found it, and that is as I see others around me finding it, and I have rea-son to believe that the new life which comes to us is upon a higher plane, is more advanced than the one here. It is as though one stepped out of the lower grades of school-life into the high-er, and had grown strong enough to take up more advanced studies, and wrestle with vaster problems than he did or could before.

more advanced studies, and wrestle with vaster problems than he did or could before. I wish to send greeting to friends. I want them to know I can come back and see them. I hope they will give me a chance to come in person and have a good long talk with them. There is much connected with the past I would like to speak of; some things are unpleasant, yet it does one good to recall them, because they are like bitter medicine to the body, which tones up the system and braces it for future work. When we lock back over our past lives and are obliged to face those parts which were not so clear and open and beautiful as the others, it does usgood; for, although it is bitter to the taste, it is a sort of tonio that braces us up to good resolutions for the future and a deto the taste, it is a sort of tonic that braces us up to good resolutions for the future and a de-termination to step briskly onward and per-form our duty, irrespective of consequences. I think it makes all of us more manly and self-reliant to be called upon squarely to face the past with its lessons and its experiences. I find a fuller life on the other side than I ex-pected to, and a religion that is open and free to everybody. You may come and worship just as you like, you may foster whatever ideas you please; there is no limitation there to any one; nobody cramps or confines you; but whatever

please; there is no limitation there to any one; nobody cramps or confines you; but whatever you believe, whatever opinions you settle upon, you are pretty sure to become dissatisfied with them and restless unless they are vitalized by the truth. If you find your neighbors enjoy-ing something vaster, grander, more compre-hensive than you do, you will begin to look around to see what it is; you will examine yourself and your ideas, and it does not take a great while for you to come to the kernel of the nut and find out just which is the sweetest and the soundest meat; then you are pretty sure to the soundest meat; then you are pretty sure to find it for yourself._____

ind it for yourself. I tell my friends I shall be satisfied when I meet them on the other side ; until that time I give them greeting and wish them well. I am Maynard H. Polleys of East Walpole, Mass.

Mrs. M. A. B. Farrar.

My home was in West Scituate, Mass. I come here because I find an open doorway through which I may send my love to the friends whom I left behind. I come in this public way to speak a few words because I am anxious to reach those who are dear to me, to tell them something of the immortal life, that they may know there is no dearth no separation when the know there is no death, no separation when the spirit parts with its body, it is only passing onward to a brighter home and higher conditions. I am well pleased with the life on the other side; it is beautiful, and unfolds new opportu-nities and labors day after day. We are never weary; we are never idle; there is something weary; we are never idle; there is something constantly coming up to draw the attention and employ the time. We have no unhappiness, be-cause, in looking back over the pathway of our past lives and noting those things which were sorrowful to us then, we can now see them in a clearer light, and understand that they were spirits could come to a comprehension of the spring could come to a comprehension of the present life and utilize the experiences which it brings; and when we see our friends on earth sad and tired by the painful discipline of life, we are not unhappy, because we know they are each one leaving their impress upon the spirit

each one leaving their impress upon the spirit and making it stronger, more self-reliant and enduring; and we understand, too, they will all pass away just as the griefs of childhood pass from the minds of the little ones and leave no lasting impression, except that it has made them stronger and better for the experience. I come to my dear friends with joy and glad-ness, bringing them my love, and assuring them of my watchful care over them. I am never sick, sorrowful nor sad in the spirit-world, besick, sorrowful care over them. 1 am never sick, sorrowful nor sad in the spirit-world, be-cause all things around me are so bright I should feel out of place. The sun shines beautifully, the birds sing sweetly, all hearts are glad be-cause they are in harmony with nature and with the God who rules above. My.husband is Mr. Richmond Farrar, and I am Mrs. M. A. B. Farrar.

whereupon the spirit gave this message : "You need not proceed further as to my former life." Now will the control please give us some light in this case, as we are honest investigators, seeking only for that which is pure-all with-out the aid of mediums, as there are none in

out the aid of mediums, as there are none in our vicinity? Ans.-Evidently your correspondent and his mediumistic wife have been imposed upon by a deceiving spirit. Some spirit attracted to them has been playing upon their credulity and representing himself to be other than he really is. Your correspondent may ask: "How can we reconcile the doings of such a spirit, one de-ceptively and mischievously inclined, with the high and exaited teachings he has given?" We cannot reconcile these things unless we know the entire subject with which we are dealing and all of the circumstances of the case, on both sides of life. We think it more probable, however, that the high and exaited teachings were written out by some spiritual intelligence who did not desire or did not deem it necessa-ry to give his name and the data concerning his who did not desire or did not deem it necessa-ry to give his name and the data concerning his earthly existence, and that the communica-tions were filled in with interpolations, altered by the material information which the detions were filled in with interpolations, attered by the material information which the de-ceptive spirit may have given. It sometimes occurs, when sitting for development, that a medium finds herself surrounded by a number of spirits; the influences become mixed, and, unless she has a strong band of matured and in-telligent spirits who stand guard over her, she will find that the communications in their character will, be very likely mixed and con-fusing also. One spirit, for instance, may seize the hand of the medium and write certain sen-tences, but it suddenly finds itself unable to longer retain control, and is obliged to lessen its hold of the instrument; then another spirit, possessing strong and positive will-power and magnetic force, will seize the opportunity of transferring its thought, and, without explana-tion, go on and indite sentences or transcribe accounts of certain events which are not in harmony with what was first given. Of course those who receive these communications will be puzzled to understand the discrepancies, not knowing that two or more spirits have been in-strumental in giving them. We advise your those who receive these communications will be puzzled to understand the discrepancies, not knowing that two or more spirits have been in-strumental in giving them. We advise your correspondent to continue his home sittings, but not to hesitate to question the spirits who come, and require of them some incidents of their past career for identity. If they come, merely giving high and beautiful teachings of moral excellence, it is not necessary for him to demand an account of their earthly life, for the object of such intelligences will be the up-lifting of the spiritual nature and the educa-tion of the minds of those who sit for spiritual communications. It would be well for the friends to invoke the presence of high and pure-minded spirits by singing spiritual songs, by in-vocation to the higher powers of angelic life, or to the Supreme Being, and; by insrmonious-ly excluding from their minds all thoughts of external life, its cares and perplexities, we think, after a time, they would find themselves no longer troubled by the appearance of de-ceiving, masquerading influences. Q.--[By H. H. Kenyon.] It has been said that

Q.-[By H. H. Kenyon.] It has been said that spirits cannot pass through solid substances ; if so, what becomes of those buried while in a

A.—The statement is erroneous. Matter pre-sents no barrier to the spirit. Spirit can readi-ly pass through all substances that appear solid and substantial to your senses; therefore those individuals who are unfortunate enough to be buried alive have no difficulty, after the spirit separates itself from the body, in passing out buried alive have no difficulty, after the spirit separates itself from the body, in passing out through all the confines which may seem to re-strain them, and entering into the atmosphere, ay, even gravitating to the spiritual world it-self, or taking their appointed place in the spheres. Matter, though presenting a solid ap-pearance to you, is in reality porous, and to the spirit it appears intangible, immaterial. The strong positive will can overcome any barrier of a material nature, and pass outward beyond all confines; therefore your correspondent need have no fear, nor entertain the erroneous thought that it is possible to confine the spirit within dungeons, or by bolts and bars, for the spirit defles all material limitations, and tri-umphantly soars to its proper domain. The only class who are confined to earthly condi-tions are those whose desires, tendencies and aspirations are of a low order, who are really allied to physical life through a psychological law; all those who are on a high plane and as-pire toward a spiritual life can pass onward and upward forever.

and upward forever. Q.—Do our dear ones beyond the river re-quire rest and sleep; the same as here in the earth-life? if so, do they remain with us during the night, or where do they sleep? A.—There are spirits who may tell you that they require sleep; that they grow weary, or that fatigue overcomes them; but such spirits are those who are still tethered to material life, such as those we spoke of in our answer to the 9 **B**DOKE O answer to th

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to higher and higher states of being, constantly finding something new to occupy one's time, employ his powers and energies—if to do all this (and more than it is possible for us to men-tion in our brief moment of time) is a "dreary prospect" to man, then we say his conception of a glorious prospect must be strangely at va-riance with his experiences of life from what we have been led to believe. We think that if such a prospect were afforded to mine-tenths of the human race it would be joyously and eagerly embraced, and they would press forward de-manding an opportunity of experiencing it, in-stead of turning aside and saying, "Oh ! it is such a dreary prospect, we shall soon tire of it, and prefer to lie down and pass out into utter oblivion"; but, on the contrary, they would spring forward with joy to take their part in the activities of the future life. If there are those who cannot find anything inspiring and cheering in such a prospect, we can only say we are sorry for them, but hope the day is not far distant when their minds will become stim-ulated with a desire for more knowledge on this important subject. important subject.

