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

GIVEN THROUGH THE MEDIUMSHIP OF miss m, t. shelhameh.

CHAPTER V.

For awhile I tarried; long enough to see Kate fling herself by the side of the oriminal with a great cry of love and tenderness, a cry that revealed the depths of her heart to be still womanly and loving and warm; long enough to know that, through the ministrations of this spirit and by the teachings of a lovely woman who weekly visited the prisoner in his cell-a woman sent to the jail by a liberal Unitarian society, to take a flower and a kindly word to the imprisoned human beings there—a work of ation would be wrought in the heart of regonated on would be wrongur in the neare or that would develop it near moulses of goodness.

Thic I turned to yo. My charge draw near and supered, "God bless you'r yoh have niven me if the him and love for my fellow creatures. From the moment when you first spoke so pityingly to me and said you was a sufferer, too, and could sympathize with such as me. I loved you; I longed to confide in you then. but could not till afterwards. God bless you for-

I gave her a parting embrace—why should I not? was she not my sister woman, and was she not nobly redeeming the errors of the past? -and departed with a feeling akin to peace in my heart that had not for a long while dwelt npon its own sorrows, and constantly the words rang through my soul, "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me!" How sweet and holy they sounded, and how beautiful their application to the blessing called down upon me by my repentant friend 1

I thought, "I will go to the sorrowful country again, but I will not grieve hopelessly over the past; I will strive to help others who are in | something of the invisible world through my woe; I may even find a blessing outside the

Once more I found myself in the old place but again the golden bars gleamed brighter in the clear beyond; the air grew less heavy, and now I could see further into the haze that wrapped its folds over all the place. Glancing down, as I moved along, I discovered a tiny flower occasionally appearing at my feet. "Ah!" I thought, "this is not such a gloomy spot after all. The darkness seems to be more within ourselves than in our surroundings." I glanced at my garments; they had assumed the appearance of a dark gray, and were fresher and brighter than before:

Now I took a genuine interest in those around me, and as I approached them I found that I could read their condition and their sorrows, and that I had no need to ask an utterance of them. One woman had lived a life of deceptive practices; after winning her confidence I reyealed my history to her, and showed her how I had found relief and comfort, and bade her do likewise, by taking interest in her fellow-sufferers. Another was wrapped in such a contemplation of her own pride and what she conaldered to be her virtues but what appeared to me as folliss that I could make no impres-sion on her. One man had been respected and loved by his earthly family and friends, but he had been a defaulter to a large amount in the establishment in which he was employed, and when his crime was discovered he took his own life. Here in the spirit-world he was fully alive to his wrong doing, and his soul was wrung in torture. The knowledge of the ignominy he had brought upon his innocent family. lashed him into frenzy. I pitied him from the forth, regretting my past mistakes and doing depths of my heart, and for a long time sought | no good. Twice I have seen the sweet little inin vain to win his attention. At length he gave it to me with an air of sufferance; but as I proceeded to talk to him-inspired as I believe by seme good angel-he grew interested and even animated; and when I closed by advising him to confess his error and his pain to those he had wronged, and to send a private message of love and contrition to his wife and children, he consented to do so if I would show him how.

This work was successfully performed. We found and milded medium, a woman in prispirit communications to those for wretched!"

whome the straight the sorrowing then, how I talked to her, how I implored her man sound the straight to bless to the stonement of her sin how I have the atonement of her sin how I have the atonement of her sin how I have the atonement of her sin how I have the straight to bless the straight whom I knew, through whose instrumentality

In the border land "outside the gates," I have been the defiant brawler, the reckless gambler and the bold and lawless woman of shame; those who still hold their old hardihood are not yet prepared for spiritual ministrations; they are neither teachable nor tractable; but many from all depths, of former debasement are ready to be operated upon by higher influences, as their contrite, repentant attitude attests, and they are promptly attended to by invisible but constant protectors and guides.

On my return from that visit to the lovely medium, with my new-found charge, I met in the twilight of earth the figure of a female whose face was buried on her arm, and who stood with her back toward me. Her whole attitude one of shame and despair. I approached, and laying my hand on her arm, whispered, "I am a friend : let me share your sorrow: perhaps I can help you to find peace." She trembled, and shrank from my touch, but did not lift her

Again I essayed to draw her toward me, but without success. I could see the agitation of her mind, and read her interior condition.

"Come, my friend," I repeated, "let me share your burden. You are sad because of past errors. You feel that you were unfaithful to a holy mission; that yours was a high calling, and you were not equal to its fulfillment. You now mourn because you prostituted sacred gifts to base ends. Do not shrink from me; I do not condemn you; a higher judge than I must alone bring you judgment. I pity, and would help you. Give me your confidence."

At my words the woman raised her face, and fastened a penetrating gaze upon me, as if to read my sincerity. She must have been satisfied, for she demanded, "Do you know who and what I am?"

Assuring her that I had never seen or heard of her before, she continued: "You have truly stated my condition of mind. It is two years since I left the body, and I am still restless and miserable. I linger here, or around my old home, but with no thought but the everlasting regret that fills my soul over the life of the past. You look like one who has suffered; I will tell you of my past. Do you know what it is to be a medium?"

She hailed the question at me for thoush it had been a ball from a cannon, so short and sharp and swift were her words.

"I know something of the trials and the conditions of mediumship," I softly answered. "I have had mediumistic powers myself, and I have a loved sister on earth who is a mouthpiece for the angels."

"God grant that she may ever be kept a pure instrument for angelic power, and be saved from the temptations and snares that sometimes beset such as she," ejaculated my companion. "If you are acquainted with the laws of mediumship, perhaps you know something of portant discoveries, whether in morals, science or rethe influences and the conditions that sway its subjects; acted upon by unseen intelligences. they become very susceptible and sensitive. and are open to the control of the influences who come about them. I was a medium on earthone well known in a certain quarter; I was sought by all classes of persons, who through interest or anxiety or curiosity wished to learn

occult powers. "For some years I successfully practiced my profession as a reliable and honest medium for the spirit-world; but after a while I found my powers failing: I could not always receive intelligence from my controls when I most needed it. I was told by other mediums that my development was changing, and that soon I would become a medium of remarkable power. Ah! then the temptation fell upon me to supplement my genuine gifts with fraudulent practices. I let it become known that I was developing wonderful powers, and in a little while I opened my house to the surging public.

'I cannot repeat all the miserable artifices I used to deceive those who came to me for light for light! oh! my God! and I gave them darkness and deception ! I coined money, I made many friends, who, had they known me as I was, would have scorned me.

"But I parted with my self-respect; I lost the dear spirit-friends who had formerly guided me; I failed in health, and at last I passed from

the body. You do not know how I suffered; how onged to be free from the fetters I had myself forged; how I loathed the deceiving influences who helped me to go on in my evil course, and whom I had myself, by my own folly drawn around me. It did not make me happy to see my friends deceived; I was not without conscience, and the terrible weight on my mind

sent me untimely from the body." She paused in her recital, but I encouraged her to proceed, knowing that the effort would relieve her sorrows. "Since then" she continued, "I have wandered aimlessly back and notent who was my messenger spirit in days past; but I could not bear to look at her, and I turned away. Oh! how I have longed to throw myself at the feet of all mediums and thrick in their cars, 'For God's sake be true to yourselves For your own future peace of mind give nothing in the name of the spirit-world that does not emonate from its inhabitants! Be faithful to your holy work ! And oh! that all would need my words. I know not any who are impure or dishonest; all may be true, for aught I know. I was unfaithful to my gifts, and I am

she might work a redeeming power for souls in bondage.

At length she consented to accompany me and with her I retraced my way to the medium whom I had visited before? To this medium my companion repeated her unhappy tale; she was received kindly, and gently invited to come again. Not to enlarge, I will simply say that this unhappy spirit became a constant visitor to that beautiful medium, through whose ministrations of love she gained magnetic strength to begin a new work for humanity.

After a period of trial she became a "cabinet spirit" for a genuine and noble-hearted medium, whose materializing powers were grandly employed by a wise band of intelligences for demonstrating the truths of immortality to eager humanity; and in siding inexperienced spirits to manifest to friends, in giving loving messages for those spirits who could not express themselves, and in speaking words of counsel and admonition to those who come to her for instruction, she is performing a grand work, and is nobly atoning for the mistakes and errors of her earthly career. [To be continued.]

## The Spiritual Bostrum.

"Spiritualism in High Places." By "Phonix, Given through MRS. CORA L. V. RICHMOND. Before the First Society of Spiritualists of Chi cago, Ill., Sunday Moraing, Jan. 4th, 1885.

[Reported for the Banner of Light.]

It was said in the olden times that out of the mouths of two or three witnesses truth should be established. But evidently this does not apply to that kind of truth which is contrary to the popular and accepted ideas of the day. The usual current of human thought is to accept blindly that which is stated by authority, and when authority denies anything, no matter though it, be written upon the starry hit it is or revealed in the earth itself, it cannot be true.

It is astonishing how different an ordinary fact seems to appear when viewed from a position of emi-nence. Royalty gazing upon this aun makes the day bright, even though it were ranked in an exalted position attesting an absurdity, has at once a thousand lollowers. If Mr. Jones or Mr. Smith de-clares something to be true, the most important fact. of the universe, no one believes it; but if it is witnessed by His Imperial Highness, or some small professor attests it, it is feebly maintained in the latter case; in the former it is the gospel. Authority rests in rank, in position, and in the ability to make the world believe that one has knowledge.

It should have been, according to the experience of all history, well known by this time that anything worthy of man's belief is the least likely to be accepted in high places; that anything that is undoubtedly true is denied at every step, and that the most imligion, have been met at every inch of their progress with the most violent abuse and persecution. It should have been known by this time that almost the exact measure of the value of a thought is inversely to its popularity in the beginning of its existence, and that one may have the correct geometrical measurement of a truth by the standard of condemnation it receives in human minds. '

But such is the nature and weakness of humanity that if one's ideas of truth, or if that which one has believed is on the verge of acceptance in high places, straightway there seems to be something that feeds the individual vanity. One thinks he owns for the time being the truth that is being accepted. So the thought is, "Now I am justified; now I am avenged for all persecution; now the truth that I always defended is being accepted." I question if one sufficiently cares whether it is the truth that the individual thus believing is to advance, or himself; whether he feels most anxious for the benefit of humanity in accepting the broad benefits of the truth, or most anxious to justify his individual, personal acceptance of it. Such thought naturally suggests itself when one is applopizing for having accepted that which one be lieves to be true. Such thought is naturally suggested in declaring that the sun shines when it has been frowned upon by those in high places, and Galileo comes up before the mind, when declaring that the earth moved, yet in the presence of authority allowed those who opposed it to have their own way—but still the world did move.

Spiritualism has been accepted. Its advent in the world has not been kept under a bushel. Its manitestations have been accessible to all, and not limited to those who have accepted them. There have been greater varieties of its manifestations than any other subject calling for human attention. The man of science has had his own way in pursuing his investigation; the literary man could test for himself; the man of religion—the most, or be should be the most intent upon accepting it—has been favored with manifestations of an unanswerable nature; but the truth is, that not the acceptance of men in exalted positions is neccessary for Spiritualism or for its growth in the world.
For thirty years one by one, individual lights in the world of science, art, philosophy and theology, and all human positions, have accepted Spiritualism; but just so soon as one in authority socopts it the cry has gone up from the world, "On! this is his followncrasy; he is in his dotage; he is merely suffering with correct,

he is hi his dotage; he is merely suffering with carried, of it is only something to pass away the time," then he is added to the list of those who, in secepting Spiritialism, have enrolled their manner on the list of those who suffer the condemnation of inhits opinion.

When the tide reaches the full measure and overdens, that in high places, in the remotest bayons and because in the popular view; "When you look for the antitority of kings, predicted and passed in the popular view; "When you look for the antitority of kings, predicted and passed in the popular when it is not popular to the bayons of accesses and built of the section of the property of the section of the bayons of the ba ment positions, professors and politicians, you must exposit to design or of that if the lide has riser so high
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It is certainly true that scientific institutions in every age have denied new facts, and time will be when the hand and heel of royalty will be placed upon the neck of those who discover a new truth; when, while accepting superficially, they will secretly strangle the new Christ that is to set men free. Do not deceive yourself; it means no more if a prime minister shall hold a scance with a medium for physical manifesta-tions to-day than it did thirty years ago when Mr. Home held seances in nearly all the great cities of Europe, and in many court circles, when no less than five or six of the nobility attested at one time to the surpassing nature of manifestations in their presence It means nothing that individual members of the roya families of Europe attend scances, the church in Rus sla, the church in England moves on just the same, the tide of royal favor rolls meaninglessly on, and the individual attesting to Spiritualism publicly was and is publicly avoided by royalty.

It means no more than it did a few years ago, when men of science like Mr. Zöliner, Mr. Crookes, Mr. Wallace investigated the phenomena of Spiritualism, declaring their acceptance of the facts; others did the same, and these were declared, as were even Mr. Zöllner, Mr. Crookes and Mr. Wallace, to be "dreamers who had erratic ideas"; who "had turned the period of life when men are responsible for their thoughts." Therefore it is only set down as an idiosyncrasy when a man accepts a truth so high that it cannot be employed for the ordinary drudgery of human life, and for the plaything of courts and kings.

The great power of man's acceptance of truth, how ever, moves on without these authorities. At last there comes a time when neither sage nor priest nor royalty nor nobility nor political position will have power to stay the progress of an idea; when others than those in scientific authority can assert facts compatible with human intelligence and be believed, can attest to facts which are perfectly clear and perfectly plain; and as this comes to be true, those who have knowledge will hasten to avail themselves of the truths already in the world, and will all straightway declare: 'I have always known these to be true."

Those who have this new unfoldment, aware of the truth, should not feel that they are chosen, in some way selected to be martyrs for the truth, but that truth has been given to them—that there has been a favor bestowed upon them. In the light of this intelligence and this comprehension, one can afford to be patient as well with those in power and those who follow after authority, as with others ignorant or blind.

There is no doubt that royalty at the present time is a social rather than a political power. There is indeed the Premier; although occupying the centre, the political centre of his world, he cannot possibly sway the opinions of the masses of his people.

There is no doubt that there has been individually that which secretly and silently is working its way in all the high places of all lands. I mean that which in substance declares, "While I condemn publicly this belief, I privately think it to be true." It is a part of the fiction of social life; it is the falsehood of everyday existence, that a man's convictions may not be worn upon his countenance, nor taken to his club: that he must, if he has convictions, conceal them, if he is known as a suitable member of the superficial society of to-day; for the only correct standard of social existence in modern times is to have no ideas. This being true, how can it be possible that Spiritualism, which reaches to the foundation, the very basis of all ideas, that demands earnest thought, that requires l and conscientious study, that throws all usages and customs if they be false-how can it be possible that spiritualism shall be accepted in high places unless it becomes a thing which social life admires, (which Heaven forbid!) unless society becomes—what it certainly is not to-day—full of deep, earnest thought and purpose in the direction of truth? I am not sure it is desirable that there shall be for constant every-day use and discussion, among those who simper and smirk and dance attendance upon favor, so beautiful and bright a thing as Spiritualism. I am not sure that it would be at all conducive to the earth's progress toward the highest and best, to have it bandled about in the London and New York clubs and places of masculine resort, and discussed with all flippant themes, from the latest opera to the latest beauty or favorite of the race-course; where all religious feelings and conscience are made subservient to the latest fashion in the cut of a coat or the tying of a cravat.

I do not believe that it is intended that that which underlies all human existence shall be the subject of such discussion. I think the doubts that have been thrown upon the public manifestations that every lit tle while produce such a shock to the sensitive nerves of our English friends, and such discussion here through the exposure of a medium, are intended, that they may cast doubt upon men's minds that are fully bent upon controlling this subject themselves, who are not capable of seeing beneath the surface; also flippant ones, that too readily accept that which is wonderful, and talk as though mediumship were a performance, like that of the latest race-horse.

It seems to me in this introduction of Spiritualism in places where it meets with apparent popular favor, there is a tendency to parade it as one of the champions for fashionable approval, placing it side by side with the court beauty, the prima donna or the favorite of the concert-room. There are plenty of such subjects to fill the minds of the majority of those who throng the fashionable resorts in fashionable seasons Not but that there is a deeper life: Every individual turns his most superficial garb toward the public, unless he indeed should be engaged upon serious business, like the business of ruling a nation or governing a kingdom or doing, battle for reform; but even here, when he appears in society he does not appear with his professional raiment. No prime minister or diploman in pociety is engaged upon a familiar clue or thread of statesmanship: no man of science is an expected of statesmanship: no man of science is engaged in selentific research at the opera or dinner-party, nor even the clergyman in writing his sermon; why should one who is seeking for the very source of knowledge bring his sacred theme there? We must accept the world as it is. He who lives for that which corrodes and rusts, must receive rust and corrosion in turn, Wherever people assemble there is usually superficial life, and during half the hours when they are alone. But there comes an hour for deep meditation and serious thought, when sorrow lays its hand upon them; then they turn to these gifts that have been given by Infi-

But we must not drag into places unsuitable that which belongs nearest the Throne of Life. It is in the individual life, more than in the proclamation in high places that Spiritualism works its way, slowly yet surely in the world. I have no doubt, as one draws near the close of life, when one meets with adversity, when one inquires into death's estate, there is some thing in Spiritualism that must afford the relief that only it can bring; I have no doubt that there are those of Prussis, that would be glad to know, not simply to some from the only one realm that apiritual gifts con-

believe, that Spiritualism is true. I have no doubt nearly all in high life, not to mention those who rule the destinies of kingdoms in lowly places, would be glad to know what will be their destiny in the world that is to come.

