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# **OUTSIDE THE GATES:**

THE STORY OF A SPIRIT'S WOE GIVEN THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER. CHAPTER IV. The imploring, penitent spirit still knelt at

the feet of her mortal parent, her whole form bowed in an agony of love and supplication. The elder woman still continued to gaze in questioning awe around the apartment, and I stood transfixed, with the babe clasped tightly to my bosom. As I watched the scene before me, I felt a strange withdrawal of power from my person; it was as though all the strength of my seing was taken from me by the only mortal mant of the place; and presently it became at that she recognized the glory of the in its midst, for she started up with a glad cry, and pale and trembling, with outstretched hands and throbbing voice articulated "George! George I have you come back from heaven to comfort me? Oh! my God, I thank thee!"

With a smile of ineffable sweetness the spirit beckoned to the excited woman, but she neither moved nor spoke again, only stood gazing, gazing upon the marvelous vision with a world of love in her eyes. Turning to the kneeling figure at her feet, the man made a slight movement. and as if drawn by invisible cords, the girl and failures to elicit anything from her, she swiftly moved to his side, and stood folded in his loving embrace; turning toward me, he tress, and, crouching at my feet like a wounded gave me a look, which, understanding, I obeyed | animal, revealed to me her tale of woe. by moving forward, and placing the child on his arm. I moved back, and continued to watch the scene with unabated interest. What a family group ! The wife and mother, sad and sorrowful, clad in mourning robes, the only mortal present, gazing upon a spiritual scene wherein she beheld the husband, long mourned as dead, standing before her, with one arm embracing the erring, but repentant daughter, she had lost, and the other sustaining the innocent | self-respect. A life of horror and misery child whose relationship to herself she instinctlvely recognized.

For awhile she gazed, but soon, overcome by her emotions, she sank into her chair, faint and exhausted. The scene faded from her sight, and again she seemed to be alone with her own thoughts and the memories of the past. But not alone, for the spirits who had gathered so strangely under this roof remained with the lonely woman until the morning light streamed within her unshuttered windows.

During all the hours of the night we watched beside her; she was held in a semi-magnetic condition by the powerful influence of her spirit husband. Happy, peaceful thoughts floated through her breast, and a quiet, restful feeling took possession of her frame. From the elder spirit I learned that he had been the guardian of his wife and child for years; that he had watched over his daughter in her peril, and that although powerless to resoue her from it yet he had continued to attend her through all her sad experience, unseen and unknown by her; and that henceforth he would be able to aid her in attempting and performing good

work for humanity.

And, said he to you dear lady, am I in debted for much that has coourred this night. It was you who gave such sympathy and love to my child as to induce her to open her heart to you. Had I approached her, she would have shrank back affrighted, but to you, a sister in sorrow, she could relieve her mind. It was you who taught her obspirit return and conducted her over the way to her mother's home. And it was your mediumistic developing power that, flowing from your organism to hers, enabled my beloved wife to behold and recognize her lost family as once more restored to her. Through the good you have accomplished this night, great results will flow to others; for the mediumship here unfolded will expand and develop into a useful, beneficent power. What ever may have been your sorrow or your sin, ar soul. I do not know, but in this one night's

thuselfish love you have atoned for all." As he spoke, a mingled feeling of pain; of huof surprise filled my being, pain at Make the inde of who I was, hamility that I degraded, but she was a numan breature. Was commended by one so benig-

ed from the place. I felt that my mission here was at an end; and so I left them still attending the now awakened wife and mother, who seemed imbued with new life and energy as she aroused to her daily duties. Whither should I turn my face? was the question in my mind. Should I go to my former earthly home, and again take up my abode with those I loved? No I they did not need me now, and there was nothing for me to do there. I would return to that mysterious border whence I had come, for that was evidently my home.

Again I found myself outside the heavenly walls, that glowed before me with a richer beauty and a clearer, light than they had done before; the atmosphere around me seemed a little less heavy and dense than it had been in my former sojourn here, and I breathed with greater ease; a feeling of-not exactly peace or content, but something less despairing than my former frame of mind, possessed me, and I observed that my robes, that before seemed of a funereal black, now appeared of a dark blue color. Still I drew their folds around me, for L was not yet prepared to expose my features to my fellow travelers, nor to take a general interest in their welfare. The sight of the golden gates again drew my heart toward their portals, and a great sorrow that I was unworthy to enter the land that lieth beyond filled my be-

Thus again I paced to-and-fro with bowed head and heavy heart; but now I would occasionally look up and glance at those who hurried by me or who sat around in gloomy postures or despairing or abandoned attitudes; for since my experience with Lettie I could never be altogether indifferent to the sorrows of my fellow creatures again.

At length I was drawn to a solitary, hard-visaged young woman who constantly remained in one place, and crouched low as if to bury herself from sight. Usually her features wore a defiant, reckless expression that forbade all approach; but once or twice I observed a softer shade sweep over them, as though love or repentance or some spiritual emotion was working in her breast. Finally, moved by her utterly forlorn and hopeless aspect, I resolved to try and draw her into conversation, and approached her for that purpose. Her entire appearance was so utterly repelling and forbidding, as she confronted me, that I shrank back appalled, and, contenting myself by simply saying, "My poor woman, I pity you! if I can help you let me know, for I, too, am one who suffers and knows how to sympathize with others," left her again to herself.

But, having once spoken to the poor creature. I could not rest without again attempting to offer her consolation, and, after many rebuffs finally broke down into moans and wails of dis-

Never shall I forget the shock of horror, o pain and fear that went over me as I listened to the terrible story. I cannot relate it to you in all its horrors. This creature had been an abandoned woman of the streets. For years she had lived a life of shame, and even worse than bartering her own womanhood in passion or for gold, she had been instrumental in inducing other women to part with their virtue and passed, until one day she was confronted by the jealous fury of one to whom she had promised to be faithful, and before she had time to defend herself or to offer a word of explanation, he felled her to the floor and fled from the scene. The woman lingered in the body for a week, and then her struggling spirit was released from its prison of pain. The man was arrested, and had been tried and convicted of manslaughter, and sentenced to imprisonment for life.

This was the substance of that dreadful tale, from which I shrank as its recital fell upon my soul like a burning flame that scorohed and withered me. But the poor woman continued: I have been a vile, vile creature, cursed by God and man, and hated by the very ones who clustered round me; but there were times when I wanted to do right and tried to be good, but Couldn't do it. Once I went to a strange place and tried to get honest work; but the people looked at me with suspicion, and no one would employ me and then I cursed them all, and returned to the only means I had of earning my bread. I was not always the bad thing you see me. I was once a fair, gay hearted girl; they flattered and spolled me at home till my head was turned, and when a young fellow asked me to run away with him and get married, I went. He did not give me a wedding ring, but he robbed me of my honor and then deserted me. I went home, but my father said I was no child of his, and my mother was dead, and so I turned away to the vile life of the Do n't think I am all bad," she streets. moaned, lifting her heavy eyes to mine; "I was true to Jack; such as I was, I was all his after came to love him. I would go to him now if I could find him. I clung close to him all through the trial and if they had hanged him I should have oursed them. But they took him away. and somehow I lost him and got here. I love him, and I want to find him; he must be lonesome: help me to go to him."

The woman cluing to me in desperate suppli-cation; all the fear, and norror vanished from my heart, and a feeling of great compassion seized me. She had been wicked, and yile, and

we both caught a glimpse of a sweet, mild countenance beaming upon us through the shadows; see me like this!" and it vanished. (5 1(5))

do better work, and to believe kindly things of happier, how much greater faith and love must the angels have. She understood me; she knew I was not selfish in my desire to lighten her sorrows. She clung to me, and gave me a kind of dumb devotion, very touching to witness. 'Only help me to get to Jack," she would say, and I will go anywhere or do anything to show my gratitude, or to help any other poor

thing like myself !" But first we found that she must do other work, and she began to manifest a desire to hunt up some of the poor girls who had occupled her den of iniquity on earth, and to help hem. I accompanied her in her quest, and in three instances, by our united will and influence, we succeeded in turning erring human heard that it is somewhere to be found; we have heard souls into paths of rectitude and right doing. When the third effort to save a fellow creature had been successfully made. I said to her. "I think now we can find Jack," and in a little while we did so, found him the lonely occupant of a stone cell; and in the still hours of the night calling upon the name of her whose life he had destroyed, crying, "Kate! Kate! I was mad to do it I for God's sake come and help me out of this oursed place."

[To be continued.]

# The Spiritual Bostrum.

### THE SECRET OF HAPPINESS.

An Inspirational Discourse by MRS. E. L. WATSON, Delivered in Metropolitan Temple, San Fran

cisco, Cal. [Reported for the Banner of Light by George H. Hawes.]

thrust ourselves where we are not wanted.

When the ancient command, "Know thyself," has been obeyed, we shall have found the key to perfect happiness. When man has risen to that altitude from whence he can measure himself, dropped the plumme of his thought to the depth of spiritual being, and lift ed the prophetic eye to the possibilities of time and space as related to his being, he shall have discovered all the avenues open for him that lead to happiness. For it is to know ourselves and our place in God's thall give us full assurance of our and when this shall have come to us we will no longer

The pains we suffer here now are the poplard points of those heavenly guardians of our life who will not allow us to go far astray without timely warning and we may be sure if a discord falls into the must which flows from physical health, it is a warning that we have stepped aside and outside of the circle which is drawn around our lives by the law of the Infinite we may be sure, if, feeling the promptings of the ap petites and passions, we forget the good company that we are bound to keep-that is, the immortal soul, the divine part we shall have warnings, and they will likely come in loss of self-respect, and such pangs as cannot be rightly reported by the mere physical senses. The emotions of the mind as far surpass the feelings of the body as the powers of the mind surpass the execution of the body in the most delicate adjustment of its mechanism. It is only when the whole man is in harmony with himself, and with the laws under which he exists, that he is happy in all his parts. It is only when he lives in accordance with the highest that is in himself, that he enjoys the greatest happiness.

There is what we may call pleasure in the gratification of the appetites. When we are hungry it is good to eat; when we are thirsty we enjoy the sparkling waters of the mountain spring; when we are cold it is beautiful to feel enwrapped in a robe woven by nature herself for the benefit of her creatures. It is good for us to feel our body cared for; there is pleasure in everything that ministers to the needs of the body But all the pleasures that are possible to the physical senses are as nothing compared to what the mind is capable of feeling.

You know that some of the greatest productions of the human mind have come to us from darkened prison cells. You know that the most beautiful blossoms of the rarest genius have sprung forth to the light of the world from the dark pools of a cruel persecution. You have seen in this the masterful triumphs of the soul over all its physical environments. Even in these facts we find the most positive evidence of the suprem acy of the human spirit, and its title to a continued existence after the dissolution of the fiesh, in the fact that a man is never at his best except when he triumphs over the demands of the physical, and transcends the fleshly environments; when fetters, how ever heavy, weigh the body down lightly; when walls, however thick and impenetrable, cannot imprison the soul, but its shining wings pass through that adamantine parrier as light through the crystal pane of glass, and, tremulously, dipping in the ethereal realm of the spirit, soars out to meet its source—the Infinite Soul-and companions itself with all that is most beau tiful, and tender, and fair.

So we shall find that the secret of happiness lies in s complete understanding of what we are and where we belong. The man, we say, is at his best when he yidids to the promptings of his genius, when he obeys the law of his mind, and his talent—be it great or small pushes him into his place, and employing all the material lying loose about him, strikes at every opportunity that shall forward and develop it. When-tree's man in this state recognizes his "call"—and, as evers man in this state recognizes his "call"—and as a smooth says, "Your talent is your call"—and obeys it how swiftly the currents of the blood pour in through synry lyanue of his being, mill it seems the man has a visible sign; until the spirit in full harmony feels the true happiness; that is to make him as perfect as the in the part of the

know now that an inspiration and an assist- | to the laws of your own beings; in your adaptation to | All this effort to subdue nature in the different realms, ance from higher sources kuided me on. Once your own environments, and to the fact that you are filling the place for which you were created. Now there are many degrees of happiness. We are

very ignorant of ourselves, and so we are never happy but she cried in terror. That is my mother; all over clear through. There is not a human being take her away I do n't let her on the earth that has ever felt—except in a rare instant of time, which is passed before you can catch it in I told her of the truth I had learned from your consciousness almost—that he is truly and perangelic visitors through my medium sister on feetly happy. Why? Because when a portion of his earth; of the purposes, of life, of how each being has found its place, another has not; because should strive, in repenting of any past sin, to the secret of your happiness lies with the secrets of atone for it by trying to think holier thoughts, of your nature, and you have only discovered a portion of yourself as yet. You have got to go on many voyages of discovery on this sea of life before you find all people. I gave her brief lessons at first; I all the islands and continents that belong to you; beshowed her, that I sympathized with her, and fore the storehouses off your thought shall yield to you pitied her sad condition, and taught her that if their magic key and open to your imperative demand, I believed in her power to become purer and and pour forth the golden treasure to your soul. There are realms you have never observed, that belong to you just as truly as the wonderful country which Columbus saw in his dreams, of which the angel whispered to him, belongs to this generation. And just as the whispers in his dreams, and the promises and prophecies to him have been fulfilled, so these yearnings of your spirit are the pangs and birth threes of that pure life; are prophecies of a land that shall yet reveal its treasures and own you king. How sad a thought it is that there are so many of

us who are happy only in our lowest selves; who have never heard those silvery songs that are waiting for the unstopping of our ears; who have never beheld the visions ineffable that wait for us to come up to them there in the unknown. How sad a thought that so many of us are wasting the precious moments of our lives in a fruitless search for happiness. We have that it is the natural and rightful heritage of all, and we search for it. We have some of us gone down, down here upon the plane of animal life, forgetting for the time being that we were more than animals, and feeling only the attraction of the flesh and the senses and all that other higher and spiritual life has been divided from our consciousness by a thick veil of ignorance, and we have spent so much precious time searching for happiness. And when so indulging and calling it happiness, we have been startled and stirred by faint, moanings of the spirit on the other side of the screen, and we have said: "What does this mean?" It means that every creature must live in accordance with its highest faculty; must obey the dictates of the divine oracle before it can know of true happiness. If we try to content ourselves down here we shall always hear these moanings and we shall feel these stings.

Now it is a blessed thing that all of us are sometimes, somehow, somewhere, in some portion of our nature, happy. There is no creature in God's universe, from the mote basking there in the sunbeamwhose life is only a heart-beat compared to ours—to the most royal being that was ever crowned with the attributes of a god, but there is the happiness, the song, the thrill, the bliss of feeling that they are in

As human beings we sometimes seem to forget where we belong, suffer lapses, and dwell in ignorance of ourselves. But it is good to see that we are fitted in some part of our nature to the place wherein we quickening and the inspiration, we shall find each graph of memory. faculty fitting itself into the grand mosaic of life divine, into the grand symphony of eternal harmony.

As I have said, it is a blessed thing to see that every life has a measure of happiness, and that sunshine does fall into the darkest way trodden by human spirits; that there are times when the meanest creature that crawls feels the throbbings of love, an swering responses of the great life beyond.

You have seen a woman sitting in the midst of her household, her hands ever busy and her face taking on the beauty of the face of an angel, as day by day she lived her life of self-sacrifice, as day by day she gave her life to little ones. Love, crystallized sprang up around her, imaging the good in her, reflecting her beautiful life, and receiving her ministra tions with gratitude and answering love. You have said to yourself, "This woman enjoys perfect happi-Vet since a woman is created for something ness." even more than motherhood, since we are made for something even more than love, since we are made for something more than service to this little groupthere are times when that nature; so serene, so patiently working its humble way, feels the stirring of a nature that is not satisfied, and, vaguely it may be, it comes to her as the voice of God that all this is not the end, that all this is not the ultimate of being; that to there is another life concealed which is more than this, for even the best and bravest woman in this divine whispering into her heart which tells her this is a preparation for something more and something better.

And we would say to you, whatever the sphere you are trying to fill, whatever you suffer or enjoy, however grand or narrow and mean this life may seem to you, it is not the ultimate, but the beginning of something better. Your happiness is not complete now. however rare your achievements, however harmonious your environments; but there is the prophecy that you will be crowned by and by with a larger, purer and fuller life.

Whosoever you may be, our message to you and the key we give you to unlock in future time the storehouse of happiness is this: that you have not been called to this work of yours without a purpose, and that if you do not fit the niche altogether where you now are, if there are calls you have not yet obeyed, nevertheless no work of your hand has to miss your mark; the springs of happiness then run been in vain, no thought of your spirit has fallen fruitless and wholly worthless to the ground, and every effort of your being is always tending upward.

One source of happiness is this fact of progress, this thought that this little life we are living here is not in vain, for the whispers come to us that we are to be great discoverers; that the universe shall be made glad, by-and-by, for something we each shall have done : the thought that our lives, now so narrow and imperfect, are related to the workings of this bound-less universe, and that all these pangs and struggles and disappointments and hunger and thirst are but the promptings of the divine designed to spur us forward, and prepare us for the grand lesson which we have to learn. The very necessity of getting your bread means something more than the labor of your hand and the effort of your brain to-day, it is shaping toll for a nobler work by and by; it is a stroke of a soul like this born into the other world, and how

in this warfare of the necessities of the body-all this is simply developing the native powers of the soul and fitting each of you for this grander work that waits further on, which shall be full of satisfaction as you ascend the scale of life.

I have said that the emotions of the mind are far more powerful than any costacy of feeling which can be communicated to the body. : Consider, for instance, what it must be to an intellect like that of Alexander Von Humboldt, when, revealed to him, was the mighty panorama of the world; when the impalpable and vague nebulous masses at such vast distances were suddenly resolved into countless worlds, organized bodies, systems of harmony that were freighted with immortal life. Think of the emotion that must have thrilled that mind, for which there was no nerve by which it could be communicated to the body. Think of the inestable joy that slooded the spiritual being, for which the body could have no sympathy, as there was unrolled to him the vast diversity in nature resolved into a shining unit.

So the nearer you live to this realm of the intellect, the more perfectly you adjust your life to the highest altitudes, the nearer you rise to the fountain-head of your being, the gladder will be your song of thanksgiving, the fuller will be your measure of happiness.

Let us not prize too lightly the little happiness we enjoy in this world. Let us remember that one of the greatest sources of happiness is in the memory of the associations we have enjoyed in times gone by. Here are the aged husband and wife sitting by the fireside around which gather no more the dear children, and where are heard no longer the prattle and the happy laughter of the loved family; one by one they have fallen away. It may be that one brave fellow has given his life, for freedom; another has dropped away with fever; a little blossom was nipped early by the frost of death—each and all have passed away. But here this power of memory which is not in the body, but in the mind, goes after them all, and has the power to call them back, and there they are. And the old couple can say to bach other, "You remember what Jamle said, and you know how little Annie prattled that last night of her dear life on earth, and how the eyes sparkled, and how the lips were wreathed in smiles." And again their hearts quiver from these blessed memories; and the whole life vibrates anew with that happiness that was burled so long ago-no, not burled! a good thing lives forever! This is the guarantee of our immortality.

The soul in its journey is like the honey-bee, which gathers from unsavory herbs and makes its honey, and stores it away for the long winter days; so the human soul ever stores from the weaknesses of life and its struggles the honey of joy, and preserves all the living springs of happiness.

It is so sweet to remember these good things of the days gone by. After all, how easily the soul lets go of its sorrows, and clings to its joys; how readily it reads the pages of the past providence; how readily it can read the hieroglyphics of the divine nature there. which before were an unknown tongue, but in the light of the present hour are translated so readily. Every message written in tears concealed an angel meaning. Like the waves of some rare tropical ocean. that stirred by convulsions of the inner depths fling out upon the shore diamonds and pearls, the convulsions of the human heart are constantly heaving forfind ourselves; in other words, that we are not quite ward upon the shores of time rare treasures and all wrong; that we have really found a portion of our | brightest jewels, every one of which is set in the crown nature fitting itself into the right niche, and that, by- of immortality which shall rest upon the brow of each, and by, from the labor, the study, the pangs, the and be revealed to the consciousness through the tele-

> Yes, it is good to quaff at silvery fountains when we are athirst; it is good to gather luscious fruits when we are faint with hunger. Yet not to be compared with this is the happiness that comes of a noble action prompted by the purest motive the heart can hold. Every passion of the flesh has its divine purpose, and when it serves the soul it always results in harmony and good. Only when it holds the soul in check does it become pain and humiliation, and, alas i at times degrading.

> But as we obey the higher impulses how swiftly happiness obtains. How after having suffered and struggled and labored long upon the lower planes of life. and meeting with vanity and vexation of spirit, we at last through suffering find out the blessedness of sympathy through some soul-thirst or hunger, and we have been fed at the feast-table of another's love. How through this there comes to the soul a fresh apocalypso, a revelation of its true position and where its highest service lies.

> Then we see it is not in going out into the highways in search of happiness that the soul is satisfied; it is not in seeking here and there for any special good. but it is simply living the pure and perfect life, that bears happiness as a natural fruit.

Another great source of happiness is the memory of love, to give birth to children, make them happy, to a good deed done to another. I leave it with you, my raise up noble men and women—this is not all of life; friend, who have had for your aim for many years to become rich. You have thought that when you could call so much yours you would be perfectly satisfied world; and, believing this, as I said, there comes the and ready to enjoy yourself. You have reached your material aim, but do you find it the sum of happiness? No; you have found out long ago that the more money you had the more you wanted; that every want supplied created another, and that it is not the comforts of life that give us all the joy. There is enough in this world, and ever will be, to clothe, feed and keep in comfort every child of humanity. But there are the luxuries and the numerous wants through which we seek happiness: And I say unto you, just to long as we believe that the gratification of our appetites, or any promptings of the mind that do not rest in a moral conviction, will produce happiness, just so long shall we wander far away from the goal. There is nothing offvalue in this world except that which ministers to you as spiritual and immortal beings, and every impulse of the flesh which you have a right to obey is related to your soul. Every dollar that you spend for that which is not related to your future, causes you dry, and there will remain only the bitter dregs of a self ish nature unsatisfied. No man living for the gratification of self alone can ever be satisfied. The more you indulge yourself in this direction the less happiness will come to you; the more you forget yourself the sooner will you find yourself up there on the heights. This is what the Master meant, I think, when he said: The first shall be last, and the last shall be first."

Do you not know among your acquaintances some who are always feeling that every one else is better than themselves? that if they do a good action they feel it is their duty to do it? who never count over the deeds of the day because of those acts, but rather think how many things have been left undone that ought to have received their attention? who never seem to think, these noble deeds are praiseworthy and will crown the life by and by ? You have heard

ured, wearing the glistening garments of a life of pure deeds; not seeing that she was crowned with her own tears of sympathy that had fallen in behalf of some one else; not knowing that the flowers that were flung at her feet were only her own smiles embodied and come tolife again in this form of beauty to live for-

Herein lies the secret of all human happiness. The reason why you cannot be happy simply as animal beings is that you are not animals. Now the oyster is happy as an oyster, but is not happy as a man. He lives there in his shell, and there is sufficient of ministration to make him happy. I have no doubt but what the oyster has a language of its own; a temple, which is the ocean, and an altar whereon it lays some offering of thanksgiving to the great Giver of its life; but it does not take on the spiritual man. We know if it lives in obedience to the constitution and life of the oyster it will enjoy its place. Animals are good in their realm, and enjoy their own. You have seen the cattle upon a thousand hills, feeding upon daisies and green grasses, where was reflected the golden sunlight, and where was holden the sweet dew, and you knew from the content that gleamed from their great liquid eyes that God's gift of life was good for them. You know that every little bird upon its green branch, waving there in the summer breeze, is filled to the brim with the gift of happiness. But you cannot be happy like the birds and the cattle; you must be happy as men and women. Not men and women who are constituted for this little span of time which we call our human life; not as beings constituted only to range this little realm of the planet earth alone. You cannot be happy unless you go out beyond this. You never saw an animal with face lifted to the stars, gazing in admiration, or giving any sign of a dream of life beyond this; and so it is that we cannot prophesy for

But we have never seen a man, however low down he may have been in intellect and spiritual development, but has sometimes felt the spur of God's life pricking his heart to higher endeavor, and impressing him to feel that he has obligations which he must discharge.