Joseph M. Horton.

Joseph M. Horton. My name, Mr. Chairman, is Joseph M. Hor-ton. I had many friends in Philadelphia, and was somewhat extensively known there when in the body. My associations were with those who were of the journalistic order. My career called me from one place to another, so that I was not always in Philadelphia. I have friends in Washington, from whence I transmitted my correspondence. I wish to offer my greetings to all friends, with affectionate remembrance, and assure them that 1 have not retired from active life, but am still employed upon the journalistic staff—not here in this mundane sphere by any means. Although still interested in the work of my co-laborers when on earth, yet I feel that they can get along very well without me, as their own faculties will enable them to satisfactorily do so in their own way. In passing to the spiritual world, I discovered that journalistic work is car-ried on there, that those who are interested in the advancement of humanity and the elevation of the arts and sclences are not limited in their expressions, but give forth to others those thoughts which stimulate their own minds and fire their brains—thoughts which they feel oth-ers should share with them. In a word, we have in the spirit-world the institution which mortals are pleased to call the Press. But it is very different from that of earth; it is what, perhaps, yours may be a century or two ahead of this time. Were I to undertake a description of it, you of earth would not understand it in the least, for you have not awakened to a con-ception of such an engine of progress. The time will undoubtedly come when inspired minds on earth will receive these things, and through their own happy faculty will be able to express them unto others. Until then I shall-wait patiently, trusting my friends will at least give credence to my words and believe what I express them unto others. Until them I shall wait patiently, trusting my friends will at least give credence to my words and believe what I say, because I give them in the spirit of truth. You have in earth-life correspondence from various parts of the world; journals are estab-lished in various cities, and members of their editorial staff are sent out to different places with instructions to ascertain and report what-ever is interesting or instructive for their daily with instructions to ascertain and report what-ever is interesting or instructive for their daily issues. In this way news, travels swiftly, By, the aid of the telegraph you are enabled to transmit tidings of good or ill all over the land in a very brief space of timed Well, you are not to suppose you have gone far in advance of those who have passed onward to other scenes of labor. Oh, no! They have their systems of telegraphy, their means of communication, their methods of obtaining news and transmitting methods of obtaining news and transmitting information from world to world, from one country to another, the same as you have here: and I learn that this was the case long before. you had any idea of such a system of transmission.

sion. Now I do not see why it is not possible for a some enterprising journalist on earth to open a way of communication between this world and the next, and to establish its correspondents on the other side of life. You cannot send them in their material bodies, but when they pass on, leave the mortal form, why is it not possible for those of keen minds and brilliant faculties, whose brains are expansive, and who are able to skillfully gather up and report, their obser-

those of keen minds and brilliant faculties, whose brains are expansive, and who are able to skillfully gather up and report their obser-vations of life, to transmit back to the mundane sphere such information as they collect con-cerning the life around them? I am told, Mr. Chairman, that you have here in this place a paper that has a department for the reception of news from the other country, and that those who return can send their mes-sages, their letters, to friends. That is very good, and I am availing myself of it; but what I refer to is a system of general correspondence, by which accounts of the ways and methods of life, the manner of living, the surroundings of the country, its general topography, and, in short, everything which would interest the peo-ple of earth, may be gathered up and sent back; to those living on earth, who never get a glimpse into the future life, but who are vaguely won-dering where it is and what it is like. I throw out the thought to some of my enter-prising fellow associates, and hope, they may

Q.-[By L. C. B.] How is it that spirits of other nationalities than our own, and of ancient times, who had no knowledge of the English language when in their earth-life, are able to speak and make their communications in the English language, and to use that language so correctly as they generally do? A.—We have no special language in the spirit-world, as language is defined on earth. The

various tongues are not spoken there that are in use here on this planet. Spirits who former-ly lived on earth-those whom you are pleased to call ancient spirits-do not employ the lan-guage which they used when in the body. They have so far advanced in spiritual life, knowledge and understanding as to communicate with each other, or with those whom they could not formerly have understood, with perfect freedom, although the limitations of external speech aom, attnough the limitations of external speech such as those you contend with are not known there, and when such spirits reäppear upon earth, through the instrumentality of its media, they are not obliged to go back to the conditions of their mortal life and employ a language which was theirs; they can transmit their ideas, their spiritual thoughts more the specieum of the spiritual thoughts, upon the sensorium of the brain of the medium, and the thoughts thus become clothed upon with the words or language with which the instrument is most familiar. with which the instrument is most familiar. Advanced or exaited spirits have the power of understanding all languages spoken on earth, and consequently those who have lived in the spheres for centuries of time know and compre-hend the workings of the embodied spirit, whether it be expressed in English. Italian, Latin, Sanscrit or Hebrew, and in trans-mitting their thoughts to you they will choose that vehicle of expression which you best com-prehend. Again, some spirits, in returning, do that vehicle of expression which you best com-prehend. Again, some spirits, in returning, do not speak in the first person; they transmit their ideas and messages through an interpre-tor on the spirital side, who not only under-stands those spirits but comprehends the lan-guage used by mortal mediums, and these in-terpreters translate and transmit the messages into English through their chosen instruments. There are various reasons why messages spoken There are various reasons why messages spoken, to which your correspondent refers, are given in the English language, the principal of which is that wise spirit-guides understand that they will be more clearly comprehended in that form by those whom they are intended to reach.

Q.-In materializations, does the spirit whose form is materialized perform the work of ma-terialization, or is it assisted by other spirits? And do other spirits sometimes perform the whole work?

A.--In certain cases, perhaps in many, the spirit purporting to appear in materialized form really does so. He may have been assist-

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man or as better than others because possessed I took an interest in humanity, in that espe-

I took an interest in humanity, in that espe-cial scheme of instruction which is calculated to develop the best forces and powers of the hu-man mind, help our youths attain such a career as will make them useful citizens and honora-ble members of society. While I remained in the body I exercised that interest to a certain extent, and when I felt it time for me to make a develop of the second sec a disposal of my possessions, I turned my atten-tion to that which had been very near to my tion to that which had been very hear to my heart, the educational interests of the young people, and disposed of a large share of my wealth to be applied to that purpose. And now in returning from the spirit-world, I do not feel that I would change my work in that direction. I have watched the results of my past life; some of them have here pleasing to me and others of them have been pleasing to me, and others are not so bright; yet they all point in one di-rection—they have been disciplining my sprint for its present condition, giving an experience that has resulted in greatest good to me.

Probably my friends will not believe that I have returned and communicated; they may say, "He would never do that; he cannot come from beyond the grave, nor would he, and speak of these matters; he has passed onward to other climes, and takes no interest in earthly things now." Should they make such remarks, they will be mistaken in their ideas, for I greatly en-joy watching the career of friends on earth. I I hope in some way, but how I cannot tell, to accomplish some good result by coming here

accomplian some good result by coming here to-day. I hope it will open the way for me to come in private to my friends, so I can bring them some truth which will appeal to their minds, especially to those who were acquainted with me during my mortal life. I hope to awaken an interest by giving them some new ideas of the immortal life.

There is much connected with my earthly ca-reer I would like to talk over, but I must not reer I would like to talk over, but I must not take your time, Mr. Chairman. Many things connected with it appear bright to my spirit; and yet, could I return, and live here again, with the knowledge I now possess, my life would be somewhat different. I would extend my powers in other directions, for the unfoldment of the best and purest instincts of my fellow-creatures. With the opportunities and the means that I had at my command, I feel that I might have done much more than I did. I only pray that those who come after me-those who have entered into possession of that which was once mine-will be ready at all times to put it to the best possible use-something that will be practical in its results for the good of humanity. I bring to all a greeting. I come with affec-tion, and assure them that my home in the spirit-world is pleasant, and I find much there to occupy my time and attention; yet it is with to occupy my time and attention; yet it is with great joy I return to earthly life and send out these few words to the dear friends on the mor-tal shore. I hope sometime to greet them in a more private way and give them reports of my

more private way and give them reports of my life in the great beyond. Mr. Chairman, many people have probably heard of the Williston Mills at Easthampton, Mass.—in which I took an interest, as I well might—and there are many people in that place in whom I take an interest. I want to benefit all, if I can; not only those who are influential and have the means of cultivating their best faculties, but also the lowly, and the poor op-eratives, who have no time to learn the grand lessons of life. I wish to assist and benefit them all. If can only do it now in a solritual way.