When the answer comes to this question it is not coming in the chime of bells like that which comes from Westminster to herald in the popular Christmas time; it is not coming in the thunder of cannon like that which ushers in the popular New Year of the calendar, the New Year which you all praise and all bow down to as the commencement of something. But, for all the figures in the almanac, God has not made any change in the world of time. The sunshine and storm come according to the laws of nature. For convenience man makes marks upon the dial and studies the light and movements of the planets, that he may measure his rising and going to his labor, and the days and hours and weeks of human life: but in the great cycles of the earth and of God's eternity there is no need for petty marks like these. Man is ushered into the new existence by the birth of thought. of aspiration, of intuition, of all that marks the spirit

Spiritualism, therefore, does not come like the beggar, asking alms at the door of royalty; it does not come like a suppliant, seeking place or position from those in power; it does not come as a mendicant, craving the crumbs that fall from the table of feasting and rejoicing, but as a lowly blooming flower, as a snow-drop rising in the midst of sorrow. You find it unaware upon the table of your cloister; you find it in your lowly room, wherein you go to pray; you find it in your hour of need, it is already there. Unto peasant or queen will it not be enough to say, "I am life eternal?" It only comes to those in want of its presence. If not accepted in courts 't is well; there will be a higher court in your hearts. In the acceptance of it in every life, the royalty of the sovereign will of the individual is its shrine. You will be made more glad, you will wear it as a crown, because it is yours, and when you go forth among your fellow beings there will be, perchance, another light in your eyes, a deeper and diviner meaning in the words you speak; but you will guard the treasure well lest the bloom be brushed from your tender buds. Gather up these treasures from those before whom you should not cast pearls of too great price, for it was said in olden times that not all who say "Lord, Lord, shall enter the kingdom of heaven," and is it not true that not all who say Spiritualism, accept its innermost meaning, or understand what it is to bring?

There are, perhaps, nine tenths of the Spiritualists to day who would give more to see it announced that a crowned head had been converted to the acceptance of Spiritualism, than to know that a hundred hearts had been made glad in stience by its noiseless approach into their dwellings; there are, perhaps, threefourths who would care more for an article of praise in favor of Spiritualism in the secular press, than to know that there are thirty, forty, fifty, and perhaps a hundred thousand in this city who to-day are made joyous and glad by the light of its presence at their firesides. The love of popular favor, and the praise of that which praises last and least, the idea of being known as among those who are acceptable in the glamour and flippancy of daily life, seizes hold upon the mind and imagination.

Value the scorning and abuse that is traced in the daily press; it is an indication of the true metal that is beneath the dross of life. Value the scurriffy that is aped upon you, because of human thought, and value chiefly the absence of that fulsome praise which begins with dishonesty and culls the choicest words to praise the man who has, perhaps, most robbed his kind. How one can covet such measure of praise as this, may well be a surprise. Those who look upon the real side of life know that it only requires that dishonesty shall be clothed expensively, and hypocrisy shall wear fine raiment, its golden glitter shall be placed in most exalted position, and all men will fall down in praise.

It is in the absence of popular praise that an idea is to be judged true. It is greatest honor to defend an unpopular cause. It is not the believing of that which is simply an echo of popular opinion that is to herald the advance of the angels. When they were seen by the prophets of those who stood upon the wall and beside the gates of Jerusalem to welcome Christ when he entered, who of the priests came out from their temples to receive Him with homage? who of their followers scattered the palms placed before him? who of those that heralded the dawning of the day in their lives, were among the exalted? They received him not save with bisses, scorning, stones and perseoution? That, being Spiritualists, you are permitted to live is one of the indications of the progress of human thought generally, and not that there is less persecution, but only that it takes another form.

Remember, then, that while it is positive that crowned heads do accept the fact of spirit communion, and among the nobility are those who regard it as a pleasant and favorite pastime to hold seances, while those holding high social positions will be taken in to witness manifestations that you have known to be true; for thirty-five or thirty-six years, that it still will not alter your status in any court of the world, in any tribunal of superficial human judgment, or any society that is governed by superficial rule.

Those who accept a truth and find in it their daily life, their daily existence, must be content without those things that are but indications of superficial favor, must be satisfied to live on the bread of stead of husks that are found in the stables of kings.

Remember, then, truth borrows no lustre from such homage, can gain no brightness from such following. The man of science who accepts it is as highly favored as the humblest individual to whom it comes, for he was blind in being blinded by magnifying his own knowledge and power. If he can be so fortunate as to have truth make an entrance into his mind he should be thankful that in the simple truth he is exalted, seeking less to magnify his own importance; as being the recipient of truth from heaven. Between the man of science, as he may call himself, and the ordinary mortal is this difference: the man of science espouses truth condescendingly; the ordinary man feels that the truth may have condescendingly come to him, These two standards are to be measured in the world. You can still judge when it has ever been proven true that no man of science, whatever be his theory or selfimportance, can withstand the onward march of truth. Let him alone and he is swallowed up, with all other ignorances, in its light, while the lowliest peasant, the simplest laborer, whose mind is clear, and untainted with self-importance, may be exalted to the degree of a prophet in the light of that truth ; glorified because

of his humiliation. I do not deny that some men are qualified from expertence to observe a certain order of facts to which their trained minds for many years have been turned: only it can bring; I have no doubt that there are those but that certain order of facts cannot be smolig spin in high places (as high as the thrones of Europe, as that ignis—all who study the gifts of the spirit knows the Premierable of England or the Imperial Kingdom There are facts which explore by formulated; they

emanate from, the order of facts that comes in deviation from so-called natural law. Spiritual power establishes its own rule, makes its own conditions, is not governed by any human laws, except indeed it may be the disembodied human will.

No man of science can be better qualified to judge of these facts than the simplest man of earth. He has no standard, he knows no rule; no formulas have been laid down for his guidance; he is not a student in the realm that he claims to judge. The simplest wayfarer is as good a judge, perhaps better, because of the fact that the lowly man is not puffed up with pride while the man of science may be. Spiritual truth in the world has always come, not in accordance with the accepted rules of human knowledge, but almost in defiance of them, setting aside human authority and teaching, whether priest or sage, those who considered themselves empowered to rule, and bringing its light through those who are considered innocents and babes.

To those who seek and who are craving acceptance in high places this word will suffice; if you are tolerated there it is because you in some way deny your faith of years. Then let us not descend by seeking to be simply the butterfiles of daily existence, but rather choose the wings of angels to soar heavenward.

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

SERIES NUMBER FOUR.

[Reported for the Banner of Light.]

Ques.-Is not murder the greatest sin one can commit ? Ans.—Decidedly it must be, because it is the most all-embracing; it is the greatest injury; therefore if it be contrary to the spirit of Jesus to take out an eye, or to knock out a tooth, it to take out an eye, or to knock out a tooth, it must be diametrically opposed to his example to take a whole body in retaliation for any offence, however direful. We consider that you have no right to take the life of any human being; but you have a perfect right to protect yourself from their depredations; to put them where they can no longer injure society. True punishment is remedial; it desires to protect society and to reform the criminal. It is wrong to mustler even though sanctioned by law. If a man takes away life, he probably takes what he thinks he has sufficient reason for taking; but that does not satisfy you that he has sufficient reason for doing so. In the same way, if you think you have sufficient reason for legally taking the life of a criminal, that does not satreason for so doing. While the idea of the man may be that he has a right to murder, your idea may be that you have a right to take his life; but the higher spirits do not so view it. All kinds of murder are diametrically opposed to the highest sense in man. The higher ele-ment in man rebels against capital punish-ment as well as against any other form of mur-der, whether impulsive or cold-blooded. 'As soon as the death-penalty is erased from your statute-books, no doubt there will be a greater crusade against crime than ever before. It is a noticeable fact that the advocates of capital punishment are generally people of the most questionable reputation. We do not mean that there are a few who have not outgrown their early prejudices; but the majority are those who might be likely to commit murder them. who might be likely to commit murder themselves. If you go into the lowest dens of the city you will hear capital punishment extelled; you will be likely to hear it advocated as desirable; but if you go among true reformers, if you engage in conversation with humanitarians, you will find that those most intelligent persons, who are not at all likely to commit orime, those whom the oriminal laws cannot affect. those whom the criminal laws cannot affect, are the most anxious that all severity and injustice should be abolished. We consider that all forms of injury, all kinds of torture ought to be abolished; that all infliction of unnecessary pain, all endeavors to take away the life you cannot give, ought to be disconnected with civilization. No one sets so sublime an example to the earth as the inspired character, Buddha, in Asia, who ordered that no living creature should ever be sacrificed, that no life should be taken. The altars of Buddha are snould be taken. The atars of Buddha are stainless altars; no persecutions have ever been committed in order to spread the Buddhistic faith. If our Christian missionaries would go into Asia, in order to learn Christianity from the Buddhists, instead of going there to commit the blasphemous practices of modern civilization, they would be doing a far greater and better work.

Q.—Is it conscience, not reason, that determines what is right and what is wrong, what is good and what is evil?

A.—When a person is harmoniously developed,

conscience and reason will act together; then there will be no conflict at all between consolence and reason. Conscience relates to spirit-ual and moral matters: reason relates to temual and moral matters: reason relates to temporal matters. Your reason may enable you to solve a mathematical problem; your conscience has nothing to do with its solution. Your conscience does not tell you that two and two make four; your conscience does not make you acquainted with arithmetical details; these things appertain to reason. You have to employ reason in dealing with chemistry, anatomy, geology, botany, etc.; whereas you have to employ conscience in matters of duty, in distinguishing the demarcation between right and wrong, in the sentiments with which you rewrong, in the sentiments with which you rewrong, in the sentiments with which you gard your fellow-creatures. Reason and conscience have both separate spheres, though they are not antagonizing powers. When the they are not antagonizing powers. When the individual is perfectly developed they form together a perfect whole.

Q.—If conscience is an unerring guide, how is it that men have always been erring in nothing so much as in things which appertain to

A.—If conscience be, in itself, an unerring guide, your faculty to discern the voice of conscience may not be unerring. The real conscience itself always points in the right direction. You may sometimes fail to draw the line tion. You may sometimes fail to draw the line between conscience and passion. Until man comes to realize fully what conscience truly is, he may of course mistake something else for it. If not so disciplined and educated as to know what conscience really is, you may mistake another voice for conscience; you may err, while you are not to blame, because you have done the best you could under the circumstances. No person can ever expect to the countyly detect best you could under the circumstances. No person can ever expect to thoroughly detect the voice of conscience inless willing to be unwarped by prejudice, to cast aside every preconceived idea in the simple pursuit of truth. The person who erre generally in a so-called conscientious direction, is one who endeavors to reconcile facts to his theory, rather than reconcile his idea to the facts, wherever they may be discovered. It may be that, you have discovered that almost all theologians have had a cartain standard of Orthodoxy, and have not endeavored to find out any new truth, wishing to harmonize everything with already completed standards. The mistake meh make is the endeavory by reconcile truth to their own ideas; whereas the true spirit is to endeavor to reconcile one sown ideas to accrtained facts.

On two men can agree on any one sub-

Q No two men can agree on any one subject in all its shades and applications. What is

A. Right is revealed unto you relatively, while you are in probationary states. The existence of absolute right is not yet discovered the infinite truth is not yet born into your conthe insults truth is not yet born into your consciousmess, in the sative 'power' and beauty' of solousmess, in the sative 'power' and beauty'. Things may beautyle sative 'power' and beauty'. Things may beautyle sight which is good for you under your present circumstances; if Rydy in dividual who really believes he is sloing right and acting sincerely is accepted spiritually.

Q.—Hy M. Hamilton J. It is claimed by some that the book of Mormon is divinely inspired, and that Joseph Smith was ordained to the Arising prestition. Is there any truth in these factories prestition. Is there any truth in the statements T hid if Smith was ordained to the Arising prestition of a factories prestition of a superior of the satisfactories of a ny some discounsation, the prestition of a non-state in the prestition of a ny some discounsation, the prestition of a non-state of a ny some discounsation, the prestition of a non-state of a ny some discounsation, the prestition of a non-state of a number of a numbe

folded out of the Israelitish sphere into the aphere of the universal heavens. Undoubtedly Joseph Smith was a medium and reflected the ideas of a company of spirits, in spirit-life, who were ancient polygamists. No doubt they were those connected with the Israelitish dispensation, as polygamy was undoubtedly the practice of Solomon and many of the leading kings of Judea. We regard Joseph Smith as a medium and the book of Mormon as inspired, yet not inspired by the highest spiritual intelligence, not inspired by intelligence equal to your degree of intelligence here in this mortal body, in the nineteenth century, in Boston.

Q.—[By H. L. Orowell.] If our counterpart in life is in the spirit-world, or on some planet, and we have attained a condition in which it would be proper for us to be united, can that union take place while we are yet in human form on earth?

A Cortainly: the spiritual union can take

A.—Certainly; the spiritual union can take place. Spiritual marriages are a fact. One person may be in the material form and another may be in the spirit-life, and yet they may be united together consciously. That may be united together consciously. That guardian-angel of yours, that counterpart, may appear to you in the sweetest ways, complete-ly filling your soul with the satisfaction of ce-lestial life. Of course it is not a life that has lestial life. Or course it is not a life that has any admixture of earthly passion in it; it is not a life that relates to outward advancement or organic marriage, it is a union of two souls; it is something wholly spiritual. No one can discriminate between this union and the lower union until they arrive at the angelic degree. Usually when persons arrive at that degree they are removed from the mortal body to a higher plane. body to a higher plane.

Q.—[By H. F. T., Providence, R. I.] Are some persons more susceptible to forewarnings of danger and impressions of what is best for them to do than others? I have met with several accidents, but have in each escaped injury. Was this probably due to guardian-spirits who shielded me from harm?

A.—Certainly. Some persons are a great deal more sensitive than others; and the ones who are the most sensitive generally to pleasure or pain, those who have the most subtle perception of surroundings, are those who are the most likely to be forewarned; because it is far easier for a subtle perception. surroundings, are those who are the most likely to be forewarned; because it is far easier for
spirits to convey to them tidings of approaching pleasure or danger than to others who are
less susceptible, as the sensitive organism responds more readily to the spirit. Your spiritfriends have yet a work for you to do on earth.
As you did not rashly expose yourself to danger, or throw yourself in the way of it, determined to defy your guides, they of course protected you. If you had willfully defied them,
probably they would have allowed you to suffer, in order to educate you, in the future, to
obedience; but as you only went to certain
places when business called you, for a legitimate purpose, they, having work for you to do,
were quite capable of protecting you. Supposing you were on a steamboat when an accident
occurred; it is quite possible that in some part
of the boat you might be safe, while in another
you might be at once drowned, and, if they
did not or could not save the boat, they
might give you an impression to go to that
part of the boat where you would be safe. So,
on a train of cars, in case of accident, there
might be a way of escape which they could
point out to you. They might give you impressions, which, by following, would result in
your safety. They might not be able to prevent the accident or to alter the condition of
affairs in any special spot, but they might direct you to a safe spot. affairs in any special spot, but they might di rect you to a safe spot.

> For the Banner of Light. CONSOLATIONS. BY ELIZABETH LOWE WATSON.

Oh ! doubting heart, though shadows dark Are thick about thy path at present, Thou soon shalt see God's own true mark Above the storm shine iridescent !

As tempests, sweeping land and sea With thunder crash and lurid lightning, Set nature's prisoned splendors free,

The earth's imperial kingdoms brightning, So do these mighty inward throes, These deep and flery heart upheavals. Win for the future sweet repose,

And lasting good from passing evils. How oft some wise man's sword-like thought Hath flashed from pure patriot bosom, Till God's high purposes outwrought

Burst forth in liberty's white blossom i How oft, when tyrants overbold In claiming power divinely vested, Are toppled from their thrones of gold

v heaven's higher rule arreste

While genius, loaded down with chains, And dragged into a rayless prison, Hath pierced the walls with truth's white flames. And in immortal glory risen i

From cellars damp and attics dim. And poverty most melancholy, Hath poured the poet's ode and hymn,

Inspiring love, rebuking folly ! From noble thoughts, though weakly sown Into life's byways most obscure,

Have mighty reformations grown,

And truths that evermore endure. The human spirit's wild unrest. Voiced in our sighs and heart-throbs fearful. In passion's storms that plow the breast,

And leave our vision dim and tearful-Are but the tokens of that strength Which shall break through all base restrictions. And rise to power divine, at length

To bloom in joys and benedictions. The darkest night that ever spread Its purple pail o'er bill and valley. On silent wings hath swiftly fied

Before the sunbeam's glorious raily; And mother earth, from curtained sleep, Where star-eyes watch with love's protection, Rolls up from midnight's dewy deep

In wondrous daily resurrection. So, soul, shalt thou, though darkened now By many a doubt and sore denial, With th' morning star upon thy brow

Come forth from every pain and trial. The spectre-peopled gloom of death. Before thy potent presence fleeing,

Thou shalt alip free from husk and sheath, A deathless flame, a full-orbed being !

#### Neshaminy Falls Grove Camp-Meeting.

To the Editor of the Banner of Light: The First Association of Spiritualists of Philadelphia has entered upon the project of its seventh Annual Camp-Meeting at: Neshaminy Falls Grove, which will take place, between the 18th of July and the 10th of September next.

take place, between the lish of July and she loth of September next.