This being true, your happiness will never be complete until you know that you are immortal; until you have risen to a full and clear knowledge that you do not live simply as men and women your fourscore years and ten, but that you are destined to fill a place for which this life is but a preparation, and that immortality is your gift and crown. Therefore I do not believe the Materialist to be happy

as a man. He who believes that his nature can be satisfied with what he finds here and now, and who says. "I live only in this material world; I know nothing of the spiritual," has yet to feel that thrill of divine happiness which is truly the gift of immortal souls. And when you have arisen to this, and feel truly that you are not merely men and women, but you are angels in embryo, God's immortal messengers; that the life you now live is but the preparation for that other life, and that the happiness which you now feel is only a part of that perfect happiness which shall be the blossom of your perfect being; when you have risen into all the chambers of the mind; when the intellect has burned through every material want: when the affections are purified, and rendered so crystal clear that they shall reflect right thoughts, and yield only to pure promptings; when it shall come to pass that the moral law in you finds its fitting embodiment, and your activities are but the expression of Ged's will; when your love to others shall crown your life in noble deeds; when the wings of your intellect shall find their way to every realm where it is possible there remains a truth which shall be a blessing to the soul; when you live in all your being a perfeet life; when you are able to give forth that note of music for which you stand to-day a symbol, that beam of light which you represent in the great realm of God's life and glory, that thought of joy for which you stand in the divine history of the world-when all this shall come to pass, there will be no nerve but will thrill with happiness, there will be no faculty but what will sympathize with every atom of your being. Then these angularities will disappear; then the thorns that pierce will lose their point, and will blossom into beautiful flowers; then the words we speak will not wound then the deeds we do will drop into life's symphony as a part of its splendid song; then the paths we tread will spring perennial with flowers; then, oh! then, the heartaches of this world shall be healed as by the touch of a God: then the discords that we hear on every side shall cease; then the moanings of the sea will not signify the distress of generations gone and a mournful prophecy of those that are to be; then the thought that angels trend this way will not seem a fancy and an idle dream; then our world will not seem apart from those shining spheres, whose revolutions in space make up the melodies of time; then, oh! then our story of love will not have so many blotted pages; then, oh! then our dream of life will not be a selfish passion and a burning regret, but that prophecy which stirs in every heart, and which keeps our courage good in the darkest night of human woe shall have been fulfilled, and the secret of happiness told to every listen-

Of the very highest importance in the healof the very highest importance in the healing art is a work just issued by the venerable Professor Buchanan. We have read the book from cover to cover with unabated attention; and it is replete with ideas, suggestions, practical hints, and conclusions of eminent value to every practitioner, who is himself enough of a natural physician to appreciate and apply them. The word Sarcognomy was coined by Prof. Buchanan, in 1842, to express in a word the recognition of the relations existing between the body and the brain. He advances the idea that the whole body is expressive; that the entire form is an embodiment of character; that each part of the envolving surface not only possesses a physiological characteristic but psychologa physiological characteristic but psychological powers; that each portion of this outaneous surface exercises, through the nervous system, a direct action upon some particular part of the brain; and that these facts, now for the first time properly elucidated, may be advantageous-ly used in the treatment of disease. Having been cognizant of the very valuable and original work accomplished by Prof. Buchanan in physiology, and having seen him demonstrate many times on persons of all grades of intel-lectual and physical health the truths he here affirms, the subject has lost the sense of novel-ty to us, and is accepted as undoubtedly proven. But to the majority of physicians these views, differing as they do radically from text views, differing as they do radically from text-book knowledge and college instruction, will seem at first imaginative and fanciful. They will, however, stand the test of practical expe-rience. They will repay study, and will add largely to the successful performance of pro-fessional service. No physician can afford to ignore the help proffered by this new philoso-phy. Upon the psychic function of the brain Prof. Buchanan is the highest living authority. The leading idea of his philosophy is that life The leading idea of his philosophy is that life belongs to the soul, and not to the body. This is antagonistic to the views of most scientists of the May; but it nevertheless deserves consideration, and will ultimately find acceptance. eration, and will ultimately find acceptance. We hope that this work may have a wide sale among the medical profession, for wherever it gies in any expect as a consequent improved method in the art of healing.—The American Homeopath, N. Y., for December.

\*Therapeutic Sarcognomy, a Scientific Exposition of the Mysterious Union of Soul, Brain and Body. The Scientific Basis for Therapeutic Magnetism and Electro-The-rapeutic. Bp. Jeseph Hodes Buchann, M. D. Vol I. Meryauric hard Section 570, pp. 159. (A. L. Chatterton Pab. Co., Mary Ork.)

PROSPHORIO GLASS AND CREMATION.—A variety of articles made from so-called phosphoric glass, which is composed simply of phosphate of lime, have been exhibited to the French Academy difficiences by Mons Sidot. Unlike ordinary kinds, this glass resists the action of fluoric acid, and it will probably be useful to ohemists and others on that account. A novel use of it in connection with greated by Mons. Henry De Parvelle, who proposed that the phosphate of lime remaining as the same of each pody burned be converted into phosphoric glass, and then molded into a vase, medallion or statuette of the person from whom it has been derived—Opie County (Pelo III.) Press

the direct came in the dining row the other is in the life of the

For the Banner of Light. NEAR THE RIVER.

By down that chill my feet like snow. That make me shrink and shiver, By mists that blind my eyes, I know I must be near the River.

We tent this side the stream to-night. Our sun goes down in sorrow-We pass the golden gates of light To the hills of Heaven to-morrow.

For what is death? 'Tis but a birth; The soul, its fetters riven, Just leaping from the dark of earth Into the light of Heaven.

Stevens Point, Wis. WILLIAM G. BROWNE.

### Notes from Vineland.

A Sanitary Resort in the Wilderness-Condition of Spiritualism-Methodism and Presbyterianism Predominant-The Newest Theology-Theologico-Therapeutics-"The Overshadowing Power of God"-Extracting the Virtues of Ancient Roots, etc.

To the Editor of the Banner of Light:

Vineland, N. J., is a place sui generis. A little more than a score of years ago the whole region where it stands was a wilderness of scrub-oaks and stunted pines—a hunting-ground for wild deer, rabbits and grouse. Under the genius of one man—C. K. Landis, Esq.—it has been transformed into a township of highly cultivated farms, fruit-orchards, extensive vineyards, attractive gardens, and homes of refinement and culture. The township covers an area of about fifty square miles, crossed at right angles by parallel roads, half a mile apart; while in the center is a city regularly laid out, one mile square, chiefly covered with dwellings, gardens, business houses and factories. A more charming place than this, in early summer, I have never seen. Two prominent features—the salubrity and mildness of the climate. especially beneficial to persons inclined to lung and bronchial diseases, and the exclusion of the sale of intoxicating liquors-have rendered the place attractive to certain special classes of people; and the result is a somewhat peculiar state of society. The population is made up largely of restored or partially-restored invalids, from more northern localities, New England being extensively represented; they are intelligent, enterprising, reformatory, and strongly individualized. As to the climate, which was my chief attraction here, I can say, after a ten months' residence, devoted almost wholly to out-door labor, that I find myself in better health than for many years; and as to liquor-prohibition, I have not seen an intoxicated person during my stay—though I learn such sometimes venture in from adjoining towns, when they are usually locked up until sober, and then obliged to contribute to the police expenses of the city.

But it is not my purpose to speak so much of the external characteristics of the place, as of certain others which may be of more interest to your readers. As usual in all new settlements of a conglomerate character, much liberalism in thought and openness to new ideas has characterized the people from the outset. Spiritualism found many converts and ardent supporters here in the early days, and a large and flourishing society once existed, comprising many of the prominent citizens. It was then an acknowledged power in the community. But the well-known causes of dissension appeared here as elsewhere, arising from diverse views on fundamental questions of life and duty which mere belief in spirit-intercourse has no power to harmonize; the extravagances and follies of erratic individuals produced general disgust; the society was rent asunder, a considerable portion of its fragments being absorbed by other religious bodies, and a comparatively small remnant now maintains an organization under the original name. Occasional lectures are given by traveling speakers, but these have ceased to attract the attention formfew Sundays since, Prof. Kiddle, of New York, gave two able and most excellent discourses; but even his name and abilities drew but small audiences to what might have been expected.
A small paper, The Rostrum, is published here semi-monthly, but its hard-working editor, Mr.
A. C. Cotton, obtains but a meagre support.
Altogether, Spiritualism is at a rather low obb t present. I trust the day of revival is not far listant, when Spiritualism will take more of the character of spirituality, strike deeper into the moral consciousness and the pockets of its adherents, producing well-ordered lives, as well as broadened intelligence, and thus become a power for good that will command universal re-

Methodism and Presbyterianism appear to be the dominant religious forces at present in the community, recent "revivals" of their sort havcommunity, recent "revivals" of their sort nav-ing given considerable accessions to their num-bers and influence. But more recently a marked agitation of the theological waters has been pro-duced by some new comers into the place, who duced by some new comers into the place, who have made no small stir by setting forth doctrines as novel and strange to both Orthodox and materialistic ears as were the utterances of Paul to the philosophers on Mars Hill in ancient Athens. You, Mr. Editor, have kept your readers well posted as to the "New Theology" which is being evolved out of the old Puritantim of New Teachers. ism or Calvinism of New England. This Land of Vines appears to be the chosen field for the promulgation of what may be styled

THE NEWEST THEOLOGY

in this day of new things. The new comers referred to are Dr. Horace Bowen, a Homeopathic physician, formerly of Jersey City, and several able associates of both sexes. The Doctor claims to be the originator (under angelic or Divine illumination, if I understand him) of a novel method of interpreting the Hebrew and Christian scriptures, which scriptures he regards as in some special sense the authoritative "Word of God." By means of this new interpretation he has developed a bread new system. "Word of God." By means of this new inter-pretation he has developed a brand-new system of Theology, embracing a new philosophy of man's Creation or Evolution, a novel theory of "Adam's Fall," of Redemption, Salvation, the Mission of Christ, Atonement, and the rest—the whole culminating in an alleged new and superior method of healing bodily and mental diseases of all kinds, which may be not inaptly termed

THEOLOGICO-THERAPEUTICS.

The phrase, however, by which Dr. B. chooses to designate his method of cure is "Healing by the Overshadowing Power of God." His theory, the Overshadowing Power of God." His theory, briefly stated, is that by accepting and earnestly believing the doctrines set forth in his new system of Theology (which he claims are capable of axiomatic demonstration), both soul and body become receptive to a Divine organizing, orgative power, producing new cell-growth and a change of the life-forces, which, with proper hygienic regimen, will in due time remove all disease of whatever nature, and establish health and vigor in the whole mental and physical system.

Obtaining possession of a large and eligibly located Hotel in this village, together with a fine family residence on a fruit-farm in the suburbs, Dr. Bowen and his associates, last spring, opened a Sanitarium, which was speed; ily filled with patients and boarders...Once, or twice in the week the parlors of this institution have been thrown open to the public, when leotures in exposition of the dootrines taught and of the method of ours practiced have been given without; charge, while listeners may been given. lowed, to sak questions ad libitum on all doubtful points. The new views have been expounded by Dr. B. and his coadjutors with much mental force, no small display of linguistic learning, and great ingenuity of interpretation. It is needless to say that the affect on the community has been considerable. An enthusiastic description of the community has been considerable. An enthusiastic description of the community has been considerable. The enthusiastic description of the community has been considerable. The enthusiastic description of the community has been considerable.

band of followers has been gathered-mainly, as I learn, from former adherents of the popular theology, or victims of unsuccessful though lar theology, or victims of unsuccessful though "orthodox" medical practice, who have failed to find in those directions either the mental satisfaction or the physical health they have sought. Many cases of entire or partial cure of disease, more or less speedy, have been reported; and, as might be expected, it is stated that some patients have failed to obtain any permanent benefit, and have left dissatisfied. In these cases, doubtless, a lack of sufficient faith in the doctrines taught, or of receptivity to the power relied on, may be alleged as the reason of the failure. Sensitive persons who have visited the Sanitarium, testify to the presence of a powerful healing influence in its atmosphere, even though they have not been in full sympathy with the ideas set forth.

Recently, the first number of a new periodi-

with the ideas set forth.

Recently, the first number of a new periodical has been issued from this Sanitarium, bearing the ponderous title of "The Overshadowing Power of God: a Journal of the Order of the New Life." Its contents are wholly original, and (if I may except its poetical contributions) written with creditable literary ability. Its typographical appearance is neat and attractive. Its object is to set forth the principles of the new Order, and to elucidate its avatem of cure. new Order, and to elucidate its system of cure. From this journal it appears that the Order is an incorporated body. The paper has no subscription price, but is offered gratuitously to all who wish it, while donations are received for its support.

for its support.

My present purpose is not so much to criticise this new movement, or its principles, as to put it on record as a sign of the times. It is a vigorous protest, from a new quarter, against the inadequacy of the popular theology and the current medical practice to meet the requirements of the time. As such it is significant, and will interest the friends of progress, even though its theoretical basis may be in some respects open to question.

ome respects open to question.

Its originator declares that he was led to the investigations which have conducted him to present results by dissatisfaction as a physician with the impossibility of successfully contending with certain forms of disease by the administration of ordinary remedies; and, through study of the Bible, under a new light, he became "fully convinced that the real healhe became "fully convinced that the real healing of the sick was not dependent primarily upon drugs, or any ponderable agent, but upon a new mental power, that should take on the form of Truth, Right, Justice, Wisdom, Love, coming in contact with the soul, stirring it into new life, energizing it with power from the Source from which all life has come."

NOT ALTOGETHER ORIGINAL.

As is common with the recipients of new ideas, Dr. Bowen appears to suppose that this important discovery is peculiar to himself; and it is true that he associates it with—perhaps derived it from—a mode of scripture-in-terpretation and a theory of human evolution which probably nobody on earth prior to himself ever thought of. But the central truth that real or potential healing-power in all cases manates primarily from the Divine Source of emanates primarily from the Divine Source of all life, and that it is possible to come in direct emanates primarily from the Divine Source of all life, and that it is possible to come in direct contact with this Source, has been familiar to enlightened Spiritualists for many years. It was often affirmed by the greatest of modern healers, Dr. J. R. Newton, as may be learned from the work entitled "The Modern Bethesda," and is amply set forth by Dr. Evans in his "Mental Cure," and especially in his "Divine Law of Cure." It is even implied in the ancient phrase, vis medicatrix Natura, as Dr. Evans has shown. But if Dr. B. can, in his peculiar way, bring this grand law to a wider recognition among those who have hitherto ignored it, he may accomplish great good, whether his associated ideas be well-founded or otherwise. Dr. Bowen recognizes the value of the "laying on of hands" (by those who have themselves first been made whole, physically and spiritually), but accompanies this by instruction in what he terms the "inner meaning of the Word of God," and by these united means, he affirms, "the physical and mental system of the patient can be vitalized with an energy that is creative in its nature, which differs in kind from all agencies heretofore known and applied, and which affurely will remove disease, ignorance and selfishness, as the sun dissipates the fog."

If by "the Word of God," Dr. B. here means

the fog."

If by "the Word of God," Dr. B. here means the outgoing of the Divine thought, in the large sense—which is the only proper significance of the phrase—or if he means even all truth perthe phrase—or if he means even all truth per-taining to man's physical and spiritual well-be-ing (instead of what may be found in a single compilation of ancient books), he is doubtless quite right in his claim as to its healing and re-generative power. And no doubt if all healers by the laying on of hands or other psychical methods were to accompany their vital impart-ations by instructions to their patients in the laws of right living, physical and spiritual, and especially if they were to impart a spiritual im-petus to obey those laws, they would not only he far more successful in healing the body but petus to obey those laws, they would not only be far more successful in healing the body but in conferring spiritual soundness as well. But it seems a mistake to say that this method "differs in kind from all agencies heretofore known and applied." It appears to be the precise agency taught and applied by Jesus of Nazareth eighteen hundred years ago, and in some faint measure practiced by his real followers ever since. Its philosophy has been elaborately explained by Dr. Evans in the last work already referred to, and it has been for years applied in his sanitariums in Boaton and elseplied in his saultariums in Boston and else-where, not to mention various "faith-oures" in other places.

The necessary limits of this article will not permit me to give an intelligible idea of the system of religious doctrines which Dr. Bowen claims to derive from his

NEW METHOD OF BIBLE-INTERPRETATION. That method, in brief, consists in searching out the root-meanings of the Hebrew and Greek words used in the original Scriptures, which he regards as having been dictated by unerring Wisdom. These root-meanings, he insists, reveal a new and hidden sense never before perceived in these ancient writings—a magning entirals distinct from Swadenhourg nore perceived in these ancient writings—a meaning entirely distinct from Swedenborg's "spiritual sense," but, which is alleged to be wholly in accord with modern science and true philosophy, thus showing for these records a superhuman and divine origin. The ancient Hebrew is regarded as "God's chosen language," in which alone he has seen fit to reveal his truth to man, and some knowledge of that tongue is necessary to either physical or spirit. tongue is necessary to either physical or spiritnal salvation—hence a class for the study of Hebrew was among the first requisites of the new Sanitarium! In setting forth this root-theory, Dr. B. indulges in the following remarkable metaphor:

"The soul can behold the full-orbed splendor of the Sun of Righteousness and Truth shining through each Root of God's chosen language." (1)

However odd it may seem to ordinary minds to However odd it may seem to ordinary minds to look for the splendor of the Sun of Truth shining through ancient "roots," rather than from the opened heavens of to-day, it must be acknowledged that the doctrines (I, had almost written decoctions) which the Doctor extracts from the said venerable "roots" (by many esteemed so dry and worthless) are for the most part more palatable to the taste, and more worthy of a divine source, than are those concocted by "Orthodox" doctors of divinity. SPIRITUALISM HEPUDIATED.

As for Modern Spiritualism, it is not mentioned in the journal referred to, but from lectures and conversations heard, I can say that it receives little or no favor at the hands of this new system builder. He admits that it may have subserved some use in preparing the way for the new revelations, but in itself he regards it as altogether a delusion and a falsity. From the marvelous light shining through antiquated Hebrew roots he has learned that excarnated human spirits go to a place from which it is utterly impossible for them to return, and its utterly impossible for them to return, and in which they know nothing about safethy friends or earthly affairs in The same light has revealed to him the existence of 'Orders' of moral sense, who are or may be acquainted with all the doings and thoughts of human beings, and thus able to assume the suise of any personality they please. Hence all pretended communications from or apparitions of spiritificands are altest deceptions. Of this point the Doctor is receedintly positive, no insort derived theory! For all mediums, supedially those of the transcendent he supremes great.

contempt, regarding the teachings given through them as "doctrines of devils." His mind seems utterly closed against the higher significance and evidences of Spiritualism.

From what seem to me unmistakable indications (which I have not room here to detail), my

tions (which I have not room here to detail), my opinion is that Dr. Bowen is himself a medium, under the psychic influence, unconsciously to himself, of a powerful band of invisible intelligences, whose intentions on the whole are good, but who (like many well-meaning people still in the flesh) are thoroughly imbued with Hebraistic and authoritarian proclivities—who think all truth must come to the world through ancient writings, and are very ingenious in devising new interpretations of the same, but are somewhat dogmatic in setting forth their views. They choose, however, to conceal their vising new interpretations of the same, but are somewhat dogmatic in setting forth their views. They choose, however, to conceal their own personality, and strive to throw discredit on all claims to personal communication with the other life. At the same time they are able to give forth a powerful healing energy to such as become receptive to it. But this by no means implies correct opinions on the part of those who impart it—for there have been noted healers in almost all the various sects of Christendom, and in Heathendom also. We can give credit for all the "mighty works" done in behalf of suffering humanity without being obliged to adopt all the opinions of the workers. While unable, then, to accept all features of this new movement, we may wish it a hearty God-speed in its tendency to break up the incrustations of a sordid materialism on the one hand, and of a harsh theology on the other, and to bring men into more vital contact with the Infinite Life, for the removal of disease and more in the removal of disease and the in other ways.

So much for the latest development in the

and bless a class of minus not easily approximable in other ways.

So much for the latest development in the evolution of Theology, if not of Therapeutics. I had designed in this connection to note some other interesting indications in the same general line, of which Vineland is the theatre, but must defer their mention to another time.

Yours for progress.

A. E. Newton.

Yours for progress, Vineland, N. J. A. E. NEWTON.

SECULAR PRESS BUREAU. Organized under the Direction of the American Spiritualist Alliance, 137 West 85th Street, New York.

f From the St. Louis Dally Globe-Democrat. Dec. 20th, 1884 MODERN SPIRITUALISM. A Criticism of Bev. Dr. Snyder's Sermons on th

Subject—A Strong Presentation of the Claims of the Spiritualists.

SECULAR PRESS BUREAU OF THE AMERICAN SPIRITUALIST ALLIANCE, NEW YORK, Dec. 24th, 1884.

To the Editor of the Globe-Democrat:

The Rev. John Snyder's three remarkable sermons upon Modern Spiritualism, reported and published in your columns, claim some attention from those who represent that movement and system of truth. Mr. Snyder's admissions in regard to the present condition of Christianity, his acknowledgment that the "old Church has only a dead and withered thing to offer to the hungry hearts of the bereaved," and that the intidel is not all wrong when he says that "Christians sorrow as hopelessly over the grave as we do who are without their faith," are certainly of serious significance; as is also his statement that "this faith (Spiritualism) is at the present hour a vast and incalculable force in the religious history of the century." It is surprising, however, in the face of this latter statement, that he, a religious teacher, should say: "Owing to constitutional tendencies and sentiments in my own nature, I am unable to feel that personal interest in this subject which it seems so easy to create in the large majority of those who have given it any extention." (This To the Editor of the Globe-Democrat: feel that personal interest in this subject which it seems so easy to create in the large majority of those who have given it any attention." This does not seem to be quite consistent. Mr. Snyder, evidently, has taken considerable interest in this subject, in a certain way, but with no desire to accept its cardinal facts, which have, however, been accepted by many of the greatest minds of the century. Indeed, the scientist Cromwell Varley said that no one has ever fairly and fully investigated the phenomena of Modern Spiritualism who did not finally become a believer in it. believer in it.

believer in it.

Mr. Snyder, however, says he has investigated the spirit manifestations in various ways, but that all he has seen and heard was "palpable, gross and unmistakable fraud"; and he intimates that, if others who have investigated had been as cool, acute and cautious as himself, they would have made the same discovery. He admits that the "fraud" he discorned was not "palpable to all the witnesses"; and he also admits that "after you have deducted from these phenomena a large margin for fraud, nervous diseases and defective investigation, there still remains a residue which solence has not yet satisfactorily explained or disposed of." If what he says is true of the number of believers in Spiritualism—"more than seven million in this country alone"—what an amazing sagacity that man must have, or how imperfect his this country alone"—what an amazing sagacity that man must have, or how imperfect his methods of investigation must have been, for him to have seen so much, and discovered only fraud! How very singular that such men as Robert Hare, Alfred R. Wallace, Wm. Crookes and Prof. Zöliner, investigating so thoroughly, so solentifically, so exhaustively, and in the privacy of their own homes, under the most careful conditions, should not have discovered the fraud, or that the celebrated prestidigitateurs Bellachini, Jacebs and Houdin should have testified to the utter impossibility of dupilicating bellaonini, Jacobs and Houdin should have testified to the utter impossibility of duplicating the spirit manifestations witnessed by them by any means within the resources of their art. Prof. Jacobs said, in 1881: "Following the data

Prof. Jacobs said, in 1881: "Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a psychic force in mesmerism, and also the 'individuality of the spirit' in 'spiritual manifestation."