Jennie Sprague.

Yes, mother, I did tell you to-day that I would come here and speak, if I could. I did not much expect to, because I knew so many would want to speak, and I do n't like to take the place of to speak, and I don't like to take the place of those poor, anxious ones, who are eager to reach their friends, but Mr. Pierpont said 1 might speak, because the little magnetism left might not suffice for some other spirit to use, so I am here, so happy and glad to give you a Christmas and New Year's greeting, and to say what I especially wish to to-day, that Aunt Hattle is so happy and glad to have her dear one with her. She wanted me to tell you, be-cause she knew you could symmathize with her. one with her. She wanted me to tell you, be-cause she knew you could sympathize with her, and you would say and feel how glorious it was for the mother to be reünited to her son. She has taken him away from the conditions of earth that are so painful to him, and carried him to a bright home in the spirit-world, where he will gain strength and magnetism, and be-come strong to do good, and be of use by-and-bye. He does not yet realize his condition, nor know what is taking place, around him, and he know what is taking place around him, and he will be very much astonished when he does meet the realities of the spiritual world; but she is with him, and will be the best teacher he can have.

Also she wished you to know of this, and to realize that my dear grandmother is with her too, and so happy! Grandpa feels, every time one of the dear ones comes to him, that they are only brought to a bright world to round out a complete mission.

a complete mission. He sends his blessing to you too, mother dear, and says he will ever guard and guide you, un-til you come to him in the bright angel world. We are so happy in our lovely home, we realize how sweet and beautiful life is, and we try to bring you influences from that home to brighten your pathway. We are with you, some of us nearly all the time, so as to keep you from feet-ing lonely, and longing after the dear ones gone before, because when your mission is ended, the labors of earthly life fulfilled, your feet will then turn to that heavenly home, where you will find us all safe in our Father's mansion. I saw you looking at the picture with the lit-

I saw you looking at the picture with the lit-tle red dress, and I touched you on the shoulder, and said, "Mother, dear, I will try to come." Iam so glad to bring you my love, and the blessing of us.all. Jennie Sprague,

Report of Public Séance held Jan. 6th, 1885. Questions and Answers.

QUES.--[By J. W. G.] At several home sit-tings recently, composed only of my wife and I, a spirit came [through my wife, who involun-tarily though consciously writes;] and gave his name, the year he passed away, and where, and represented to be sent as our "spiritual adviser from an appointed power." The mes-sages received from this spirit, are intelligent, elevating and of a high order. I wrote to three responsible persons residing at the place where the spirit claimed to have lived when in the body, asking if such a person ever resided there. A.—In certain cases, perhaps in many, the spirit purporting to appear in materialized friend, is making to be a materialized friend, is making to be a materialized friend, is making to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be a materialized friend, is making use of a body that has been able to be able t

previous question. Such spirits may remain with those mortals to whom they are attracted during the hours of bodily slumber; they may during the hours of bodily slumber; they may sink into a condition resembling sleep, along with their companions, but the loving friends of most of you, those who have passed to the spiritual world and are engaging themselves in lofty pursuits, ennobling studies, do not require such sleep as do you of the physical life. Some-times, because of the friction and cares incident to the material life which they feel when they some among you to mister to you are the such sleep. come among you to minister to your wants, or to supply you with an exalting influence, they to supply you with an exalting influence, they may grow weary, feel a loss of power, and in order to recuperate their forces they retire to the spiritual world, and sometimes sink into a semi-magnetic slumber; the senses do not lapse into unconsciousness, but a delicious, dreamy sensation settles upon them, and for a brief period of time they take what is essentially, in all respects, rest. This repose is invigorating, sustaining to the spirit, and the intelligence arises free, strong and powerful, to again press onward with its work. Other spirits, those who are very positive and very far advanced, do not are very positive and very far advanced, do not seem to require any condition of slumber, mag-netic or otherwise; when they become weary with the pursuit of one line of instruction, they change to another, and in this mode of varia-tion find their recreation and needed rest. Q.—In a late number of the Boston Investiga.

tor appeared the following editorial:

tor appeared the following editorial: "Mankind seems to value nething that is natural. We can perceive everything that is useful to be known; but we leave the purest and most simple knowledge to go in pursuit of and bewilder our minds about phan-toms. We first court difficulties and unatainable objects, and then lament our own defects. "What shade of reason have we to talk about spirits?" What analogy have we. to induce. ns. to expect more than a mortal life? Why did it begin? Eternal individuality of sensible existence would be too dreary a prospect. We cannot enjoy anything but for a time; we satiate under the most delightful pleasures; and we grow tired of sensible existence. Aspirating minds wander around the gulf of ideas that are not tangtble; but the intellect fatigues itself in valn in attempting to scale the heavens—to exalt itself above humanity." Please throw some light on so "dreary a prosp-

Please throw some light on so "dreary a pros

pect." . A.—All the hopes, aspirations, longings, de-sires and tendencies of humanity point to a higher and a grander existence for mankind than this of earth. Looking abroad upon the conditions of a temporal life, mankind questions whither it has come and whence it is going. Summing up all that this earthly existence con-tains or confers, man declares it inadequate to satisfy the demands and wants of his being, tains or confers, man declares it inadequate to satisfy, the demands and wants of his being, and unless there is a future existence, wherein he may find fuller. opportunity for the expan-sion of the grander powers of his soul, life is in-deed a failure, and he had better never have been born. This is the experience of nine-tenths of mankind. Nature is ever true to her-self, and one, law runs throughout the whole circle: even in the deviations of nature she is still faithful, for the exceptions only prove the rule. If there are exceptions only prove the rule our good friend of the *Investigator*-de-clare that there is nothing more to be longed for or hoped for beyond this present stage of exist-ence; that they are tired of life and would be glad to lay it down forever, that everything palls upon them, and there is nothing to be de-sired but eternal oblivion. It proves the cor-rectness of the natural law, and it is the excep-tion to the general rule. If to one which af-fords better stages of growth to the sould, one that offers the best opportunities, for she for al-tion and the stages of growth to the sould, one that offers the best opportunities for self cul-ture and self improvement, stalument of knowledge and of wisdom, for the exploration of worlds and all that they contain, indefinitely .

rising fellow associates, and hope they may gather it up, and put it into execution. The means and conditions for doing so may not now be afforded, but if they set themselves to work to learn something of the spiritual life, to gain information from their friends by seeking ininto some such project as I have mentioned. I, for one, would be very glad to open a line of communication with my former friends and as sociates. It might be that the wires would some a commendation with a some construction with a some such and some such a solution with a some solution of the solution of the solution with a solution of the solutio sometimes become disconnected, and we could not transmit our messages at just the moment that we would prefer; but you have to contend, with such things here on earth, and in the early days of telegraphy that i occurred much more frequently than it does to day; and if we con-tinue to study, to acquire knowledge, to seek the requisite information, and persist in our en-deavors to transmit and receive these things, I

believe it can be successfully accomplished. Tell my friends I am ready to join hands with them. I send them my love, and will be glad to talk with them in private, at any time when they will give me an opportunity.

MESSAGES TO BE PUBLISHED.

Jan. 6. – Samuel W. Holbrook; Mrs. Frances L. Wood, J pridge; Dr. Samuel Brown; Jeannette Gleason; Algernon,

Faige, 1
 Jan, 9. – Jesse Putnam; Jane Leonard; Willie E. Sylves-tor; Joseph Sweet; Charles A. Lesile; Mary Ellen Spear; Dalsy.
 Jan, 13. – George A. McClure; Nandy Pulling; George C., Thurston; D. P. Hollowsy; Aunie Hunter; Joseph G., Chandler.