A popular and efficient committee has been appointed, and is fully organized, with simple flowers to carry out the meeting through the seven weeks and the eight Sunday of its gestion.

The President of the Association, who is honored with the position of Secretary of the Committee, has been authorized to immediately correspond with a number of locturers and medicins, with the view of making engagements for samp services; and in refer to the Board of Trustees the proposes to entertain and refer to the Board of Trustees the propositions of any other fecturers and mediums, stating precisely their terms, and the time and data for which they can be engaged, leaving the matter open for full arrangement and engagement upon further correspondence.

The Committee, as hereforer, will use all necessary and proper means to make the forthcoming camp equal in Interest and inspire flects to its predecessors. Applications for tents and positions have been already presented to Capt. Heffer, Prospective Superintendent, No. 713 Spring Garden street.

\*\*Address for particulars.\*\*

\*\*JOSETH WOOD, Secretary.\*\*

\*\*We 1508 Worth VER street, Philadelphic.\*\*

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## Banner Correspondence.

Massachusetts.

BOSTON .- "Another Investigator" writes: "It was my privilege recently to attend a private scance of fifteen, held by Mrs. Maud E. Lord at her residence, 16 James street. Two who had engaged seats failing to be present, Mrs. Lord invited two little girls (whose mother was in the circle), aged ten and four years, to occupy the vacancies. The youngest, weighing perhaps fifty pounds, was seated at my right, the second chair from her mother. The manifestations from the first were of a peculiarly fine and interesting type. Numerous children made their presence known in various ways, and evidently were very happy. I was conscious all the time that the spirits were preparing for some extraordinary event, and from the manner in which they flitted about the little girl at my right hand indicated her to be the centre of attraction. I called Mrs. Lord's attention to this fact, as she had been conversing most of the time with people on the opposite side of the room. The words had scarcely passed my lips when a voice called my name, and asked me to put my hand behind Edith, the little girl at my right. I did so, and immediately felt the child lifted up, and so stated. A gentleman sitting several feet from us exclaimed: 'She is here in my lap.' The next moment she was transferred to the lap of a gentleman on the opposite side of the room and her feet placed in her nother's lap. While this was transpiring, the mother, who was a stranger to the phenomena and not a be-liever in Spiritualism, became alarmed for the safety of her child; but she was quieted by the voice of her own father, an inhabitant of the spirit-realm, who called her by name and said: 'We will take care of Edith—nothing shall hurt her.' Every one present will bear me testimony that none of the manifestations were or could be produced by fraud, and no one was or could have been in collusion with Mrs. L."

EAST BOSTON .- William H. Banks writes: "On Thursday evening, Jan. 22d, many Spiritualists of East Boston and the vicinity assembled by invitation at the home of Mrs. Weston Gray, No. 81 White street. Mrs. M. F. Lovering sang several appropriate pieces, gave tests while under the control of White Wave, and read interesting spirit communications received by her from Charles Sumner and Rev. W. H. Cudworth There were many friends of the latter present, and they pronounced it to be written in his style of composition. The spirits of Drs. W. H. Thorndike and R. M. Ingalis also manifested to friends who fully recog nized them. Mrs. Josle Anderson, under control, gave some quaint delineations. Miss Nellie Gallagher, a medium recently developed, next became entranced. This lady is of a slight physique, and since her development her health has greatly improved, just as the spirits predicted it would.

Mrs. Lovering, Miss Gallagher and the hostess, Mrs. Gray, are all members of the Orthodox Church in this place, but their home now is not so much one of Orthodoxy as it is one of the superior, beautiful and progressive religion of true Spiritualism. At this meeting there were a number of church-people, whose minds must have been started on a new line of thought upon seeing the mediums under spirit-control, and showing such versatility in their manifestations.

I noticed in the Message Department of your paper of January 24th, a communication from KATIE T. MA-GEE, formerly of East Boston. I can confirm the truth of her statements about her earth-life, for she was twenty-three years old when she passed to spiritilfe. She was the daughter of William F. Green, who is a well-known dry-dock owner and master shipwright of this place, and now living in Everett. Her mother's name is Sarah, and her husband was Capt. John Magee, a master mariner. Her mother sees clairvoyantly, and will be much consoled and encouraged by the message. Mrs. Rowland Hill, who is a well-known Spiritualist, residing at No. 110 Putnam street, in this place, a neighbor in earth-life of this angel visitant, was rejoiced to learn of her message, and will concur fully in my statement. Thus we have more evidence of the truth of the Message Department of the

BANNER OF LIGHT."

BOSTON.—A correspondent, "H.," writes: "The BANNER for Jan. 17th contained an account, furnished by myself, of a test of spirit-presence given by J. Frank Baxter, on Sunday evening, Jan. 4th, in Horticultural Hall, this city. I was sure of the verity of all the statements made by the spirit, as published at that time, but, not being able to recall his name, I wrote subsequently to Mr. Quint of Everett, asking for particulars - he being the gentleman who summoned me to visit the stricken letter-carrier before his decease. Jan. 24th I received in response a letter from the son (the only one of the family now in the East) of the manifesting spirit, stating that the name of his father was Joseph H. Homans, and that he had received much benefit from my services are his demission. This manifestation of a spirit, giving his name through a medium who was a stranger to him in earth-life, and to a person who failed to remember the name when given (but who recognized the circumstances as they were gradually stated through that medium), is clearly removed from the domain of 'mind-reading,' and furnishes another 'clincher' for the reliability of J. Frank Baxter's testmediumship.

WORCESTER.-S. R. Buell writes: "We have been very fortunate in securing the services of Mrs. Abby N. Burnham, of Boston. Dec. 28th she delivered two eloquent addresses upon our rostrum, giving the most perfect satisfaction to every one who listened to her. The announcement of no speaker so fills our hall with intelligent listeners as does the name of A. N. Burnham. If we could have her services three months our hall would not be large enough to hold the audiences. We are under great obligations to our excellent medium and persevering worker, Mrs. E. M. Shirley, on whom the existence of our organization has almost entirely depended. That good angels may continue to protect her, is the earnest desire of her many - hand airi zaata

PROVINCETOWN .- W. Gleason writes: "I have recently had some experience, furnished me through the mediumship of Geo. Cole, of Brooklyn, N. Y., which, at the request of one of the manifesting spirits, I send to you. I wrote a letter to my uncle who passed to spirit-life many years ago, from Concord, N. H., where he had long lived as a popular phy-sician. In the letter I did not mention the fact of his being a physician, but simply addressed him by his name, John Fellows. I put in the same envelope with it a blank piece of paper, and sealed the whole secure ly in such a way that it could not be opened without detection. I sent this, with the usual fee, to George Cole. In the course of a week I received an answer, and on opening the envelope I found that the blank piece of paper had been written upon by my deceased uncle, and signed with his name and title in full, John

Religws, M. D., as follows: "Discharge and still in full, John Fellows, M. D., as follows: "Discharge and the know how near I am, and how I can communicate from my side? I wish they all could or would believe I write this with my own spirithand, independently and alone. Give my love to all. Your loving uncle, 1John Fellows, M. D.

Then followed this postsoript: Then followed this posteorips and the second of the second

an old recipe book in my possession, which was writ-ten throughout by Dr. Fellows's own hand; and the recipe given above is one of the recipes in that book. Then again, the signature is, as pear as I can remember, a fac signife of my uncle's. The first words of the

ber, a face steadle of my uncle's. The first words of the message. My Dear Boy,' are characteristic for him. These are all good tests to me, as is also the fact of his masteriton, when signing his name; of his relationship to me.

I have also received, through the same medium, messages from Spirite Samuel Morgan; M. D. for England; Perigring White, of Masshield, Mass., and these Nicketters white, formerly a preminent medium in Boston. All of these messages I price, and consider them given his thought hot; having a more self-them gives and the them have a season when the messages in the constant of Samuel and the states of Samuel and the states as a season for them as a season for the states.

writing, which, I should say, together with the signa-ture, would be readily recognized by any one who knew her in this life. Before I close I wish to say of William H. Drake, 16 James street, Boston, that I re-cently passed him the spirit message of Susie Nickerson White, referred to above, and requested him to psychometrize it. He almost immediately told me it was a spirit message, and gave a good psychometric reading of it. Mr. Drake possesses, to my certain knowledge, strong magnetic powers for healing, and ine clairvoyant sight; and to cap the whole, is a genial friend, and a perfect gentleman. I am pleased to have the privilege of speaking thus voluntarily in his favor."

Ohio.

CLEVELAND .- Thomas Lees writes : "Of the labors of Miss Jennie B. Hagan, I cam only reiterate the praises bestowed on her by all who have listened to her inspired utterances; her farewell discourse and improvisations were if anything more brilliant than any yet given. Her language, so full of spiritual imagery, completely captivated her audience. The questions were eloquently answered, and the poems unusually good. Miss H. need not hesitate in coming to Cleveland again; she will never more be regarded as a stranger. Following Miss H. comes Mrs. Clara L. Watson of Jamestown, N. Y., a lady probably not generally known to the readers of the BANNER OF LIGHT, but a speaker well-known to the campers at Lake Cassadaga and the friends in Western New York. She is to speak for the 'Church of the Spiritual Era' two, if not four Sundays.

Dr. C. O. Benton, recently passed to spirit-life, was famous in this city as an analytical chemist, an old resident of Cleveland, a genial man, a stanch Spiritualist, and with his wife a regular attendant at the Rastern Camp-Meetings-particularly Onset Bay. Being a Mason, the funeral was in charge of that Order, and contrary to all expectations a Methodist minister officiated. Why is it so often thus with Spiritualists? It matters but little to the deceased what rites are observed at the body's burial, but as living and consistent Spiritualists it reflects seriously on us. C. H. Rogers, also recently passed to spirit-life, was

one of our oldest workers, and will be missed by the Spiritualists of this city. Both himself and his sorrow ing widow have been working-members of the Children's Lyceum for many years. As a tribute of respect to Mr. R., memorial services have been announced for Sunday, Feb. 8th, at Weisgerber's Hall, 1 P. M. The Lodges of Free Masons and Odd Fellows to which he belonged will be specially invited, and a general invitation extended to all who knew him. The former Order took charge of the funeral, the latter also being in attendance, and the services were conducted by Miss Jennie B. Hagan, assisted by the writer and a delegation of Lyceum members.

The election of Children's Progressive Lyceum of ficers brings me again to the front as Conducter. After two years' rest from the responsibilities of the office, nothing would do but to don the Badge, and wield the Boston baton, the gift of 'Shawmut' a year since. To the Conductors and Guardians of the various Lyceums throughout this country, England, Australia, and all others that have a Children's Progressive Lyceum. say, let us become united, and to this end I invite every Lyceum through its Conductor or Secretary to send in its name, address, list of officers, place and time of meeting, etc., on receiving which I will guarantee to send to every Lyceum so responding the names of all I receive.

At the close of a recent session, Mrs. T. V. Cooke one of our very best resident test mediums, became entranced and gave an instructive address to the chil dren on the subject of the lesson of the day, 'The Physical and Spiritual Body.' It being Mrs. Cooke's first effort in a public hall, much interest was evinced, but none who heard her doubt her ability as a trance speaker. Other mediums have signified their willing ness to donate their services occasionally to the interest of the Lyceum. Thus the work progresses-thanks to our local mediums, and to J. Frank Baxter for his noble lecture so recently delivered in your city upon The Education of Children.' Spiritualists everywhere should read it, (see BANNER of Jan. 17th.) and act upon the hints given. We are pleased to announce that Mr. Charles Collier has consented to assist us in the management of the Lyceum, and will share the work as well as the honor by presiding part of the

### Rhode Island.

PROVIDENCE.—Wm. Foster, Jr., Corresponding Secretary of the Spiritualist Association, writes There has been a marked change in the public sentiment of the city of Providence within two years, in regard to Spiritualism. It used to be a very common thing, of almost weekly occurrence, for the public papers to attack it. It was decried in various ways, and the object. Mediums were in a wholesale way de-clared to be frauds, and manifestations of all kinds were averred to be trickery. But all this is changed. Mediums continued their work, and from those onslaughts a desire to investigate arose, and with investigation there came conversions, the friends of Spiritualism constantly multiplying. The pulpit joined with the press, and sought to stay the rising tide, but it was Mrs. Partington over again, fighting the ocean with her broom. So for months the pulpit has been slient, and no javelins have been thrown from the watch-towers of Zion. Perhaps the fact that spiritual ideas have, in a large measure, honeycombed the church, may account for the cessation of the warfare from the pulpits.

The Association, since its change of place for the Bunday lectures, has been growing in strength. New members are being added from Sunday to Sunday, and the audiences have so increased that the seating capacty of the hall is frequently reached. At the opening of the year the directors determined to have the best of everything, singing and lecturers. A quartette choir was provided, and special efforts were made to secure speakers who, by their attainments and gifts, should command and challenge attention. The liberal policy is bearing abundant fruit.

A Ladies' Aid Society has been formed, which is starting off quite auspiciously. It will become a valuable auxiliary to our movement in the city. The social element it may evoke will add largely to our power, for in perfect union and concentrated effort can we hope for success.

One thing more we need, some organization to pro vide for the children. It is too bad to force them into the old theological ruts to imbibe error, when we can easily put them on the inviting road which leads to the truth; another season I hope to see the children cared for."

PROVIDENCE.—Henry Monroe writes that he has had a private sitting with Roscoe, and fully endorses the statements of others in regard to him as a satisfactory test medium.

New Hampshire.

KEENE.—L. F. Weeks writes: "The Cheshire County Spiritualist Association held its semi-annual meeting in Liberty Hall, Jan. 17th, with a good at tendance of members, and unanimously elected the following board of officers for the ensuing term : President, Justus Fisher ; Vice President, Elbridge Clarke; Secretary, L. F. Weeks; Treasurer, O. C. Mansfield; Auditor, R. C. Ross; Collector, H. B. Knight; all o Keene, with several minor officers. Our Association is quite respectable in regard to numbers, but being somewhat scattered through our County and State, with quite a number residing in other States, we are not so well consolidated for regular public meetings as many other sceleties; but our meetings are invariably good, as we employ the best talent, and the beneficial results are always apparent. We depend a good deal upon the Bannas for our spiritual food. We have had no public speaking since Mr. J. Frank Baxter's labors with us last month, which were high ly appreciated, not only by members of this Associa-tion but by a large number of others in this communi-Mr. Baxter's talents as speaker, singer and pubty Berther balent a peak inger
lie car medium are too wall known to require any
commentation from in Those December 5 in to
M. Baxter, were not his first to this discerner ty loos will not be his fast.

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Nickerson White is, however, in a peculiar style of have been favored with tests and materializations, the former by Edgar W. Emerson, the latter by Mrs. Bessie Huston, of Boston, whom to know is to respect, espe. cially for her integrity and willingness to afford every possible opportunity for investigation. Mr. Emerson gave from thirty to forty tests, or descriptions o spirits, all of whom were recognized. Mrs. Huston has held three scances here. At the first nearly twenty forms appeared. At the second a large number came, among them a cousin of mine, who previously came to me at Mrs. Fay's and the Berry Sisters' in Boston. The third seance was equally successful as those that pre-ceded it. On each occasion the medium was examined by a committee of ladies, who assured us that no reason existed for supposing the forms to be other than they purported to be. Since the seances great interest in the subject has been manifest, and a dozen or more have applied to me for scats should any again be held."

New York.

SYRACUSE.-E. F. Butterfield, M. D., who when in Boston attended a materialization scance, writes: "At a private séance of Miss Helen Berry, there being five persons present, all personal friends, these facts were against the skeptic's theory of the forms being simuated by the medium: First, the conditions were such there was no possibility of outside help without our knowledge. Second, the curtain was scarcely lowered before there appeared an old lady, dressed in white, without teeth, who invited us to pinch her cheeks, and -gave us every opportunity, in a strong light, to do away with the false-face theory. The old lady had hardly disappeared before a young spirit, fresh and bright as a prairie flower, with the prettiest golden hair that ever framed a face, gave us some facts personal to ourselves. After her came an Indian, with two young spirits dressed in white; upon their disappearing behind the curtain, two spirits brought the medi um out into the room between them. Upon her going back, a male spirit that purported to be an old friend of mine came out and out his arm around me, walked deliberately with me into the cabinet or room, walked me up to the medium, and while my hand was on her head and his arm around me, another spirit-form back of the medium gave me proof positive that it was not the medium producing the phenomena.

To my northern and western friends I would say, do not fail when you visit Boston to have a seance with the Berry Sisters, as I believe them to be perfectly honest and reliable, and their gentlemanly manager, Mr. Albro, will give you every opportunity for investigating this phenomenon that will not destroy conditions necessary for materialization."

ROOHESTER .- A. S. Clackner writes: "Rochester as had some excellent mediums in the past; some have passed on to the 'Evergreen Shore,' others have removed to other localities. Among the most noted at present is Mrs. French, a slate-writing medium. The writing is done under test-conditions; sometimes quite long communications are given. Independent voices respond to questions and give lengthy discourses on the philosophy of Spiritualism., There are many in the city who are clairvoyant and clairaudient, but are not professional mediums. We have also several healing mediums doing much good. All these manifestations have a decided effect for good, and tend constantly to knock down the old prejudice against Spiritualists and Spiritualism.