All, therefore, that Mr. Snyder logically establishes by the statement he makes in regard to his personal experience is, that he has been either singularly unfortunate in the instruments he has employed, or careless and unskillful in his methods of research—probably both. Perhaps he has visited some of the promiscuous circles, and been confused and disgusted by the Perhaps he has visited some of the promiscuous circles, and been confused and disgusted by the manifestations often presented on such occasions, which, of course, cannot be compared to the phenomena that are described in Grookes's "Researches" and Zöliner's "Transcendental Physics." Suppose a person with a little smattering in astronomy should set to work as an amateur to observe the phenomena of the starry heavens, using, with little skill, a small and indifferent telescope, badly mounted, and failing to verify the descriptions of Herschel and Lord Rosse, should announce that he could find nothing of the sort, leaving it to be inferred that these illustrious, pains-taking observers had been mistaken, or had drawn upon their imaginations; in that case the reputation of such a person would suffer far more than the science of astronomy. I do not say that this case is entirely identical with Mr. Snyder's in regard to spiritualistic research, but the cases are cer-tainly analogous. The cases are cer-But the reverend gentleman admits that there

is "one fact, and one alone, that can establish the truth of Spiritualism, and that is undoubt-ed proof of the presence and activity of an in-telligence that is not that of the embodied pertelligence that is not that of the embodied persons present." But he asserts that he has "never known of any well-attested phenomena which required the factor of a disembodied intelligence to explain or account for them." This is an amazing lack of information, especially in one who claims to have investigated the phenomena and to have read the literature of Spiritualism; for the records are filled with such cases of manifested intelligence as well attested as any of the facts of physical science—in fact, by witnesses of the same kind of think I may say that without such facts there would be very few Spiritualists. The ample rappings at Hydesville, by which the movement commenced in this country, displayed such intelligence in rapping out the statement that the agency making the signife, was the world been buried under the house sometiment.

a message to a medium in Philadelphia, asking her to send a messenger to the bank and obtain certain information which he needed as to a promissory note, and transmit it by the spirit to him. This was actually accomplished. The message was delivered by the spirit intelligence; the bank was visited and the information obtained, which was cerried back to Dr. Hare at Cape May by the spirit—the whole proceeding occupying the space of less than two hours.

lived on the earth.

Mr. Snyder is also greatly mistaken in his im-

Mr. Snyder is also greatly mistaken in his impression that nothing has come from the departed spirits of men of genius that is worthy of their earthly fame. I can here only refer to a few facts. Let me instance those remarkable poems given through T. L. Harris, entitled "A Lyric of the Golden Age," consisting of improvisations, rapid and brilliant, under the purported influence of various poets. Byron Coleridge, Southey, etc. The three essays which I published some time ago in the Chicago Times, which were given to me as from the spirit of Bacon, through a remarkable trance medium, whose early education had not gone beyond the lowest grade of a St. Louis grammar school, were admitted by literary critics to be not only in the exact style of Bacon, but fully on his plane of thought. Mr. Snyder misconstrues the purpose and the methods as well as the results of spirit-control and inspiration. He is obviously not sufficiently familiar with the subject to do it justice. The "moral, political, artistic, religious, and even scientific "ideas which have thus come to the human mind, in these times, are of inestimable value and power. They have permented every branch of thought. Mr. Snyder are of inestimable value and power. They have permeated every branch of thought. Mr. Snyder must discriminate between spirit and its expression, thought and its embodiment, ideas and their externalization.

and their externalization.

Spiritualism has, however, a grander mission than the augmentation of man's literary treasures or intellectual conquests. If it demonstrates a continued existence, after physical death, the exercise of thought and memory after the dissolution of the material brain, that the dear ones gone before "do love us yet," is not this the grandest of all achievements, even if it never cave us a new noem a new drama a not this the grandest of all achievements, even if it never gave us a new poem, a new drama, a new essay, or a new novel? It is the fact that the "dead lips speak," independently of what they say, that is of the deepest import. Thus is brought, we might say, within the range of sensuous observation the existence of a spirit-world—a spirit-side of the universe, which physical scientists are beginning to recognize and to study in its relations to the discovered facts and laws that pertain to physical specific of God"? If we "look through nature up to nature's God," must we not see Him more clearly, who is Spirit and Truth, as our mental horizon are pands, reaching beyond the superficial realms of material existence, into the grander spheres of spiritual life and glory. For the Bureau.

HENNEY KIDDLE, President.

### Notes from Cleveland, Ohio.

To the Editor of the Banner of Light: The annual election of officers and leaders for the Children's Lyceum that meets in Weisgerber's Hall every Sunday, was concluded Sunday, the 11th, with the following result : Conductor, Thomas Lees ; Assistant Conductor, Charles Collier; Guardian, Miss Tillie H. Lees; Assistant Guardian, Mrs. L. Turner; Musical Director, Mrs. Nellie Heywood; Assistant Musical Director, Charles W. Palmer; Librarian, Frank Whiting; Watchman, Mrs., L., Martin; Post-mistress, Miss Maggie Pae. The retiring Conductor, Mr. Charles L. Wutson, will preside at the installation of the new officers next Sunday, and the exercises are expected to be particularly interesting. A vote of thanks was tendered to the retiring officers. The report of the Secretary, Mr. Thomas Barker, was particularly elaborate, and regarded as the clearest report ever submitted. Efforts will be made by the new Conductor to make the exercises instructive and progressive. Musical Director, Mrs. Nellie Heywood: Assistant

ularly elaborate, and regarded as the clearest report ever submitted. Efforts will be made by the new Conductor to make the exercises instructive and progressive.

THE WEST SIDE PROGRESSIVE LYCKUM, which meets in Thompson's Hall, Pearl street, every Sunday, is officered as follows: Conductor, Mrs. A. Baith; Guardian, Mrs. A. B. Calkins; Seoretary, Miss. Alice Kenyon; Treasurer, Miss. Libble Thompson's Librarian, Miss. Florence: Elisworth. This school already numbers nearly fifty scholars.

This new Lyceum meets a want, long felt, it being very inconvenient, in a city as large and scattered as Cleveland, for all the children of. Spiritualists to meet at one place. There should be at least four Lyceums in this city. The two Lyceums are in harmony with each other, and will endeavor to work together for the good of the cause. The, new Conductor, Mrs. Athladine Smith, late of Oswego, N. Y., is one of our resident mediums, and well qualified for the responsible position. The Guardian, Mrs. A. B. Calkins, is an old Lyceum worker, being a member as far back as 1866. Although at present the West Side Children's Progressive Lyceum is entirely officered, by ladies, "equal rights" is their motto, and gentlemen are eligible for office. Successor the new born Lyceum is eligible for office. Successor the new born Lyceum are eligible for office. Successor the new born Lyceum is the word as a children and phenomenally. Health of young medium, Miss Jennie H. Hagan. Excepting by the favorable reputation which preceded her, she came a stranger to Cleveland, but through her unassuming and native, grace, goon won her way to the hearts of her hearers, and as a consequence her audiences are steadily increasing; Hestireathenivol subjects for lectures and poems, taken, entirely from the audience, being so varien; is proof positive of their extemporaneousness; Motha credit of Miss Hagan. Excepting the threathenivol and also the Ohildren's Lyceum. In parlor stances and entertainments, Miss H., Proceded, her, C., Faunte and entertainments,

TELEGRAPHING IN CHINESE - Colegraphing in Chinese cannot be done in the same manner as any other tongue, Owing to the pepularity of the Chinese characters, each of which represents a word, the Danish Telegraph Compai sents a word, the Danish Relegresh Company
(the Great Northern), working the new thriflines, has adopted the following daynoare from five thousand to air monash the sare
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## Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

Be purity of life the test-Leave to the heart, to heaven, the rest. -{Sprague.

Poetry is the apotheosis of sentiment .- Madame de

Oh! be very sure That no man will learn anything at all. Unless he first will learn humility. -[Owen Meredith.

Purity, sincerity, obedience and self-surrender are the marble steps that lead to the spiritual temple.-

> Thought is deeper than all speech. Feeling deeper than all thought: Souls to souls can never teach What unto themselves is taught.-[Anon.

A large mass of error is easily embalmed, and per petuated by a little truth .- Charles Mackay.

Virtuous and victous ev'ry man must be, Few in th' extreme, but all in the degree; The rogue and fool by fits is fair and wise. And ev'n the best, by fits, what they despise. -[Pope.

# Banner Correspondence.

New York.

NEW YORK OFTY.—John J. Tyler writes: "I have been a reader of the BANNER OF LIGHT over twentyfive years, and I have yet to find a single line of vituperation or scandal in its pages. When it has been called upon to differ from others, it has been in the kindest and most liberal spirit. The praise of the BANNER is world-wide, and it is merited. The good it has done and is doing to the inhabitants of both worlds eternity can only estimate.

My first impulse on procuring the BANNER is to look at the Message Department, not so much for anything personal to myself as the general idea that pertains to the communications. They all purport to come from disembodied spirits, and are as varied as the individuals giving them-the white, the black, the ignorant and the learned, the child, the middle-aged and the aged, in fact, all the conditions and varieties of life as we meet and see them in mortal form around us, acting and talking as we know the same class of persons do here. It is beyond the possibility of any medium to personate so truthfully these various classes of persons as is done from week to week in the BANNER. A Yankee Hill' may delineate the extravagant Yankee character, but where is the actor that by any amount of study and practice could truthfully portray the peculiarities of all classes of people? What are the lessons that we learn from these messages? They solve the great problem that has been debated through all the ages : is there a future life for mankind? The Old Testament scriptures do not teach immortality as a fact. The allusions therein to a life after death are more poetical and matter of inference and argument than of positive fact. Hence it has been said that Jesus; brought life and immortality to light. But how? Simply by his resurrection. It was the only tangible proof of the fact, and the great burden of the preaching of the apostles was the resurrection. The argument was ! Jesus having arisen from the dead, every man and woman, atter the death of the deat, would live also. Yet the argument would entirely 11 if the position of the Orthodox of to-day be tige, that Jesus was and is the very God, for the result estion and immortality of a God would not prove the resurrection or immortality of man. The light is brought to us in Modern Spiritualism, and in no small degree by these messages; they not only reveal the continuity of life, but go much further than the revelation by the resurrection of Jesus. They show to a large extent in what the after-life consists: not the fandy that has been preached for ages, that the redeemed man or woman who repents at the last minute of his or her mortal life (provided he or she is one of the elect,) should surround a material throne be-yond the stars and there sing the song of Moses and the Lamb loveyer. On the contrary, we learn that life in the spirit world is much like life in this, and the Message Department of the BANNER for twenty ave years is proof of no secondary importance of that fact. Again, these messages teach us that progress is the fundamental law of life in the universe-that the act of death does not change the bad into the good, or the contrary; nor does it fix the character for eterni-

ty, as taught by the creed and the pulpit. There are many other lessons learned from these messages, aside from the consolation they give to the bereaved ones who recognize in them the continued existence of their friends:

And what shall I say of the Answers to the Questions in this department of the BANNER? They, with their legitimate and logical sequences, would form a philosophy unique, reasonable and superior. It has been said that Philosophy consists of the true relation of things; Belence the knowledge of those relations; and Wisdom the application of that knowledge to the highest and best uses. These subjects and others have always been treated in the BANNER with liberal fairness, with malice toward none, with charity for all. The thanks of all true Spiritualists are due to the editor of the Bannes for its defense of all true medlumbily, sustaining and defending the true medium from gross attack, and exposing fraud wherever posttively known to exist. We must sustain and encour age the mediums; they give us the proof and the knowledge upon which are founded the philosophy, the knowledge upon which are tounded the philosophy, the science and the religion of Spiritualism. We may theorize at much as we please, and preach metaphysical moonahine, of which we know nothing, until doomsday, rek manking will be no better or worse for it. But let the individual, receive from the medium, however poor, despised and maltreated he or she um, however poor, despisouriant manifester the other may be, a few facts from spirit-friends on the other short and his world opens the everything around appears in a new light, life seems to be worth living, old thinks pair away and all things become new?

Pennsylvania. PITTSBUBG ... John: Grayburn : writes, advising all who would learn by personal experience as to the truth of Spiritualism, to form stroles of their own families or immediate triends; assuring them that one of them immediate friends; assuring them that one of them will the all probability be developed as a medium through whom demonstrations of spirit presence will be received. As an encouragement to them to do so, he reports what took place along of the meetings of a circle similarly formed, as follows:

oirole similarly formed, as follows:

"There were signt persons present, some of whom were entire strangers to the phenomena. The cabinet was made by distribuing a string series one corner of the room, and throwing two shawls over it. As soon as the medical was seated therein a number of little hands appeared at each and of the curtain, and at the opening at the centre. The control made an appropriate law streams and a the control made an appropriate law streams. ate invocation, then materialized in full form, and called each one up to look at her, holding the curtain apart so that the medium was in full view of all "She had searcely left when our little Frank appeared. tully materialized hopping about from place to place, and is priorit and happy as usual. There were ten or twelfe forms easie, all of whom were recognized. One dressed in Grand Army uniform materialized so fully. that the place on his cap was plainly rightle. He was successful by L'male form so large and strong one

ing a verse each member of the circle was called to the curtain, and received a full blown rose and some smilax from spirit hands plainly seen by each recipient, The roses were of different wrieties, none of them like those in the room. After this very gratifying scene each person was called by name into the cabinot, and given a test in the shape of a message from some loved one on the other side. The control then closed with prayer. The time occupied was two hours and a half. There was a good light during the whole evening.'

Rhode Island. PROVIDENCE.-Mrs. John C. Grinnell sends us an

account of interesting materializations, which we are obliged for want of space to abridge. We however give sufficient to demonstrate the remarkable character of the seance: "Mrs. Hull, Mr. Chappell and myself called on Mr. and Mrs. Charles Ross, 172 South Main street, on Christmas Day. While sitting talking, one of us suggested that we should hold a seance and see if any of our friends would come to us. Mrs. Ross went into the cabinet. In a few moments Mr. Chappell's mother, wife and child came, and as they stood conversing with Mr. C., we saw three forms back of them, making six forms in all, visible at the same time. Then Mr. Chappell's two wives came together, and spoke so we all could hear what was said. Mr. C. take, one of the forms stepped up to Mr. Ross and gave him the correct date. Then Mr. Chappell's centre of the circle, talked very distinctly, and wished us all a Merry Christmas. A male and a female came whom we recognized; they walked around outside of the circle, back to the cabinet. A child came to Mrs. Hull; then Capt. Hull came, walked up to his wife, took her by the hand, led her up to the cabinet and stood a long time conversing. He was introduced. Mrs. Hullasked: 'Where is Frank?' He said: 'Wait a moment, I will bring him. He stepped into the cabinet a moment, and then Capt. Hull, his son and a lady came. While the three stood conversing with Mrs. H. we could see forms back of them. A lady came to me whose hair was a yard long. I knew some of the members of her family; she sent a message to them by me. Then came three forms; one led me to the cabinet and asked me to let one of them take my arm and walk outside the circle, and the others would follow us around and back to the cabinet; and we did so. All the time we were walking, the form with me conversed so distinctly that all could hear what was said. My husband, John C. Grinnell, and my mother came. I took my husband's arm and walked up to each one, with my mother leaning on his other arm. They shook hands with all and said: 'We have spent a Merry Christmas: it is an unexpected pleasure to us all to meet on this day.' I never saw my husband so perfectly materialized; it was the most wonderful manifestation I ever saw. The scance was in Mrs. Ross's sitting room. The spirits did not seem to require the curtain; it was up a good part of the time, and we saw many forms materialize and dematerialize. We also heard singing several times in the cabinet very distinctly. I have mentioned only a few of the forms; thirty-five came that were recognized, beside many others, and all this inside of an hour." Appended to the above are the names of Mr. Chap-

statements made.

pell and Mrs. Hull in corroboration of the truth of the

Iowa. OTTUMWA.-Incob Richards writes: "Prof. Peck and Mrs. Lake are yet our speakers; and I am saying none too much in their praise when I assert that they are doing their work well. By constant originality and carnestness of soul and unconquerable determination to eliminate the best thought, quickened by a living inspiration, they charm and edify their audiences. The prospects of our Society are very pleasing; the Lyceum is again in successful operation, our sociables and gatherings are well attended, and all mingle with that traternal feeling which we believe is a foretaste of the heavenly state which awaits us in the after-life."

Maine.

CORINNA .- Mrs. W. H. Dearborn writes: "Frank T. Ripley lectured in this place two Sundays in Desember, the 21st and 28th, to the great satisfaction and edification of his audiences. The tests given by him at the close of his lectures awakened a remarkable degree of interest, being nearly all recognized as true. Mr. Ripley has greatly improved in his mediumship since he came into this State, and having been a resident in my family nearly three weeks, I feel qualified to say that he is a fine medium for inspirational speaking, general circles, and tests, likewise a gentleman in every sense of the word."

### Mrs. Whitney's Scance

To the Editor of the Banner of Light: I should like to say a word in favor of Mrs. Nellie E. Whitney of 123 Concord street. She is certainly one of the best physical mediums I have ever seen, and that is saying a great deal, for I am a veteran, and have been an observer of the various phases of the spiritual manifestations for almost three decades. I am not now speaking of her materializations, for of those I have not had as yet any, experience, but what are called light seances for physical manifestations. I have been at four or five, and am charmed with them for their fairness and their unmistakable character as being what they claim to be, spiritual manifestations, and not mortal manifestations. Their genuineness is apparent and unquestionable. There is no more mistake in the fact that her hands are not used, than there is that my hands are not used, and there is no hocus pocus about it; the fact that she is not the actor in the premises and that no human being in the form is, will be admitted by any one who witnesses them. It is so fair, I don't think it possible for even a skeptic to doubt what I so strongly state. Such a person may not consider it the work of spirits, but such would have to

admit that it was not the work of human beings in the form. I will not give a detailed account of what is done during a seance; descriptions are poor reading, seeing is believing, and 123 Concord street is easily found; but there is a good deal more than spirit hand showing, ringing of bells, noise or music on tambourines and guitars, which is certainly the intelligent action of mysterious forces that with my experience in this subject I consider departed spirits; there are also messages handed out of the shadow by visible hands disconnected from persons in the form, and for persons in the audience; sometimes every one present has been favored with them. I have had one every seance I have attended, and some have been tolerable tests; they certainly would have been tests to any one who had not written, as I have, so much about one's own affairs. This is a very interesting feature. The spirits often write very plainly on a handkerchief, and a lady sitting near me who did not know the medium, had a message from her slater on hers, which made her feel yery happy, and certainly it made me very happy to perceive the unmistakableness of the test Messages are written on a slate in this shadow and passed out. There is no mis-take in the fact that these messages are written

## Free Thought.

"A Personal God Must Soon Go." To the Editor of the Banner of Light;

So, in a recent communication to the BANNER OF LIGHT, writes one of its correspondents. To some the intelligence may seem alarming. To others, perhaps, gratifying. But before any of us take too much stock in this important announcement, whether welcome or unwelcome, it is worth our while to inquire on what authority it is given, I do not mean on whose authority, for this, in an immense company of independent, yet all fallible thinkers, is a matter of small conse quence. No man can know so much about this that We must take his word for it. The intelligence, like many others with which the public is often greeted, is only "important if true." And for its truth we shall need something more than anyhody's bare statement. however positive. Some very vigorous and carefully correct thinking, such as some of the ablest men living yet wait to see, might with great propriety precede the utterance of so august a judgment.

Whether the writer of this dictum is prepared thus to support his assertion does not yet appear. He gives us some other important information which hardly encourages the expectation that he would be equal to named the year each passed out, but making a mis- the task. For instance, he says of the story of the great Jesus of Nazareth; "The axe is now falling to out off even his existence as a man." Where this are brother and brother in law came; they stood in the is now falling with such effect, we are not told; but it certainly is not in the libraries or studies of the most eminent historical scholars of the world. He might as well tell us that this dreadful axe must soon fall on the "existence" as a man" of Socrates or Olcero, of

Mohammed or Julius Casar. This same "simple reader and reasoner"-for so he styles himself, and there is no objection to conceding so much-gives us another instance of his accurate knowledge by declaring that he "can recognize no power of knowing except the senses, which seem to be the only windows that let the light of knowledge into the mind." Here again he is at issue with the ablest scholars. The metaphysicians, with almost one voice, are against him. But not to fall back on authorities, let me ask him if it is through his senses that he perceives all axiomatic or self-evident truths. By which of them does he know that truth is not the same thing as falsehood-that the past is not the same thing as the present, nor this again the same thing as the future; that space is boundless, or, if he prefers, that it is not sothat absolute contradictions cannot both be true? Were every one of his five senses to become this hour extinct, would be henceforth be incapable of learning anything? Nothing by reflection, by deduction by comparison, nor by any purely mental process? Would a mind thus deprived of all access from the physical world be thenceforth necessarily incapable of approach and instruction from the spiritual? Surely a mature Spiritualist and an instructor in Spiritualism, if no other man, ought to recognize some windows into his soul except his senses.

The same "quiet thinker"-as he again characterizes himself—says furthermore ; " For myself, I cannot even conceive of a creative power that preceded the creation." It seems well that he should thus speak only "for himself." For other people I will venture to say just the reverse. It is impossible to conceive of a creation without a preceding creative power. The very word "creation" necessarily implies this. It cannot be properly defined without including this idea. Our (uncreated) writer must have meant simply that

he cannot conceive of any such thing as creation. If so, here again most people will so far differ from him as to say they can. And surely an experienced Spiritualist, who has learned something of the amazing but demonstrable power of spirit over matter, ought to be slow to say he cannot conceive of such a thing as creation.

But by creation he may mean only the originating of something out of nothing. Whether this be a thing impossible to spirit-power in its highest reach no man probably is competent to say, for of the limits of such power we know nothing. But the question whether matter to some form in eternal or was created, I beg leave to say is irrelevant. It is not the bare existence -perhaps in a state inseparable from spirit that plainly demands a creator. It is its wonderful organization, the curious and endless adaptation of part to part and of means to ends, its arrangement ac cording to intelligible laws or principles through all its complexity, the putting together, in short, of the kosmos, including its every form of life, up to our own spiritual being-it is this that we have in mind when we speak of the creation. Can it be of this that our writer says: "Why any creative cause should be necessary I cannot conceive"; and, again: "I can conceive no use for a Creator"? It so, neither the common sense of mankind nor the convictions of the most minent thinkers stand largely with him.

Another piece of information given us is that Emerson was an Atheist. The readers of that philosopher will regard this as a singular blunder, so contrary is it to the views that pervade his writings. Instead of finding " no place to put a God in," as Lowell is quoted as saying for him, he finds God everywhere. Though it would decide nothing as to Emerson's views. I should like to see this professed quotation from Lowell verified.

Our "simple reader" is again as wide of the mark in taking the distinguished English Positivist, Mr. Frederic Harrison, for a Christian. This he evidently does, in one sentence identifying "his and the Christian world's belief": in another calling it "his popular Christian prejudice"; and again deriding Harrison's" ridicule of Mr. Spencer as only Christian arguments, and of no weight." This is, as the girls sometimes say, "too funny for anything," If the information that "a personal God must soon go" is no more trustworthy than this, he will stay awhile yet.