Thurston; D. P. Hollowsy; Annie Hunter, Joseph G. Chandler, Jan. 16. – Bamuel G. Laccok; Mrs. Caroline J. Smith; Jan. 20. – Albridge Hoyt; Bampson B. Talbot; Orystal. Jan. 20. – Albridge Hoyt; Bampson B. Talbot; Ellen Turner, Rev. Zenas F. Wildes; Controlling Spirit, for Henry H. Holroid, Aaron Mics, Isabella Godwin, John F. Giles, Harriet Marston, Belinda Morrell. Jan. 20. – Mrs. Louisa Helmi A. Howland; Mrs. Ludy G. Baker; Edward H. Guernsey; Helen Burt; Davis Gallup, Jan. 27. – Controlling Spirit, for Willam Sanborn, Jason M. Terbell, Nellie F. Jenkins, Bistor Ann F. Busby, John M. Terbell, Nellin F. Jenkins, Bistor Ann F. Busby, John Morsins, Cooldge, Auguste LeOombe, Lizie French, Anoka, Beth Godfrey. Jan. 21. – Mrs. Johns Cooling, Auguste LeOunde, John J. Hesminot; Jans, Jan. 20. – Dr. Peter S. Brow; John A. Hammond; Clarissis Biake; Oharles Socit, Jennie Newman: Black Hawk, Jan. 760, 3. – Mrs. John St. Biepeard; Harry F. Oldhurgi, John ; Febr, 13. – Ohrled Freiblins; Benjamin La Farge, John ; Febr, 13. – Ohrlidsen, Borg, August L. Bardburg; John ; Febr, 13. – Ohrled Freiblins; Benjamin La Farge, John ; Bradburg; Harry S. Hitch, Alice Maynad; Edwin Elmone, Morrow; Esther Gracle Forbeas; Eddle E. Fletcher; Willis Johnson, Locla, for Stewart B. Andersen, John ; Mary-Rower, John ; Kate Harlow; Mary-Rower, John ; Jenkin, Jinne, J. Johnson; Locla, Janes H. Comin, Thomas F. Ken-Holler, Janes H. Comin, Thomas F. Ken-Holler, Janes M. Comin, Thomas F. Ken-Holler, Janes H. Comin, Thomas F. Ken-Holler, Jan. 19. – Keb, 17. – Timothy Devine; Elizabeth Woodhury; Frender, State, Jan. 19. – Keber, John ; Kate Harlow; Mary-Rower, John ; Keber, John ; Beradburg; John ; Hearn ; John ; Keber, Jan. 19. – Jan. 2000, Janes H. Comin, Thomas F. Ken-Holler, Janes H. Comin, Janes H. Comin, Thomas F. Ken-Holler, Jan. 19. – Jan. 19. Jan.

flower. Feb. 17. — Timothy Devine; Elizabeth Woodbury; Franke. Collins: Mirs. Huldah Seaman; Mary Slirabeth, Marriys. ton; George H. Kent. Feb. 20. — Baminel B. Leonard: Mrs. Annie L. Atwood Mrs. Betery E. Parce; Alfred H. Hamili: Olara M. Beson: John H. Williams. Feb. 24. — John Pickett; Mrs. Maris Boles Mirs. Hill Invite Device About: David Edwards; Maris Cosmithie Feb. 27. — Rev. William: Lamson; Fantleira (Myman; Thomas Whittrodre: Neille, Johnson; Daniel D. Murphy; Susie Nickerson White.

Jule Adams, E. G. Bachelor, Elabs Trandews; Anna-4 bol Hiller,

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MARCH 14, 1885.

BANNER OF LIGHT.



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Jan, 26



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Barner of Light Circle-Hoom, No. 9 Bosworth Sircet-Every Tuckday and Friday afternoon at 30'clock. Admission free. For further particulars, see notice on Sixth page. L. B. Wilson, Chairman. Horticnitural Hall.-Boston Spiritual Temple. Lec-tures Sundars at 10% A. M. and 7% F. M. R. Holmes, President; W. A. Dunklee, Treasurer. Wells Memorial Hall. - The Shawmut Spiritual Ly-coum meets in this hall, 957 Washington street, every Sun-day at 104 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor, Palae Memorial Hall, Appleton Street, near Tremont.-Children's Progressive Lyceum No. 1. Ses-sions Sundays, at 104 o'clock. Benj. P. Weaver, Conduct-or, All are cordially invited. Seats free.

8

Berkeley Hall, 4 Berkeley Street, corner of Tremont.-Public service every Sunday at 10% A.M. and 7% P.M. Permanent lecturer, W. J. Colville. Organist, Rudoph King. The public cordially invited.

Banner of Fight.

BOSTON, SATURDAY, MARCH 14, 1885.

Spiritualist Meetings in Boston:

Rudoiph Ring. The public cordinally invited. South End Spiritual Temple, No. 39 Worcester Square (in connection with Berkeley Hall Society).-Sunday, public service at 3 r.M. Monday, Ladles' Union, 2% r.M., public meeting, 8 r.M. Wednesday, concert and lecture, 8 r.M. Friday, lectures on health and healing,

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 Park. M. S. Ayer, President, No. 191 State street. Wm. H. Banks, Secretary, 77 State street.

street. Wm. H. Banks, Secretary, 77 State street. Society of the Perfect Way.-George Chainey loc-tures in Chickering Hall every Sunday at 2:45 r.M. Wells Memorial Hall, 687 Washington Street.-The Spiritualistic Phenomena Association holds meetings every Sunday atternoon at 2% o'clock. G. C. Paine, No.5 Staniford Place, Corresponding Sceretary, 1031 Washington Mircet.-First Spiritualist Ladies' Ald Society. Meetings every Friday at 2% and 7% r.M. Mrs. Henry O. Torrey, Secretary, The Weils Mircetic Phenomena Association holds

The Mediamistic Phenomena Association holds meetings regularly on Bunday mornings at 10% at Ladies' Aid Parlor, 1031 Washington street, Boston. The Mediamas' Camp-Meeting of the "Two Worlds" will hold its ressions at the Ladies' Aid Parlor, 1031 Washington street, Boston, at 7% o'clock P. M. Sundays, James A. Billss, Chairman.

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

Harmony Hall, 84 Easex Street (istflight).-Sun-days, at 10% A.M., 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Proscott Robinson, Chairman.

Chelsen. ThoSpiritual Association meets overy Sunday in Odd Fellow's Building, Hawthorn street, opposite Bel-lingham Car Station, at 3 and 74 p. M. Tho Ladles' Harmonial Aid Society meets at Temple of Honor Hall. Hawthorn street, overy Friday atternoon. Business meeting at 44 0°clock. Entertainments in the ovening. Mrs. E. A. Baker, Secretary, 129 Mariboro's street. Halley Hall.-Meetings will be held in this hall, East Somerville, during the fall and whater on Sunday evenings.

The Boston Spiritual Temple at Horticultural Hall.

The services of this Society last Sunday, at the above Hall, were opened with Mr. W. Milligan as organist, and Mrs. D. M. Wilson as soprano. Mr. Dean Clarke read a poem, " A Tribute in Honor of the Advent

organist, and Mirs. D. M. Wilson as soprano. Mr. Dean Clarke read a poem, "A Tribute in Honor of the Advent of Spiritualism," in which were mentioned the various gifts of mediumship. Mrs. Colby (entranced) an-nounced as her subject, "Upon the Threshold." "God is said to have made this world out of nothing; we must be our own judges of the truth of such a state-ment. Because some one has said that, it is not my duty to accept it, unless, after I have examined it and proved it, I know it of myself to be true. You stand at the threshold of a vast era. Spiritual-ism has come; it is one of the powers of the universe. Suppose it stops; well, let it stop. Yon nor I had nothing to do with its starting, and cannot stop it if we would. Infidelity has spread because the church claimed all there was ihat was spiritual, but could not prove it by fact. Then came the phenomena of Spirit-ualism, and unfolded the truth which the infidel had called for, and never before received. This earth never occupies the same spiere a second time in its revolution around the sun; so these phenomena do not follow the same, though it may be a similar track, in their maultestatious. The spirit-world must come to earth, and exercise its forces here. Spiritualism is on the threshold. All the demonstrations of spirit that ever existed, of whatever nature, were steps toward those of the present. What are beyond, in the future, I do not know, but through the laws of progression the light will be grater. As Spiritualists you have to outgrow all the false isms and erroneous ideas of the past. Can Spiritualism tear down anything that cannot be

outgrow all the false isms and erroneous ideas of the past. Can Spiritualism tear down anything that cannot be torn down? If I have anything that can be torn down, tear it away, for it is of no use to me. Truth cannot be destroyed; it cannot be changed; as it stands, so it will stand forever. Spiritualism stands at the thresh-old of a new era. It has come to open the door of a realm of spiritual truth for every individual. Every one here has a spirit spite and attracts spirits of a like nature. Some auras are like the rays of sunshine, others are golden, and yet still others of a dark color. All these I have to come into contact with when I am here. The medium is protected by a band in order that spiteres dissimilar to her own may not touch her. Your spirit sphere must be positive to defend. The medium through whom I as her controlling spirit now speak, is surrounded by nine strong spirits of the mas-culine gender to fortify and strengthen her for her work. For two-hundred years I have heen studying the laws that govern these things, and I know it is ne-cessary to have this band of assistants to meet all the conditions before me."