The public journals of this city treat the subject with vastly more respect than formerly, and it is worthy of note that in an extended history of Rochester, lately published (a volume of seven or eight hundred pages), one entire chapter is devoted to a history of the 'Rochester Rappings,' written by R. D. Jones, & veteran Spiritualist and journalist, at the request of the author and compiler of the book, and is probably as correct a history of these early manifestations and investigations as has ever been published, Mr. Jones was an investigator from the time of the famous Corinthian Hall investigation in 1849, and writes from personal knowledge of the facts. Of course in a work I that kind the writer did not argue the question of Bniritualism, but gave the facts fully, and the article will be valuable for future reference. So it confidently be said that Rochester is making program in the Spiritual Philosophy. The church is honeycombed with it; the bench and bar are feeling its infusion; the merchants and mechanics, instead of ridiouling are becoming anxious for a knowledge of the philosophy. phy which teaches a higher and ever progressive life."

Nebraska.

LINCOLN.-C. M. Aley writes; "It is a most cheeringindication of the progress of Spiritualism to note the friendliness exhibited for our cause by ministers of Orthodox theology. I add below an extract from \$ letter I recently received from Mr. Geo. O. Nevins, one of the foremost Spiritualists of Colorado Springs. Col. It will give it additional interest to say, as I can from a most enjoyable personal acquaintance with Mr. Nevins, that he is one of Nature's noblemen, a lic trusts, a noble friend, one of the most intelligent of men, whose mind is of that broad, liberal type, which includes all men in its thought and sympathy. I make this reference in justice and love for the worth of a good man, and to add conviction as to the truthfulness of the facts he states:

fulness of the facts he states:

'Colorado Springs; Col., Jan. —, 1885. Friend Aley
—You will be surprised to hear me say that we all attend church regularly, and still more surprised to know that two of the Orthodox ministers, Methodist and Episcopal, are very friendly to our cause. Last summer when Mrs. Richmond was here, one or both attended her lectures, accompanied by their church choir, and they attend circles. Not long since the Episcopal minister pronounced a funeral sermon, which was as fine as anything I ever heard from our mediums. Talking with him soon afterward about it, he acknowledged he got his ideas from "the good old BANNER."

He further says that Spiritualism is progressing

He further says that Spiritualism is progressing mightily in Colorado Springs, new mediums being developed, etc. Assuming that little city but a representative one of the progress of our grand cause, it certainly affords evidence of growth and advancement calculated to produce profound thankfulness and encouragement."

Norway. CHRISTIANIA.—H. Storjohann writes that the foregoing place has of late received a visit from Bishop, the "exposer," whose entertainments, having called together multitudes totally ignorant of the cause he sought to overturn, will still, our correspondent thinks, awaken thought and controversy on the subject which might not have been aroused had he remained away. Bishop and Cumberland were, at the time this letter was written, in St. Petersburg, Russia, giving their peculiar (?) exhibitions. Our correspondent further

"A visit from Stockholm (Sweden) guite animated me some months ago: A very accomplished lady, Miss, Bertha Valerius, one of the first ploneers for our cause in Sweden, stopped, here in Christiania, about a fortnight, and I shall never forget the pleasant evenings I passed in her company. Being a very good writing and drawing medium, she has converted some hard! Materialists to our cause. Amongst these I san men-tion Mr. Walter Jocknich, a prominent mathematician, professor at the military school in Stockholm; This brave gentleman has worked much for the promotion of our cause in Sweden, has lectured, written a work on Spiritualism, and translated Alian Kar-dee's work, L'evanglie selon le Spiritism, into the Swediali language. In Bergen Mr. Theodor Amalia stands brave and steadlast at the helm, and world to his quiet medest way, being, as mentioned former by an excellent writing and drawing medium to war in the colors

They say that I amigrowing old its new my hair is silvered and there are moved state in my forehead and my step is not wifice and elastic at perore. But they are mistaken, I have its not me. The knees are work; but the three are not me. The knees are year; but the brow is wrinkled but the brow is not me. This is the brow if into the first but in an young opning the last any young opning the condition.

#### NEARING THE END.

- I'm growing old; the hopes and fears
  That waged an ever-varying strife
  No more awaken smiles and tears,
  Disturbing my serener life.
- The ardent love, the jealous throe,
  Which burned and raged without surcease,
  Have left me; and a gentler glow
  Of sweet contentment brings me peace.
- Strong passion owns my reason's sway; Calm pleasure comes where love's bestowed; And quiet friendship soothes my way Along life's peaceful autumn road.
- No unknown future threatens ill: No fierce ambition drives me on; I gaze from life's sublimest hill On dangers past and victories won.
- What though my natural powers decay— My lessening time makes less demand; The labor done, at close of day The farmer resting views his land,
- And sees the harvest waying fair, The ridgy rows with plenty filled; Sees fruitful fields erst barrens bare, The barrens bare his hands have tilled.
- So looks life's landscape to my eyes; My earthly work is nearly done, A calm comes to me from the skies, As slowly sinks life's setting sun.

PHANTOMATIO SKETCHES.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light: At Eben Cobb's meeting, where I had the last test that I related at length under this heading, I was again fortunate when another medium occupied the platform. This was Dr. Donnelly, who, in an improvisation, introduced my friend, the "Sage of Galveston," as being then present with me. After his poetry was ended he described the Sage, and he could not have done it better if he had been a personal acquaintance. Having both spoken and written of the return of this spirit as one of the few perfect identifications, in my experience, I did not consider this reference to him as any test. A collateral circumstance, however, which I will relate, may make it approximate to one, or allow us to gather a grain of wisdom in the contemplation of these phantomatic phe-

It was Sunday. "Shadows," a book on which I had been at work the previous few months, was finished and in the publisher's hands, and I was having a cleaning-up day among my writing materials, getting rid of waste scratches or shadowy fragments, and, accidentally opening the box that contained the Sage of Galveston's letters to me, I paused to do them reverence in the way of reading some of them, and they interested me for two or three hours and until it was time to go to this meeting of which I spoke at the beginning of this article.

Having then the Sage's name announced to me by a medium who knew nothing of my occupation in the earlier part of the day, which, under ordinary circumstances, might have been a coincidence, and may have been one anyway, is somewhat suggestive of a spirit-presence. It seems to me if one believes in invisible presences, as I certainly do, it is reasonable to suppose that the Sage of Galveston was one of my invisible company, for I never feel alone, even when I am, in the ordinary sense, and that there was an intelligent method in the fact of my getting interested in his ante-morten correspondence, and that he may have come to Cobb smeeting with me and made one of Mallent" part of the congregation that fillow refers to in the poem delivered on the difficient anniversary of his class, where he says of his words ;

"Not only to the living be they said, But to that other living called the dead!"

and, being thus near me, Mr. Donnelly's control saw him and called my attention to the fact. These may be sort of sentimental musings, but the best part of existence is sentiment, so I mention the fact suggestively, and I do not feel that I am straining the point. Admitting the fact that the spirit-world is a living and supervising world, the above inference is a very fair one, especially when one has good reason to know that the medium was honest and not drawing a bow at a venture.

The Sunday evening following, at the same place, I had a supplementary incident that interested me. It seems to me the relation of it, besides being of interest in itself, will throw an additional lustre of truth on the previous circumstance. The same Dr. Donnelly was the medium. He often gives tests of this kind, for instance: A stranger is selected by the chairman, who, for the sake of giving the medium the sound of his voice, says: "Will you give me a reading?" or something of that import. I ought to say that in these readings of persons' the medium is blindfolded, though that is superfluous, for he is almost blind, cannot see to read, or distinguish people, his optics are so demoralized. He gave an admirable reading of Dr. Storer a short time since; but I could tell Dr. Storer's voice, and of course if I knew the person was Dr. Storer I could have given him as correct a reading without any spirit-aid; so I do not take much interest in these readings, and am very apt, while they are going on, to be wandering in dreams or building castles in the

On the occasion of which I am now speaking. when Dr. Donnelly came, forward blindfolded. he remarked that it seemed to be a very harmonious, meeting, and he was going to see what he could do by giving readings without hearing the person speake. The moment I heard that sunouncement I took a seat in another part of the room, and thought it would be a good change for me to be experimented on So Lheld up my hand with two or three others, and after reading one or two persons, which were admitted to be very correct by the par-ties, the President said: Now we will attend to the gentleman on the left," meaning me. It was so exact, even in its details, that he one could have given it unless knowing me intimately. I had not been in the habit of con necting spirits with these readings; thought i might be something like mind-reading, hence my indifference to the phenomenon. I think by the experiment on me, it proved itself to be the act of a spirit. There must have been an intimate spirit-friend giving the information: to the control that was using Donnelly. I hate very much to give these details, for who is interested in my diroumstances or conditions? Lam no Olympian character, I have only a little local celebrity; but I can hardly make my points interesting and intelligent unless I rather expose myself in this way, so let this be my apology The control said: "I find this man to have a very active mind, quick in his movements, very hitritional and mediumistic. He is a refreshmental individual, and noticeably so His hour was absorbil, sunny femperament, sign was absorbed as always had sensell as the reliable with the comparament of the c

wise than that his health is good. He is a business man, methodical and correct in his habits; is not financially as well off as he has beenhe will excuse us for saying that, but we want to show him that we know about his affairs and that the medium does not. He is very versatile in his gifts, seizes points in things quickly. He has used his pen a good deal, both as a business and as a pleasure—has the command of good language. His time seems to be equally divided between literature and business. Thereis the spirit of a young lady standing now by his side; it is his daughter. There are a great many spirits drawn around this individual and influence him more than he is aware. There is the spirit of a man now with him that wants me to say he knows the initials of his own This is J. S. Thresher, the Sage of name." Galveston.]

As I have said, it may seem egotistical and silly to print in detail this personal matter, but looking upon it as a spiritual manifestation, that is my excuse. I think some of it a little flattering, but the points are not guesses, but are correctly taken. If it was my mother's spirit that gave the details to the instrument or the control, it accounts for the complimentary part, and of course is excusable, and I have good reason to suppose that my mother's spirit was at least a factor in its production. 'I am sure that nothing but a familiar spirit could have given that reading of me. The fact will lead me to take more interest in this class of manifestations than heretofore.

At the close of the meeting I asked the medium if he knew who the spirit was that thus reported me. He said no, and more than that, he said he was unconscious, and always is. when he gives these readings. I am sure he did not know that he was reading me when he was doing so, and I am sure, also, that I was both seen and known by the spirit who did the reading, or gave the information.

#### February Magazines.

THE CENTURY.—The most notable, and to a majority the most interesting feature of this number, is an article by Gen. Grant, describing the Battle of Shiloh, illustrated with twenty-six portraits, views of important localities, maps, etc. Those who are attracted by this will also be by "Memoranda on the Civil War," three articles by Fitz John Porter, Robert E. Patterson and William Todd. "Canada as a Winter Resort," by Dr. Beers, with a large number of fine illustrations, is an article that many will better enjoy the reading than the realization of. Henry James com-mences a new novel, entitled "The Bostonians." Mark Twain contributes "Royalty on the Mississippi.". Mr. Howells, in addition to new chapters of his serial, furnishes "A Florentine Mosaic." Oliver Wendell Holmes and his writings are pleasantly chatted about by E. C. Stedman, and a portrait is given. The Century Co., New York. Cupples, Upham & Co., corner School and Washington streets, Boston.

THE ATLANTIC MONTHLY.—Charles Egbert Craddock furnishes Nos. II. and III. of "The Prophet of the Great Smoky Mountains," a tale replete with atmost savage grandeur; Sarah Orne Jewett continues "A Marsh Island"; Bradford Torry talks of "Winter Birds about Boston"; "A Country Gentleman" (IV-VII.) contains an episode of a highly interesting character; Dr. O. W. Holmes contributes, in "New Portfolio, II.,") a pleasant array of sparkling sentendes, though we are sorry to note that in his otherwise attractive sketch of Dr. Johnson he goes out of his way to raise a cheap laugh at spirit-communion-(which even apparent truckling to an abourd popular prejudice is entirely unworthy a man of Dr. H.'s cosmopolitan: reputation); poetry by Helen Gray Cone Edith Thomas and E.R. Sill. and various sketches, re views, etc.; together with the usual departments. make an excellent number. Houghton, Mifflin & Co. Boston, Mass.

MAGAZINE OF AMERICAN HISTORY.—The frontis piece is a full-length picture of Geo. H. M. Johnson, an eminent Mohawk chief, who, it is remarked, "did more perhaps than any other individual of our time for the elevation and advancement of his kindred of the red race." An interesting account is given by Horatio Hale, M. A., or his life and work among the Six Nations. His death occurred in February of last year from injuries received in his endeavors to protect the morals and the property of his people from the white outlaws and desperadoes who formerly infested the Reserve. The opening article is an account of "The master and postmaster-general of the United States Ebenezer Hazard, of whom our friend, Thomas R. Hazard, gives a lengthy sketch in his "Recollections of Olden Times." A portrait of Ebenezer Hazard is given. Part III. of "Political Americanism" is given, and much else of historical value. Published at 30 Lafayette Place, New York.

ST. NICHOLAS opens with the first of a new serial by that excellent delineator of rural life and pleasures, E. P. Roe, entitled "Driven Back to Eden." It is intended to show the superiority of life in the country to life in cities, especially for children, and promises to be highly instructive as well as entertaining. George A. Huffum describes a winter carnival in Canada. Gail Hamilton gives "English Kings in a Nutshell," the events of their several reigns, told in verse. The continued stories, "Davy and the Goblin," and "His One Fault," grow in interest as in length. The remaining contents are of equal interest with those we have mentioned, and all are finely illustrated. The Century Co., New York. Cupples, Upham & Co., 283

Washington street, Boston. THE QUIVER gives the first of a series of articles upon "Popular American Preachers," by Rev. LL.D. Bevan, LL.B., D.D., whose statements may be questioned by some when he says one may search in vain through the chief cities of America for sensational preaching; "the imperial city of New York does not possess such an article," and that Joseph Cook "is able to command a couple of thousand hearers every Monday morning in a city, like Boston." An interesting account is given of a Home for Incurable Children in England, its inmates, and the kindness and care bestowed upon them; whereat the writer, remarking of the lady superintendent and nurses that their devotion to the work seems incredible, says, "They see gleams of encouragement where the casual visitor ses only darkness, and it is by contact with suffering that we best learn how to treat and alleviate it. Cassell & Co., New York: 15-014 1600 at 1

-THE PHRENOLOGICAL JOURNAL contains portraits and brief sketches of three men who have passed their one hundredth birthday, "The Invisible Musician," by E. M. Buckingham, is apparently an authentic adcount of a plane being played upon, the keys seen to move as it manipulated by an invisible performer—sup-posed to be the deceased wife of the occupant of the house—and the music of a high order, superior to any that could be produced by any one of the family. "Chinese Doctoring" gives an insight of practices of the "regulars" among the "Celestials" that appear as strange to us as doubtleds those of our regulars do to them as well as to burselves. Fowler & Wells Co. New York in his had any professioned in the

MAGAZINE OF ABO .- A continuation of papers on Artists! Homes beives us a descriptive sketch, and six interior views of "The Lothians," the residence of John Pettie, B. A. In "Fempel in Black and White," Jane Harrison delineates with pen what the arist has delineated with pencil four, allhosette illustrations of the poem. Emphotion of allegory of Pompeian life. Several excellent full pales our avings adorn this number one of which. If Belood, "Hying a grance of a serious investigation or a mandementor of a pupil, with command, for its details of the interior of a village school in Germany; a close study. New York: Cassell & Co., 741 Broadway

son of the year. Russell Pub. Co., 38 Bromfield street, Boaton.

LATE JANUARY MAGAZINES.—THE MIND CURE. Charles Dawbarn commences "Practical Hints; or, Eightinto Two Won't Go, "following which are articles from Prof. Henry Kiddle, B. S. Heath, M. D., Dr. W. F. Evans, Dr. J. H. Randall, the editor, and others. A. J. Swarts, Chicago, Ill. NOTES AND QUERIES informs its readers of St. Simeon Stylites, the Hermit of the Pillar, answers many questions regarding matters little known, and propounds others, S. C. & L. M. Gould, Manchester, N. H. DYE'S GOVERNMENT COUNTERFEIT DETECTOR by its exposures of fraud in currency is indispensable for business men. Published at 1838 Chestnut street, Philadelphia. THE 80. CIOLOGIST, Knoxville, Tenn.

Materializations in a Public Hall.

To the Editor of the Banner of Light:

'Mrs. Fay, the materialization medium, gave a seance in the Ladies' Aid Hall, on Wednesday evening, Jan. 21, for the benefit of the "Spiritualistic Phenome na Association.": It was well attended and was very satisfactory. The President announced that the cabinet was one the Society had made and had used before. It was very simple in its structure, and, as i was located on one side of the hall, every one could see it was an honest cabinet. As Mrs. Fay had never seen the cabinet before and this was her first appearance in a public hall (she usually giving her scances in her own, house), the seance was something of an ex-

The audience was quite large, numbering at least one hundred and fifty, possibly two hundred. I did not see but that it was as satisfactory as are the smaller circles in her own house. There appeared to be no disabilities, and the manifestations were of a high order." From this it is evident that hall exhibitions to large numbers may be as successful as in small parlors with a small number of persons. Of course, under such circumstances, a relatively fewer number of those present have opportunities of recognition, but that is a secondary matter; the great object is for people to be satisfied they are witnessing spiritual manifestations and not frauds. On the occasion of which I am speaking it was self-evident the appearauces were unmistakably what they claimed to be. There was nobody in that cabinet but the medium; that was as absolutely certain as any other demonstrated thing can be. There came out of that cabinet during the two hours the seance held, over thirty different forms; many of them were recognized by people in the audience; a larger proportion than usual were males. I had the pleasure of being introduced to one by Dr. Thomas, who had recognized him. I took him firmly by the hand. He; claimed to be a German doctor; had dark complexion and brown beard. I was wondering if his beard was as real an appurtenance to his person as it looked to be, when he called my attention to it by putting my hand on it (there is a hint to the Society for Psychical Research, for I had not spoken of beard, only that: was my thought). I took hold strongly of that beard and pulled it hard enough to have drawn down the head, and am sure by its firmness it was legitimate.