Some other points might be touched; but these must do for the present. Sometime I may beg space for a few words in exposition and defense of the doctrine of a personal God." At present I can only add that it seems to me unite inexpedient to burden the defense of Spiritualism with that of Athelem or of other speculative opinions which have no necessary connection with it, and only render it needlessly obnoxious to many excellent people. JOSEPH D. HULL. 8 Copeland Place, Boston, Mass.

### The Republic of Chili.

This country, now of 2,800,000 people and 800,-000 square, miles area, is situated, between the Andes and the Pacific, with an average breadth of 150 miles from east to west, and 2500 miles of seacoast between the 19th and 55th degree of South latitude, thus embracing almost every kind of climate. Its constitution declares the Roman Catholic Church to be the established Church, for the support of which Congress has annually appropriated the amount needed. But a conflict arose in 1877, in regard to the appointment of a new archbishop of Santiago as primate of Chili. The Pope refused to appoint the candidate proposed by the President, and thus a conflict arose between the Church and State which has resulted in the vindication of the State's supremacy, with the approval of fully three fourths of the people. The conservative and constitutional methods by which his has been done indicate the persistent, thorough going patience of the Anglo-Saxon rather than the Latin race. The feault has been—(1) The establishment of the civil marriage, where by carion law and special lindulgences are abollished: '(3) the equal right of all breeds to pub-licity worship: (3) the secularization of all cem-eteries and the prohibition of purishs in other the sum of the sum of

up to be counted. Here is another of them, a Rev. G. W. Miller, of the Methodist Episcopal church in Wilkesbarre, Pa., whose Thanksgiving discourse we find briefly reported in the Daily Newsdealer of that place. Miller is mad, and that, too, without any particular "method" in his madness. His theme—a very singular one, we should say, for a thanksgiving occasion—was 'The Twin Sister to Mormonism—Spiritualism." He seems to have thought that his bare announcement of it was a "sockdolager" of itself. The report says "he talked at some length, but not too long," which of course is a matter both of taste and common sense. Though he had but a slight congregation of listeners, the paper reporting him joyously says that "he spoke just the same as if addressing a church full of people." Wonderful to relate! And it adds that "his remarks are all very bright." To illustrate the last statement, it says that Rev. Miller explained how wicked Spiritualism was." And this is just the way he "explained" it, which only goes to show that this Miller belongs to the class with which we ranked him above, the class of 'downright fools; and a very dull one at that: He said that "some of the followers of Spir-

itualism would find out the names of young men and women, send them circulars containing bad reading matter, inviting them to join the Spiritualists and telling of the great profits gained thereby; that these young people sent the names of their companions, and some of the bad circulars were sent to them. They read them in secret, and do not allow their parents to know anything about it, and many are thus led astray." For this reason he "warned parents to look after their sons and daughters and keep the monster evil at a safe distance." He told them it was "ever ready to destroy our homes, our sons, our daughters, and our land." And he declared that "Spiritualism should be driven from the land, as it was one of the most wicked things to be found." Finally, he boasted of having helped to "break up Spiritualism" in Owego, N. Y., though he was "often threatened with being killed."

Whata Spiritualist—or anybody else, for that matter—would want to kill Miller for, passes our comprehension. He modestly stated that his only answer to the threats of "the rufflans" was, that "whoever attempted it would have to be as large as he was." Here we see the bully set off against the "ruffian." Happily, it is not for such creatures as this irate bigot to charactorize the spiritualistic literature and Spiritualism as quoted above. No better proof is needed of their intrinsic quality than what Miller himself furnishes, when he says that the BANNER is to be found in many households.

But what shall be said of a paper that in this age of general enlightenment gladly publishes the belchings of such a man, while regretting there were not more people in the church to hear him? If it has an editor, he has yet to get his schooling for his business. With what consummate patience must not the community be endowed that can tolerate him! It would be quite enough for him to report such a mess of stuff in his columns, calling it a Thanksgiving sermon; but to let himself out editorially and volunteer his regrets that the church was not full of listeners to such balderdash, is only to advertise himself as the "twin" of Miller, who could not wish for a truer one, either in or out of the pulpit.

### The First Telephone Fatent-Not Bell's.

A patent was granted by the United States, March 24th, 1868, the claims of which substantially set forth the principle of the electric speaking telephone now in use. The instrument transmits articulate speech, and the New York Tribune, in the month of October, 1869, published the following account of an exhibion of the invention in Brooklyn, N. Y., at that time:

"The inventor is Dr. Lancelott H. Everitt of New Orleans, who was elected a member of the Royal College of Surgeons in Edinburg, some years ago. The learned doctor's theory is that sound is a triune molecule of matter—silent inertia—impulsive force—and explosive sound and exists in all the organic atoms of the world that with the acoustic instrument invented and patented by him, he is enabled to evolve these organic atoms of the air in such a way as these organic atoms of the air in such a way as to collect and convert them into two primary orders of sound—aspirate and impulsive. When thus, evolved they are sent through a cylinder or tube to the wire, passing with great velocity to the distant end of the wire, and into the ear of the listener. When a message is about to be sent, a tattoo is sounded by the battery, and this rings the bell, so loud that it can be heard twenty feet away. The messages then follow in regular order, and as they chime their intonations upon the bell they are easily interpreted by the person receiving the message from the distant transmitter."

-No effort has ever been made to advertise Lydia E. Pinkham's Vegetable Compound outside our own America; yet frequent calls from other parts of the world show that good news will spread. Packages of this medicine have even been sent from Lynn, Mass.

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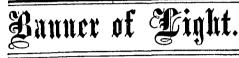
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NPECIAL NOTICES.

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

The part of the card anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When now spapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for person.

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.



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

### A Cry for Religion.

The charge which the St. Louis Republican is inspired to bring against Spiritualism, that it is not in any sense a religion, is based by that journal on the avowed fact that while "it claims to remove the mystery from death, and to establish the independence of spirit apart from matter, it offers no system of motives, no simple, practical philosophy for the guidance of society. It has no creed, no defined worship, no means of controlling men through reverence, hope, fear, or bright ideals. We do not know." says the Republican, "that the Spiritualists themselves claim to have established anything in the shape of a religion, as the word has been understood and illustrated in human history. They represent rather a body of people whose ideas respecting the spirit-world would seem to serve them as a substitute for a religion." And it winds up its summary view of the matter by calling Spiritualism "a sort of intellectual sentimentalism, with no possible adaptability to the vast majority of mankind"; and as a religion "not likely to have any very serious development." It thinks it will continue 'a sort of intellectual amusement" to certain people, and that is about all.

The perfect self-complacency of such an opinion, from one whose intellect we are to assume bears no relation whatever to sentiment will be the first thing noted in the above. Next, it will be seen that the writer, who is likewise editor, refuses to put any faith in any religion | These meetings are, or were, under the managethat is not founded on theology. He will have a creed, or he will not believe in religion. In other words, he of course holds that there never was any religion among men until men's thoughts about a Supreme Being were first formulated in platform and convention style. In his view, Jesus the Christ left behind him no traces of genuine religion that were visible until the men who framed the Nicene creed, in the year 325, got together and thus informed the world about it. We do not question that speculations concerning God are the close consequence of belief in God, but we would like to inquire of the editor of the St. Louis Republican if such speculations necessarily precede the awakening of the religious sentiment. He professes, we know, to disbelieve in all connection of sentiment with intellect, and does not think such a thing should be; but he will find himself without a tongue to answer whether people began to feel religious before or after studying a creed or catechism.

It is amusing to note, among the many objections which are raised against Spiritualism. and generally by those who know least about it, that it is not sufficiently religious for them. They would have everybody think they were hungering and thirsting for religion. And yet they affect to be satisfied with the religion which the old worn-out creeds are assumed to contain. If so, why is not the world, or their part of it at least, better than we find it to-day? Why is religion so often spoken of in the pulpits and pulpit journals as in a lamentable state of decay? Of course, we refer only to the religion of the churches. It is not to be presumed that they contain anything like the whole of it. If the article is diminishing and disappearing so far as the creed-governed churches are concerned, would it not seem to be time to revive it in some other direction and by some new method? Is it for them to dictate these? So long as religion fails to grow and flourish with them, shall they claim the special right to declare where and how it shall grow under other influences? And if not, then by what warrant do they assert that there is and can be no religion in Spiritualism, giving as their sole reasons that it has no creed nor defined worship?

The habit has likewise grown on these Orthodox and iron-clad opponents of Spiritualism to dismiss its revelations by calling them witchcraft, sorcery, familiar spirits, and the like. It only shows how they feed on the mere husks of informed, has left her location at Worcester things, losing the meat and meaning. This cry for creeds, and forms of worship attests it. J., where she will give a series of scances. She Take away their hideous scaffolding, and it will be absent from Boston about two weeks, would appear at once that no solid walls of a when she will return to her former rooms at 45 spiritual structure occupy the open space of theirlives. When they decry against what they call the supernatural in Spiritualism what do the transition of Lorenzo D. Growenor, who they answer to injuries about the nature and of the transition of Lorenzo D. Growenor, who basis of their so called faith, about prayer, about their so called faith, about prayer, about their heliaf in another life, about system at the ripe age of seventy air years. Space falling for its procumindation at present, it will be the procedure of the transition of Lorenzo D. Growenor, who passed to spirit life from Boston, on Jan. 20th, about their seasons of seventy air years. Space falling for its procumindation at present, it will be about the procedure of the transition of Lorenzo D. Growenor, who passed to spirit life from Boston, on Jan. 20th, about their seasons of seventy air years.

presumptuously style their religion, they would utterly fail to show what is implied by their professions of faith and forms of worship except that it is something wholly "supernatural" or else nothing. The trouble with them is simply this: that they are just as much in want of a higher and deeper kind of religion as the rest of mankind, and that their present outory against Spiritualism is but the evidence of their hatred of everything that threatens to turn them out of the rut of their old habits.

#### A New Medical Commission.

In a recent issue we alluded to a printed copy of a medical and dentist bill, received by us, which has evidently been prepared for presentation to the present Legislature for enactment. The bill provides for the forming of a Medical Commission, to be comprised of nine members, the secretary to receive a yearly salary not to exceed the sum of fifteen hundred dollars, and the rest of the members are to have ten dollars per day while engaged. These proposed Commissioners are to have all power vested in them to refuse to recommend a license to practice in this State to individuals guilty of unprofessional or dishonorable conduct, and they may revoke a license upon a unanimous

Section 10 has the following provision, viz.: Any itinerant physician desiring to practice medicine in the State of Massachusetts shall, before doing so, pay to the sheriff of every county in which he desires to practice a special tax of fifty dollars for each month and fraction of a month he shall so practice in such county. All persons who, traveling from place to place, shall by writing, printing or otherwise publicly profess to cure or treat diseases, injuries or deformities, shall be held and deemed to be itinerant physicians, and subject to the taxes, fines and penalties prescribed in this section.

By a perusal of this utterly selfish and close monopoly bill we are unable to discover any way by which a person, not a graduate of some Regular or allied medical school, society or college, can practice in this State should it become a law. The proposed commissioners are to be composed of nine graduates of some medical college, and shall have been actively employed in the practice of their profession for a period of not less than ten years.

Can any irregular advertising physician, clairvoyant physician, magnetic healer, or disciple of any other system not "Regular," reasonably expect that these medical commissioners will be willing to recognize his (or her) system of practice by granting its representatives licenses, even if they have been engaged in medical practice, as by them understood, for the past ten years, as the bill indicates?

Under the provisions of this law (which is very lengthy, too much so for reproduction in our columns-containing as it does fourteen sections, involving enough machinery to transact, if required, a considerable portion of the entire business of the United States government) the dentists and druggists are to be held responsible, and are to be treated to fines varying from \$50 to \$500 for various specified offences against "regularity."

We feel sure that it will be a long time before a Massachusetts legislature will enact any such outrageous and unjust law, the result of which will be merely the putting of the State to an unnecessary expense for a new Commission, which will have no earthly reason for being except that the so called "regular" practitioners may by its aid compel the now free citizens of this Commonwealth to employ them, "wilye, nil ye." when sick.

### Psychology in the Church.

A late despatch to the New York Times from Indianopolis, gives an account of religious revival meetings in Hartford City, Ind., where unusual manifestations are said to have occurred. The article is headed "A Frenzied Revival." ment of a la heman dailegnave v The moment she begins to exhort, the sensitive portion of the congregation-scores of them, it is said—are stricken down, and they remain as immovable as a statue, sometimes with the hands lifted above the head, the eyes wide open, and not a muscle of the body moves. Some attribute this state of things to "catalepsy," or "ecstasy"; others say that it is "contagious or infectious," "epidemic or endemic"; a few that it is "mesmerism," which last hypothesis is correct.

The lady speaker is undoubtedly a mesmerist. whether she knows the fact or not; and when she earnestly exhorts, she psychologizes the sensitives present—puts them in an abnormal condition in the same manner as Professor Cadwell does. The account further goes on to say that some denominate the power Mrs. Woodworth exercises over her subjects "the work of the devil," while others aver that it is caused by

an influx of "the divine spirit." We psychologized sensitive persons in this city over a quarter of a century ago, and many times since. The result had nothing whatever to do with religion or religious revivals. The reason these things often occur at the latter is because the minds of the people at the time are concentrated upon one subject almost exclusively, which always aids the mesmerizer in his work. This fact many of our readers are fully cognizant of who have attended the exhibitions this winter at Tremont Temple given by Prof. Carpenter. The lady in question can perform the same feats outside the church as well as inside of it. The only danger with her, probably, is the fact that she does not understand the laws governing psychology, commonly known "mesmerism"; hence, when her subjects 88 are under control she does not comprehend the law governing their abnormal condition, otherwise she could bring them back to their normal condition in the same manner a professional mesmerist does, without the slightest injury to the subject.

We advise those "older and sedate Christians" who "are amazed and startled at the scenes bacted and transpiring before them," On not to be in the least alarmed, for neither God nor Satan has had anything to do with the matter that has created so much excitement of late in their midst.

Mrs. Annie Lord Chamberlain, we are Square, and is now on her way to Trenton, N. Indiana Place.

Decease of Charles Partridge, Esq.

This patriarch in the field of spiritual publication—for the firm of Partridge & Brittan (S. B.) was one of the very earliest in the work of putting before the people the literature of the New Dispensation in the opening days of the movement-passed to his reward on Friday, Jan. 23d, from his country-seat, Belleville, N. J., at the age of sixty-five years.

His transition has awakened a profound sensation among the New York Spiritualists, and we are informed that a memorial service will be held by the First Society of Spiritualists of that city, of which he was a trustee, as soon as the proper arrangements can be made.

A special meeting of the Board of Directors of the American Spiritualist Alliance was to be held on Monday evening, 26th inst., to take action for a like service in memory of one who was prominent among its founders, and was its Vice President.

The New York Tribune, in speaking of his transition**, remarks** :

"By the death of Charles Partridge...the Produce Exchange loses one of its oldest members. He was the senior member of the firm of Partridge & Smith, flour merchants, No. 17 Moore street, and was a shrewd and successful business man. He took strong ground against dealing in 'futures.' In regard to the evils of speculation he testified before the investigating committee of the Legislature which some time ago took evidence in this city on the subject. He was a subscriber to the gratuity fund of the Produce Exchange. and his was the ninety-seventh death that has occurred among those for whom it was instituted."

Prof. Henry Kiddle writes us on receipt of the intelligence of his passing over: "He was a good friend to Spiritualism, and an honest man

most truly." Rev. C. P. McCarthy, writing us from New York on the 25th, says of Mr. Partridge:

"He was an old-time Spiritualist, a true humanitarian and an unwearled philanthropist. He was a director as well as the chief originator of the N. Y. Orphan Asylum, and to the last devoted to its interests. I have visited that institution with him and witnessed the love and regard of its hundreds of inmates for him, and his insight and keen business penetration and knowledge of its various departments, as well as his hearty reception as he earnestly addressed the children. Bro. Partridge, before he became a Spiritualist, was an active member of Dr. E. H. Chapin's church in this city. As a Spiritualist and an earnest lover of mankind, ever -willing to help in every good work for the race, he was a remarkable man, and he will be long remembered and mourned by his numerous friends and a large circle of acquaintances who esteemed and valued his philanthropic character."

### Another Person Guilty of Insanity.

Here we have it again. It is the same old story in reference to the insane asylums. We find the account in the columns of the Philadelphia Record. A man of medium height—so runs the story—rather slender, and about sixty years of age, called upon the District Attorney in that city recently, introducing a gentleman who accompanied him as Dr. Brush, attending physician in the Pennsylvania Hospital for the Insane. He then announced himself as United States Judge Henry K. McCay of the northern district of Georgia. It seems that Judge Mc-Cay was placed in the asylum last December. his mental distress being caused by over-work: and it was because of his eccentric conduct on the bench that his removal to the hospital was determined upon. He stated to the District Attorney of Philadelphia that he had been unjustly confined in the hospital at the instigation of some members of his family, and that he possessed far more sense than those who put him there. He exhibited a petition setting forth that he was a citizen of Georgia, unjustly confined, and praying for a writ of habeas corpus. He was taken before a court of two judges for a hearing on the petition for the writ. There are plenty of such prisoners in the asylums.

Plernont, that, so far as we know, has not hith- and Granville, Mass.; MARSHALL S. RICE, of erto appeared in print, is related to us by a Rewton, Mass., wishes to communicate with gentleman who received it from Mr. Pierpont's his former acquaintances and associates for

Mr. Pierpont had been lecturing in the West, and wishing to be nearer his home, Medford, Mass., he sent a telegram to the Rev. Mr. Angier, then settled in Troy, N. Y., worded in rhyme, asking him if he would exchange pulin a restless mood lay awake, and the thought suddenly came to him he would try to conceive what the reply from Mr. Angier, which he exnected the next morning, would be. The result of his mental effort was that these words came to his mind: "Oh, ho! I'll go." The next morning a despatch was handed him by a messenger from the telegraph office. With a feeling of considerable anxiety to know whether the contents of the envelope corresponded with what had come to him during the night, he broke the seal, unfolded the filled up telegraph blank, and read, "Oh, ho! I'll go," and that was all the despatch contained.

Major L. C. Lyons writes us from Baltimore that Mrs. H. C. Royston, whom he has known from childhood, has lately been developed as a materializing medium, she having previously been gifted with nearly all phases of mediumship. After describing a seance held by her at which many spirit-forms appeared and were recognized, the writer says: "I have been a Spiritualist thirty-four years, and I assure you I never have been so perfectly satisfied of materialization as at the seance of Mrs. Royston." Of the same medium Mrs. Sarah A. Danskin writes:

"I can attest with all truthfulness to the genuine ness of the materializations now being given in Baltimore, through the mediumship of Mrs. H. C. Royston. I know they are honest, and to me the most wonderful, as it is the first time I ever witnessed this phase of manifestation. There can be no deception in this case, as the medium has been sitting in our circles since a child, under Mr. Danskin's care. She is a plain. unassuming little housewife, and has had these powers, with many others of a winderful character, all

On the first page will be found an eloin San Francisco, Cal. We are glad to be able to record that the prospects attending her meetings at the Temple that city are very favorable for their continuance. There has been no change since their inauguration save that caused by the two weeks illness of Mrs. Watson, in consequence of which the Temple was closed one Sabbath, and Addle I. Ballou filled her place for one Sabbath. During four years of almost constant, public speaking, Mrs. Watson has missed but two magagements on account. Watson has missed but two ingagensents on account of illness. Mr. Watson regimed her count of illness. Mr. Watson regimed her post on Sunday Jan. 4th Sc far from these lectures discontinuing as some had imagined we are informed that the activity of the Society last on the that the activity of the Society last on the that the activity of the Society last on the that the activity of the Society last on the that the activity of the Society last of the discontinuing as some had imagined.

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In re Oklahoma.

Nothing definite has yet transpired at this disputed point. Four hundred well-armed "squatters" are at present defying an equal number of United States troops, but up to time of going to press no collision had occurred. It has been clearly stated, it would seem to us, by the competent authorities in Washington, that no white man has a right to invade this territory, covered as it is by the recognized treaty rights of the Indians; but under the most specious pretexts several parties seem to be seeking to "appropriate" the land in defiance, as usual, of the Government's agreement. The following paragraph, which claims to give the views of the War Department, is the latest thing we have seen regarding this controversy. and as it is couched in terms which are plainspoken and incapable of being misunderstood, we give it to our readers:

"Secretary Lincoln's attention was called this afternoon [so says the Washington special to the Boston Journal of the 27th inst.] to statements made in Congress and in the press to the effect that cattlemen were allowed to take possession of Oklahoma while the settlers and boomers were menaced. The Secretary replied that this assertion was untrue. All who invade Oklahoma, whether as boomers or settlers or cattlemen, violate the law and will be ejected. There is, as far as he knows, no cattlemen in that region. There are none who can claim to have leases; there are none who have any right to be there. A year ago the troops found some wire fences erected by cattlemen in Okla homa, and they were at once torn down and the cattlemen treated like all other invaders."

The Convention of the National Woman Suffrage Association, held in Washington, D. C., closed on the evening of Jan. 22d. During its meetings many important subjects were considered, and eloquent addresses delivered by representative advocates, and the meeting will be productive of much thought concerning that cause among those who have heretofore given it but small measure of attention. Mrs. Elizabeth Cady Stanton concluded the convention with an address whose burden was that the success of this reform meant the establishment of a true republic. As usual, a clerical "bray" was set up against the movement. the Rev. Dr. Patten, President of Howard University, being the raiser thereof; but his stock charges that woman suffrage and the added liberty it prophesied for the female portion of the citizens of America would lead to skepticism and immorality, were indignantly repelled (easily, too) on the spot, and in the Congregational Church, where they were being delivered, by Miss Anthony and Mrs. E. C. Stanton, who were in the audience: Which circumstance leads the Evening Record-published under the auspices of our staid contemporary, the Boston Advertiser, if we err not—to break forth in the following language, every word of which we endorse:

"No one can blame Susan B. Anthony for administering a verbal spanking to the Rev. Dr. Patten of Washington, for his slanderous slur upon the woman suffragists... The leaders of this movement in New England are as pure and noble women as can be found on the benches of Dr. Patten's church with Paul's padlock fastened on their lips."

THE SPIRIT MESSAGE DEPARTMENT IS commenced this week as to contents by an Invocation asking for knowledge, which is the bread of life; for wisdom to utilize that knowledge; for a comprehension of truth, and for abounding gratitude for all the good gifts bestowed by the Eternal Presence of Life upon universal humanity; QUESTIONS are next considered regarding the relations sustained in the spirit-world by those who were unhappily mated on earth, the means employed by spirits to indicate their presence to their friends yet in the physical form, the true meaning of the opening chapters of Genesis, and the mode of gaining access to the spirit-world; MINNIE E. Wilson sends the kindest remembrances from An incident in the experience of Rev. John | her heavenly home to friends in Hartford, Ct., reasons which he will explain to them if given an opportunity; and the Indian maiden LOTELA voices messages for Mrs. SARAH CLARK. AU-GUSTA WRITTIER, AMANDA SNOW, T. F. JOHN-STON, ALIDA CUMMINGS, FRED WARREN, MRS. IDA SAWYER, VICTOR JONES and ESTHER pits the next Sunday. During the night of the SUTTON .- The Christian name of the spirit day the despatch was sent, Mr. Pierpont being Mrs. Clark, whose message is given on sixth page, should read Alice, and not Sarah.