which commenced in harmony perhaps ends in anger, and the summer day becomes clouded. Shun the errors and mistakes which I have pointed out, and every week your society will be strengthened, your power in-creased, and as the years roll on the world will see that you are alive morally, spiritually and intellectu-ally.

week your society will be strengthened, your power increased, and as the years roll on the world will see that you are alive morally, spiritually and intellectually.
Boclety workers must not work each a different way to suit himself, for while such a feeling exists, the spirit world cannot gain a foothold of power with you. I know you are not perfect; not angels yet; but try to practice the great law of love, love your neighbor better than yourself; try to work more for others and not so much for yourself; if your brother brings into the society his Occultism, his Theosophy, his Spiritian, and says 'this is my line of thought and it has done so much for me, why, take it and accept it if you can, then show unto him your lines of thought, and what the knowledge you have gained has done for you; exchange your different thoughts and ideas. As spiritual societies laboring against the errors of the Church, keep your spirit full of love and charity for that same. Church, have no malediction, no uncharitableness. By-and-bye the Church will take a kindlier attitude; it will say. 'Loi I am weak and feeble, and have grown old in service with no good results. What can you offer me good?' At some future day it will be full of eagerness and ask for your help. You have been fearing down nearly long enough; you have used your battering rams against the Church-doors about long enough. When I was here on earth I was a so-called reformer. I know now that It was a guiding-spirit which moved me on to do the work I did for humanity; one who is standing here with you to-day; whose loving words call mankind; "Do note satif of love sank deep into my heart; one who is standing here with you corday; whose loving words can move you, whose radiance is like the sun in a surface sith a mather sort of a Rip Van Winkie manner, are surprised at finding such a strength, energy and belief shown in the' remonstrants. Why, the Kegulars are actually astonished in learning what Spiritualism and Liberalism are doing for the world." "

Brish, and a benediction by the speaker, obset the exercises.
 On Wednesday evening, March 4th, at No. 170 West Chester Park, as usual, a very interesting meeting was held. Mrs. A. H. Colby, who is stopping there for the month, made one of her characteristic, ringing speeches, full of practicability and common sense thought. Trust we will hear from her ágain. Mr. John Wetherbee spoke acceptably, as he always does. Miss Mary F. Jones gave tests. On Saturday afternoon, March 7th, our friend, Dr. J. C. Street, sailed in the Cunard steamer Pavonia for Liverpool.
 WILLIAM H. BANKS, Secretary. No. 77 State street, Jioston.

Society of the Perfect Way.

The subject of George Chainey's lecture last Sunday was "The Perfect Way," the book with that title fur-

was "The Perfect Way," the book with that title fur-nishing him his inspiration. He thought that this book would have a greater influence on mankind than Bun-yan's "Pilgrim's Progress" has had. He said all of us have been seeking the perfect way, and some of us have atrayed into very crooked paths. There is a loose sort of liberalism which says it makes no difference what path you take, providence train you will land all right at New York, if you are only honest, and be-lieve you are going there. If oblivion is the end of all, it does not make much difference. You may choose a short and merry path, and your condition aiter death will be the same as that of your more conscientious traveler. But if death is only a milestone on the road of life, we must seek the right path. Jesus said it was a straight and narrow one, and few found it. To the question, "What shall we do to be saved?" the Church says, "Come to Jesus; there is no other name under heaven whereby men can be saved." This leaves most of the world in darkness. After rejecting Christianity, I come to your own soil, the only personal God you will ever know. Byeaking of baptism, he said the Church puts the symbol before the inner reality. People may be washed with water and yet remain full of sin. Speaking of baptism of the Holy Ghost, he said few church men-bers had any idea of its meaning. He narrated two in-cidents in size aprience as a preacher, wherein he received what he believed to be baptism of the holy spirit, enabling him to transcend his normal powers in speaking. He believed that if one will ive the life he may be permanently endowed with this celestial fire, instead of experience as a preacher, wherein he readings to persons present. **GRAPHO.** nishing him his inspiration. He thought that this book

Berkeley Hall.

LIGENCIEV Hall. On Sunday next, March 18th, W. J. Colville will re-sume his regular position as lecturer in Berkeley Hall, Boston. Subjects: 10:30 A. M., "Esoteric Buddhism, Part IL."-Orlental views of spirit-life compared with those advanced through Modern Spiritualism; 7:30 P. M., "Ideal Manhood; or, How Great can a Man Become?" In the afternoon of the same day Mr. Colville will lecture in Wells Memorial Hall at 2:30. Subject: "What Real Good has Spiritualism Already Accom-plished?"

Somerville, Mass.

On Thursday evening, Feb. 26th, W. J. Colville held a very pleasant and largely attended reception in the

its meeting with singing by the quartette, followed by an invocation by Mr. David Brown, after which Dr. H. A. Donnelly recited an impromptu poem, and read —white blindfolded—the characteristics of a few per-sons in the audience. Mr. John Wetherbee made a few remarks, followed by little Lulu Morse, who gave a recitation which elicited the weil-merited applause of the audience. Extraordinary mental powers are dis-played by this mere infant, who—as the Chairman an-nounced—is not old enough to read, but commits to memory her pieces from hearing them read once or twice by her mother. Mrs. M. C. Bagley, the weil-known medium, who possesses rare powers for the presentation of platform tests, described with remark-able fidelity to details, giving the names, etc., of near-ly thirty spirits, all of whom were recognized by per-sons present. Mr. David Brown gave tests which were of acknowledged accuracy. The meeting closed with singing. G. O. PAINE, Cor. Sec. an invocation by Mr. David Brown, after which Dr.

HARMONY HALL, 34 ESSEX STREET .- The meeting

on Sunday morning last was opened with remarks followed by a few excellent psychometric readings by

In the evening Prot. Milleson, Mr. Chase, John Weth-erbee and several others, offered able and weil-chosen remarks, so the several others, and weil-chosen remarks were interspersed with clear tests, all of which were promptly recognized.
 Brief addresses, interesting and very appropriate in character, were made by Mr. O. M. A. Twitchell, Dr. Gleason of Provincetown, and Mr. Fernald.
 In the afternoon, excellent remarks were made by that veteran worker and lecturer, Allen Putnam, also by Miss M. A. Keating, Dr. Coonley, Prot. Milleson, Dr. Fish and William Brown; and recognized tests were given through the organisms of Mrs. M. Carliso treland, Mrs. F. A. Bray, Miss M. A. Keating, William Brown and others.
 In the evening Prot. Milleson, Mr. Chase, John Weth-erbee and several others, offered able and weil-chosen remarks, followed by several very correct psychomet-ric readings by Mrs. Dr. Root and Mr. Gilbert.

COLLEGE HALL MEETINGS .-- On Sunday at this hall, Eben Cobb's meetings as usual were all well attended, morning, afternoon and evening; the two tended, morning, atternoon and evening; the two latter were crowded, both with people and intelligence. This popular Ohairman has the faculty of attracting the right kind of talent, and then, as a matter of course, the audience follows suit, on the principle "like at-tracts like." The evening session is worthy of special notice, being significant and interesting. There were mediums enough present to use up an evening, if each one had been limited to ten minutes; but there was speaking talent of a high order also, probably unknown by the Chairman, whose eye has to be prompted in or-der to take in the latent fatellectual situation. His opening address was very happy. He then called on "Shadows," who said he was probably indebted to the ignorance of the fact that Dr. H. B. Storer, Jacob Edson, J. B. Hatch and Allen Putnam were present, that he was called up at that time; but his remarks happily an nounced the fact, and besides making one of his usual jubliant speeches, prepared the audience to expect unusual things during the session, and of course they were severally called on, and as usual interested the audience. Dr. H. A. Donnelly, previous to Mr. Edson's speech, read his character in his peculiar way, not knowing who he was treating; it was very exact in de-tail, and he is a man that has marked points. Among the mediums present who gave tests, etc., latter were crowded, both with people and intelligence.

Among the mediums present who gave tests, etc. were Mrs. M. A. Chandler, Miss M. A. Keating, Mrs Emma Odiorne, Miss Mary Jones, Mrs. Bray, Dr. Plumb and Dr. O. H. Harding.