It would be interesting to relate the items of this se ance in detail, but taking the space to do so is hardly warranted. These forms were of different ages and sizes; they apparently varied from ninety pounds to one hundred and seventy. There was a child about twelve years old, that came to her father, and it was a child, and no mistake. The rapidity with, which a spirit of a different dress and contour would appear after another one had retired, was marvelous. Sometimes the forms went right down as if through the floor, justead of retiring. Once two forms appeared together, a brother and a sister. I am making rather an imperfect sketch, the object being to picture the

them new in Spiritualism, farewell in the evening perhaps for a year, as his trip to the West may be for

a long time. In the afternoon his subject was "ingersoll and the Olergy," in his treatment of which he gave some new views of both sides. He said all people were religious, and sil had idols, and ingersoll was no exception. The Colonel's idol, he said, was the perfect family, a unit of harmony and, love, and he, from his personal knowledge, believed the family of the Colonel to be as near, his ideal of that institution as anyone. He was sure this model could not lead to a hell in this or any other world; and hence he thought hat the Colonel was safe, even if he did point out the absurdities of the Bible and shortcomings of the olergy, Mr. Chase believed the Colonel was setter than his traducers, and as safe for the next life as any olergyman in the country. He could endorse nearly sil the Colonel and shout Christianity and the Bible, but was sorry the Colonel could not know, as he did, that life continued after death.

The specker said he was religious, but not a Christian. His idol was hatter and its laws; they formed the only-leng through which he could look after a God, and through that he falled to find, any such personal peling as Christians pray to and worship. The difference between the Oathole and Erotestant churches are left out, as also the image in their temples, but he doctrines there was about as much shatewas unreasonable in the Orthodour His had allowed the state the coremonies are left out, as also the image in their temples, but he doctrines there was about as much shatewas unreasonable in the Orthodour His head of the country of the coun

ever occupied an American rostrum as a speaker, and whose pen recorded words never to be forgotten by those who read them and have hearts in this great social demand of equal justice for woman and man. On another hangs a life-size picture of the oldest and first lecturer on Spiritualism in this country, who was present on this occasion and received a good share of greetings from the invisible callers.

These littlescolal parties, in which both worlds meet and friends from each can greet one another, should be increased and kept up by Spiritualists, as they are like the green spots among the everlasting rocks that cover most of the holy land of Palestine, as the trials and struggles and conflicts do most of our lives here, where strife and competition make up the principal business and take most of the time, in our efforts to get more than we need of that of which there is sufficient for all. The friends in Worcester are organizing for a more efficient social work, which is needed everywhere.

> Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites,

Has all the virtues of these two most popular remedies, made into a form that is very palatable and acceptable to the most sensitive stomach, and is without doubt unequaled as a combined food and remedy for lung troubles and wasting conditions.

Passed to His Reward. From Boston, Mass., Jan. 20th, 1885, Mr. Lorenzo D

Grosvenor, aged 78 years. After more than three-score-years-and-ten of earthly ex-istence, in which our friend and brother performed active and soil-sacrificing service for suffering humanity, the Angel of Life called him, and with cheerful resignation and perfect confidence in divine power he accepted his passport to the "Morning Land," and we may well believe he was worthily promoted.

Although Mr. Grosvenor was anxious to finish a certain work in which he had long been engaged and was deeply interested, he never for a moment doubted that a life of earn-est endeavor was before him in spirit-life, in which he had ever been in full sympathy. For many years Mr. Grosvenor was an honored and much loved member of the Family of Shakers located at Harvard, Mass. About twenty years ago Mr. G. with his two sisters came to Boston, where they have since resided, quietly yet constantly working together for the cause of pure Spiritualism by striving to uplift and reform the most unfortunate of earth's children. How well they have succeeded cannot be told-only their record in spirit-life will show.

Mr. Grosvonor made arrangements for his funeral, even inviting the speakers he desired to assist on that occasion. Through the kindness of Rev. O. P. Gifford, funeral services were attended Jan. 23d at the Warren Avenue Baptist Uhurch by a sympathetic audience. Mrs. E. R. Dyar, speakerfor the Working Union of Progressive Spiritualists, Mrs. Maud E. Lord and Rev. Mr. Gifford spoke words of tender and thrilling earnestness, bearing high testimony to a life so wholly consecrated to noble effort in helping make appler and better our common humanity.

C. PAYSON LONGLEY. [A.S. Hayward informs us that for several years past Mr. Grosvenor was observed to be falling, from a disease resembling consumption, but which seemed to attack his whole system. He passed on from the home at 281 Spawmut Ave nue where his sisters had striven to brighten his declining days. His life was devoted to quiet and unostentations ef-forts toward the doing away of profanity, intemperance, the use of tobacco; his work being of a self-sacrificing and practical character rather than a mere expression of ideas and preferences. He was also much interested in prison reform, and in aiding the unfortunate to help themselves when again thrown out upon the world. His last public act Worcester, Mass., to see if he could not be instrumental in some way in aiding toward the freedom of Mr. Wardwell, "the Prisoner's Friend." Mr. Grosvenor's remains were interred at Cedar Grove Cemetery.]

Passed to Spirit-Life:

From Cleveland, O., Jan. 20th, 1885, Chas. Henderson

floof, justead of retiring. Once two forms appeared together, a brother and a sister. I am making rather an imperfect sketch, the object being to picture the idea to the reader rather than to give a detailed, description; and though omitting many points of interest, perhaps I have said enough for the purpose. I do not remember of being present at a more interesting materialization scance. It was a real entertainment. A vote of thanks was given to Mrs. Fay; which was very heartily expressed. Miss bedge of Salam, whope reperiore of apiritualsongs is so interesting and so fitting to her remarkable volce, gave, the music on this cocasion, which was so good that even the spirits must have enjoyed it, and that is more than I can say of some of the congregational singing that these seames often call out. However, I must not criticise, it seems to answer the purpose, but it is pleasant when there is one who is gitted present, it so helps the rest. Mrs. Fay is very popular, and this scance cannot but have added to her popularity.

Worcester, Mass.

To the Editor of the Banner of Light:

Warren. Chase closed his second month's engagement here for this season, Sunday, January 25th, and bade his large audience and numerous friends, some of the maw in Spiritualism, farewell in the evening, perhaps for a year, as his trip to the West may be for

From Worcester, Mass., Jan. 7th, 1885, the spiritof Mary Marvin, widow of the late William Saunders, aged 57 years

She leaves two daughters to face the struggles of life alone She leaves two daughters to face the struggles of life alone; but they mourn not without hope, for they feel assured that their parents will often be near to guide with words of wisdom and love, and when earthij "mists have rolled away"! they will again be united. During fiften years first. Saunders had been before the public as a fine medical and business calarwoyant, endearing herself to all by deeds of kindness and gentle ministrations of love, and in soothing bereaved hearts with words of hope and cheer from dear ones in spirit-life. There were many sad faces among the large circle of friends who met to take a last look upon all that was mortal of one they had loved so well. The floral offerings were many and beautiful, a fitting tribute to one who had ever been true to her trust as wife, mother, counselor and friend.

\*\*Oheleea, Jan. 15th, 1885.\*\* and friend.
Oheleea, Jan. 15th, 1885.

From his home in Rush County, Ind., Nov. 25th, 1884, et typhoid fever, Alverion Rigsby, aged 34 years and 2 months. 

From Rockingham, Vt., Dec. 24th, 1884, Richard Halladay, after an earthly journey of 69 years and 9 months.

The writer stood by the open comn with him when he laid away the forms of three lovely denothers an uncle and The writer stood by the open coffin with him when he laid away the forms of three lovely daughters, an uncle and aunt (who were kindly cared for in his home), and last, a loved companion. He had a kind and loving nature. His sorrow was great at the separation, but his support has been in the firm belief that they would welcome him and guide him to a home where there was no more parting. He has long been a subscriber to the BANNER OF LIGHT, and made practical the religion taught us by the angels. He leaves three sons and one daughter, who with their families will miss the best of fathers. Neighbors and friends gathered in the home of his youngest son, and the writer spoke such words as seemed fitting for the occasion, when the form was laid away.

Rockingham, Vt. aid away. Rockingham, Pt.

From Lincolnville, Pa., Dec. 14th, Mrs. Clara Harring-

From Lincolnville, Fa., Dec. 14th, Mrs. Clara Harrington, aged 85 years.

My beloved mother has resided with her daughter (Mrs. Bell) for the last three years. Her departure leaves a vacant chair in the home-circle, The family have taken the BANKER OF LIGHT for many years. Mother often said to me: during her illness, "I long to pass over and see the loved ones gone before." Being asked if she feared the change, she repiled: "No! why should 1? Loved ones are waiting to go with me. They have often told me they would come and take me to a bright home awaiting me." She passed from the hody without a struggle.

LAURA BELL.

SECULAR PRESS BUREAU, DEGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE.

AMERICAN SPIRITUALIST ALLIANCE,

187 West 25th Street, New York.

HENRY J. NEWTON, Obresponding Secretary.

J. F. Jamener, Secretary.

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

18 West Talk Street, New York Otty,

18 West Talk Street, New York Otty,

Hichigan Spiritualist Convention Notice is hereby given that the Annual Meeting of the Michigan Association of Spiritualists will be held at Science Hall, No. 55 Canal street, Grand Bapids, on Feb. 27th and 23th, and March 1st next, commencing at 2 r. m., Feb. 27th, Good speakers and mediums will be in attendance. Par-

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The distribution of the continuation 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 newspapers are forwarded which coutain matter for our inspection, the sender will confer a favor by drawing a line around the article hodesires specially to recommend for pornsal.

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

# Banner of Pight.

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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.

#### Rev. Heber Newton on the Dogmas.

The Episcopal Church in this country, like its mother, the Church of England, has been entered, rather than invaded, by the larger spirit of the age, and confesses to disturbing elements which seriously threaten its ecolesiastical integrity. No man in that communion to-day stands forth more representative of this spirit than the Rev. R. Heber Newton, the rector of one of the first churches in the denomination in the city of New York. A little more than a year ago Assistant Bishop Potter, rather than summon a tribunal to try Mr. Newton for his very broad and free pulpit utterances respecting the interpretation of the Bible, privately remonstrated with him for the same. and for the time they were obediently discontinued. But of late the offending and, as he is no doubt called, erratio rector seems to have broken out afresh, as if unable to repress his impulses any longer. Sunday, Jan. 18th, he preached a discourse on the Trinity and Original Sin dogmas, tearing to pieces those essential elements of creedism as it is commonly received, and substituting for them more rational and spiritual interpretations of the scriptures from which they are professedly drawn. He opened his sermon with the broad assertion that, from his standpoint within the Church, "the doctrines of Christianity present, in their traditional forms, fair objects of denunciation."

He said it required no great learning to discover in the material woven into their outward | territory in the spring. ancient pagan supersti tions, fragments of the flamboyant metaphysics of decadent Greece, and relics of mediaval scholasticism." He compared the whole structure of these doctrines to a building "whose type of architecture has forever passed away, and whose usages have become well-nigh forgotten in the changes time has wrought." He thought it nevertheless was sure of our respectful interest as a venerable antiquity, a rather ruinous tower well overgrown with ivy; but an invitation to make it our home, he added. "must receive our courteously firm declination, while a command to build no other houses for our souls will only provoke us, unless a rare grace checks our speech, to frankly point out its utter lack of modern improvements." And he alluded to the "fatal defects of the traditional formulas as the interpretations of the infinite and eternal mysteries to the mind of an age whose conscience has been educated by eighteen centuries of Christian aspiration, and whose reason has been illuminated by a knowledge of nature unprecedented in history."

Mr. Newton spoke of the conventional dogma of the Trinity—as he termed it—as "an utterly baffling arithmetical puzzle"; of the God of Calvinism as "a moral monstrosity"; of the "decrees which predestine a mass of men to unescapable damnation" as "fiendishly wicked"; of the traditional doctrine of the atonement as "thoroughly commercial"; of the vision of the Orthodox hell as "frightfully beyond the dream of insanity"; and of the ordinary statement of justification by faith as "thoroughly unethical." It is against these dogmas, he said, doubtless referring to such as Ingersoll, that the sharp arrows of a merciless wit are levelled prevent the President's carrying out the law in fair and straight. And he added, that "they deserve every blow they receive." In his opinion, their best service now to mankind as formulas of faith is to gently die, and leave room "for a mobler growth of thought around the heart of these old and sacred faiths." The popular notion of the Trinity he considered "uttery grotesque, a sort of midsummer night's dream of a divine being, at once one and three, of whom no conceivable thought can be formed better than that which the popular imagination of India has cast into the monstrous form of an image with three heads."

He considered that the average man can have no thought at all concerning this dogma, unless it be that of a veritable triad of delties; and he can have no conceivable thought of this dogma for the simple reason that it is "a pure piece of metaphysics." Nevertheless, he would not sav that the dogma is an utter absurdity. It was no invention of the schoolmen. The wise men of Egypt fashioned it, as a symbol of manystery in the Divine Being upon which they name in all their studies of Nature. The profound thinkers of India, musing over the same mystery of the Divine Being famioned the very ction: A destrine of the Divine Trinity
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owes this doctrine to the influence of Egyptian and possibly of Hindu speculation in the early Church. Our dogma, asserted Mr. Newton, was born in Alexandria. It was probably nurtured at the hands of men from the far East. If it be an utterly unsubstantial notion, then, said he, the deepest thinking of the human mind in different lands and ages is faulted. As the ancients saw it, the true philosophic thought allowed for a variety of divine forms or masks. while holding to the conviction that all were but the changing phases of one power, which thus preserved an eternal unity beneath a man-

What the ancients meant was, that the Divine Being is one substance in many persons, or, as we now say, in many forms. This he thought to be the clue to the doctrine of the Trinity, of which doubtless a higher statement will be made in due time. But he did not think that time had come yet. As for the other dogma of the churches, Original Sin, he ironically regarded it as "a very charming subject." Through the eating of the forbidden fruit our first parents became dead in sin and wholly defiled in all the faculties and parts of soul and body. That is the way the Church catechism puts it. As these first parents were the root of all mankind, the guilt of this sin was imputed, and that same death in sin conveyed to all their posterity. In the light of our day, said Mr. Newton, this all looks like a nightmare dream tous. It lacks, he said, any historical ground. We see now, he added, quite clearly, that in this traditional vision we were mistaking a poem for a fact. "The God whose grandeur science reveals to us, surely never thus started the human race on its career." said Mr. Newton. "The Father whom Jesus revealed to us surely never was thus driven to mortgage his child's soul to the devil at its very birth. Reason sees now in this story, as a literal page of history, folly; and conscience sees in it blasphemy. It is an outrage upon human nature and a libel upon God."

Now if we get right to the core of it all, the problem before our fathers for their solution was the fact, as stated by Mr. Newton, that man came into being with propensities and dispositions toward evil; that germs of sin lie latent in the human nature, awaiting only the proper nidus to grow like weeds, and to blossom in rank luxuriance: There was an organic taint in his blood. Were our fathers, he asked, wrong in this statement of the problem before them? Not unless all experience has been a mistake, is his answer. He quotes Herbert Spencer on this point as saying: "We are not among those who believe that all children are born good; on the whole, the opposite dogma seems to us less wide of the truth." What was generally involved and intended in the statement of the fathers, said Mr. Newton, was the existence and operation of a law of heredity, by which moral qualities are handed down from father to son, and evil habits in an ancestor come forth as evil tendencies in a descendant. And this, he emphatically added, is one of the truths which our modern knowledge most strongly emphasizes. It is for teaching others to think in this larger, truer, and more thoroughly spiritual way concerning the old dogmas, that ministers in his own church demand the trial and punishment of this courageous preacher.

#### The Oklahoma Invaders.

Capt. Couch, with his band of four hundred men, surrendered to the United States forces Jan. 27th, assigning as his reason for capitulation after his fulsome threats against all concerned in opposing him, his failure to receive promised supplies and reinforcements from boomer" sympathizers elsewhere. The discussion still goes on, now that this particular expedition has failed, and its men and outfit have been "escorted to Kansas"; and announcements are openly made that a larger force, with better equipment, will invade the

nd in disput part of the indian Territory, and that has always been reserved by the Government for the settlement of Indian tribes. In 1866-7 it was ceded to the United States by the Chickasaws, Cherokees, Creeks and Seminoles for a specified purpose, and never for any such general settlement as is now threatened by armed invaders. If it should now be given over to settlers indiscriminately, it would be such a gross breach of faith as would deservedly incur the reproach of coming generations. The actual and specific intent at the time of the cession to the United States was that it should be gradually occupied by Indians who are at present located on reservations scattered over that portion of the country. And it can be used for no other purpose than this under the solemn treaty of cession to which the Government was an equal party.