A netition with a large list of names appended goes from this city, says the Newburyport Valley Visitor, to the Legislature, asking that church property, like all other property, may be liable to taxation. We hope the prayer of the petitioners may be granted. The State has no soul to save, and, therefore, has no religion of its own, and no right to tax the people, directly or indirectly, for the benefit of organizations in which they have no public or political interest. Everybody should be protected in their right to worship God according to their own consciences; and there the action of government in religion should end.

OLD FOLKS' CONCERT.—By reference to the heading of "Meetings in Boston"—eighth page -the announcement will be found that the Shawmut Spiritual Lyceum will give a concert of this character in Wells Memorial Hall, on the evening of Monday, Feb. 19th. The occasion cannot but be of interest to the Spiritualists of Boston and vicinity, and is eminently worthy the patronage of every friend of the Lyceum cause hereabout.

MRS. E. L. WATSON, one of whose eloquent inspirational lectures we this week publish, contemplates, we understand, visiting New England the coming spring. From all reports that reach us we are confident she is one of the best public speakers in the ranks of Spiritualism, and that, should her guides permit her to appear before audiences here, a rich spiritual feast will be vouchsafed to all who may have the good fortune to be numbered among them,

Another Indian tribe, cooped up on a barren reservation, is starving and freezing, while Congress gabbles, the President gives state dinners, Secretary Teller wire-pulls himself into the Senate, and the red-tape subordinates dawdle and steal. Shooting the red men was a swift mercy compared with the later "Indian policy."

A letter from a correspondent in Worces ter, Mass., giving interesting items of information respecting spiritual movements in that city, and a brief account of the closing lectures

Providence, R. I.

From a letter furnished by our esteemed correspondent, Wm. Foster, Jr., in which he speaks of the progress of the cause in that city, we make the following extract—reserving the resi-

due for publication next week:

"J. William Fletcher closed his engagement [with the Association] Sunday, Jan. 25th, with audiences attesting the attractiveness of his power as a speaker and medium. His lectures throughout have been very thoughtful and suggestive, well adapted to arrest public attention, especially of those who were honestly skeptical, but desired to know the truth. His constitutional adaptedness for spirit control was shown most conspicuously the closing day. In the forencon Achias Sprague was the control; and in the evening Wm. Denton, who spoke on the question, 'Why God Does not Kill the Devil'; Spirit E. V. Wilson also spoke on 'Mediumship.' One who heard the three discourses must have been satisfied of their delivery by as many personalities. Mr. Fletcher has many admirers here, and will ever be warmly welcomed." due for publication next week: comed.

A notice of Mrs. Cora L. V. Richmond's work in Chicago will be found in another column. The subject for her discourse on the evening of the 25th was to be: "The Lives of Jesus, Buddha and Mahomet, Compared and Contrasted."

Read the announcement of the Spiritual Offering on fifth page.

### "Spirit Voices."

The first number of a monthly magazine of thirty-six pages bearing the above name, and having for its motto Enlightened Mediumship the Salvation of Humanity," has made its appearance. It is very creditably edited by the well-known lecturer, Geo. A. Fuller, who in his "Salutatory" says, after referring to the early days of Spiritualism, and to the fact that then to be a Spiritualist and a medium one was obliged to endure the derision and buffeting of a cold and unsympathiz-

the derision and buffeting of a cold and unsympathizing world:

"We recognize mediumship as the corner-stone of Modern Spiritualism, and its psychical and physical manifestations as absolutely demonstrated facts; and shall strive to give these ideas special prominence in the pages of our magazine.... It is our belief that this movement is. In the hands of the spirit-world; that wise and beneficent spirits have watched over it from its inception, and that they can be trusted to the end. With this idea before us, we never seek to impose our conditions upon the spirit-world, but in the seance room conform to the conditions required by the guides of the medium, and use our own reason in judging of the results obtained."

The editor contributes to this number a lecture delivered by him in this city upon "Spiritualism, an Ever-Present Inspiration, and the Only Revelation of a Future Life," and the opening pages of the "History of Tlaskanata," purporting to have been given by spirits of those who in remote ages inhabited a portion of Central America. Mr. Fuller says the narrative was written by his hand without any volition of his own, the subject matter not entering his mind. An interesting account is given of a Christmas Eve materialization séance participated in by mortals and spirits, Mrs. Bliss being the medium. The new monthly makes a good start, and has our best wishes for its success. It s published at 121 West Concord street.

### Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since our last acknowledgments: From J. S. Burlingame, \$1,40; Wm. Lawrence, \$1,00; Peter McAuslan, 40 cents; S. R. Duren, \$1,00; Mrs. C. . Hapgood, 50 cents; Mrs. James Pearson, \$2,00; A friend, 25 cents; H. H. Kenyon, \$1,00; Mrs. O. B. Ditson, 40 cents; Charles A. Brown, \$1,00; John S. Phinney, 90 cents; P. W. Fuller, 45 cents; J.M. Field, 50 cents; L. R. Eames, \$2,00; Ellz. Fisher, \$1,75; Jas. P. Willcock, \$2,00; Kben Snow, \$2,00; J.O. B., \$5,00; Mrs. A. Glover, \$2,00; E. J. Durant, \$2,00; Wm. Sturgls, \$5,00; Mrs. E. M. Cook, twenty-five cents.

Dr. A. W. S. Rothermel has been holding seances in New York City and Brooklyn, with great success, of late. He is still continuing his séances in the light at his residence on every Tuesday evening, but contemplates taking a trip to Washington, D. C., stoping at Philadelphia and Baltimore. For the present he can be addressed by persons along the route who may desire his services, at his home, 130 Hall street, Brooklyn, N. Y.

Sidney Howe writes, Jan. 15th, that he has already during his residence at the national capital had a satisfactory seance with Mrs. M. A. French-formerly of Boston, now located at 1724 Seventh street, Washington. He also speaks appreciatively of the mediumistic gifts of Mrs. W. W. Levy, and the pleasant home which she makes for other mediums at 457 Missouri Avenue, that city.

We are informed that the Skating Rink at the ake Pleasant Camp-Meeting Grounds. Montague. Mass., was burned awhile since. A small insurance was upon the building-the owner. Mr. Barnard, being the loser by the accident. Some of the campers had . articles stored in the building, on which they had no. insurance, and which proved a total loss.

Henry Lesne writes from Glen Cove, N. Y., that at a seance for materialization held by Dr. Shea in Brooklyn, a spirit came to him whom he recognized as his mother, and conversed with in French. He considers Dr. S. an excellent medium, chiefly from the fact that a relative or friend usually appears to a person at the first scance he or she attends.

"H. J. K." writes us from La Fargeville, N. Y., that the friends in that place, having secured the services of Mrs. Anna Daniels, of Mexico, N. Y., materializing medium, for the month of January, have been much pleased with what they have witnessed in her

Chicago Magnetic Shield Co.

We take pleasure in calling the attention of our thousands of readers to the advertisement of this company, which appears in this week's issue of the BANNER. This company, by hard work, of the Banker. This company, by hard work, honest dealing, and by producing an article that has genuine merits, has built up a large and distribution of the shields are curing hundreds of the sick who could find relief nowhere else. The shields they produce are fine, elegant and durable, and, compared with doctors bills, are very cheap. It seems that the time is coming when the failures of the past will be replaced by solid facts founded on science and success. solid facts founded on science and success.

Everybody, speaks with praise who has worn in the shields made by this company. The fact that they have a host of very warm friends all over the country is proof that their magnetic shields have all the merits claimed for them.

To all our readers we would say, write them, and get their advice and new book. You will be pleased with the treatment you get at their hands.

Shadows.—Notwithstanding the title, this book is a cheerful and business-like statement of spiritual belief and experiences. There are not to be less bias and more frankings in this arguments about Spiritualism than in more works of the kind, and inless are est course to tem, we may accept the work as an arrivation of the conviction of an originally advances and for the unconverted the manife rations in the ing this conviction seem trivial to the ing this conviction seem trivial that is the seem of the conviction seem trivial that is usual among such publications. However, the teno of the convictions with less attended that is usual among such publications. It is usual among such publications. It is also interesting being written as it is a calligence and in a clear direction. See the conviction of the conviction of the conviction of the conviction of the convictions and in a clear direction.

Cleandenning.

### ALL SORTS OF PARAGRAPHS.

To get even with their doctors, two families in At lanta recently ornamented the graves of their dead children with bottles containing what remained of the

children with bottles containing what remained of the medicines prescribed by the attending physicians. The bottles bore the druggists' labels, the prescriptions and the names of the physicians. If this wasn't grim revenge, what was it?

More than ten thousand photographs of Prince Henry of Battenberg have been sold in London since the announcement of his betrothal to Princess Beatrice, and the demand continues unabated. What a burlesque this fact demonstrates! Better it would have been much better—if the English worshipers of royalty had expended the money in keeping the wolf from the door of the thousands of almost starved poor of London.

But one female practitioner has thus far taken advantage of the law passed by the Massachusetts Medi-

vantage of the law passed by the Massachusetts Medical Society admitting women to membership.

London, Eng., was startled on Saturday afternoon, Jan. 24th, by a series of three explosions—supposed to have been wrought by dynamite—whereby the Tower and the Houses of Parliament were injured to a serious extent, and some thirty persons wounded. No clue has yet been discovered as to the identity of the lawless offenders.

In the administration of a State, neither a woman as a woman, nor a man as a man, has any special functions; but the gifts are equally diffused in both sexes.—

Plato.

The one hundred and twenty-sixth anniversary of the birth of Robert Burns was honored Monday night, 26th inst., by the Caledonia Club of Boston. There were literary and musical exercises and a ball in Odd Fellows' Hall. Col. T. W. Higginson was the orator.

The Old Liberty Bell from Philadelphia, Pa., reached New Orleans in safety, and was received at the Exposition, on Monday last, with the most impressive exercises and general enthusiasm. It said, in response, "Ding, dong !"

The increase of correspondence with America, as well as with our English speaking colonies, is enormous. Two years ago, that is to say for the year ending March 31st, 1882, the number of letters despatched from this country to the United States was 7.795,200, and of book parcels, newspapers, etc., 7,718,000. For the year ending March, 1884, the total number of letters was 9,088,900, and of packets, 8,889,800. Thus for the last year, we have a total of 17,478,700 against 15,514,100 of only two years ago, or an increase at the rate of a million a year.—The Herald of Health, London, Eng.

The snow-fall of the Italian Alps this winter is said to be the heaviest within the memory of man. It is estimated that three hundred lives have been lost, and thousands of dollars' worth of property destroyed by the recent tremendous avalanches in that country.

The ice bridge at Niagara this winter is said to be the most massive for many years, and is estimated to the over sixty feet thick.

A sharp engagement occurred at the Abu-Klea wells, twenty-three miles from Metemneh, in the Soudan, on Saturday, Jan. 17th, between the advance column of English troops (commanded by Gen. Stewart,) marching across the desert to relieve Gen. Gordon, and the Mahdi's forces. The latter lost eight hundred killed, and many wounded, and were finally beaten off, after a sangulnary struggle, in which the famous author, traveler and soldier, Col. Fred Burnaby, and several other officers of high rank were killed, and several wounded, to say nothing of the loss in rank and file. Nothing has since been heard from Stewart (Jan' 27th), and grave apprehensions are cherished regarding the fate of his plucky little column.

At the recent annual meeting of the Academy of Medicine, in New York, the Regular physicians of the new code won a victory over their non-progressive prethren by electing their full ticket. This may be regarded as a forward step in the direction of humanity in majority in majority in majority.

A war on going into a restaurant before dinner time, after reading of the late London explosions, re-marked, "I'm going to dine a-mite now." "Get out!" said the indignant walter. And he got.

The Boston car drivers and conductors are overworked and underpaid, frozen and drenched by turns, and consigned by fate to about the hardest and most uncomfortable berth that civilization provides for its

Sewing Machines, Gold Watches, Silk Dress Patterns etc., are to be among the Twelve Premiums to be given by Publisher of Mind-Cure. Send 10 cents to 425 Madison street. Chicago, for Jan. No. Its articles on "Cholera," " Eight Into Two Won't Go," "Realities of the Unseen World," etc., are very fine. Orders are oming in so rapidly that the price is to remain at only :\$1 per year.

SPIRIT CHILDREN'S DAY.—On Friday afternoon, Feb. 13th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

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

Mrs. Clara A. Field, of Boston, Mass., lectured in Grand Army Hall, Washington, D. C., the last three Sundays in December; in New Orleans, at Odd Fellows' Hall, Camp, street, Sundays, Jan. 11th, 18th and 25th. She would like to make further engagements South for the winter. Societies can address her during January at 154 Canal street, Gregg House, New Orleans, La. Permanent address care Banner of Light.

Mrs. Rimma Hardinge-Britten will lecture on each of the Sundays of February in the Church of the New Spiritual Dispensation, Adelphi street, Brooklyn, N. Mrs. Britten can make a few engagements to lecture within a few hours' travel of New York City. Address permanently 345 West 34th street, New York. Mrs. Amelia H. Colby's address for February is in care of Thomas F. Beals, 35 Market street, Fortland, Me.

Me.

Rinns Milier, member of Ex. Com. of Spiritualist Society. of Clinton, Mass, writes, Jan. 24th. "Dr. H. P. Bairheld is fulfilling a four weeks' engagement here. Four lectures have been given to large audiences, and two circles held, which have been satisfactory. Over fifty tosts have been given at these meeting, all of which were recognized. "He is creating a great real of interest; and we hope, to equally good realing furing the remainder of his stay here."

Regay W. Reservon of Manchester N. H. has en-organisms as follows for February, 1st and 8th, Troy, N. V. 15th, Newburyfort, Mass.; 22d, Providence, H. I. 17th, Pennacook Club, Manchester, N. H.; in conjunction with Mrs. M. S. Wood. We are ried to learn that the health of Bro. Thomas Gales Forster is improving.

Gales Forster is improving.

Mrs. Dr. Spence is now speaking in Washington, D.

O., where she will remain for a short time longer:

Dr. W. L. Jask, of Haverhill, Mass, has recovered from his recent/severe indisposition, we are glad to learn, and is now able, to attend to his numerous pa-

Mr. J. W. Fisteher will begin a two months' engagement in Brooklyn, N. Y., next Sunday. He will speak in Boston the month of April.

Capt. H. H. Brown, will speak for the Springfield, Mass., Society, Feb. 1st. and for the Marblehead, Mass., Society, Feb. 2th. 1s open for engagements for Feb. 19th and 26th, and week-days. Address, Woonsocket, B. I.

Woonsocket, R. I.

Hon. Warren Chase is speaking in Norwich, Ct.
His address it it High street. He will leave there for Cincinnatt, O. where he speaks during March, on Feb; 22d. Bodeties in the West wishing to engage him should apply at once, as he intends returning East in the winner.

W. T. Dolville is open to engagements out of Boston for come week-day evenings, and will attend funerals. Address so Blatwmut Avenue.

August 50 Shiftmut Avenue

Report caches us that Mr. J. Frank Saxter was again on Luceday evening Jan 20th, in East Princeton Mr. Where he was greeted by a growded and abit to be for the fact will become serie Sunday, in Saxter will be four perit Sunday, in Saxter will be four will be fo

Aced two tectures in British Bunday to abpreparative strices that he is jone of the property in the ranks of the property of t

Mrs. Richmond's Work in Chicago. To the Editor of the Banner of Light:

There is a deep earnestness felt in Mrs. Richmond's work here. The discourses are attracting more and more attention all the time. The growing interest in

previous to each discourse, morning and evening.

The Thursday evening meetings are always well attended and enjoyed. Oulna's ministrations are a blessing to all.

Convolvulus.

Chicago, Jan, 21st, 1885.

Springfield, Mass.

Sunday, Jan. 25th, closed Dr. Matthews's course of test lecture meetings at Gill's Hall. The audience in the evening was flattering to the speaker in numbers and agreeable to the officers, as the receipts were

and agreeable to the officers, as the receipts were above the expenses.

Dr. Matthews gave a very earnest address under the control of Thomas Valentine, a well-known former resident of this city. He then described spirits for nearly an hour, giving in several instances striking evidence of spirit-return and identification. He has held three circles the past week which have been well attended, and much good has been accomplished. One of the novel features of our meetings is the singing of Mrs. Hattle E. Mason, while fully entranced by some spirit-vocalist. She gave Sunday evening a manifestation of this kind, which was received with much enthuslasm.

manifestation of this kind, which was received with much enthusiasm.

Mrs. Mason and her husband, Dr. Mason, who is meeting with marked success as a healer, have lately removed to 109 East Bridge street, this city. Dr. W. A. Towne, the well-known and long-time resident magnetic physician of this city, has lately taken rooms in Kinsman's Building. The Doctor has now one of the best appointed offices in the city, and, we learn, is quite well patronized. Capt. H. H. Brown speaks for us next Sunday.

Meetings in New Haven, Ct.

Mrs. Nellie Brigham has spoken here a number of times, but never more acceptably than she did Tuesday evening, Jan. 13th, the hall seldom containing a larger audience to listen to her discourse. The subjects for her lecture and poem were given from the audience, and treated by her in a masterly and logical manner, conveying to her eager listeners much of modern thought, while preserving the significance of Bible history. She is to speak here again in four weeks. Mrs. Brigham has a peculiar faculty of expression, together with her inspired thoughts, which insure her a hearing whenever she can address the public. Outside of our home talent, Mrs. Britten, Mr. Fletcher, Mr. Tisdale, and others, have given us from their bounty, and should others desire to be heard in the future I am sure they would be met with that response commensurate with our individual ability to do so, and they will receive that attention they deserve from Mrs. S. B. Spear, President of the Society. day evening, Jan. 18th, the hall seldom containing a

Albany and Troy, N. Y.

On Sunday, the 18th, the Rev. C. P. McCarthy lectured in these cities to crowded audiences, before the Spiritualist Society in Troy in the afternoon, and be-

Spiritualist Society in Troy in the afternoon, and before "The Albany Liberal Association" in the evening, where the large hall in State street was filled to overflowing to hear him treat on "The Religion of the Nazarene Contrasted with the Creeds and Dogmas of Modern Christianity."

Mr. McCarthy was formerly minister of the Church of the Redeemer in Albany, and this was his first visit to that city since he resigned, nine years ago, to enter upon the duties of the Bleecker-street Universalist Church, in the city of New York. Many of his former congregation gathered around him and gave him a very hearty welcome. He spoke for two hours, and held a reception at the close of his address in the hall. The friends in Troy and Albany want him to pay them another visit as soon as possible.

Mrs. Colby in Norwich, Conn.

The course of lectures by Mrs. Colby, under the auspices of the Spiritual Union of this place, is creating a decided sensation among Irlends of the Spiritual A decided sensation among friends of the spiritual Philosophy. The subject of Sunday, Jan. 18th, by special request," The Political Outlook of the Country, was considered by an ancient spirit, who from a spirit standpoint has witnessed the rise and fall of many nations. Political intrigues against the rights of the people and party corruption were arraigned before the stern bar of reason and rebuked in most seathing terms.

BYRON BOARDMAN.

Marblehead, Mass.

Joseph D. Stiles was with us Jan. 4th and 11th, and our hall was crowded. He gave splendid tests and accomplished great good for us. Mrs. Willis was here the 18th, and delivered in the afternoon and evening two lectures, and Mrs. Stiles of Worcester the 25th. J. Frank Baxter will speak here Feb. 1st. LEWIS R. POWER.

To my Patrons on the Pacific Coast:

To my Patrons on the Pacific Coast:

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

Fraternally yours. Albert Morton.

Fraternally yours, ALBERT MORTON.

A reliable trance medium-J. W. Fletch er, 2 Hamilton Place, Boston.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 48 Clarendon street, Boston, Mass.

For Sale at this Office:

A Monthly Magazine, Published in Boston, SACTS. A Monthly Magazine, Published in Boston. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumws, Iowa, by D. M. and N. F. Fox. Per year, \$1,50. Single copies 5 cents.

THE ROSTEUM. Published in Vineland, N. J. A Fortnightly Journal, devoted te the philosophy of Spiritualism, etc. Price 5 cents.

SPIRIT VOICES. Geo. A. Fuller, Editor. Monthly, Single copy, 15 cents.

THE INDEPENDENT PULPIT. By George Chainey. Published weekly from Jan. 1st to May 30th, and from Oct. 1st to Dec. 1st. Single copy, 5 cents.

MISGELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THE OLIVE BRANCH: Utics, N. Y. A monthly. Price

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THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
DULTURE ... Published monthly in New York. Price 10 Contain the Marty mayor. Published monthly in Sha-ters, N. W. 60 costs per shint. Blagle copies 10 cents. The THEOSOPHIST. A Monthly Journal, Dublished in India. Conducted by H. P. Blaystaky. Bingle copies, 50 cents. LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Bingle copies, 5 cents. The Heligio-Philosophical Journal, Published Weekly in Chicago, Ill. Price 5 cents per copy, \$2,50 per year.

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Special Retion forty come per line, Minion, incertion. Incer Cards thirty cents per line, Agate Estimation, and investigation of the state of the second por line of

SPECIAL NOTICES.

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

Dr. Jas. V. Manufold, at 29 Dartmouth at root Boston, answers sealed letters. Terms. 33 and 105 postage.

BUSINESS CARDS.

THIS PAPER may be found on all at GEO, P. HOW-Bureau (10 Bpruce street), where advertising contracts may be made for it in Mew Work.

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

J. J. MORSE, the well-known English lecturer, will act 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 Hanner can be obtained at 4d. each; if sent per post, ad. extra. Mr. Morse also keeps for sale the Epiritual and Reformatory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TEBBY,
No. 34 Bussell Street, Helbourne, Australia, has for sale
the spiritual and Heformatory Works published by
Colby & Rich, Boston.

PHILADELPHIA ROOK DEPOT.

The Spiritual and Reformatory Works published by OOLDY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Bubscriptions received for the Banner of Light can be found for sale at Academy Hall, No. 810 Spring Starter street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

ADVERTISEMENTS.



Premiums for \$1,00 per year.
Sample copies 10 cts.

F A C T S

Sample copies to cts. {

240 LOWELL ST., MANCHESTER. N. H., }

MR. L. L. WHITLOCK—Dear Sir. I would like to add my thanks to others you have received for the able manner you are conducting the "Facts Magazine." and also for the trouble you have taken in securing the production of such fine Photographs of different mediums and speakers. I have received one of myself, and my friends all say it is an near perfect as possible, and no one can procure a ploture of that size so cheap as to subscribe for Facts.

Yours truly, EDGAR W. EMERSON.

The best pictures
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F A C T S

MR. L. L. WHITLOOK—Dear Friend: Accept my thanks for the Photographs received 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 of mediums and speakers. I hope they may have a large circulation with your Facts Magnzine. It is a good way to secure a valuable picture at low rate, and one of the most interesting journals on this subject.

Respectfully, H. FAY.

Jan. 31.

NEW ENGLAND MALT CO.,

EDU WASHINGTON Street, Room A, Boston, Mass.

WE have had nine practical and experienced malsters signed the following statement in regard to it, and the original can be seen at our office: "We, malsters, have examined the large machine of the New England, Malt Co., and cannot see why it will not work and give entire satisfaction, go into general use, and revolutionize the maiting business." Send for "Malt Book," or call and get pass to see large machine, and examine the Constitution, By-Lawsand affairs of the Company, and thus invest understandingly.

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Office, 5% Hencon street, near Tremont House, Boston. Hours: from 9 A.M. to 3 P.M. Will visit patients. Mr. and Mrs. Jos. Caffray

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Discard all Washes and Olis at once, and call on or
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CALL or SEND Stamp at once for CALL or SEND Free Circular on CURE OF RUPTURE. DB. BURNHAM, 9 South 18th street; Philadelphia, Pa. Jan. 81.—1w.

PAUL LEAVELL, ASTROLOGIER.