NORTH SCITUATE, GANNETT HALL. - February 28th Joseph W. Morris passed on to the "other shore." The funeral service was held privately at his late residence and Publicly at Gannett Hall-Airs, Julietta Yeaw and Rev. Mr. Fisk conducting the exercises under the auspices of the South Scituate and Scituate Post G. A. R. The Good Templar Lodge and Children's Progressive Lyceum ware also in attendance, he being a member of the above organi-

Also in automate, he basis a many attended the Spiritual Philoso-phy, and Rev. Mr. Fish coincided with the previous speak-er in a marked degree. Bro. Morris has been a firm believer in the cause of Spir-itualism, and was, at his decease, illorarian of the Lyco-um. A large attendance filled the hall and the services were very impressive. B,

CHELSEA SPIRITUAL ASSOCIATION, ODD FELLOWS

BUILDING, HAWTHORNE STREET.-Sunday, conference at 3 P. M.; at 7:30 Mrs. M. A. Ricker will occupy the platform ; singing by the Hawthorn choir.

E. S. WELLS, Preside nt.

Hearings on the Doctors' Plot Law Passage of Arms between the Allopaths and Homeopaths; The Remonstrants Firm in Defense of the **Rights of the People.**

At 10:30 o'clock on the morning of Tuesday, March 3d, the Green Room at the State House, Boston, was crowded when the hearing of the Massachusetts Medical Society's petition for the regulation of the practice of medicine was resumed.

Dr. Billings of Roxbury denounced the advertisement of malpractice in the newspapers. He could hardly take a Herald in his hand but his eye fell upon a notice of some such practitioner. He asked the committee to report a bill making it necessary for a man desiring to practice medicine to first show that he is qualified.

A member of the Massachusetts Medical Soclety from Duxbury declared that his County [the Regulars thereof, of course,] was in favor of the bill on the ground that irregulars were having a large practice there, etc. Dr. Abbott, of the State Board of Health, favored some legislation on the subject, and read from official reports several illustrations of the illiteracy and incompetency of members of the profession. [Dr. Abbott, to be fair, should have quoted the certificate of one of the "Regulars," which was brought forward in past years to counteract such as he quoted, where the M. D. could not tell whether the patient was troubled with fever, or from eating bologna ansage. Very Rev. William Byrne, a Roman Catholic priest, declared that from his standpoint as a teacher of morals and a citizen of experience and observation, he should support the petition. Rev. Dr. Webb, of Boston, a Protestant, said, in effect, that the community was being skinned by impostors, and legislation was needed. [Rev. Mr. Webb should consult with E. F. Webb, Ex-Speaker of the House, also Ex-President of the Senate of Maine, and who is lso one of the most prominent authorities of the State, and who was oured two years ago b an irregular—he subsequently labored with the Legislature two years ago for the defeat of the bill; doubtlesss he would inform him that a cure is what is sought, regular or irregular, and not high-toned assumption that cannot, or did not in his case at least, make a cure.]

sachusetts Eclectic Medical Society, and others, claimed that the legislation asked for is tyrannical and unjust to a large number of excellent physicians who will not place themselves under

nical and unjust to a large number of excellent physicians who will not place themselves under the restrictions of the Old Schools. Prof. J. H. W. Toohey, Allen Putnam, Judge J. S. Ladd and Dr. O'Leary made pertinent re-marks: The first against the true inwardness of medical solence or "no science"; the second regarding the verity and importance of the ources wrought by clairvoyants and others of the irregular practice—citing his own personal case, to substantiate his argument; the 'third' strongly endorsing the position of his prede-cessor; and the fourth criticising the peculiarly uncertain wording of the suggested bill. Dr. Smith, of Vermont, spoke of the medical law of his State, and of its being inoperative; also of his own oure by a farmer. He made a grand speech in favor of medical freedom, which would have been even more telling had he em-phasized the point that the Vermont law should be repealed, and not allowed to stand "inoper-ative" on the statute books, to be used as a "scarceorow" by the regulars when they have a spite against some practitioner from other States who is successful in making oures in cases which have baffied the skill of the so-called "Regulars."

called "Regulars." Dr. Moore also took part in the proceedings. Mr. J. Hart Britton of Boston told the com-mittee on public health on the morning of Maroh 6th, when the second hearing of the remonstrants to the medical practice petition was opened, that this movement of the doctors is without popular backing. Not a single non-professional had appeared in their support, he leolared.

declared. Mr. Seth Rich of Boston was brought for-ward to tell how he and his aunt, after being under the treatment of regular practitioners for a long while, and receiving no benefit, were readily restored to robust health by an irregu-lar practitioner. He submitted, in support of his evidence, an article which appeared in *The Globe* of Boston years ago. Mrs. Annie Richardson of Boston, related her unfortunate experiences with old-school physicians when suffering from cancer in the

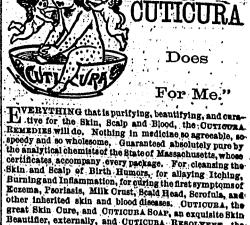
physicians when suffering from cancer in the breast, and its removal within five weeks by an unschooled doctor. If, after the adoption of the medical practice law, her sister should be sim-ilarly afflicted, Mrs. Richardson would com-mend her to "go to my old doctor and violate the law." the law.

Mr. Eben Cobb of Boston defended healing by magnetic treatment, from a religious and spiritualistic standpoint. Mr. John W. Free of Boston detailed the res-

toration of his sight by an "irregular" practi-tioner—a woman—in Michigan thirty-five years ago, the treatment being by laying on of hands. He also cited the case of Rev. Dr. Newman, now of San Francisco, who was cured by a healer after some of the best physicians of the Old School had failed to do so.

MB. BENTON'S ARGUMENT.

Old School had failed to do so. MR. BENTON'S ARGUMENT. Mr. J. H. Benton, for the remonstrants, pointed out that the 2000 regular practitioners in Massachusetts had been asked. to send in their approval of the bill which is informally before the committee, yet only ioi had declared themselves in favor of it, and 117 of these are members of the Massachusetts Medical Society. Mr. Benton sketched the history of medical legisla-tion in Massachusetts, quoting many stringent acts which had been adopted from time to time up to 1885, when the commission appointed to revise the statutes swept every law relating to the practice of physic and surgery from the books, being sustained in that ac-tion by the General Court, in the face of carnest oppo-sition from medical societies. From that day to this, the lawmakers have con-sistently refused to replace any part of the old legisla-tion, repeatedly throwing out bills which have been presented. The law now is, that any man or woman may practice the healing art, but practices it at his or her peril. The petitioners for a change in the law gave no facts; they only dosed the committee with opinions. Not a non-professional man has said a word in favor of the law; no one but nineteen doctors and three clergymen. There is no standard by which you can regulate the practice of medicine, for physi-cians of the same school quarrel about diagnoses of the same cases. There is no standard fixed, and in all cases where inspection is required there is a word in stheright of the people to select unom they please to treat them when sick; just as they select a lawyer, a selection they have a right to mateunder the Constitution. Change the law and you go back to the dark ages, recognizing a paternal government, the most doites form of existence known to ma. He ob-jected to this particular bill because it assumes that a diploma never covers a quack. It puts a premium to reject people, as it requires a fee of twenty dollars for examination which shail n medical tribunal that has the power to take away the means by which a person is earning his or her living. Five members of the board could call any member of the medical profession before them and absolutely take away his livelihood. It is an arbitrary star-cham-ber practice, which ought not to be allowed. The bill does not prescribe any course of examination for appli-cants that is in consonance with their own examination for applicants who desire to be admitted to practice. for applicants who desire to be admitted to practice medicine. Attorney Benton collated a vast amount of history on the law and workings of the Massa-ohusetts Medical Society, also of the laws of chusetts Medical Society, also of the laws of the State on medical practice, with its penal-ties; and doubtless Dr. Marcy was astonished to find the "ins and outs" of this organization laid bare. Mr. Benton proved to be the right man in the right place, and if his plea or argu-ment could be "put in pamphlet form it would be valuable in years to come wherever "Regu-lar." assumption undertakes to rule the hour. Mr. Gargan followed, arguing in substance that the bill as presented is a blow at the first law of humanity: that of self-protection. The hearing was closed by the argument of



Breat Sain Outro, and OUTIODA SOAr, an EXQUENCERING BEIN Beautifier, externally, and OUTIODA BESOLVENT, the new Blood Purifier, internally, are infallible. Sold everywhere. Price: CUTICURA, 50c.; BOAP, 25c.; RESOLVENT, \$1. POTTER DRUG AND CHEMICAL CO., BOSTON, Ser Bend for "How to Cure Skin Diseases." Feb. 14.

Free Thought.

LOCAL ORGANIZATION.