If the government fails to use this Indian Territory according to its given pledge to the tribes from whom it was received, it is then clearly bound to return it to its former owners, or else to get their unconditional cession of it. But so long as the Oklahoma part of it continues to be a part, it can be used only as the treaty of cession of the entire Indian Territory directs. This persistent effort to disengage Oklahoma from the Indian Territory is made in the interest of cattle men, railroad projectors, and greedy white settlers, who are able to make their influence felt more and more on members of Congress. A Kansas senator finds this sinister influence to be beyond the power of his resistance. His constituents have called on him to introduce in the Senate a resolution that should the case by calling on the military. The President's reply to an intimation of this sort was just what it should have been, namely, that the duty of the executive was plainly to expel all intruders from Oklahoma, without regard to any resolutions in opposition which Congress might pass, and that he should not insitate to perform that duty.

There are two opposing theories on this subject. One is, that, while it is desirable that the members of the tribe now located in the Indian Territory should be given a certain amount of land in severalty, it is not less desirable that the rest of the Territory land should be sold by the Government and opened up to settlement by white men and to the uses of the railroads. The other theory is, that in dividing up the lands of the Territory for any purpose the peaceful life and improving prospects of the Indian inhabitants will be broken up forever. And the advocates of the latter do not hesitate to point to the condition of the

the advancement of the tribes. The best judges do not hesitate to declare which view should be taken by the Government. The Indian should be protected to the last in his rights, and the speculative spirit that rules the age should be compelled to seek other fields for its exercise.

#### Cullings from Foreign Exchanges.

El Criterio Espiritista for December contains an article by Viscount de Torres-Solanot, in answer to an attack on Spiritualism from the pulpit, and on "The Modern Inquisition," by Senora Amalia Domingo y Soler. A correspondent relates that the Crown Prince of Germany, having been elected Grand Master of the Grand Lodge of Saxony, representing 358 lodges, and 41,852 members, recently visited Rome, where he was received and affectionately embraced by the Pope, who bestowed on him the "Order of Christ." In view of the recent "bull" against the Free Masons, it might be in order to inquire how these two actions can be reconciled?

La Fraternidad, under the heading "Who are Spiritualists?" publishes an article which appeared in the BANNER OF LIGHT, giving the names of the various scientists, philosophers, etc., who have pronounced in favor of Spiritualism. Considerable space is devoted to the séances of Jesse Shepard, the musical medium, in Paris; that a Spiritualist Society has been founded in Rome, under the very shadow of the Vatican, the members being of the élite of that city; also that the Spiritualists of Lisbon have formed another society called Sociedad Espiritistas de Occidente. The society of which La Fraternidad is the organ, has established a college for the education of youth. The opening exercises took place on Dec. 27th and 28th.

Don Cosme Mariño, editor of Constancia, has been tendered a reception by his co-workers. and was the recipient of a valuable present in token of esteem and appreciation for the able manner in which he has conducted the paper for so many years, his defense of mediums, and refusal to allow his columns to be soiled by personal abuse of his opponents.

El Faro Espiritista seems to be devoting its whole time and attention to fighting the clericals, and its articles on the various dogmas are written in such a plain and convincing style as to attract especial attention.

A thirty-six page magazine, published at Hyderbad, India, is edifying its readers with articles on Spiritualism, Psychometry, Phrenology and kindred progressive teachings, including those of Heredity.

Mrs. S. S. Cook of San Francisco is meeting with great success as a medium in New South Wales. During December she held very satisfactory private séances in Sydney, and was expected to be in Melbourne in January.

The New Zealand Mail, Wellington, N. Z., of Dec. 26th, reprints from the BANNER OF LIGHT "Some Questions Answered," by Prof. J. W. Cadwell.

#### Transition of Miss Wood, the English Medium.

From the Harbinger of Light we learn that the well-known medium for materialization. Miss Catherine Elizabeth Wood, passed to the higher life on the 11th of last December, from Adelaide, South Australia. In November she suffered from a severe attack of neuralgia, indicating a debilitated state of the blood. No idea was then entertained of anything serious, but in the early part of the month typhoid fever set in, and the patient had to be removed to the special ward of a hospital, and isolated from her friends. The fever rapidly assumed a malignant form, and in a few days the physical body, becoming untenable, was abandoned by the spirit, which we doubt not has found a more appropriate tenement on the "other side." Miss Wood attained considerable fame at Newcastle some ten years since, at which time she was engaged as a medium by the Newcastle Society, and in conjunction with Miss Esirlamb gave materializing séances, under strict testconditions, to the satisfaction of Mr. T. P. Barkas and other experienced investigators. Mr. Defries of Sydney, whilst on a visit to England some twelve months since, induced Miss Wood to accompany him to Sydney, where she gave a series of séances under the supervision of Mr. H. Gale and Mr. Buckland, to the entire satisfaction of a large number of earnest inquirers. Mr. Reimers of Adelaide had been anxious for Miss Wood to visit that city, and at length succeeded in making an arrangement for her to do so. Only a few sittings had been held, giving promise of good results, when the illness which has removed her from this field of action overtook her. "Our personal acquaintance with Miss Wood," says the Harbinger, "was of the briefest; but friends in Sydney, who knew her intimately, speak highly of her sincerity and other good qualities. One of the most striking events in connection with the Sydney séances was the materialization of the late Mr. C. Cavenagh (of the General Post-office, Sydney), who was distinctly recognized by several of his personal friends."

### What a State Church Costs.

Mr. Arthur Arnold recently gave the following figures as expressing the money value of the English State Church. It has an income of about \$40,000,000; its property, exclusive of churches and pathedral buildings, is valued at \$915,000,000; its expenses of management are \$305,000,000, leaving a snug little sum of \$610,000,000, which Mr. Arnold not unwisely thinks could be utilized to much better advantage than it is at present.

The latest news from England is sad indeed. With the infernal work of the dynamite misoreants, the Soudan fatalities incident to war, and the widely extended depression in business affairs, England is terribly afflicted. "Starvation reliefs" seem to be the order of the day, Birmingham alone having voted three thousand pounds per week in aid of her starying poor; Greenock feeds three thousand destitute people dally. Worcester gives street work to the unemployed; Wolverhampton epens sonp kitchens; Derby and Northampton have followed suit, etc., etc., ad infinitum; to say nothing of want in Ireland. No wonder, under such depressing circumstances, that much fear is expressed everywhere in the kingdom at the disagreeable extremities which must result in case of disturbances of the public peace.

denotes. They believe that, in their being kept from contact with the whites is the only reliable hope of their prosperity and progress and pasceful condition, of existence. One view looks purely, 22 gain, the other contact with the whites is the only reliable hope of their prosperity and progress and pasceful condition, of existence. One view looks purely, 22 gain, the other contact and posterior of evential many than the looks purely, 23 gain, the other contact and posterior of evential many than the looks purely, 25 gain, the other contact and posterior of evential many than the looks purely, 25 gain, the other contact and posterior of evential many than the looks purely, 25 gain, the other contact and posterior of evential many than the looks purely, 25 gain, the other posterior of evential many than the looks purely, 25 gain, the other posterior of evential many than the looks purely and progress and pasceful contact and posterior of evential many than the looks purely and progress and pasceful contact and posterior of evential many than the looks purely and progress and pasceful contact and pasceful

"Outside the Gates."

was recently received at this office. We submitted the letter to Spirit Father Pierpont, who replied to it as will be seen below:

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

"I would like to ask if the Chapter No. 2 by Miss Shehamer gives a correct statement of spirit-life? If so, I think ninety out of one hundred persons would stand where her heroine does; and if so, I am not surprised when I hear intelligent men sometimes wonder whether life is, after all, worth the living for! Why, the Orthodox teaching is a happier one, even though it be an ideality to live by. After one is placed upon earth without being consulted, to be obliged to stagger through life with crushing burdens, as many poor men and women do, to meet with a hell worse than that taught by Orthodoxy, surprises me! Why, I should picture the devil to be as kind as that! Men and women whom God creates are not so heartlessly cruel as the Power that permits such treatment to one who struggled to support her poor parents and sisters while on earth, and made some errors and mistakes in doing so. What is to become of our thousands of gentlemanly bankers (gamblers) and speculators in the food of millions of poor workers? Do let me know if the spirit-world is so cruel as the matter to which I have referred relates? Yours truly, H. J. H.

MR. PIERPONT'S REPLY. BRO. COLBY-As has been distinctly stated in your paper, the autobiography of a spirit, now running through your columns under the title "Outside the Gates," is a correct statement of the experiences of a human being after passing from the body. The spirit who gives the recital of her woes—and as the narrative proceeds it will show not only a picture of her sorrows and struggles, but also delineate her triumphs of progress and her rise into a pure and holy condition of peace and happiness-is one who has been brought to our medium for the especial purpose of faithfully portraying the processes of human retribution, repent-

ance and purification. Your correspondent must know that when one's conscience tells him he has done wrong, he suffers sorrow and remorse. The more sensitive a soul becomes, the greater his development of moral sensibility, the more keenly he suffers at the contemplation of his misdeeds. Man is so constituted that the elements of sorrow or of joy are within himself, and it is a law of Nature that when he commits error his own souland not any arbitrary external power-shall accuse him. Per contra: When he does right, and fulfills the law of his being by swerving not from its dictum of moral integrity, his inner voice approves, and he is happy.

The soul creates its own conditions of happiness or misery in the spirit-world. The thoughts and the emotions of a spirit determine its surroundings of light or darkness. The author of "Outside the Gates" believed herself in a barren, cheerless, most melancholy region; but as her spiritual perceptions became cleared, as she lost the sense of her own ignominy in earnest labor and ministrations for other unhappy souls, the place grew brighter and more encouraging and accomplished much in disseminating the facts and exto her view, and she began to discover flowers growing plaining the philosophy of Spiritualism. at her feet.

This spirit was one who knew she was doing wrong even while she pursued her earthly course. She was fully aware that it was better for herself and loved ones to live on less humble fare, and to make a slighter show of comfort, than to keep up appearances at the

expense of principle.

It is more culpable in one who knows he errs to persist in wrong-doing, than in one whose sense of spiritual perceptions exert themselves in such a soul as they will do with unerring precision—just so surely will suffering and pain assail it.

Your correspondent thinks the creeds and assumptions of Orthodoxy may be preferable to a belief in such lessons as this spirit draws. Yet truth will ever assert itself above error, and command a recognition of her laws and principles, however unpalatable they may at first appear. But let us see: Orthodoxy claims eternal happiness for those who never sin-where shall we find in human nature a case of exemption from sin, or for him who, having sinned, repents on earth, and confesses faith in the atoning power and redemption of the blood of Christ?

She offers no hope to the soul who passed out unrepentant, or unsaved by a confession of faith. The sinner, the wrong-doer, is sent to a state of stornal misery, and no redeeming quality can reach him evermore.

Spiritualism teaches that all wrong must be right ed, all error overcome, all transgression of law adjusted by the labors of the transgressor. As surely as one injures another, or violates his own conscience, just so surely will he repent through suffering. The clearer his convictions of right, the greater his sense of moral rectitude grows, the keener will be his anguish, until it becomes lost in the nobler efforts of the soul to work without a thought of self.

Spiritualism teaches that processes of purification of elevation and of advancement are afforded every erring soul, and that only through struggle and en endeavor can the triumphs of life be achieved. The laws of being are unerring in their operation, and no man can violate them with impunity, however he may rail against them.

It would take a volume to explain the condition of many bankers, stock operators and speculators, when they come to face themselves in the Eternal World. As they realize the injustice and oppression they have wrought, they are filled with the anguish of remorse; and I have heard more than one such unhappy soul mourn that he could not return to repair the injury he had done.

In conclusion, I advise your correspondent, Mr. Editor, to continue a careful perusal of "Outside the Gates," as it proceeds in its pages to answer the questions that such minds propound; and I give you my sincere assurance that it is a truthful narrative of a spirit's life. Truly yours, JOHN PIERPONT.

Mr. H. T. Field, a gentleman of this city, whose residence is with Dr. Hargrove, 1243 Washington street, personally informs us that expecting his wife on the cars from Worcester one Saturday evening, and there being some question in his mind whether she would come, he proposed to Dr. H., who is a clairvoyant and test medium, to inquire of a spirit-friend. The two seated themselves, and in a short time one who passed to spirit-life a few months since announced her presence, and the inquiry being made, she appeared to be absent a few moments. Upon her return, she said Mr. Field's wife was on the express train, in the third car from the engine, which was subsequently found to have been the case.

The Annual Meeting of the Massachusetts Woman Suffrage Association was recently held in Boston with excellent success, being participated in by many of the leading minds of the movement in this State. Hon. William I. Bowditch was chosen President for 1885: Mrs. Mary A. Livermore, Vice President (with a numerous list of colleagues); Amanda M. Lougee, Treasurer; Henry B. Blackwell, Corresponding Secretary; Lucy Stone, Chairman Executive Committee.

The first sociable of the Spiritualist Soclety of Newburyport was held in that city on Thursday evening of last week, and was a very enjoyable occasion. There were eighty persons present. Friday evening, 6th inst., is the time appointed for the next of the course.

Elsewhere in the present issue will be ound the advertisement of Dr. A. B. Dobson of Maquokets, Ia. He is spoken of in the highest terms by those who have experienced remedial treatment by him.

Charles H. Hauser writes us tha loged exposer and professed mesmectus. Way by name—recently came to a realising same grinf for the statemal Soldiers Troubs Ham-ton, Yangalamito properties of seasons in the participate and the state of seasons are professed.

#### A Memorial Service

The following letter from a correspondent In appreciative commemoration of the life and services of the late Charles Partridge, of New York City, will be convened, under the combined auspices of the First Spiritualist Seciety and the American Spiritualist Alliance, at Republican Hall, 33d street and Broadway, on Sunday morning, Feb. 8th.

The speakers arranged for by the First Society, before the united service was agreed upon.

EMMA HARDINGE BRITTEN, NELLIE J. T. BRIGHAM, H. J. NEWTON, HENRY KIDDLE,

P. E. FABNSWORTH,

NELSON CROSS. Other societies will, we are informed, be invited to join in the service, and other speakers will doubtless be added to those named above. There is every reason to expect that this tribute to the memory of one of Spiritualism's most ardent pioneers will be a success in every sense of the word, and one worthy of his high merit as a reformer and a man.

#### IN MEMORIAM.

At a regular meeting of the New York Spiritual Conference the following tribute to the memory of the late Mr. Charles Partridge was unanimously adopted:

Whereas, Our friend and brother, Mr. Charles Par-tridge, has been recently translated to the higher life, it seems to us fitting and especially due to the memory of the deceased, that we, the members of the New York Spiritual deceased, that we, the members of the expression of the ex-teem and regard in which he has always been held by us, and of our appreciation of his early, efficient and longcontinued efforts for the advancement of Modern Spiritualism.

Mr. Partridge first introduced the Spiritual Phenomena in this city by inducing the Fox Sisters to come here at an early stage of the manifestations, and give seances under his protecting care, and his well-known character as an upright, intelligent and successful man of business induced many men of character and influence to investigate

It was Mr. Partridge (associated with the late Dr. S. B. Brittan as editor) who published the Spiritual Telegraph, the first journal in the world devoted to Modern Spiritualism that gained any considerable circulation and influence. This journal was continued for several years, and was characterized by a wise discrimination and marked ability,

More than thirty years ago Mr. Partridge inaugurated the New York Spiritual Conference, whose first sessions were held in the pariors of his private residence. From that time to the present the sessions of this Conference have been regularly held, with but little interruption, and have been uniformly well attended, and their discussions participated in by many of the ablest exponents of Modern Spiritualism. In view of these facts,

Resolved, That while we deeply feel the loss of the visi-ble presence of our departed brother, we will cherish his honor has never been touched, for ignorance may lead memory as one who accomplished much for the promotion the latter in its chosen course. Just as rapidly as the of the objects for which this Conference was organized. and who was himself not only a practical and consistent Spiritualist, but a warm-hearted philanthropist. Resolved, That this brief memorial notice be sent for

publication to the BANNER OF LIGHT and the Religio-Philosophical Journal. H. J. NEWTON. President. For the Conference.

P. E. FARNSWORTH, GEO. H. JONES, C. S. WEEKS.

Republican Hall, New York, Feb. 1st, 1885. Victorien Sardou, the French play-

wright, is a firm believer in Spiritualism, and declares that he is often under supermindane zuidance. He shows a plate of copper on which is engraved with minute exactness and marvelous skill a picture of Molière's house. 'Seated one day at my table," he says, "I fell into a reverie. Unconsciously I took up the graver, and, impelled by secret influence, let my hand follow its own direction over that plate. The engraving you see is the result of several hours of purely mechanical toil. I could not of my own will make such a picture to save my life."

Just as we were going to press we received a letter stating that Prof. J. W. Cadwell, the celebrated mesmerist, has joined forces in a co-partnership with Dr. S. J. Damon of Lowell, Mass., and taken the field as a magnetic healer. These gentlemen were to commence work at once in Portland. Me.-Congress Hall-where they purposed giving public exhibitions of their skill in removing disease. We can vouch for Prof. Cadwell's gifts as a healer, from personal experience.

Miss Jennie Collins earnestly calls upon the generously inclined to send contributions for the Fair to be held at 1031 Washington street, Boston, for the benefit of working girls. on Feb. 17th. Miss Collins, as far as her means, allow, is doing a grand work at Boffin's Bower, and deserves an open-handed response, on the part of the public, to her appeals for financial assistance.

Very much to the point were the scathing words uttered by Mrs. Elizabeth Cady Stanton in the Congregationalist Church in Washington, D. C., recently, at the close of the Rev. Dr. Patten's heated harangue against woman suffrage: "I have been trying for years to make women understand that the worst enemies they have are in the pulpit, and now he [Patten] has illustrated it beyond question."