REQUIREMENTS: Lock of hair and date of birth.
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Jan. 31.—3w\*

Jan. 31.—3w\*

ME 20 cents with your age (and time of day of birth if known) and by return mail I will send you an Astrological test concerning your destiny, whether fortunate in Business, Health or Marriage. Address L. O. BROWN, 21 Prospect street, Waitham, Mass. 3w\*—Jan. 31.

The Spiritual Offering WILL be sent First three weeks of Jebruary to every BANNER OF LIGHT subscriber and to every Spirit ualist who will send their address to COL. D. M. FOX Publisher, Ottumwa, Ia. Jan. 31.

MISS HELEN SLOAN,

MAGNETIC PHYSICIAN, combined with the cele-brated "Acid Cure." Office. No. 777 Washington street, Boston. Patients received from 9 to 8. Jan. 81.—1w

MRS. I. A. BROWN. BUSINESS and Test Medium, 913 Washington street Boston, Room 1. Office hours 9 A/M. to 4 P. M.

MAIN ST., Charlestown, Mais, will give Private Sittings daily, and will hold a Circle every Thursday afternoon at 2:30. day atternoon at 3:30.

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A STROLOGY. For Astrological Informa-A STROLOGY. For Astrological Informa-A tion tenerring your properts during February, and for the Frequential Star Gaser," price 10 cents. Address "The Star Gaser," P Star st. Botton, Mass. O Box 208 P.O. Box 4468

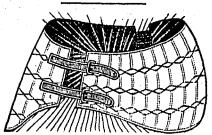
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WANTED—A first class milister, or the privalence of put our large machine, which is inhibed, in a male house to make male. Will inhis satisfactory arrangements with the proprietor; he we kel kel An D WALT CO., 200 Washington street, House A. Boston, Jan. 31. 

tmouth MRS-III FISE/Healing and Writing Medium.
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We have tried all kinds and classes of curative agents; we have had years of practical experience in treating all forms of female complaints, and this belt is worth all the drugs, manipulation, bandages, supports, pads and plasters on the market. When the back is lame, tender or sore, wear this belt, When the Kidneys are too active, too sluggish, inflamed, or are diseased with any form of Kidney from the spit of the belt on. When there are any addominal troubles, known as female allments, put the belt on, and we risk our reputation that relief and cure will come quicker than by the application or use of any other treatment. Ladies, try these magnetic belts, for in them is comfort and help for you in all your special allments.

What are "Magnetic Shields"?

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MIT. LIZZIF E. COTTON, West Gorham, Maine. Jan. 24.—Swis\*

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What are Healing Agents?

Those only are healing agents for which there is a scientific explanation for their use. Wisdom says, "Discover first the natural condition of man in both his mental and physical natures, when perfect harmony exists." This is health. When perfect harmony does not exist, we have disease. All disease begins in the mind; from that it is conveyed to the nerve fiuld, then to the circulation and the blood; from the blood to its vessels and all surrounding tissues and organs. No philosopher the world has produced, or ever will produce, will be able to reach any other rational conclusion. There is but one disease under different names. Now, wisdom again says," Look to nature for that substance that, when concentrated and applied to the human body, will produce a natural condition of both body and mind." Magnetism has proven itself to be that substance. It is the only substance that will produce such wonderful results. Ever since man existed he has been the manufacturer and compounder of what he calls drugs, with which he has been able to kill his millions. Ignorance and bigotry are the fathers of the drug, the same as ignorance and superstition are the fathers of idols. One is of the same use and benefit to shifering humanity as the other. They are fathered by the same parentage and produce the same results, which are disease of body and mind. Idols are still swallowed by intelligent but sickly men. Idols make and keep man weak mentally, while drugs make and keep man weak mentally, while drugs make and keep man weak inentally, while drugs make and keep man weak inentally. Both classes of people need wisdom, one as well as the other.

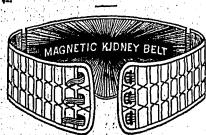
What is Magnetism?

Since man was formed he has been superstitious. Everything he could not see and handle and at once understand he has considered marvelous, and among the incomprehensible. Gradually have ghosts of doubts and fears and ignorance and superstition vanished before the streams of eternal truth as they fall on human minds in their radiations from the great Fountain Head of truth—God. Blessed is the mind that reflects the truth with the same brilliancy that it received it. For future generations will walk in its light. But pity for the mind that will reflect truth into falsehood and force future generations to grope in darkness and ignorance. The human mind, like the moon, is but a reflector. Only until now has even the wise given Magnetism a place as a something in nature. It is still called a force, power, energy and agent. It is all these and it is more. Magnetism is a fine, silent and invisible substance. It is the only one that is universal with mind and space. From it all things were formed. To it all formed or ultimate nature must turn for life and health. It is a grand vitalizing power, giving life and vitality to all organic nature. It is a magleal substance and power which is controlled and governed by certain laws, the obedience of which brings health. It on a sunshine. We hold this wonderful agent in our Shields and with them successfully treat all forms of chronic and acute diseases. In writing us state your case, and we can advise at once the number and kind of Shields for your case, and tell you the price.

MAGNETIC FOOT BATTERY

This cut represents our Magnetic Insoles, which we claim will warm feet and limbs by establishing a good natural circulation of the blood. They remove all aches, pains and cramps. They quiet the nerves, bring sweet sleep, dispol chills, languor and tired feelings. They insulate the feet and body from the cold, damp ground, and thus prevent the abstraction of the positive force from the body.

They cure chilblains and remove all unnatural conditions from the feet and ankies. They are a great conservator and direct promoter of the general health, and can be worn at all seasons of the year, being made very thin, taking ap but little room in boot or shee. They can be worn at night in the hose with the same great, grand results. The Creator has decreed that organic life can carry on its functions only by means of a circulating fluid called blood. The propers and natural circulation of this fluid depends on the electricities of the body. When they are disturbed the circulation must be. Their disturbance is caused by mental and physical impressions, and to restore and quiet the equilibrium of these forces in the body is the mission of these fasoles and all our full line of Magnetic Shields. Try these Insoles, for they do all we claim for them. They keep your feet warm and head cool. They demonstrate the need of our larger and more powerful Shields. They are little wonder-workers, and are worth many times the price we ask for them. They do not lose their virtue, and wear for months. Try them. \$1 per pair, three pairs for \$2.



This is a cut of our Kidney belts for men. It is from 7 to 9 inches wide, buckles in front and is worn over the under fiannel.

This belt is very durable, and does not lose its virtue. When buckled on comfortably tightly relieves pain in a few minutes. Thousands of men are suffering with their backs and kidneys when this belt will cure them. There is life, warmth and comfort in the use of such. We know of no failures where the trouble is in back and kidneys. In all cases of indigestion, inaction of howels, urinary troubles, the bet is a perfect success. There are no changes in the use of this belt. We say it will remove congestion, inflammation and pain. It has cured hundreds of the very worst form of chronic aliments. Never since man had a large back has the wisdom of the profession been able to priduce an equal to Dr. Thacher's magnetic kidney belt. Why suffer, men, when such relief is offered cheap? Why have stift backs? Why go around half stooped because of lame backs? Why suffer all the agonies of a tortured soul with diseased kidneys? There is no excuss and no reason for it. There are thousands of men who have purchased this belt and in ten days write us a. "God bless you in your noble work for suffering humanity."

It is a sin to let the pain which originates in the abdominal savity torture your spiritual man, when the very power that will restore quiet to those disturbed functions is concentrated in this belt, and can be purchased cheap. Try tt.

Enough.

Thousands of dear, good people who have not one natural condition, and whose very elements, tissues and organs are all weakly, sickly and partially decayed; and whose very life finids, the blood and nerves, are very much impoverished, having but little power, life and energy, and who are sickly very weak; and like a decayed tree are liable to be blown down and out by sudden and adverse circumstances, send to us for a pair of our little foot batteries and expect them to cute all their aliments. The result is in those bad cases the feet are colder, hence they say "Even magnetism has no effect on us." The the sick we say get enough. If you are not very sick-if your blood is not too thin and foo weak, if it is not wanting in its iron-then any of our ahising will be felt and produce good results. But to be cared, the patient must have and wear enough of the shields to protect the body, charge, the entiry twenty-two pounds of blood and keep it charged, then the most satisfactory results will be had. Those people who do not find good results

from a pair of insoles should remember that it is ne fault of the soles, but the fault is in the condition of their blood. They are in a dangerous condition, and should at once get our advice and follow it. Magnetic Shields do not fail, they cannot fail to do all we claim for them, unless the great laws controlling this magical substance are defeated by the habits of the wearer. To compare magnetism with medicine is to compare sunshine in all its glory to the darkness of a cloudy night.

READER: We state bold, grand truths. It is your duty to investigate and know whether we cure sick poonle as we claim to. If we do, then none should be sick. If we are attempting to impose upon the sick for money, we deserve the severest punishment the law can inflict. No living man can gain anything by writing, speaking or advertising a falsehood. God knows it all, and honesty is the best policy. Investigate us, find out who we are.

We can refer to many editors who are wearing our shields, and write us they would not do without them. Send for our book, A Piain Hoad to Health. Free to any address. Read it, then judge.

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

Efficients

more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the factfor publication.

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

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

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

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

LEWIS B. WILSON, Chairman.

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SPIRIT MESSAGES,

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

Report of Public Séance held Dec., 9th, 1884.

Invocation.

Oh! thou Divine Being, thou Radiant and Eternal Presence, we turn to thee in the silence of the heart; we praise thee in the tulness of the soul. In the stillness of the soul. In the stillness of the soul in the nontide splendor of the day, or where pearly twilight falls with calmons upon the hill wound the found of knowledge from which they would gain instruction, we come to thee, opening our souls to the receptive, may our souls grow into harmony with they have to offer for our souls enlightenment, for our eternal advancement. We pray for knowledge, for we know it is the bread of life to the soul; we pray for wisdom, for we understand that knowledge is best utilized and applied by those who are wise; we pray for wisdom, for we understand that knowledge is best utilized and applied by those who are wise; we pray for wisdom, for we understand that knowledge is best utilized and applied by those who are wise; we pray for wisdom, for we understand that knowledge is best utilized and applied by those who are wise; we pray for one comprehension of truth, for gartitude, that we may be thankful for all that the doots bestow upon humanity, in sympathy and love. We would receive from thee that peace which passet all human understanding. Amen.

Questions and Answers.

Conventions and Answers.

### Questions and Answers.

CONTROLLING SPIRIT. - Your questions are

Controlling Spirit.—Your questions are now in order, Mr. Chairman.

Ques.—[By A. B. Dillenbaugh.] What are the relations sustained in the spirit-world between two who have in this sphere lived an uncongenial married life?

Ans—Such a couple may have led an uncongenial married life because they have never so thoroughly entered into an understanding of each other as to affiliate together. But it is possible that after passing from the confines of matter and arising above its conditions, they may at last come into such a close understanding of each other as to be drawn into concord and sympathy, and affiliate together in harmonious relations. It may not be for a long time after the passage from the body that this desirable state comes to the two souls; but in some instances where apparent inharmony and uncongeniality have existed, we have known a perfect affiliation and sympathy to appear after the decease of the mortal form. In other instances, parties who have been uncongenial to each other on earth, because their aspirations, sympathies, inclinations and tendencies were at variance, will never become harmonious in the spiritual world so as to be each the compleaympathies, inclinations and tendencies were at variance, will never become harmonious in the spiritual world so as to be each the complement or mate of the other. They may learn to understand one another sufficiently well to be very good friends, but nothing more. These relationships adjust themselves in the spiritual kingdom, and those who are fitted for each other will be drawn together, while those who are inharmonious and cannot affiliate will not be attracted nor obliged to remain together.

inharmonious and cannot attiliate will not be attracted nor obliged to remain together.

Q.—[By E. J. S.] What are the means usually employed by spirits to indicate their presence to an individual on earth? Do they produce any sensation, electrical or otherwise, for that purpose, recognizable by their earth-friends?

A.—Spirits have various ways of indicating their presence to their mortal friends. A spirit very much in sympathy with an individual on earth may not have the power of producing any earth may not have the power of producing any effect upon the mortal friend, simply for want susceptibility on the part of that mortal Other spirits may come to their friends and in-dicate their presence in different ways. A spirit may be able to impress on his mortal friend a knowledge of his presence, and that friend may become fully assured that his dear spirit companion is by his side, attending him in his earthly way. Another spirit may be able to produce an electric shock throughout the system of an earthly friend, and thus indi cate his presence. Another may come with strong magnetic power and send a great wave strong magnetic power and send a great wave of warm air over the system of a mortal friend; or it may be he will come with a chilling influence. Other spirits have other ways of manifesting their presence to their earthly friends. Those who inspire with gentle thought and loving action the minds of their friends on earth, may perhaps affect the most utilitation. earth, may perhaps affect the most utilitatian work in the atmosphere of mortality, for they are daily influencing the lives and operating upon the minds of those they love, drawing them heavenward.

Q.—[By Geo. F. Moore, Montgomery, Ala.]
Do you understand the opening chapters of Genesis to be an allegory? If so, what is the meaning of "the tree of life," and "the tree of knowledge of good and evil"?

A.—We certainly do not understand the open-

A.—We certainly do not understand the opening chapters of Genesis to be a literal transcription of the origin of things. To us it may appear as an allegory, or a truth revealed under the guise of fiction. "The tree of life" may be thoroughly and readily explained as the tree or root of existence, the life-giving power that produces animation and activity, not only in man, but throughout the universe. "The tree of trowledge of good and axil" is instructed. but throughout the universe. "The tree of knowledge of good and evil." is just exactly what its name indicates. He who becomes aware of his ignorance, and desires to gain a knowledge of life, of his own being, of the laws that govern him, of the things in nature in which his mind may become interested, is ready to partake of "the tree of knowledge of good and evil." When he gains his first knowledge of life there is opened before him not only a

nent residence there save through the change called death. Clairvoyants sometimes enter, in spirit, the other world; they for a time par-take of its experiences and behold its conditake of its experiences and behold its conditions and surroundings; but none can enter that life for an indefinite time save those who have passed through the experiences of earthly life and have paid obedience to natural law. Natural law demands the dissolution of the physical form, ere the enfranchised spirit can pass upward to a higher home. Just as the little child is obliged to understand fully the lessons which are given him in the stages of education ere he is qualified or allowed to enter college, so the mortal must learn his lessons, pay his debts to nature and to law ere he can become a resident of a higher sphere of existence.

### Minnie E. Wilson.

I have not been one year in the spirit-world. I think I died on the first of April, for thoughts of the last of March flit through my brain as I come here. I come to send my love to my friends, to tell them I am happy in this new life. I have become quite well acquainted with those around me, and with the conditions that open above and around, and I feel that I am in a heaviful and it is just as

thope they will hear that I have come back, because I know they have not forgotten me. I want them to understand that spirits can return. I once lived in Hartford, but I passed away in Granville, Mass. My name is Minnie away in G. E. Wilson.

### Marshall S. Rice.

My home, Mr. Chairman, was in Newton, Mass. A few years have passed since I went out of the body, and I have no doubt my associates and friends have ceased to think of me. clates and friends have ceased to think of me. Perhaps now and again they will give a thought to my memory. Of course they have no idea that I can come to them and make myself familiar with their surroundings and with their lives, and so they are not ready to hear from me or to think of me as one of them; so I come to you to send them my greeting. I wish them to know that I am interested in their affairs, and I am ready to extend the hand of fellowship to them. ship to them.

There are one or two of my old students

There are one or two or my our students whom I would like to communicate with. I have something interesting to give them, and I hope if they learn I have returned here they will seek out some means by which I can gain their ear.

their ear.

I bring my love to all friends, and want them to understand that I am not idle. Although obliged to lay down the physical form, yet I have not been obliged to give up all my hopes, ambitions and aspirations—these have remained with me, they have grown with my growth, for I claim I have grown since passing out of the body. Perhaps I am not larger in physique, but I am sure I am brighter in intellect and grander in spiritual perceptions than when on earth, because here I was interested in the affairs of the body, perhaps more than I should affairs of the body, perhaps more than I should

nave been.

But I do not come to speak of these things particularly, only to attract the attention of my friends and to send them a word of affection. I will be happy to come into communication with any one of them if they will give me an opportunity. I am Marshall S. Rice.

### The Indian Malden, Lotela,

For Mrs. Sarah Clark; Augusta Whittier; Amanda Snow; T. F. Johnston: Alida Cummings; Fred Warren; Mrs. Ida Sawyer; Victor Jones; Esther Sutton.

How do, Wilson brave? Lotela's not been to see you for a heap o' time. Goin' to give some talk for the spirits that want to speak, but some of 'em don't know how, and some can't get hold of the medy, so Lotela's goin' to speak for 'em. How do, everybody? Lotela's glad to see all the pale-faces. Lotela hasn't been here before this season. The band said she was too lively, used up too much of the medy's nerve-force, and the medy didn't have it to spare; so Lotela'd have to stay out. They used to want her to come and stimulate the medy; then she had to keen grague that's the way. then she had to keep away—that's the way 't was. No matter; me don't care. Plerpont brave says: "Talk English; readers won't understand Indian talk."

### MRS. SARAH CLABK.

Here's a lady spirit; she has only been gone a few months, and she wishes to send her love and her greetings to her husband and friends. She says: "I have been anxious since my decease to come and speak; learning of this avenue I tried to pass through it to my friends, but could not. I only wish to send them a word of love, that they may know I still think of them, and care for them as in times past. I am contented with the heavenly home; it is bright and beautiful.

beautiful.

Yes; I am at rest there, although the rest of the heavenly life is not experienced as you sometimes think it will be; it is all activity, although we find peace and repose of manner and of spirit in that activity which is a perfect rest. I will try to come to the home, the dear home, and make myself known, but if I should not do so. I wish those I love to know that I am still with them in thought and spirit, in love and sympathy, and that I can never leave them; when those who are near and dear pass over the

joins us in the spirit-world, he will understand how many obstacles his spirit-friends have to overcome in reaching his side, and convincing him of the truth of spiritual communion."

### AMANDA BNOW.

AMANDA SNOWA spirit gives the name of Amanda Snow. She says: "I have long sought to give a few words through your medium, for I have been requested to do so by one whom I control, and through whom I give messages from the higher life. I have given her what I desired to, but she has said: "Go elsewhere and give me the same thing through another, then I will be sure that what you say is correct."

that what you say is correct.'
I do not wish, nor do I intend to unfold the details of this private matter through a public medium; but I come here to give my name, and medium; but I come here to give my name, and to say that she who is generally known by those who come to her as 'Manda,' comes here to give her medium words of encouragement. The way has many times been dark and unpleasant, but the bright spots have also been many; and we wish you to see and appreciate the brightness, as well as to take notice of the dark conditions; for all these unpleasant things are for your unfoldment, and are gradually working themselves clear; and you will pass out from them after a while. Be patient, and do not mourn; we will come and comfort you in the hour of affliction.

One who is near to you will soon pass to the

hour of affliction.

One who is near to you will soon pass to the spirit-world; his hold is loosening on the mortal, and he will in a little while take his place in your spirit-band, and become another to guide and guard you. You feel the shadow pressing upon you; but do not fear; you will be sustained through all the hours of trial; you will then know what you have so long tried to believe, that the dear ones of the higher life are ready to bring you an uplifting power that can and will bear you through all darkness to the clear light of day. After a while the clouds will vanish; even this grief will pass away, and leave only gentle memories; then your usefulleave only gentle memories; then your useful-ness will be so increased you will be able to act freely and faithfully as an instrument of the

The spirit says the medium will see the message, as she reads your paper.

T. F. JOHNSTON. Here comes a man who gives his name as T. F. Johnston. He did not live in this city; he comes to his brother, or brother-in-law, who is staying here, and is going to for a while, he thinks. He says: "My dear Charles, I have been trying to help you, and it seems to me I have gained power the last few days; power which I shall utilize, and which I think will assist you in getting into the way or line you desire to. Have patience a little while; use your own efforts as the impression comes to you, and we will do all we can to assist you in the way which you desire. I do not wish to speak plainly, because this is a delicate matter to mention in public; the private affairs of an individual in public; the private affairs of an individual are not to be ventilated upon the house-tops; but I want to say here, in order to encourage you, that I, of course, and others, are ready, desirous, and intend to help you, and we shall, in a little while, do much more than we have been able to do in the past few years. I feel indebted to you myself, because I have gained spiritual light and instruction by coming in contact with those with whom you have been associated; I have learned many lessons from them, and so my position in the spirit-world is higher and more advanced than it would have been had I not come to you as I have been do-

been had I not come to you as I have been doing.

Mary Agnes sends her love, and desires you to realize fully that her deepest sympathy is with you, and that she is ever working to assist your spirit upward toward the home of light where she dwells. She is a gentle, lovely woman, a grand worker for the spirit-world, and has been to me indeed an angel of light. She will prove the same to you when she begins her work here on the earthly side, and will influence you many times and teach you many things, I think, before you are called over to the spirit-world."

### ALIDA CUMMINGS.

Here's a young lady about nineteen summers old. She gives, the name of Alida Cummings, and says she lived in New York City. She has two sisters and a mother there; her father is in the spirit-world. She says: "I come with the hope of reaching my sisters and my mother, to send them a message of love. One of my sister's names is Mary, the other is Fidelia; my mother's name is Mary F. Cummings. I have tried for some time to get to them, to send them just a word, that they might know I had the power of coming. I am happy in the spirit-world, and so is father; we are so interested in all that surrounds us that the time is never long; we do not mind the passage of days, or even of years. It is all like a beautiful dream to me, only it is real and lifelike, and dreams are not.

I want my mother to know that she will come

I want my mother to know that she will come to us before long; father thinks that before two years have passed she will be with us in our lovely spirit-home. I shall be so glad then, I feel that I will rejoice when my mother comes to me, and I do not want Mary or Delia to feel hadly when she comes, heaving the indelicate badly when she comes, because she is delicate, and the trials of earthly life wear upon her spirit; when she is freed from them all she will have power to return and bless them."

### FRED WARREN.

Here's a little boy. He has only been gone Here's a little boy. He has only been gone a few days. He comes with a real nice-looking old gentleman with white hair, who holds him by the hand. He is some relation to him. The little fellow wants to send his love to his mother and father. I think he lived about seven summers here. He says he is all right; he's having a real nice, jolly time. He's just looking for Christmas to come: if he is n't in the body he wants all his people at home, his mamma and papa and others, to know he comes back with love for them, and to see what they are doing; he is not dead at all. This is what hesays. Sometime he's going to try and come and make a big speech for those that come and make a big speech for those that think he's laid away. He says he's going to begin to go to school in this new world and learn a great many lessons. His name is Fred Warren; his father's name is George, and his mother's Nancy or Nannie. They live in Brighton. Brighton. MRS. IDA SAWYER.