To the Editor of the Banner of Light: The "Basis for Local Organization," published in the BANNER OF LIGHT Feb. 28th, was a splendid pro-

duction-worthy of the man who wrote it, and the cause in which he is engaged. It more than pleased me; I was delighted with it. In the same paper thereappeared, under the head of "Free Thought," an able article opposed to organization, except for business purposes, in which the writer, Bro. Dawbarn, after other statements, said ;

other statements, said ; "Mediumship is a telegraphic company run by spirits and mortals in partnership, with the medium as the wire. But let us understand most distinctly that spirits are the senior partners, who not merely furnish most of the capital, but are the practical operators of the company. Up to the present hour almost the entired duty of the mortal, as junior partner, has been to keep-the medium instrument in repairs, and in good running order.

We have many large firms in our cities where vari-ous partners couduct their several departments. What should we think if the junior partners were to get to-gether and formulate rules both for the conduct of their help and the management of the business, with-out consultation with the senior members of the firm ? Yet this is exactly what is attempted by the church organization of which our brother is a member, and by all other societies of like lik who' desire to lift the standard of mediumship, and to meet together and comparison aid, help and strengthen all honest media."

From my standpoint I should say the partnership referred to in the quotation lacked proper organization; the basis upon which the firm was formed (its. articles of cooperation or business creed) was defective, improperly drawn, misunderstood, or not conformed to; hence the discord, contention and strife, and perhaps final dissolution or failure of the concern from the lack of a proper statement or agreement. Had the objects and aims as well as the means to be used, and the part each of the partners, seniors as well as juniors, was expected to perform, been simply, clearly and explicitly expressed and properly under-stood, the firm would probably have been composed of men who saw the same good and use, and might have gone on in business successfully, enriching themselves and all others with whom they had to do

The effect or fruitage of well advised organization, from a spiritual standpoint, is "love, joy and peace." An army unofficered is a mob, against which a welladvised organization is sure of success. I believe in organization for business and other purposes, in the good, better and best; and that it is through their unfoldment and necessary corrections we are to obtain and embody the perfect. Spiritualists who have little or no experience in these matters can have no adequateldea of the good, the use of a creed, or statement of principle; the advantage to be gained by studying, correcting and rearranging it, which involves the ob-jects and motives of life; the how such exercise unfolds, regenerates and transforms the aspiring soul and lifts it Godward. I cannot see how an advanced, thoughtful Spiritualist can separate his business from his religion. To the truly spiritually-minded man the one must include the other. I have known very religious men (not spiritually-minded) who were very unscrupulous in their business departments: I have also known very good men who had no religion, or if they had, said nothing about it, who were upright and reliable, but my experience has been that correct theory; truthful d. leads to pure practice, that the true he creed the better, the more progressive and successful the man or society is who endeavors to embody it. Bro. Dawbarn cites from his able lecture, published in the BANNER : "Now, my friends, do you not begin to see that until manhood can rise to a higher level, organization of Spiritualism other than for business purposes is impossible of success?" From my standpoint I see that success is the result of seeming successive failures. As the monkey and the ape, as well as the lion and the lamb, preceded man in the order of creation, and made his appearance as the crowning work of oreation possible, so all the different creeds and orders of religious organization have served their purpose : Each has stood and must stand for its special phase of truth, until it is perfectly differentiated and has served its purpose as a stepping-stone in the unfoldment of the present Newtonian Creed as published in the BANNER-which creed in time may have to give way to the ever-unfolding word, which must go onward and upward until the perfect cause, providence, and results, shall be seen, felt and known to be the all in all of life... In accepting Bro. Dawbarn's statement that truth in its noblest expression develops an independent manhood, we would emphasize the fact that the most independent man, in the best sense of that term, is the most dependent upon organizations, states and conditions for his noblest expression. What could the general do if he had not a well-organized army to execute, his plans So, in the battle of life, practical truth, in the letter as well as the spirit, seeks through proper organization its noblest and most effective expression. We do not expect to obtain exact, absolute truth ;; we would not have it if we could. As we may not square the circle or divide the days of the year without a remain-ing residue unused, so we may not be able to embody the all in all of truth; if we could, the thing embodied would be God, the Creator, instead of man, the created; it would be the Infinite, the Eternal, and not man, the finite, the progressive. If there was not this residue, this something remaining unused, "Nirvana" would be annihilation, unconscious rest; with the something remaining, unexpressed, deep down in the presence-chamber of our souls, seeking, to unfold it-self, the Living Word, that enlighteneth every man that cometh into the world, we shall always have something more to do, some thexpressed truth to reflect within and throughout the boundless realm of existence. In organization we do not expect perfect concordance ; it is not desirable. As we cannot tune a seven ootave instrument in perfect harcause unexpressed, so we cannot bring all the distrete orders of goods and use within and; throughout the orders of goods and use within fand throughout us differentiated personal parts of life into a periodity-attuned at one-ment. The organ involuted. With its intercepting and trainforming pipes, adjustable, slid-ing scales, combining and dissolving barss made to speak and be played in period, une was not a gue case. Period tune, ernst at one mint was found mos-notonous, tiresome, dissidiatory, the music pro-duedd iseked differentiated inponation that bespeaks eternal, youth, the consolous delating activities of practical rest. We blank God for these pleasand dif-ferences; that stey returned that ever to s5, to size variety, vigor and beauty of the eternal pastm of like of the steward differentiated in the eternal pastm of like in the steward of the start of the eternal of the variety, vigor and beauty of the eternal pastm of like or and the steward with the transmit with ever and the steward with the start of the steward of the variety vigor and beauty of the eternal pastm of like in the steward with the start and writes of the variety of the startery with the size work the starter of the startery with the size of the starter of the variety of the startery with the size of the starter of the startery with the size of the starter of the variety of the startery with the size of the starter of the variety of the startery with the size of the starter of the size of the starter of the starter of the starter of the starter of the variety of the starter of differentiated personal parts of life into a perfectly-

the laws that govern these things, and I know it is ne-cessary to have this band of assistants to meet all the morning's. Referring to the inequality existing be-tween men and women, the control said that when woman had equal advantages with man she was found equal and often superior to him. The childhood train-ing of woman is far from being equal with that of man. The boy is allowed to exercise freely and fully in the open air, in climbing, running and jumping, etc., the girl is refuxed these exercises freely and fully in the open air, in climbing, running and jumping, etc., the girl is refuxed these exercises because it is claimed daughter is cast aside, the man who has made her such is honored by society, and may be placed in some honorable office. Suppose you have passed to the next condition of life, all acts of injustice will have to be met. If we know an evil we may be able to remedy it or destroy the cause of it. "I have had," said the control. "some experience. As a governor I have wielded the sceptre, yet I lived to learn that I was but a mote; that I was not above others, though I became a slave to condition. Natural laws hold beyond this life, and obedience or disobedience to them bring their own rewards and punishments in the future. Now is the time; this your opportunity to do right. Woman stands man's equal, and should be allowed equal avantages as legislators, jurors and lawyers. More drawn will be as true as he desires woman to the detection of counterfeit bills, the speaker said a man would give reasons for an opinion by defining this and that appearance, and perhaps be right four times in ten. A woman simply looking at abiliwould say it is counterfeit, and be right she will be twelve. If asked, "How do you know that it is coun-terfeit?" "Because it is," is her reply. Man reflects, and that slowly; woman perceives at a glance, intui-tively. When one woman is in an assembly ber power is manifest in commanding order and respect, while to appling the the strue as the desires nomal could not

The Working Union of Progressive Spiritualists.

Sunday afternoon, March 8th, the exercises in Berkeley Hall were opened with a song entitled, "Fellowship," an invocation by Mrs. E. R. Dyar, and a vocal selection by Miss Sarah C. Fisher. In speaking of the selection by Miss Saran C. Fisher. In speaking of the charity school held at No. 170 West Ohester Park, Sat-urday afternoons, Mrs. Dyar acknowledged the receipt of three boxes of fancy soap from some unknown donor who believes that "cleanliness is next to godil-ness," and sent this for distribution among the poor who we care for. It was gladly received by them, and the faces and hands of those heeding it were made brighter by its use. "The lady manager thanks the donor, and feels that some kind spirit must have prompted the welcome gift." Mrs. Dyar announced the spirit control as being that, of Melanchthon, and that her subject would treat in the

prompted the welcome gift. Mrs. Dyar announced the spirit control as being that of Melanchthon, and that her subject would treat in the main of "The Harmonious Formations of Spiritualist Societies." The control said : "It is a long time since I was a resident of earth-about two hundred years-but my spirit has never ceased to love humanity, or touch it with my upiliting power, and I am in earoest for its complete happiness. I do not speak about the formation of your own particular society, but of every society which has spirit power for its center; we have a tender keeping for you all. The successful making up of every spiritual society depends largely upon the attitude in spirit toward one another of those engaged in its inner working. There should be a generosity of kindly feeling one toward the other, and a freedom from all selfahness and malice, otherwise a successful society will be impossible. You must hot be like chil-dren who in their plays are so eager for, their own self-bit mocess only, that in their endeavors to outstrip out and they get first wearled; then tired out, and finally finding fault one with the other, the play.