Attention is called to the announcement of the publication of a new work by W. F. Evans, author of "Mental Cure," Medicine," etc., entitled THE PRIMITIVE MIND-CURE, wherein is sought to be conveyed valuable information regarding the inner nature of bodily ailments, emphasizing the facti that spiritual truth is the best remedy for dis**ease.** 

A correspondent in Oswego asks to know about a person who represents himself as a materializing medium, and is reported as saying that he is a relative of Mrs. James A. Bliss of this city, etc. He is no relative of either Mr. or Mrs. B., and we never heard of him as a materializing medium.

1 7/1/

Horticultural Hall was crowded last Sunday with very select audiences to listen to the inspired utterances of Mrs. R. Shepard-Lillie. A condensed account of her remarks will be found on the eighth page.

Notwithstanding the cold weather, we are informed, Mrs. Cora L. V. Hohmond's ministrations in Ohioago call together excellent and appreciative andiences, and appreciative andiences.

W. O. H. Willing Hold Beloit Was

#### A Social Gathering

Of members of the Spiritual Temple (worshiping in Horticultural Hall, Boston,) was held at the residence of Mr. and Mrs. Dunklee. Thursday evening, Jan. 29th. Among those present were Mr. Phineas E. Gay, Allen Putmam, Esq., J. S. Ladd, Esq., Mr. J. V. Mansfield and Mr. and Mrs. J. Frank Baxter. The first four named entered the ranks of Spiritualism within the first half decade of its existence, and still continue in the work to the extent their advanced age will permit. Mr. Putnam made a few remarks, giving a short account of the attack of Harvard College professors on Spiritualism in 1857, and of their promise to expose it by a Report, which, however, never appeared. Many of the company had never before heard from the lips of a person present the manner the professors treated the whole subject, although a full account was published in the BANNER OF LIGHT at the time. Mr. Mansfield followed with a few remarks upon the same subject, stating that at the time Professor Felton was publishing tirades in the Courier against Spiritualism, he was visiting Mr. M.'s house. staying sometime till midnight, for the purpose of "detecting fraud," but found none. These reminiscences of early days were very instructive. Mr. M. then gave a few tests; Mr. Baxter followed, describing a spirit beside Mr. Putnam (which the latter recognized), and then giving evidence of who it was, by alluding to a paper the spirit gave Mr. P. to be read at his funeral, containing his ideas on Spiritualism, which was done; Mr. P. readily recognized the spirit. Mr. Baxter also gave many other evidences of spirit-presence to the friends present. It was a very enjoyable occasion.

#### Acknowledgment.

In our issue of Jan. 17th we made an earnest appeal to the philanthropic for pecuniary assistance in aid of two aged ladies, sisters, who, with an infirm brother, have, in a neighboring city, kept up a long struggle with adverse fortune, and whose sole means of subsistence had at last failed them. Since the publication of this call we have received the following amounts in response, for which the thanks of these stricken ones, as well as our own, are grateful-.ly returned:

Mr. Quint, 50 cents; H. P. T., 50 cents; H. J. Horn. \$1,00; E. S. Varney, 75 cents; R. S. J., \$3,00; B., \$1,00; C. M. Hendee, \$2,00; Mrs. H. D. Cook, \$1,00; John Bowen, \$3.00; Friend, \$2,00; a Friend, \$5,00; Mrs. . M. H. Warren, \$1,00.

#### Remember

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

THE SPIRIT MESSAGE DEPARTMENT IS full of interest the present week: The Invocation is followed by the replies of the Controlling Intelligence to questions from correspondents in various parts of the country regarding a sense of pain in an amputated limb surviving in the body of the sufferer; the change brought to the soul by the death of the body; the location of the spirit-world, and special mediumship; WILLIAM E. Dodge of New York City desires to speak with his son and friends regarding plans for the higher and broader de-velopment of youth who are cramped by condi-tions of birth or from lack of education; GEORGE B. CORDWELL wishes to reach friends in the Highland District, Boston, and elsewhere: CLARA UNDERWOOD of Worcester, Mass, seeks to convey to her loved ones there and elsewhere the glorious news "that those who die can get back again, and travel over a road that leads straight to their friends on earth"; CAROLINE Y. COOK of Greenfield, N. Y., informs her friends that under the circumstances she is fully satisfied with what has been done with relation to her material affairs: SARAH A. LEONARD wishes to speak to her husband, John Leonard of San Francisco; DA-VID C. DENSMORE (of Boston, and founder of the late Voice of Angels) expresses thanks for the opportunity of communion afforded at the BANNER séances, and states that "What I established by the agency of spiritual power here on earth performed its work" to the full measure of success as marked out for it. Spirit Mas. ALICE CLARK has also an explanatory word on the sixth page.

F. W. Smith, Rockland, Me., writes: "To those wishing to consult a first-class psychometric reader I can cheerfully recommend Mrs. A. B. Severance, of White Water, Wis. I have had repeated evidences of her wonderful powers in this direction."

February Facts deserves an extended reading. See announcement of its contents on our fifth page.

The First Spiritualist Society of Liberal, Mo., we are informed, holds its regular meetings in U. M. L. Hall, every Sunday afternoon, at 2:30 o'clock, for advancement in mental, moral and spiritual culture among its members and for the promulgation, before the general public, of the Spiritual Philesophy and Phenomens. A respectful invitation is extended to all to attend. Dr. Jas. Cowley, President; Mrs. Carrie Belk, Vice President; O. G. Brown, Secretary; Mrs. A. L. Andrews, Treasurer; J. H. Roberts, Dr. N. J. Rose, G. Thompson, Mrs. M. C. Carpenter, J. Owram,

Mrs. L. J. Jaquet writes us from Milwaukee, Wis. 1. Mrs. R. O. Simpson, the independent, slatewriter and flower medium of Chicago, has of late been the guest of one of our inspirational mediums, Mrs. Mary R. Van Horn of 555 5th avenue. While in our midst she gave excellent proof of her grand and beautiful spiritual gifts, and all who visited her were highly pleased with the manifestations. She left, Jan. 22d for her home in Chicago, with congratulations and good wishes from a host of triends. Her absence will be much regretted by all who know her."

Hon. James M. Bingham of Chippewa Falls -Wis. Ex-Lieutenant Governor of that State, recently passed to the higher life, in the sixtleth year of his age. In the course of the memorial service held by the State Legislature it was said of him: "In point of ability he had no superior in Wisconsin, and but few equals.... While not an active member of any religious denomination, his confidence in Almighty God and a future existence was strong and firm, and he looked upon death as but the entrance to life eternal."

On our third page will be found the state ments of correspondents regarding the life and decease of the late Lorenzo D. Grosvenor of this city. It is further alleged that while his physical body was lying in one room of the house No. 281 Shawmut Avenue, and Mrs. Hatch was holding one of her materialization seauces in another room of the same house, his spirit materialized and was recognized by those

Parot A Keeler, the independent slate-write ing medium will hold scances in the light; at Provi-day at the light; at Provi-day at the light; at providing the light; at Provi-day at the light; at rect, until further holice.

Months and the second s

#### ALL SORTS OF PARAGRAPHS.

A HOPELESS CASE. No more up steep Parnassian crags . I take my tollsome way. To quaff an inspiration deep From clear Castalia's play.

No more to fabled Hellcon I bear my empty cup.
To fill with sparkling Hippocrene
Its thirsty measure up.

No more unto Calliope I bend adoring knee; Or woo fair Polyhymnia My goddess dear to be. No more with 'witching Thalia I squauder precious time; Or pray the grave of Melpomene To help me to a rhyme.

Ah, me i how deep my heart's despair !
Farewell, ye dreams of fame;
For how can one a poet be
Who has no middle name.
—LEmma Carleton, in Chicago Current.

The only acquaintance I have made here, said a grave punster, is the clerk of the parish, a very sensible man, with great amen-ity of disposition.

Mr. Rich's new theatre on Hollis street, Boston, is advertised to open on September 1st, with Harry E. Dixey in "Adonis." It is announced that it will be the handsomest theatre in New England, and will cost one hundred and fifty thousand dollars. Time is said to be filled to December 5th, and the attention of managers of first-class stars and combinations is invited to the house, say the New York dramatic papers.

The astrologer of the London News, in his annual prediction, foretells that in July next "there will be an outbreak of cholera in America." Mayor O'Brien has therefore taken time by the forelook in calling a consultation of physicians in this city to determine how to meet the anticipated danger.

Mr. Barry lately testified that he paid \$45,000 for procuring a lease of land from the Cherokees, and now Chief McCoy says he received only \$300 of it. Where did the \$44,700 go?

By a railway collision near Wagga Wagga, New South Wales, recently, 40 persons were killed, and many wounded.

REDUCTION OF NEWSPAPER POSTAGE,-The House Committee on Post-Offices and Post-Roads, it is said, will favorably report a substitute for the bills pending before it relative to the reduction of newspaper post age from two cents to one cent per pound. The bill will provide that publications of the second class. when sent by the publisher, and from the office of publication to bong Ade subscribers, or when sent from a news agent to actual subscribers, or to other news agents, shall be entitled to transmission through the mails at one cent per pound, such postage to be prepaid.

A poultryman has named his favorite hen Macduff, because he wants her to "lay on."

The latest religious sect in Russia is that of the Jerusalemists, says an English journal. As a distinctive sign they wear on their chest a card with a printed dispensation given by the Patriarch of Jerusalem to all those who come to visit him. The members of the society pledge themselves to make at least once in their lives a pilgrimage to the Holy Land. Their meetings are held at night, in places which are lighted up by no other light than that of their faith.

The press says that the English police are aroused. How long, pray, have they been slumbering?

The Le Roy House, New Rochelle, N. Y., just burned, was built for a residence by Captain Fanning in 1806, two years after the opening of the Boston turnpike. It afterwards passed into the hands of Herman Le Roy, Jr., and later became a hotel. Before the war it was a favorite resort for Southerners in summer. Daniel Webster frequently stopped at the house, and his widow died there. Two members of the Westchester County bar, who have at different times occupied the room in which Mrs. Webster died, declared recently that they were compelled to leave on account of mysterious noises for which they could not account.

France and China are adopting measures for an active campaign. Two Chinese ex-governors have been beheaded for allowing the French to whip them.

Since our last issue Gen. Stewart and his forces have "turned up" all right-having out their way to the Nile, through crowding thousands of foes, and opened communication with Gen. Gordon by water, Gen. Stewart, however, received in the last engagement a wound which threatens to disable him from further service in the present compaign.

Harvey Lyman, a prominent citizen of Springfield, Mass., contemplates removing to Saratoga in the spring. Mr. Lyman was in earlier years a leading member and official of the Enfield Shakers, but abandoned them and a cellbate state at about the same time, and engaged in business in Springfield, where he has since resided. The more people of his character locate in Saratoga the better it will be for the town.—Saratoga (N. Y.) Eagle, Jan. 31st.

Beveral houses were wrecked and a number of persons hurt by an explosion of natural gas in Pittsburgh Pa., a few days since.

On the afternoon of Feb. 3d an event of no little significance to the Jewish portion of the community, and especially to the Congregation Adath Israel, occurred. For the first time in the church history of New England a reformed Jewish temple was to be dedicated The history of this church contains the progress of the religion in Boston. It was about in 1835 that the first Israelite came to this city. He was followed by others, but it was not until the year 1843 that there were enough residents to form a congregation.

An English astrologer predicts the death of a "high American functionary" a little after Sept. 26th, 1885.

The Royal College of Surgeons, Ireland, has decided to admit women to the surgical degree on the same terms as men. An effort was made to narrow the privilege so as to exclude females from the fellow ship and higher offices of the college, but it was defeated by a very decisive vote. Who says Ireland isn't progressing?

Some of the Salvationists were "all at sea" recent ly. When they got ashore they were nearly frozen and one of them was heard to remark, "For God's sake, where is there a warm place?" "Ah-ha!" said an old salt, "do you want to go there? I thought you knew all about it !"

I go for all sharing the privileges of the Government who assist in bearing its burdens, by no means excluding women.—20raham Liscoln.

The Women's Educational and Industrial Union an nounce a." Dickens Featival," to be given in the Insti-tute Building, Boston, about the 22d of February. 16 is the intention of the Committee of Arrangements that the festival shall resemble in its character the "Carnival of Authors," held in this city in the winter of 1879. Scenes from Dickens's novels are to be given on a large stage during the first part of the evening and a procession of three hundred persons in costume will begin the more animated festivities, of which dancing will form the chief feature.

The utmost harmony apparently exists among all our Spanish exchanges. Each one fully and cordially recommends its readers to subscribe for the others.

The London Enquirer records that the result of the Bunday opening of the Keswick Library has been so satisfactory that the committee was emouraged to pass a resolution that, in addition to the hours already used, the library shall be opened every Sunday even-ing from 8 to 9:30 for the remainder of the winter

The home where virtue dwells with love is like a lily with a heart of fire the fairest flower in all the world

. Hed and blue wall papers are, more dangerous than green, because so much attention has been directed to the latter color that green wall papers, as a rule, are less loaded with arsenic than others.

about it, and so to work and clean out, the pest-holes.

More work and less talk

Movements of Mediums and Lecturers.

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

Walter Howell, known to New Englanders and peo-ple of other localities in America as a truly eloquent trance speaker, has removed from Sydenham street to No. 1742 North 22d street, Philadelphia, Pa.

J. W. Fletcher will speak in Brooklyn, N. Y., February and March; in Boston in April; Providence, May; Brooklyn, June; Cleveland, O., September and October. All letters addressed to 2 Hamilton Place, Boston. Annie Lord Chamberlain, the physical medium, has returned to Boston, and may be found at 45 Indiana Place.

Place.

Mrs. Mary A. Charter has located in Rast Boston, at 100 Meridian street, where she will be happy to greet her friends and the public. She will be in Natick, Mass., Wilson House, on Saturdays; at Harmony Hall, Boston, next Sunday, at 2:30 F. M., and will attend the meetings of the National. Developing Circle, and "Camp-Meeting of the Two Worlds," on Sunday afternoons and evenings generally.

Prof. Henry Kiddle, on Sunday morning last, addressed the members of the "Metropolitan Church for Humanity (Spiritualistic)," at 1:19 East 28th street, New York City, his discourse, which was upon the "Christ Spirit," being appreciatively listened to.

W. J. Colville will lecture within reasonable distance of Boston on Tuesday or Thursday evenings. For terms (strictly moderate) and all particulars, please address 304 Shawmut Avenue. He will lecture, March 31st, in Springfield, Mass., and make favorable arrangements to speak in the neighboring towns the following days of the same with responsible parties desiring his services.

Mrs. Hardinge-Britten lectures each Sunday in Februars for the Church of the New Spiritual Discours.

Mrs. Hardinge-Britten lectures each Sunday in February for the Church of the New Spiritual Dispensation, Brooklyn, N. Y. Permanent address 345 West 34th street, New York, up to April, when Mrs. Britten expects to return to Europe.

M. Little writes us from Glens Falls, N. Y., Jan. Sist, that the lectures of Dr. J. W. Kenyon of Jackson, Mich., during the week ending on that date proved so attractive and entertaining as to cause his reengagement there for Sunday, Feb. 1st.

ment there for Sunday, Fab. 1st.

Dr. J. K. Balley has been speaking, during the month of January uit., at Goranton, Pa., the 4th; Harrisburg, Pa., 2th and 11th; at Treaton, N. J., 18th; at Wilmington, Del., 25th. His home address during the winter is in care of P. O. Box 123, Soranton, Pa.

Mr. A. W. B. Rothermel should be addressed at once at his residence, 130 Hall street, Brooklyn, N. Y., by all parties wishing to engage his services for seances at points on the route thence to Washington, D. C., whither he purposes going at an early date, stopping on the way at Philadelphia and Baltimore.

SPIRIT CHILDREN'S DAY .- On Friday afternoon, Feb. 18th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

#### Special Notice.

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

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 my former office. Thanking you all for your past favors, I remain, ALBERT MORTON. Fraternally yours,

When You Want Pearline, be sure you get what you ask for. The market is full of imitations. The genuine is manufactured only by JAMES PYLE, New York.

The veteran Spiritualist and eloquent speaker, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Subscriptions Received at this Office

Subscriptions Received at this Office

The Spiritual Offering. Published weekly in Ottumwa. Iowa, by D. M. and N. P. Rox. Per year, \$1,50.

The Olive Branch. Published monthly in Utica, N. Y.
\$1,00 per annum.

Light: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter, London, Eng. Price \$3,00 per year.

The Medium and Daybreak: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

The Theosofhist. A Monthly Journal, published in India. Conducted by H. P. Blavataky. \$5,00 per annum.

For Sale at this Office:

FACTS. A Monthly Magasine. Published in Boston, Single copies 10 cents.

THE SPIBITUAL OFFERING. Published weekly in Ottomwa. Iowa, by D. M. and N. P. Fox. Per year, \$1.50. Single copies 5 cents.

THE ROSTRUM. Published in Vineland, N. J. A Fortnightly Journal, devoted to 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 20th, and from Oct. 1st to Dec. 1st. Single copy, 5 cents.

MISCELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. 10 cents.
THE MIND CURE AND SCIENCE OF LIFE. A monthly magazine. \$1,00 per year. Single number 10 cents.
THE OLIVE BRANCH: Utics, N. Y., A monthly. Price

10 cents.

THE HERALD OF HEALTHAND JOURNAL OF PHYSICAL
CULTURE. Published monthly in New York, Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Bingle copies 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

ents. LIGHT FOR THINKERS. Published weekly in Atlanta. Ga. Single copies, 5 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, 111. Price 5 cents per copy. \$2,50 per year.