Here comes a lady with two men. The lady has been here before, and talked to you. She says there is a considerable commotion caused in the minds of some of her old friends, and her binder all mainton and activity, not only in man, but throughout the universe. "The tree of knowledge of good and evil," is just exactly what its name indicates. He who becomes the property what its name indicates. He who becomes an anything of the law what govern him, of the things in nature in which his mind may become interested, is ready to partiate of "the tree of knowledge of good and evil," in the control of the con

called Capt. Sawyer. He is anxious to get to some people in Millbridge, Me.; he has something to communicate to them. The name of the other spirit that comes with them is Richard Gordon. He wants to get into communica-tion with some of his friends. He calls himself

### VICTOR JONES.

Here's a young brave about seventeen years old; he calls himself Victor Jones. He says he wants to come to his cousin, James Henderson of St. Louis. He says: "Tell him Vic has got back." wants to come to his cousin, James Henderson of St. Louis. He says: "Tell him Vic has got back. He did n't expect to come back when he went over, because he did n't know anything about it. He is very anxious to communicate with his cousin and tell him ever so many things concerning affairs which interested them both when he was here." This young man has been in the hunting grounds quite a number of years; he would be about twenty-eight summers old now, if he was here; spose he is, in the other world. He comes to Lotela as he did when he went out, you know. He says: "If I can reach the ear of James I can make plain to him some things that have always been a puzzle to him. I intended to straighten them out before I left the body, but I did not know I was going over, and so I neglected them. He has misunderstood certain things which have had an effect upon his life, but I want to tell him it was all a mistake, old fellow, and it will be made plain to you after a while; keep patient until I can get to you and unravel the 'knotted skein.' He will recognize that expression, because he said to me one time: 'It is a knotted skein.' I wish I could get to the end of it.' And I said: 'Wait awhile, and I think it will be made all clear.' Of course I knew it would, because I had the key to the whole matter, and when he came back from his journey I intended to tell him about it. But when he got back I was over in the spirit-world. I never have had an opportunity of coming in this way, so I am anxious, and I hope some day to get control of a medium through whom I can write or speak, and settle up the whole business."

ESTHER SUTTON. ESTHER SUTTON.

ESTHER SUTTON.

Now comes a pale, delicate-looking girl, who gives the name Esther Sutton. She was delicate a good while before she went out of the body. She says: "If you please, send my love to my friends in Titusville, Penn., and I will feel very grateful. They probably do not know that spirits can return, but I wish them to know that I do often visit them. I see the changes taking place in their lives as the years go by. I know that things are not altogether as they were when I was with them. But although the experiences of life are bringing changes to them, I am passing on, day after day, in my spirit-home, just the same as before, only gaining more light and knowledge. I have very dear friends, and I wish them all to feel that I send them my love. I have been very closely attracted to one school-girl friend who has made a change within a short time, and to whom I would like to bring my influence. I know she is mediumistic, and if she will not be afraid I think I can come and make her feel my presence. Perhaps through her agency I may get to those who are dear to me, and give them some evidence of my life in the spiritworld and of my power to return to them. That is why I come here, hoping my friends will know of my return."

### MESSAGES TO BE PUBLISHED.

Dec. 12.—William E. Dodge; George B. Cordwell; Clara Underwood; Caroline Y. Cook; Mrs. Sarah A. Leonard; David C. Densmore. Dec. 16.—Richard Robbins; W. R. Beebe; Eliza Ellis; Seth E. Brown; Henry Fenner; Caroline Todd; Hannah E. Kimball. Seul E. Brown; Henry Fenner; Caroline Todd; Hannah E. Kimball.

Dec. 19.—Joel Giles; Mrs. M. B. Knights; Mrs. Amelia O. Coffin; Joseph M. Russell; Clara Bond; J. M. Sherman.

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

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

Dec. 20.—Dr. John H. Currier; Lotela, for Thomas Hardin, Fradence Hathaway, Benjamin Staples, John Bechtel, Marguerite, William Reer, Maria Wortlington, Elizabeth Hulbert, Ida, Georgie H. Allen, Samuel J. Dicketty, Albion Whittler; Hannah White, Jennie Harlow, Charle to Mattie.

Jan. 2.—Samuel Williams.

blon Whittler, Hannan White, Jennie Harlow, Charlle to Mattie.

Jam. 2.—Samuel Williston; Maynard H. Polleys; Mrs. M. A. B. Farrar; Jennie Sprague.

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

Jan. 9.—Jesse Putnam; Jane Leonard; Willie E. Sylvestor; Joseph Sweot; Charles A. Leslie; Mary Ellen Spear; Dalsy.

ter: Josoph Sweet; Charles A. Leslie; Mary Elien Spear; Dalsy,
Jan. 13.—George A. McOlure; Nancy Pulling; George C. Thurston; D. P. Holloway; Aunie Henter; Joseph G. Chandler.
Jan. 16.—Samuel G. Lacock; Mrs. Caroline J. Smith; Lottle Gettys: Patrick Casoy; R. B. Elliet; Crystal.
Jan. 20.—Albridge Hoyt; Sampson B. Talbot; Ellen Turner; Rev. Zenas F. Wildes; Controlling Spirit, for Henry H. Holroid, Aaron Moss, Isabella Goodwin, John F. Giles, Harriet Marston, Belinda Morrell.

#### Verifications of Spirit-Messages. HORACE GLEASON.

In the issue of the BANNER OF LIGHT for Aug. 23d, GLEASON, of Malden, Mass. The message is characteristic of him, and in it there are, to me, several good tests. His religious convictions up to two or three years before he passed to spirit-life are pointedly and accurately referred to by him in this message. Housed to say that in religion, as preached in the churches, he could find no comfort or conviction, and he rare ly upon that account attended church worship. He speaks of waiving aside the dogmatic assertions of other people. This is so. It was a habit of his to waive all such, and to hold no arguments over them. He was a lawyer in Boston all his life, and was looked up to by his business associates and friends as a man of strict honesty and probity. He refers casually to his life-work in his reference to "courts and criminal dudge." and "places for human restraint." He says that he "does not wish to take part in political strife." etc. While in earth-life he would have nothing to do with politics. So you see there are many test points in the message. He also speaks of being glad that he shall still enjoy an active life. In reference to this I will state that he was a man who was never idle; every moment of his time, usually from three o'clock in the morning till nine at night, was utilized in the employment of business or some elevating or instructive reading. Some two or three years before he passed from mortal to spirit-life he became a firm Spiritualist. The whole message, to me, is characteristic of him. Yours very respectfully, W. W. GLEASON.

Provincetown, Mass., Jan. 16th, 1885.

WILLIAM S. ARNOLD. The communication appearing in the Message Department of the BANNER OF LIGHT, Dec. 20th, from WILLIAM S. ARNOLD, is recognized in this city as true in every particular. Mr. Arnold was at one time a very successful merchant in Providence, but pecuniary losses so affected his mind that he lost his reason, and it was deemed best to place him in an asylum from whence he passed to spirit-life about six years ago. He was greatly respected by all who knew him. ALBERT MESSENGER.

Providence, R. I., Jan. 9th. 1885.

#### A Recognized Message from the Free Circle.

I take my pen to thank the controls of the Free Circle, as well as my companion who traveled the rugged path of life we had to climb here with me for nearly thirty-eight years, and never faltered in faith or works, and who has so often made herself known to me since she passed on to the other life, for the good words of encouragement and cheer which come to me, ever like dew to thirsty flowers, and which she and they allowed to reach me through the BANNER OF LIGHT of Jan. 17th. I recognize both the spirit and the message, and she well knew I did not need any test either of its spiritual origin, or of her identity, for she comes to me too often to be mistaken. Those of us who have toiled through the heat and burden of the day, and for less pennies than those that earlieff at the eleventh hour know the value of greetings from the other side where our work is fully appreciated, and where we shall be paid for all we suffer here in such a good cause. Mary was a medium, and knew the life before her before and passed, over, and knew her work, here was hopestly, and helibility done; and the covert and faithful obli-dren; which she more than I; brought up, can all bear Green / 4404, 840/2 more than ! Dirought up ) our all beat the state of the state o

### New Publications.

ALL IN A LIFETIME, A Romance. By Susan H. Wixon, author of "Apples of Gold," etc. 12mo, ol., pp. 397. Fall River, Mass.: Pub-lished by the author.

This story, one of deep interest throughout, is made the vehicle of conveying to the thoughtful considers. tion of its readers a vast amount of radical truth concerning the popular forms of professed religious beliefs, and cannot fail to awaken in many minds a questioning as to whether what seems to be, is,

The lover of the heroine, supposed to have been lost at sea, escaped death by clinging to a floating spar, from which he was taken by a vessel and carried to Liverpool. A letter is sent by him, but instead of reaching its proper destination is intercepted by a man, who makes every effort to convince the lady that her lover is dead, and in due time seeks her favor, but is repulsed. Donald, the lover, not receive ing replies to any of his letters, broken hearted, goes to China, studies its language and becomes familiar with the teachings of Confucius, many of which the author gives. After years of persistent effort the amanced of Donald becomes the wife of the cause of alk. his trouble, who subsequently obtains a divorce, leaves the woman he has wronged, and she, learning all the facts, seeks and finds her true lover.

EDWIN ARNOLD AS POETIZER AND PAGANIZER.
By William C. Wilkinson. No. 131 of "Standard Library." New York: Funk & Wagnalls.
A critique upon Arnold's "Light of Asia," in which the writer attempts to show discrepancies between what he terms the facts and fictions in reference to Buddhism. It goes to show that in the system of religion which the poem extols there have been, as in every other, not excepting Christianity, abuses to be deplored.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By Frederick Hastings, 12mo cl., pp. 284. New York: Funk & Wagnalls.

The author of this volume is the editor of the Homiletto Magazine, and the sketches it contains first appeared in that periodical. At the solicitation of many who appreciated them in that form they are given in ... this.

BOOKS RECEIVED : MAM'SELLE EUGENIE. A'RUSsian Love Story. By Henry Gréville. 12mo, pa., pp. 148. Philadelphia: Peterson Brothers.

Philadelphia: Peterson Brothers.

PAMPHLETS RECEIVED: MEXICAN RESOURCES. A Guide To and Through Mexico. By Frederick A. Ober, author of "Travels in Mexico," etc., with numerous Maps and Illustrations. Boston: Estes & Lauriat. How To Magnetize; or, Magnetism and Clairvoyance. A Practical Treatise on the Choice, Management and Capabilities of Subjects, with Instructions on the Method of Procedure. By James Victor Wilson. New York: Fowler & Wells. Silver Coin. By John George Hertwig. Washington, D. C. The Decay of Institutions; or, An Argument Proving that Progress is a Fundamental and Universal Law; that Paradise is Ahead, Not in the Past. By Moses Hull. Maquoketa, Iowa: Current & Hull. Fifteen Hundred Original Conundrums. By a Talented Society Lady. New York: J. S. Oglivie & Co. The Parable of Adam and Eve Considered, and its Significance Elucidated. Boston: the Author. The Bibles of Men and Bible of Nature. Our Earth and Our Race a Hundred Thousand Years. Ago, More or Less. By Dr. E. Collins, Little Rock.

### Scott's Emulsion of Pure Cod Liver Oll, with Hypophosphites, Will Build Up Wasted Systems.

Dr. R. B. Pusey, Elizabethtown, Ky., says: "I have prescribed Scott's Emulsion frequently in the last ten years, and take pleasure in commending it as a valuable remedy both for adults and children in wasting conditions."

### Passed to Spirit-Life:

From Milwaukee, Wis., Jan. 14th, 1885, Henry E. Dick-

inson.

Mr. Dickinson was born at Springfield, Vt., Aug. 14th, 1829, and came to Milwaukee in September, 1855. In 1868, having accumulated a handsome competency, he related from active business and thereafter devoted nuch of his time to reading and speculation, mostly of a quasi-standing and metaphysical character. He had a very large library of philosophical works. Years ago Mr. Dickinson integrated himself in the study of so-called spirit-manifestations, and finally became a professed Spiritualist. He remained up to the time of his death unshaken in his convictions in this respect, and was regarded by the whole spiritualistic fraternity of the Northwest as one of its most prominent lay members, Genial in manners, a good clitzen and a kindly-hearted man, he was respected and liked by all who knew him. For the past year his health had been gradually falling, and for the past five weeks an organic trouble and a compileation of other disorders confined him to bed, His end was painless and peaceful. His wife and his two children—a son and a married daughter—survive him.—Even-ting Wisconstn.

From Charlemont, Mass., Nov. 30th, 1884, Alonzo H. Ken-

Frem Charlemont, Mass., Nov. 30th, 1884, Alonzo H. Kendall, aged 53 years.

He was burled at Springfield, Mass., from the house of his sister (Mrs. J. S. Hart, who, with her husband, is an earnest, active Spiritualist). He was a deep thinker, and ready defender of the cause of Spiritualism. Among the friends present were his three remaining brothers, who, like himself, recognize the beauty and truth of the Spiritual Philosophy. The comfort and consolation it brought them, at that hour were felt by all present, robbling death of its sting and making it only a release from long physical suffering for their dearly loved brother. The funeral was conducted by

From her home in Royalston, Mass., Ellen Hazen Bige-

From her home in Royalston, Mass., Ellen Hazen Eigelow, aged 30 years and 3 months.

Miss Bigelow had long been a firm believer in the Spiritualistic Philosophy, and through a long and distressing illeness was sustained by its divine teachings. She gave evidence to all who saw her that Spiritualism is not only a blessing in life but that it also robs death of its sting and the grave of its victory. Truly may it be said of her. She hath passed from death to life.

Worcester, Jan. 15th, 1885.

From Henryville, Tenn., of congestion of the lungs, J. . Pennington, aged 66 years.

J. Pennington, aged 69 years.

He remarked to the writer one day during his sickness that if he 'passed on' he would, if possible, communicate through the BANNER OF LIGHT. We carnestly hope he will. The bereaved family have our deepest sympathy. He has gone but a step before us. The way is not long, and the beautiful gates are ever ajar. MRS. U. A. HARKELL. From Galena, Ind., Dec. 27th, 1834, Charles O. Floyd,

From Galena, Ind., Dec. 27th, 1834, Charles O. Floyd, aged 07 years 11 months and 27 days.

Mr. Floyd was a Spiritualist and a clairvoyant medium and could see his spirit friends at all times. He was a constant reader of the dear old Banner of Light, and a subscriber for many years. He was born in Walner, N. H., Jan. 18t, 1816, and came West in 1835, He leaves a wife and son to mourn his departure. The son resides in Providence.

R. I.—Com.

From 88 Pledmont street, Worcester, Mass., Jan. 9th, Henry Packer, aged 66 years 10 months and 28 days. All ta-

well.

Mr. Packer was for many years a strong Spiritualist; although an invalid for the last few years his faith grow stronger until the angels called him home. The services yery impressive as well as instructive, were conducted by David Brown of Boston.

W. Bi J.

[Oblivary Notices not exceeding twenty lines published gratutiously. When they exceed this symber, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

Spiritualist Convention. The Vermont State Spiritualist Association will hold its next Quarterly Convention at Bonj, Barrett's Rotel Hall,

at Waterbury, Jan. 30th, Sistand Feb. 1st, 1835, commencing at 10:8) Friday A.M. The speakers for the occasion will be Mr. Albert E. Stan-ley, of Leicester, Vt.; Mrs. Fannie Davis Smith, Bran-

ley, of Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon; Mrs. Emma L. Paul, Morrisville; Mrs. Abble W. Crossett, Duxbury, P.O. Waterbury; Mrs. Lixis S. Manachester, West Randolph; Mrs. Sarah A. Wiley, Bockingham; Mrs. A. P. Browa; St. Johnsbury Center; and otherwise and mediums are expected to be present; and take part in the Convention. Test and Olrie Mediume. Mrs. Gertrade B. Howard, East Wallingford, Mrs. Hannah Turner, Duxbury; Mr. Lucius B. Colburt, Bennington, and others, are expected to be present; The Duxbury-Glee Clab will furnish good music as usual for the ofessions. The evening sessions will be shorter; than untail to give more time for holding direles for those who wish to do to James V. Manafied, the spiritual postmaster, is accepted to be present to deliver our mail from loved ones come profit now dwelling in spirit-life. rious railroans to mose who W B F with R attend the Convention. W B F with R attend the Convention.

2.7 Those who have pledged themselve to dues will please respond in person of research attendance of the convention of the conv

SKOUMACOJASEK Ahmovi LUIANCE,

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Nov. 22.—1y

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Jan. 31.—1w

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P. S.—Letters of inquiry cheerfully answered.

DE. F. L. OSGCOD.

Jan. 10.—18

# NEWLY-DEVELOPED MEDIUMS.

A MONG the Mediums developed by MR. COOKE, he refers, by permission, to Mrs. Piper, who was developed as a Medical, Test and Business Medium, in five private attings; Mrs. Walker, Trance, Business and Test Medium, and Mrs. Frost, Inspirational Planist and Test Medium, the will continue Bittings for Development daily. Regular, Developing, Oircle every Sunday morning, at it o'clock; also a Oircle on, Sunday evening, at 8 o'clock, tor Psychometric Readings, Tests and Inspirational Music. Admission to each Oircle, 25 cents.

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### JAMES R. COCKE,

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Trance, Developing and Medical Medium,

# J. W. FLETCHER,

Medical and Trance Medium, 2 Hamilton Place, Jan. 8.-18w\* BOSTON.

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South End Spiritual Temple, No. 30 Worcester Square (in connection with Berkoley Hall Society).—Sunday, public service at 3 P. M. Monday, Ladies' Union, 2½ P. M., public meeting, 8 P. M. Wednesday, concert and lecture, 8 P. M. Friday, lectures on health and healing, 3 P. M.

The Working Union of Progressive Spiritualists holds public services at Berkeley Hall Sundays at 2½ r.m., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Park. Wm. H. Banks, Secretary, 77 State

Society of the Perfect Way.—George Chainey lectures in Chickering Hall every Sunday at 2:45 r. x.

Wells Memorial Hall, 987 Washington Street.—
The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Alonzo Danforth,
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1031 Washington Street.—First Spiritualist Ladies' Ald Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary. The Mediumistic Phenomena Association holds meetings regularly on Sunday mornings at 10% at Ladies' Aid Parlor, 1031 Washington street, Boston.

The Mediums' Camp-Meeting of the "Tw-Worlds" will hold its sessions at the Ladies' Aid Parlor 1631 Washington street, Boston, at 80'clock P.M. Sundays, Mediums' Camp-Meeting of the "Two is" will hold its sessions at the Ladies' Aid Parlor,

Coos, Conductor. Harmony Hall, 34 Essex Street (1stflight).—Sun-days, at 19½ л.м., 2½ (seats free) and 7½ г. м.; Thursdays, at 3 г. м. Prescott Robinson, Chairman. The Fraternity of the White Gross holds a Conversation on its Ains and Work every Tuesday evening, at 30 Yarmouth street, to which all interested are cordially invited. Business Meeting of members every Thursday evening, at Suite 35, Hotel Clifton, 459 Columbus Avenue.

Chelses.—The Spiritual Association meets every Sunday in Old Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ F. M.

The Laddes' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday atternoon. Business meeting at 14% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 Mariboro' street. **Hadley Mail.**—Meetings will be held in this hall. East omerville, during the fall and winter on Sundayevenings.

### The Boston Spiritual Temple.

The regular meetings of the Temple were continued last Sunday, Mr. J. Frank Baxter concluding his successful engagement for the month. Mr. Baxter took for his subject "The Church vs. Liberty," wherein the life work of "the men who dared" was considered. Most radical and searching was the discourse, and frequent, as merited, were the outbursts of applause. Attention was called to change and progress, marked always and everywhere as the order of nature. Revolution, evolution and reformation are the three successive steps of progress in all departments. Churches and parties might patch up virtually passe concerns, and make them serve a little longer, but it is evident nothing short of the new would satisfy the coming generation. Church and party would ever obtain, but theologies and platforms often would be demolished. Liberalism and Spiritualism seek the maintenance and advancement of truth, and ever trample and obliterate error. They seek to establish religion—the best religion—however much they inveigh and destroy theologies. The old motto for living and practice was "Authority for Truth," but the new one is "Truth for Authority," Under this new regime the disposition now is to talk plain. The demand of the age is radicalism; and the inspiration of these days is free speech.

Mr. Baxter briefly traced the history of the church cessful engagement for the month. Mr. Baxter took

callsm; and the inspiration of these days is free speech.

Mr. Baxter briefly traced the history of the church along its gory tracks, through its damp dungeons, inquisitional halls and racking chambers, up to and through its days of depositions, excommunications and anathematizings, even to the present position of affairs, showing how the church has ever stood opposed to freedom of both soul and body, and how, even modified as it is, it is to-day the greatest obstacle to progress. The same creed obtains in letter to-day that was enforced in the priesteraft days of old; by many, newly interpreted it is true. When modern theology, however, would be consistent enough to cut from its creed what it claims to have dismissed in idea; when it would assist in expunging from the statutes outlyed, and hence outrageous law, so that no one, however spiteful, could fall back upon the musty old to persecute and prosecute, the liberal and true man, then, and not before, night the work of an Ingersoil and the needs of the liberal platform be, possibly, superfluous. All honor be, then, to manbood. Thanks for those men and women who, through storm and opposition, held firm their opinions in accord with their convictions—who labored for principle and truth, and acted independent of customs, onlines, institutions and night. held firm their opinions in accord with their convictions—who labored for principle and truth, and acted independent of customs, opinions, institutions and platforms, religious or political: A Galileo, a Copernicus, a Kepler, a Humboldt, a Franklin in science; a Napoleon, a Washington, a Jesterson, a Lincoln, a Garrison, a Sumner, a Phillips in politics; and a Luther, a Melanchthon, a Voltaire, a Volney, a Paine, a Parker, a Denton and a Wheeler in both secular and religious work. Here a brief enumeration of the acts and works of Thomas Paine was made, and attention called to the thorough resulations of charges in attempt to tarnish his character. Mr. Baxter then read the creed of Paine, as pointedly put in language by him in his "Age of Reason." It was so impressively and intelligently read that a most prosound respect for the hero was aroused. "And for this," said Mr. Baxter, "Thomas Paine was and is condemued. Speaking the truth as revealed to him was and is made a crime. But the world moves, men to-day in larger numbers do him honor, and posterity at large will yet respect him, and not only reflect merclessly on his age, but as well bring shame to the present age, upon those who treat with slander and contumely, not only, but with slience, the glorious deeds of him who, more than any other, was instrumental in procuring our liberty from kingly despotism, and in saving us from paying tithes and devotion to an exacting, and, it may be, a designing, and therefore treacherous, priesthood."

In the evening the Society was pleased, and Mr. Baxter much encouraged, to find Horticultural Hall packed to its close seating capacity. The lecture was devoted to Spiritualism, and in modeled answers to, many questions raised in the minds of the auditors who had attended his present course of lectures, as well as to many inquiries of investigators. "Never," said a regular listener, "was Mr. Baxter seen and heard to better advantage—both matter and influence considered—before a loston audience, the lecture was so opportune, tions—who labored for principle and truth, and acted independent of customs, opinions, institutions and platforms. religious or political: A Gailleo, a Capernicus.

accorded a nearty welcome to the Boston Spiritual Temple platform again.

Next Sunday, Feb. 1st, Mrs. R. Shepard-Lillie, at 10:30 A. M. and 7:30 P. M., will be the speaker. The Temple meets at Horticultural Hall, and all are invited to hear her.

W. A. D.

### Berkeley Hall Meetings. On Sunday last, Jan. 25th, a large audience assem

bled in Berkaley Hall at 10:20 A.M., at which time the subject of M. Colville's discourse was "A Review of Ingersoll's New Lecture, Which Way?" The speaker dealt with the subject in a candid manner. While disagreeing with Col. Ingersoll on many points, he paid a glowing infinite to his sterling qualities as a father, husband and critzen, and in the course of his address denounced—a materialism of greed and ntter worldliness which gives itself over to the acquisition of wealth regardless of the welfers of man, far nore than a theoretical materialism which may per accompanied by many public and private virtues. The lecturer then proceeded, to show that, Ingersolf second past companied by many public and private virtues. The lecturer then proceeded, to show that, Ingersolf second mean of the perfect accordance with the decalogue, and simply amplifications of the second great commandment of the law, "Thou shall love they less commandment of the law, "Thou shall love they less they like the perfect accordance it in England by America, neither could a head raligion destroy it. The love of the neithbor in the heart can alone recompitite society on a divine place, after a beavenly pattern. Wars of externation were common to solubly and barbarier destroying the place, after a beavenly pattern. Wars of externations were common to solubly and barbarier selections of the meight in the pear can alone recompitite society of a divine place, after a beavenly pattern. Wars of externation were common to solubly and barbarier selections at the part of the solubly and barbaries at humanismiss; aring heart and barbaries as humanismiss; aring heart and another the selection of the soluble and the part of the solubl agreeing with Col. Ingersoll on many points, he paid a

ceracy at its best and highest means the recognition of God within, and acknowledges conscience as the voice of God, the moral sense as the supreme vicegerent of heaven. A great many gods were mentioned in the Bible, and the Jews were too apt to accept the teachings of fallible spirits and men and imagine them direct revelations from the Supreme Being.