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a very pleasant and largely attended reception in the spactous parlors of Mr. and Mrs. Hunnewell, 48 Pearl street, East Somerville. Mr. Rudolph King rendered some fine music; the various questions answered through the mediumship of Mr. Colville were of a high order and elicited much importantinformation on spir-litual topics; the impromptu poetry was also much ap-preclated. Through the kindness of Mr. and Mrs. Hunnewell, Mr. Colville will hold another reception for answering questions, etc., at 48 Pearl street, on Thursday, March 19th, at 7:45 p. M. He will also lec-ture in Hadley Hall, Sunday, March 22d, at 2:45 P. M., subject to be chosen by the audience.

SHAWMUT LYCEUM-WELLS MEMORIAL HALL .- The usual services at this Lyceum were carried out last Sunday under the care of Conductor Hatch. They consisted of recitations by Willie Wilcox, Gracie Dyar, Edith Jewett, Alice Cummings, Louise Irvine, Georgie Lang, Emma Ware, Lillie Barney and Josle Myers. Reading by Elmer Packard; song by Albert Band; the Bunker Hill Quartette, Frank, Albert and Arthur Rand, and Burt Preble. furnished a musical selection.

A pleasant duty was performed in giving to those child dren the balance of presents from Mrs. Butler, in addition to which others procured by the leaders were distributed. Our friend, Mr. George Hosmer, presented to the Lyceum twenty-five copies of the "Shawmut Educator " (Anniversary issue). Miss M. T. Shelhamer made a few remarks in regard to the gifts presented to the children. The thanks of the Lyceum are hereby tendered to Mrs. Butler for her kindness and liberality in remembering the childron as she has done: she may rest assured they will long remember her. Mrs. H. M. Lyens and friends from Randolph were present at this session. On the evening of Wednesday, March, 18th, the Shaw

mut Young Folks will give a concert in this hall for the benefit of the Lyceum.

In the report of the session of March 1st, the name of Miss Minnie Nickerson was unintentionally omitted, she having furnished what we are always glad to hear, selec tions and readings. On that Sunday she gave "The Olown's Baby," and "Where Are the Wicked Folks ALONZO DANFORTH, Cor. Sec. of S. S. L. Laid ? 23 Windsor street, March 9th, 1885.

PAINE HALL.-Our school to-day had well filled groups, and every seat reserved for guests was occugroups, and every seat reserved for guests was occu-pled. After the usual marches, lessons, etc., Con-ductor Weaver made a brief address on "What We Do, and What We Do Not Teach the Children." He then introduced the genial editor of the Lake Pleasant Siftings. Mr. Davies, who alluded to his residence in Boston in his younger days, his attendance of services at the old Brattle-street Church, and his experience in the Sunday schools of those days. In concluding he expressed a hope that schools similar to our own may be instituted and sustained in every village and ham-let of the United States. Mr. Davies desires to waft through the medium of the BANNEE OF LIGHT fra-ternal greetings to all of his many friends. Miss Maria Falls gave a fine reading of one of Prof. Denton's radical poems. Our "little medium." Emma Ireland, also gave an excellent reading. Lulu Morse to satisfy the demand. This tiny lady is exceedingly popular with our audiences. We are indebted to our good friend Mrs. Coffin for the introduction upon our platform to-day of Miss Nettle Wilson, contraito vocalist. She received a com-plete ovation, and sang two selections, exhibiting rare nusical ability. Miss Ritz Parr, well known in misi-cal circles, entertained us with a finely executed plano solo. Miss Minnie Nickerson gave one of her char-acteristic dramatic readings. Excellent recitations were given by Margaret Sister, Mark Abraham, An-gusta Cohen. Miss Ida Humphrey and Jennie Halstat made their dbod: with a duet, and were cordially re-ceived." pled. After the usual marches, lessons, etc., Con

ceived. Three of the youngest artists before the American public have been engaged for Anniversary Sunday, March 29th, 1885. The anniversary poem. etc., by Dean Clarke, of California, will be an interesting fea-ture of the exercise. Dean Olarke, of Osilion and States and State

45 Indiana Place

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall Bunday, March Sth. opened

HOMEOPATH VS. ALLOPATH.

HOMEOPATH VS. ALLOPATH. After another supporter of the petition, Dr. M. G. Parker, had endorsed the printed bill in general, Mr. Thomas Savage, representing the New England So-clety of Specialists; called his attention to the clause in section 8, which provides that : "Said Medical Board of Examiners may revoke a license for unprofessional or disbonorable conduct." Mr. Savage asked if the Massachusetts Medical So-clety, of which Mr. Parker is a member, did. not con-sider it unprofessional for a member to consult with a

clety, of which Mr. Farson is amober to consult with a sider it unprofessional for a member to consult with a side different, constructions

sider it unprofessional for a member to consult with a homeopath. Mr. Parker said different constructions had been placed upon that rule of the Society, Dut,-being pressed by Mr. Savage, he did not seem to be prepared to say that such a consultation would not subject a man to have his license revoked for unpro-fessional conduct. Dr. J. Heber Smith, President of the Homeopathic Medical Society of Massachusetts, protested against turning the profession of the State over to the Massa-chusetts Medical Society (Allopaths). He would favor a bill giving three members of the commission to each of the several schools. Dr. O. S. Sanders of Boston said he believed homeo-pathic practitioners in Boston save inhety-nine (d)

Dr. O. S. Sanders of Boston said he believed homeo-pathic practitioners in Boston save ninety-nine of every, hundred patients. If you want us to prove it, let the truttees of the City Hospital give us wards there, and we will. Representative Waters, of Milbüry asked Dr. San-ders if he would be willing to leave the appointment of the nine commissioners to the Governor and Coun-cil, to which he replied "No, I'd rather not, Let the bill prescribe three shall come from the allopath-ic, three more from the homeopathic, and three more from the selectic societies." Dr. Talbot, dean of the Homeopathic College, spoke in the same line of thought as (did, Fresident Smith,

Dr. Taibot, dean of the homeopathic conege, spoke in the same line of thought as (dd President Smith, who preceded him, and clearly illustrated to the au-dience that but little harmony exists between the Al-lopaths and their Boclety; so, that, at the present time, the Homeopaths show that they do not dare too trust their old time oppressors with absolute power over the medical destinies of this State and its people.

The hearing was closed by the argument of Dr. H. O. Marcy for the petitioners. The secular press of Boston gave reports of the hearings, and much public interest has thus far been aroused. Among the points which were not especially

emphasized by the secular press was the fact that a considerable number of sworn state

Allong the points which were not especially emphasized by the secular press was the fact that a considerable number of sworn statements were presented before the Committee certifying to oures made by the irregulars after the skill of the Regulars had been exhausted.
One case thus presented was that of a lady, who applied to two leading regular M. D.s for advice. They gave it, and each of them received ten dollars—they declaring that a surgleal of the knife of plaster, by—an irregular, and she has, had no trouble with the disease during the past fourteen years.
Mr. A. S. Hayward presented an argument against the proposed bill, on the ground of the unjust and partian manner in which such as a leady passed in other States have been and of St. Thomas (D. W. I.) was also by him placed before the committee. In the latter locality. Mr. Taylor, was tried and convicted and sent to prison, simply for giving away some ioneopathic peliets and applying magnetism to the side, without money or price.
For the wait of time much evidence presented to the General Court, and referred to the Committee—thus and is like (intermed) of the sole of the s trust their old-time oppressors with absolute power over the medical destines of this State and its people. A few remarks from Dr. A. H. Wilson of South Boston concluded the hearing for the petitionars: On Thursday, A. M. March 5th, the remon-strants to proposed legislation were heard. Dr. Joszrm Roozs Buchavan of Boston ap-peared as Chairman of a committee of seven sponted to present the case. The proposed movement, he declared, was injurious to the public, me supported this declaration with a powerful statement of facts, which we shall Dr. H.S. Newton, et. President of the Mass

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