A description was then given of the delities of mythogy and of how polythelsm had originated and developed, the lecture closing with a brilliant peroration on the coming thought of Delty, which would be a recognition of Infinite Justice as the soul of the universe. Justice being the pericet sphere of which Love and Wisdom are the hemispheres. Men whom Ingersoll erroneously calls inddels stated their beiler in God plainly in their writings, though they did not sympatible with the view of Delty taken by the churches around them. To brand them inddel has been the work of ecclesiastical bigots, and then to invent stories of their recantation or frightful deaths has been a part of the antichristian policy of professing Christians. Materialists have no more right to claim Paine or Darwin than Orthodox Christians have. Both these men were widely removed both from Atheism and Orthodoxy; they were both Theists, according to the testimony of their own mouths.

Ingersoll's work is no doubt productive of good, as it sets people to thinking; but the great power wielded by the man is largely personal; he is magnetic, humorous, eloquent, and eminently capable of putting forward old ideas and objections in an attractive manner. We must all be careful to make due allowances for personal influence in all cases, and never follow individuals instead of ideas. Moody, Sankey, Spurgeon and numerous other Orthodox revivalists, make more converts by their manner than their matter, as the very same ideas pat iorward by some more refined and teachings," was the topic of discourse. As may well be imagined, considering the voluminousness of Swedenborg's writings and the eventful character o

### At 30 Worcester Square.

W. J. Colville's reception drew together a large audience. A great variety of good questions elicited valuable and interesting responses from the guides of the speaker. These receptions are held regularly on Mondays at 8 r. M. Particular attention is called to the meetings on Fridays at 3 r. M., arranged for the express purpose of accommodating those who cannot conveniently attend an evening meeting.

### The Working Union of Progressive Spiritualists.

The exercises last Sunday at Berkeley Hall were opened with singing: "When the Mists have Rolled Away," with instrumental accompaniment by Mrs. M. F. Lovering. After an invocation by Mrs. E. R. Dyar, hymn and recitation by Miss Peabody, and a song by Miss Park, Mrs. Dyar announced her subject, "The Duty We Owe Ourselves." She said our greatest duty is to live a correct life, one of strict purity and morality: striving always to attain a high spiritual progression and elevation—living the very best life possible, thereby gaining the highest nobility of soul. By trying to become thus morally and spiritually progressed the pathway to heaven opens unto us, and the angelworld can readily communicate with us. Alluding to her subjects of the previous Sabbaths: "Materialization," Marriage and Divorce," she said that although the last contained many very plain truths and facts, yet she had nothing to change or take back, but would refuser the correctness of all her statements on these very interesting subjects. She explained that the most successful materialization has to be brought out in darkness, because passive and negative conditions Away," with instrumental accompaniment by Mrs. M.

most successful materialization has to be brought out in darkness, because passive and negative conditions are absolutely necessary. If a small degree of light is used, let it be a mild artificial light.

The speaker made another appeal for contributions of materials, clothing, etc., to help on the charitable work largely carried on each Saturday afternoon at the residence of the President. M. S. Ayer, 170 West Chester Park, where free distributions are made to the needy, mostly to children. The exercises of the meeting closed with a finely rendered hymn by Miss Fisher, and a benediction by the speaker.

The subject for next Sunday afternoon will be, "Why is there Sinning?"

WILLIAM H. BANKS, Secretary.

No. 77 State street, Boston.

### Society of the Perfect Way.

The subject of George Chainey's Chickering Hall lecture last Sunday was "Medusa and Perseus." Having prefaced it with a selection from the book en Having prefaced it with a selection from the book entitled "The Perfect Way," he proceeded to show that the outward expressions of the various religious systems are but symbols of the same esoteric ideas. We must seek in the spirit, not the letter, the meaning of the fall, the exile, the immaculate conception, the incarnation, the passion, the crucifixion, the resurrection, the ascension, and the coming of the Holy Spirit, and also the reincarnation, Nirvana, and other doctrines of Buddhism, as well as the Mercury, the Athena, the Medusa, Andromeda and Perseus of classical legend. He narrated the story of Medusa and Perseus, and made a comparison between the former and the church as it now exists. He said that the phenomena of Spiritualism are playing a most important part in the work of reform, glving as they do a basis for belief in immortality. Prof. King and Mrs. Wilson furnished music as usual. GRAPHO.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL,-A fine attendance at the Lyceum last Sunday, both in the school and the audience. After the opening ser-

A fine attendance at the Lyceum last Sunday, both in the school and the audience. After the opening services the Shawmut Glee Club gave a fine vocal selection, followed by recitations from Mabel Roberts, Wille Wilson, Louise Irvine, George Lang, Aldie Bradford, Allie Cummings, Florence Chase, Harry Farnsworth. Minnie Bran, Georgie Wilbur, Gertie Rich, Lulu Morse, Rosa Wilbur and Emma Ware. Vocal selection by Mr. Charles Sullivan, Shawmut Quartette, and plano solo by Maude Walker; duet by Albert Rand and Mrs. Carrie Hatch.

The drawing of prizes incidental to last Christmas was concluded last week. No. 74, drawn by Mr. C. C. Dudley, represented the sliver cake basket. No. 7 by Mrs. Warren, a picture of President Garfield and wife, which was in turn presented to Louise Irvine. No. 70 was drawn by a Lyceum scholar, Ruth Parkhurst, picture of "Evangeline." The Old Folks Concert is to take place Thursday evening, Feb. 19th. It is hoped that all who have the interest of our Lyceum at heart will purchase tickets, thereby giving a helping hand to those who are still at work for the development of our children in the progressive truths of Spiritualism. The undersigned is ready to send a specimen copy of the "Educator" to all Lyceums who are willing to send their address. Series No. 4 of the "Educator" with a programme of the coming celebration of the Thirty-Seventh Anniversary of Modern Spiritualism, consisting of Questions and Answers and Sliver Chain Recitations relative to the event, which onght to be read in every Lyceum in the country on that day, will be published about the middle of February.

Alonzo Danforert, Sec. S. S. L.

NOTICE.—A Greate Old Folkes Concerte will be given by we Shawmut, in ve commedicious Hall known

23 Windsor street, Jan. 26th, 1885.

NOTICE—A Greate Old Folkes' Concerte will be given by ye Shawmut. in ye commodious Hall known as Wells Memorial, 987 ye Washington street in ye goode City of Boston, on ye 19th day of ye month of February. At ye early Candle light, which is 3 by ye clock. Ye Concerte will be one of ye real fold Folks," which will be of ye solos, ye duetts, and ye grand choruses of many voices. Ye sound old times will be given, but a few of ye worldly songs will be sung by ye young men and maidens. Price to get in will be 32 cts. In ye lawful money. Tickets for sale at ye Banner of Light Office.

Per order ye Com.

PAINE HALL. The first lesson at our Lyceum session last Sunday morning comprised words of wisdom from the pen of Franklin, and also from Brahminic literature. All the exercises were intended as a tribute to the memory of Thomas Paine, the great apostle of liberty. After fifteen minutes' conversation by teachers and children upon above mentioned topics, a second lesson was introduced, arranged by F. B. Woodbury from Paine's "Age of Reason." About thirty young people and teachers read gems of thought selected from that noted book. Conductor Weaver then introduced the "Lyceum Instrumental Quartette." As this was their first, appearance, they were heartily applicated as they came forward. The members of this new musical organization are Mr. William Wilcox. Master Lewis Poole, Miss Fannis Bennett, Mr. Bennett. All Present and realized that hey were all good manicians, and they received a cordial external production and they are sufficiently after william Wilcox. These young chery consider they are sufficiently after william Wilcox. These young chery for the form, all you had a production and they are sufficiently after william wilcox. These young chery for many factors are sufficiently after the layer comments. Betthe Dayle and made chery for the sufficient will be the layer comments. Betthe Dayle and made chery factors. from the pen of Franklin, and also from Brahminic lit-

with a plano solo, which was well received. Our little songstress, Rva Morrison, did not saisify the audience with one song, but was obliged to take her place at the plano again, and entertain all with a second selection. A juvenile song from little Rmma Leighton (a most excellent one) closed the musical part of the programme. Miss Minnie Nickerson read charmingly the beautiful poem "Thora" and Master Haskell Baxter convulsed all with laughter with "Taking up Carpets." Mrs. Francis's selection was "The Better Day." Maria Falis, Jennie Porcelain, Carrie Huff, Morris Schwartz, and several others, gave readings and recitations. The session was two hours in length, and all must have been interested, as only one or two persons left the hall before its close. We believe as an Association that a good work is being done by our school, not only for the present, but for the great future, when creeds and superstitions shall be things of the past, and the great truth of all truths—Spiritualism—come to the front in all its sublime grandeur.

Francis B. Woodbury, Cor. Sec.

45 Indiana Place.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION held a séance for materialization at the Ladies' Aid Parlors, Wednesday evening, Jan. 21st, the well-known

held a séance for materialization at the Ladies' Aid Parlors, Wednesday evening, Jan. 21st, the well-known medium, Mrs. H. B. Fay, kindly volunteering her services for the occasion. [An account of this séance, contributed by J. W., will be printed in our next issue.—Ed. B. of L.]

Sunday, Jan. 25th, Mr. W. J. Colville occupied the platform, speaking upon "The Phenomena of Spiritualism" He commenced by saying that while the body lies in the tomb the spirit pursues its onward course; and the various phases of spiritistic phenomena demonstrate that the spirit finds a genuine paradise and heaven, which theology intimates merely, or perhaps as barely possible. Spiritualism effords a ground upon which all—however divergent or preconceived their ideas—may unite concerning the doctrine of immortality. "How many Christian worshipers have really weighed the doctrine, and how few are capable of analyzing the basis of their faith; and yet what evidence can they have that is not afforded by Spiritualism? Spiritualism is the antidote of Materialism, hence is a necessity; and while doubt paralyzes the mind Spiritualism opens a door through which all may enter and gather—each for himself—the evidence of eternal life."

The speaker dwelt at some length upon materialization, characterizing it as the highest and best form of convincing evidence, and related some personal experiences. He then spoke in a general way eulogistic of the phenomenal phases of the Spiritualistic Philosophy, and at the close of the discourse answeried several questions, propounded by members of the audience, the whole comprising a lecture of great interest and profit, of which this brief report scarcely attempts to convy an outline.

G. C. Paine, Cor. Sec.

HARMONY HALL, 34 ESSEX STREET .- The meetings at this place on Sunday last were unusually interesting and instructive, and appeared to be enjoyed by

all.

The morning exercises were opened by Mrs. Pennell, who made a few appropriate remarks, followed by many clear and positive tests, all of which were recognized by those for whom they were intended. Dr. Tripp's tests were fully recognized, and his remarks, as also those of Dr. Taylor, of Cheisea, highly appreciated by all present.

Dr. L. K. Coonley opened in the afternoon with a short address upon "Manners," a subject selected by the audience. Prof. Milleson and Dr. Thomas followed in the same line of thought—both speakers handling the subject in a masterly manner. Tests given by Mrs. Pennell, Mrs. Leslie and Mrs. M. A. Charter were clear and convincing, and the remarks of the last two ladies appreciatively listened to.

In the evening, Prof. Mileson, Mr. Brown, Dr. Mayo, and others, made remarks of an interesting character, and Mr. Brown gave psychometric readings, which were very clear and correct.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY.-The exercises of Friday evening, Jan. 23d, were opened with singing by Messrs. Sullivan and Fuller. The first speaker of the evening was Mrs. Sarah A. Byrnes, one who is well known to all Spiritualists. Her address was brief, but eloquent and instructive, and was listened to with closest attention. Mrs. Chandler followed with some earnest and practical remarks. After a song by Miss Amanda Bailey, our worthy friend and brother. Dr. Helburdson. Was the part for reproductive to the production of the part for reproductive the second of the part for reproductive the second of the part for reproductive the second of the part for reproductive the productive transport of the part for reproductive the part for reproductive the part for the part a song by Miss Amanda Bailey, our worthy friend and brother, Dr. Richardson, was the next to respond. Mrs. Abbie Burnham then related her experiences in Camden, N. J., showing that the foss of Spiritualism are not all gone. Mrs. Sullivan made a few remarks and then joined Miss Bailey and Mr. Fuller in singing. The meeting was well attended, and all present expressed themselves well pleased with the entertainment furnished. entertainment furnished

THE MEDIUMISTIC PHENOMENA ASSOCIATION and its friends met in Ladies' Aid Parlor, Sunday morning, at, 10:30 o'clock. Dr. James A. Bliss made morning, at 10:30 o'clock. Dr. James A. Bliss made the opening remarks and introduced the inspirational lecturer, Mr. George A. Fuller, who took for his text "Enlightened Mediumship the Salvation of Humanity." He was followed by Dr. H. B. Storer; after which Dr. Bliss was controlled by a spirit called "Little German Dottor." Mr. John Wetherbee made a few remarks, following which the meeting adjourned to next Sunday morning. \_\_\_\_\_\_\_\_ J. D., Rec. Sec.

MRS. HENRY O. TORREY, Secretary.

EAST SOMERVILLE.—The finest audience yet, in point of numbers, convened in Hadley Hall last Sunday afternoon, to listen to Mrs. Mand E. Lord's relation of experiences, and her tests. Mrs. Lord's remarks were extremely interesting, and the tests given nearly all recognized. Mrs. Lord will be with us again next Sunday afternoon at 2:30. Nearly or quite all of the time will be occupied by tests. In the evening Dr. C. H. Harding, of Boston, occupied the platform with well-chosen remarks and tests.

CHELSEA SPIRITUAL ASSOCIATION, ODD FELLOWS' Buft DING.—Next Sunday mediums' meeting at 3 P. M.; at 7:30 Mrs. S. Dick will speak and give tests.

#### W. J. Colville at Greenwich, Greenfield and Northampton.

On Sunday, Jan. 18th, while Mrs. Britten was lectur-ing in Boston, W. J. Colville was filling an engagement at Greenwich, Mass., under the auspices of that ment at Greenwich, Mass., under the auspices of that earnest and philanthropic reformer, Mr. H. W. Smith, whose new church in Greenwich Village is now so far completed as to allow of the basement being used for lectures, Lyceum sessions and entertainments. The main audience-room, which will seat four hundred and is being very tastefully adorned, will not be ready for occupancy until April; but the lower hall, with a seating capacity of two hundred and fifty, good organ, platform, and every convenience for public meetings, is now in use. The services held there on Sunday, Jan. 18th, were most successful and drew together large and deeply interested audiences. The day was brilliant, the sleighing was excellent, enabling visitors from Prescott, Enfield, North Dana and other towns in the vicinity to attend without much difficulty. Many persons from the surrounding places ayalied themselves of, the opportunity, and the villagers themselves turned out in full force. The result was a well filled room at all the services; filled not by those who came from idle curiosity but with earnest, intelligent minds who drank in eagerly every word of the gifted orator. The choir, composed of young ladies of the village, sang beautifully, Mr. Smith acting as precentor and Mr. Rudolph. King as organist; solos were also finely sung by W. J. Colville and Mr. King. Beautiful flowers adorned the platform table, and all, the accessories were of a nature to call forth a high degree of inspiration.

The expectations of the most sanguine were fully met by the quality of thought and the manner of its presentation on all occasions. Mr. Colville's lectures were fully up to their Boston standard, and many who heard the discourse in the morning declared they had never heard so instructive and helpful a sermon in their lives as the exposition of "The Law of Love," to which they were reasted. Without a shadow of iconcelasm, the lecturer, though deeply radical, was eminently profess as the exposition of "The Law of Love," to which they were weaken earnest and philanthropic reformer, Mr. H. W. Smith, whose new church in Greenwich Village is now so far completed as to allow of the basement being used

Bunday and Monday were a pleasing feature of the exercises.

On Treeday, Jan. 20th, the church was drowded, on the occasion of a musical and literary entertainment, introducing. Jecture on "/ Music and the Great Composer". Like Smith played several line selections on the French sorp. Of a high instrument to 15 a master. The well-relined livenile choic sain a cellently and like January and the selection of the January and the

Grand Army Hall was well-filled by refined, thoughtful people. Mr. Colville and Mr. King were both at
their best; the latter gentleman presided at the organ
and contributed to the vocal exercises. Mr. Colville's
lecture was on "Evolution," and cognate themes, considered in the light of modern spiritual revelation, followed by a poem on "Heaven and Heil," and "Beyond the Gates."

On Thursday and Friday very successful meetings
were held in Northampton, Mass., under the supervision of Mr. A. D. French and other prominent and
zealous Spiritualists. They were held in the OperaHouse, and though twenty-five cents was charged for
admission each evening the attendance was decidedly
good. The audiences were in every sense representative, and judging by their close attention no doubt
can be entertained that considerable interest in the
Spiritual Philosophy was awakened. The subjects on
both evenings were chosen by the audience. That on
Thursday was presented by a materialist, who expressed himself much delighted with the manner of
its treatment.

After the lecture a question relating to undeveloped

Interest was presented by a materialist, who see pressed himself much delighted with the manner of its treatment.

After the lecture a question relating to undeveloped spirits and the extent of their influence was answered, and a poem improvised on "Fatth, Hope and Charity," and "The Old and the New." On Friday, Jan 23d, Mr. Colville's lecture was on four subjects presented by the audience. It occupied an hour and a half in delivery, and commanded the close attention of all present till its close, and was followed by an improvised poem on "Bocrates." So greatly pleased were many of the leading townspeople present, that they expressed a great desire to obtain a copy in princed form. Mr. King played and sang with his usual ability and made many friends. Financially as well as spiritually, the meetings were a success, and many of the inhabitants of Northampton and vicinity have expressed the hope that Mr. Colville's engagements will soon permit of his revisiting their pleasant town.

### Onset Bay Grove Association.

A body of officers who are chosen by an Association to transact its business for the year, is naturally expected to pay all attention to the known wishes of the owners of the property which they represent. But such has not been the case with the Directors of the Onset Bay Grove Association for the past two years. Having passed a vote during the Camping Season, or directly following it, to build a Temple upon the grounds, they proceeded to make contracts for the same, even though remonstrated with before they were made. The stockholders finding their wishes disregarded, called a special meeting in Boston. In October last, to see what could be done to prevent this large outlay of funds, which they would like differently placed. Sixty-six shares out of one hundred were represented, and the vote was solidly against erecting the Temple, and a committee was sent to Onset to talk with the parties holding contracts for this Temple, to ascertain at what

committee was sent to Onset to talk with the parties holding contracts for this Temple, to ascertain at what rates they would be given up, etc. The President was instructed to sign any order on the Treasurer which this committee should make.

The committee should make.

The committee should make, who, however, flatly refused to sign their order. This was as far as the committee could go, and they were obliged to abandon the matter and allow the directors to have their way. The Temple was therefore built by them in direct opposition to the votes of that special meeting. It has cost over \$10,000, and has left about \$1,600 cash in the treasury. There were \$5,500 in cash when this Board was elected, and since that time there has been added to this sum, in gross receipts for the year, \$17,132.

Total .. Gross expenditures of 1884..... Leaving balance in treasury...... \$1,058,53

The Treasurer also stated that there were a few un-paid bills, which of course must be paid before the exact amount left in the treasury can be ascertained.

### At Saratoga Springs.

J. W. Kenyon lectured in the Court of Appeals Room, Sunday, Jan. 18th, in the morning on "The Origin of Life"; evening, "What Good in Spiritualism?" On the evenings of Monday and Tuesday following Mrs. Neille J. T. Brigham lectured in her customary eloquent and convincing manner, and answered questions upon elaborate subjects, giving great satisfaction to very intelligent and attentive audiences.

# Spiritualist Meetings in Brooklyn. The First Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning service at 110 clock, evening at 7:45. Spiritual literature on sale in hall. Wm. H. Johnson, President.

n. Jonnson, Fresident.

Church of the New Spiritual Dispensation holds sorvices at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A. M. and 7½ P.M. Sunday School at 2, and Conference at 3½ P.M. Mrs. Emma Hardinge Britten lecturer for February; Mrs. J. T. Lille from March to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.

The Enstern District Spiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner Bouth 2d street, at 7%. Oharles R. Miller, President; W. H. Comin, Secretary. The Everett Hall Spiritual Conference, 398 Ful-

tonstreet, meets every Saturday evening at 80°clock, Spiritual papers and books on sale, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President. A Spiritualist and Mediums' Free Meeting will be held every Sunday at 3 P.M. at Everett Hall, 898 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

#### Brooklyn (N. Y.) Spiritual Conference. To the Editor of the Banner of Light:

At Everett Hall Spiritual Conference Meeting, on the evening of Jan. 25th, a reörganization took place by the election of Capt. J. David for President, and it is hoped that this, the parent of all the spiritual societies of Brooklyn, will continue its successful march with the other grand armies of Spiritualism. We are growing in strength every day; the brightest intellects of our city are joining our ranks, and the prospects for the future usefulness of our conference are very encouraging. The First Society of Spiritualists at Conservatory Hall also reorganized, with very encouraging pros-peots of future success and usefulness. With hearty good wishes for the continued success of the BANNER OF LIGHT, J. DAVID. I am yours truly,

### Church of New Spiritual Dispensation.

Conference Announcements: "The Promulgation of Spiritual-Feb. 18t, The Fromulgation of Spiritualism," a lecture by Mr. John Jeffreys.
Feb. 8th, A Mediums' Meeting. Mrs. T. B.
Stryker, Mrs. A. C. Henderson, Mrs. Mary Gray,
Mrs. J. L. Jones and other mediums expected. to take part.

Feb. 15th, "The Power of Spirit," a lecture

by Charles Dawbarn.
Feb. 22d, "Pre-Natal Education in the Light of Spiritualism," a lecture by Dr. Isaac M.

Comings.

March 1st, An Experience Meeting.
S. B. Nichols, Chairman.

## "The Doom of Superstition." A discourse on the above topic will be given by H. B. Philbrook, at Everett Hall, Brooklyn, Saturday evening, Jan. 31st. The public are invited.

We are requested to announce that the mediums' meeting heretofore held at Central Hall. 337 Fulton street, has been removed to Everett Hall, 398 Fulton street.

J. W. Fletcher gives business and medial sittings daily at 2 Hamilton Place, Boston.

Spiritualist Meetings in New York. The First Sectory of Spiritualists holds its meetings every Sunday in Republican Hall, & West 22d street, Morning service 11 o'clock; evening, 7:45; Seats free, Public cordially invited.

Ild cordially invited.

Artsanum Hall, 57 West 28th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleher Hall) every Sunday at 22, and 74.7. M. Frank W. Jones, Conductor.

The Ladies' Aid Restlety meets every Wednesday afternoon at 30 clock, at 125 West 43d street.

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SECOND THOUSAND

# LIFE AND LABOR In the Spirit-World:

Being a Description of Localities, Employments, Surroundings, and Conditions in the Spheres.

BY MEMBERS OF THE SPIBIT-BAND OF MISS M. T. SHELHAMER.

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

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

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