#### RATES OF ADVERTISING.

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

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

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

Ap Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where the they are to appear.

### SPECIAL NOTICES.

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

Dr. Jas. V. Mansfield, at 28 Dartmouth street Boston, answers sealed letters. Terms 33 and 10c. postage. 4w\*.Ja.17.

#### BUSINESS CARDS.

THIS PAPER may be found on fit; at GEO, P. BOW Burean (10 Byrnes street), where advertising contracts may be made for it in New York.

TO FORMICH SUBSCRIPTES

The subscription price of the Reamer of Adght is \$1.50 per year, for \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Universal

less loaded with arsenic than others.

How to prevent the cholers in Boston ; Stop talking and a subty for the Havran or Lichy. W. H. T. ERRY.

ADDITE ALLAN BOOK DEFOT.

AND A SUBTRALIAN BOOK DEFOT.

AND A SUBTRALIAN

J. J. MORSE, the well-known English lecturer, will set as our agent, and receive subscriptions for the Banner of Light at fifteen 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, 3d, extra. Mr. Morse also keeps for sale the spiritual and Beformatory Works published by COLBY & BICH.

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

PHILADELPHIA BOOK DEPOT.

PHILADELPHIA BOOK DEPOT.
The Spiritual and Beformatory Works published by COLBY & HIGH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Banner of Light at \$3,00 per year. The Hahner of Light can be found for sale at Academy Hall, No. \$10 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new postomes.

NEW YORK BOOK DEPOT.

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The Messages published under the above heading indicate that spirits carry with them the characteristics of the searchile 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 reason. All express as much of truth as they perceive—no more.

EFIT is our earnest desire that those who may recognise

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

\*\*\*Eff it is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

\*\*Eff natural 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 foral offeriogs.

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Lawis B. Wilbox, Okafresan.

#### SPIRIT MESSAGES. GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

#### Report of Public Séance held Dec. 12th, 1884. Invocation.

Honor and praise we render to thee, oh! our Father, for thy manifold blessings of goodness and of love. We would come into nearness with thee at this hour; we would receive of thy bounty, and partake of the spiritual food which thou hast to bestow; we would be baptized in the rich fullness of thy perfect peace, and receive from thee and thy ministering ones such an influence, such a holy inspiration as shall lift our souls above the petty cares of external life unto the pale of spiritual activity and holiness.

Oh! our Father, we turn to thee, asking instruction and light; we desire to know more of truth, to understand more fully thy laws and thy perfect ways. May our souls expand, and become receptive to whatever thou hast to bestow. May we feel that we are indeed thy children; that it is our duty, as well as privilege, to learn of thee, and to receive lessons of truth from those angelic ones whom thou hast appointed thy ministers. To this end may we come into harmony with each other, and with our spiritual friends; may we grow in sympathy and soul communion; may we not only be ready to receive the truths from on high, but be willing to dispense them unto others, so that those who are ignorant of thy ways, who understand not the laws of spiritual communion, may come and partake of this blessed feast of the soul, and realize that above the shadow there is perfect light; beyond all pain there is peace and rest; and when all suffering is ended, a sweet release will be given to the weary spirit. Oh! our Father, we ask thy blessing to rest upon all thy children, wheresoever they may be found. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT. — We will now consider your questions, Mr. Chairman.

QUES.—[By E. T., Dayton, O.] A young man in this city suffered loss of a leg, by amputation above the knee-joint. Great pain resulted from what seemed to be a cramped condition of the amputated part, i. e., the bending the knee shut by being crowded into a box used in burial. In exhuming the limb, the workmen jarred the box, which the sufferer—who was over a In exhuming the limb, the workmen jarred the box, which the sufferer—who was over a mile away — immediately reported to his attendants, with the subsequent work as it progressed, in exhuming the box, straightening the amputated limb and placing it in a larger box for reinterment. The pain soon after ceased, and the young man dropped into a quiet sleep. How may this phenomenon be accounted for?

ANS.—What your correspondent is pleased to

Ans.—What your correspondent is pleased to call a phenomenon may be classed under the head of what may properly be called psychomagnetic law. Spirits claim, or at least those spirits who have given attention to the subject, that (or at the dissolution of the body, ject, that (or at the dissolution of the body,) at any time when a limb is amputated from the body, a certain amount of magnetism of a spiritual character remains in the amputated limb (or the deserted body), and that this magnetism is necessary to the spirit as well as to the one who still remains in the body: that not until decay sets in will this magnetism or magnetic aura free itself from its confines and seek its proper place, whether it be to the spirit incarnated or excarnated.

In the case under consideration, we may ex-

In the case under consideration, we may explain that those magnetic elements necessary plain that those magnetic elements necessary to the comfort of the spiritual limb, being confined in a narrow space, were unable to free themselves as they should, therefore the young man found himself unpleasantly situated; he did not feel comfortable; it seemed perhaps that something belonged to him which he did not possess, although, if questioned on this subject, he would probably not have defined it thus. The limb having been straightened and placed in an easy position, the magnetic elements were thus allowed to free themselves in a natural manner, and the spiritual limb of the a natural manner, and the spiritual limb of the young man could obtain them, consequently the even flow of the magnetic current was established and no further pain or inconvenience experienced.

Q.—Is there much change in the appearance of things on first entering the spirit-world, and is that change always a help to the advancing

A.—To some spirits there seems to be no A.—To some spirits there seems to be no change upon entering the spirit-world, or at least upon passing from the physical body, for we claim that all spirits who pass from the earthly tenement of clay do not immediately enter the spiritual world; many of them remain right here where they left their physical conditions; they do not ascend higher, or decreased laws they orther the physical conditions. scend lower, in any degree, but they gather around their old haunts and mingle with past associations: they are of the earth earthy, although not inhabitants of a mortal form. To such spirits there is but little change by passing from the body; they can see nothing different from what they held before: their expense ant from what they beheld before: their expeent from what they beheld before; their experiences are very much the same as formerly. If controlling a medium and speaking to you they would declare no change had come to them, or at least that by passing from the body they had not experienced anything different from what they had formerly done. To other spirits a great change may come, for indeed there are differences in degree.

Some spirits find themselves so situated that they precise but little change; the strokybers.

they perceive but little change; the atmosphere around them partakes of the quality of that which they formerly knew, also the scenes and incidents passing around them. Others, of a around them partakes of the quality of that which they formerly knew, also the scenes and incidents passing around them. Others, of a highly progressive nature, pass speedily beyond the physical confines of earth and enter the spiritual world proper. If they knew nothing of the spiritual life before passing onward, the change is to them great and startling; if they were familiar with spiritual conditions, understood something of the nature of the surroundings and localities of spirit-life, then they are not startled by the change; they accept all that comes to them as natural and adapted to their wants. We claim that the change called deathr is of advantage to every spirit. This may not seem obvious at first, for an individual who is steeped in degradation and misery, and parhaps or ma, passing out to the spirit-world from the physical conditions of earth will find himself perhaps unhappy, restless, dissatisfied, and seek to let away from himself and the conditions which he has gathered around him. Other spirits, who may not have been situated exactly as the former, but who from some cause are disturbed, restless, miserable, do not feel that they, have been benefited by the change, desire for restless, miserable, do not feel that they, have been benefited by the change, desire for restless, miserable, do not feel that they have been benefited by the change desire to return for earth; all their grantless and their interests seem to be centered in earthly life. But those spirits are benefited by the change desire to may spirit; who emerges into a higherdife! We affirm that the mange brings to every soul an impeter to press convert. He may include their start which as any enter a more broadest pathway through which he may enter a more broadest pathway through which as may enter a more broadest pathway through which he may enter a more broadest pathway through which he may enter a more broadest pathway through which he may enter a more broadest pathway through which he may enter a more broadest pathway through whic

capabilities. It is also true that when a man emerges from the mortal condition he steps upon a higher plane, even though at first the conditions around him may seem dark and turbid, because the clear light will stream upon him from a higher source of being.

Q.—[By D. L. P., Malden, Mass.] If it is wise and proper for the inhabitants of this world to find out the exact locality of continents, islands, etc., and also of the heavenly bodies (so-called), why is it not wise for spirits to attempt to give a precise location of the spirit-world, as asserted by "Spirit John Pierpont" in the Banner of Light of Sept. 20th?

why is it not wise for spirits to attempt to give a precise location of the spirit-world, as asserted by "Spirit John Pierpont" in the Banner of Light of Sept. 20th?

A.—Merely because of the imperfect methods of communication as yet established between the earth and the spiritual world. When you have mediums sufficiently unfolded in medial powers so as to portray accurately, in every instance, and transmit the teachings of spirits, then it will be wise for mortals to try and ascertain all that they can, not only concerning the location of the spiritual world, but of the conditions of life in that world, and all other things pertaining to man's immortal welfare; but at present it is not wise, in our opinion, for mortals to seek for this precise information, or for spirits to attempt to give it. To illustrate: I may come to you through this medium, and declare that the spiritual world is located so many thousands of miles from the earth; and another spirit, quite as honest and desirous of imparting information, may come into communication with you through another medium, (who perhaps is differently unfolded than the one I now control, and perhaps not adapted for this kind of work,) and give to you different statements concerning the same subject; you then become perplexed, and do not understand why there should be such a discrepancy concerning a matter upon which spirits should be accurately informed, and confusion ensues in your mind. You might go to half a dozen mediums, seeking a solution of the problem, and get a different answer from each one, consequently your mind would not be enlightened upon the subject. That is why we have answered the question to which your correspondent refers as we have; but we think the time is coming when mediumistic power will be so advanced that spirits will have no difficulty in correctly making statements not only concerning the location and the distance of the spiritual world; is five thousand or whether the environment of the problem, and the problem in the subject in the pr

formation to the seeking mind.

Let us add that, in our opinion, it matters not whether the spiritual world is five thousand or five hundred thousand miles from the earth; if five hundred thousand miles from the earth; if an individual so lives while in the body that he may, upon entering the spirit-world, be in a condition to receive and intelligently comprehend the instruction of its departments, if he be so conditioned as to be able to unfold in spirituality and power it will take him no time to ascertain this, and all other questions and matters of which he desires to learn; but if one so lives that his mind will be distressed and distributed when he aggregates the body it will he turbed when he passes from the body, it will be long, long before he will ascertain where and hew he is situated, much less the distance of the spiritual sphere from this planet of earth.

#### William E. Dodge.

This is my second coming to this place,[\*] Mr. This is my second coming to this place, [7] mr. Chairman, but I feel it my duty to announce myself from your office, as I find the way open for me to do so. You perhaps remember that shortly after my physical decease I announced myself on this platform, and requested my friends to give me an opportunity of manifesting to them.

ing to them.

I then declared myself in readiness to answer the question of the clergyman who, at the fu-neral ceremonies over my remains, declared he would give much to know what experiences had which place with me during the three days which had elapsed since my departure from the body. I gave a brief synopsis on that occasion of what I had experienced during the three of what I had experienced during the three days subsequent to my passage from the body. I have not succeeded in giving the information to my friends which I desired. They do not look for me to come from the eternal world. Perhaps they would not believe did I rise in their midst, and speak with a tongue of warning and of exhortation. I am shut out from them but leads to be heard.

ing and of exhortation. I am shut out from them, but I wish to be heard.

I have been trying to collect myself since I went over. I have been looking over my life and its consequences. Much that concerns it has appealed to me day after day, and I have been learning its lessons. Some of them have been very hard. Could I live over the past with my present knowledge, I would think differently, and plan and labor better. I shall not speak of my mental experiences on the other side. of my mental experiences on the other side. They concern only me and my God. I have learned new truths, and have seen the husks of old ideas and dogmas drop, one by one, away from me. I have been compelled to accept other opinions than I held here, but I am aided that and the second of the secon by wise spirits who cast me not out of their company, and I desire to be a willing and an able student. I am interested in whatever promises good re-

sults to humanity; I hope to do more practical good for mankind now than I ever did.

I would like to impart to my earth-friends the spiritual lessons I have learned since I passed on, so as to reach their souls. I am sure they would break away from the cramping creeds, bonds and fetters, and come out into the light of spiritual freedom.

Under a band of progressive teachers I am studying the laws of moral philosophy. I am desirous of gaining more information concerning the best plan or scheme for a good moral religious education that will benefit those who are now depressed and ignorant, bound round

by the chains of error and superstition.

By religious education I do not by any means mean a theological or ecclesiastical scheme of instruction, but a plan by which the highest ethics and principles of spiritual life, love, brotherhood and peace, may be inculcated in the minds of those who are in so much need of instruction: a scheme such as was enunciated by the lowly Nazarene, who, when he was reviled, cast not a stone upon the revilers, but gave them gentle words of love, and a benediction of peace. I think such a scheme may be successfully established on earth without in the least conflicting with the teachings of Spiritualism.

alism.

I would like to communicate with my friends. I desire very much to have a private interview with my son, and I would like to speak to those with whom I was formerly associated in the outlining of certain plans for the benefit of youthful members of the colored race, and of others who are depressed and cramped for lack of education. I am desirons of giving what I of education. I am desirous of giving what I have learned in the spirit-world to those friends, so they may utilize it in the special departments in which they are interested; and I would like to see it utilized, also, in behalf of all the youthful members of society, no matter how low and deprayed they may be. I wish to see the young nearly taken from the dans of dans of the country of the co see the young people taken from the dens of iniquity and placed in conditions where they may develop something purer and nobler in their natures. I think if I am supplied with a mediumistic instrument I can detail to my friends the ideas and plans which I have in

mind.

I would like to speak to them concerning the Slater matter. Perhaps I can element the more fully now what I think would be the test means of procedure in relation to this fund than I could when in the body. Then I was narrowed by certain opinions; now, I am freed from them, and I feel that the association I have had with lofty souls in the spiritual world has fitted me more fully to enter into this labor and to perform its functions.

Of course I cannot be expected from this

public platform to outline my views, but I am willing to come day after day, if necessary, to reach the private cars of my friends and give them personally what perhaps would be of in-terest to them, and what, I am sure, is greatly A would say that I am gaining knowledge and

A would say that I am gaining knowledge and growing happy in the spirit-world. I think it is unnecessary to say after what I have repeated here, unless it be for the satisfaction of those who care to know, that my experience in the spirit-world during this brief time has been of untold value to the. By obtaining broader knowledge I am hisseed with a more expansive mind than when in the body.

Mr. Chairman I thank you for patiently listening to my few generals—which are after all.

(His first manage was printed May 18th/18th)

directed particularly to a few friends who do not understand much of Spiritualism, but in whose minds I hope to awaken an interest in this blessed truth. I was known as William E. Dodge of New York City.

#### George B. Cordwell.

Good afternoon, Mr. Chairman. I am glad to find myself in Boston, for I like the place; it seems home-like and familiar; and then there are those in this city who remember me and whom I would like to reach; there are friends in what you now call the Highlands whose ear

whom I would like to reach; there are Triends in what you now call the Highlands whose ear I hope to get at, because if I can do so and convince them of my presence, I may perhaps succeed in giving some information which will be agreeable and important to them.

I wish to say that I am satisfied with the spirit-life. I too, like the gentleman who preceded me, think differently upon certain matters than I did when here. I feel as though I had been going through a course of training; although I am the same man, yet in many essential points I am not the same that I was on earth. Perhaps you will say I have only developed what was within, but hidden. That may be, and I think my friends would not fall to recognize me if I could give them a personal interview; but I feel larger and fuller in every way than I did on earth. It seems as though I had really grown, as the school-boy feels that he has grown in looking back from his present condition to the stage of infancy.

Some years have passed since I wentfrom the body, and I have not been standing still all this time—which may account for my difference of feeling in coming back here to day. I have been

time—which may account for my difference of feeling in coming back here to-day. I have been going onward, meeting with new friends, remeeting with old friends who passed on before, and entering into new associations, gaining new ideas. Every moment of my time has been filled with some kind of occupation, so that in looking back I can hardly realize that it is years since I left the body.

I would be outtoon old gentlemen now were

I would be quite an old gentleman now were here. When I come and stand beside you, my I here. When I come and stand beside you, my locks do not appear gray, nor am I aged in my personal appearance, for every time I have stepped forward—learned a new lesson, gained a new point, or become stronger in spirit, met some old friend and tried to lift him up—I have seemed to feel the weight of years dropping away from me, to growstrong, to do better, and to sense a fresh feeling of vigor running through my system. my system.

my system.
Since I passed out I have met many friends, and among them my dear wife Susan, who desires to join her love with mine in sending it to our friends. She lived to a ripe age in the body. When she passed out I was ready to give her welcome. We have together visited our earthly friends and tried to impress them with a knowledge of our presence. We could not do as we would like, yet we are not discouraged; we hope that the time will come when the brightest light that Spiritualism has to reveal brightest light that Spiritualism has to reveal will shine in upon their lives; we are quite con-tented to wait until the good time comes, when

I will not take up more of your time, sir, but I thank you for permitting me to make myself heard in this way. I am George B. Cordwell.

#### Clara Underwood.

My name is Clara Underwood. I have relatives in Worcester, Mass. I have friends and relatives in other parts of the State. I want them all to know I have come back, for it seems them all to know I have come back, for it seems to me it is such glorious news to give, that those who die can get back again and travel over a road that leads straight to their friends on earth, that every one ought to possess it. I have tried to tell it to my friends; I have visited their homes and whispered to them; I have placed my hand upon them and tried ever so many times to make them understand that I had not died, but was with them. Somehow I have been unsuccessful, and many times I have retired disappointed and sad to think that the yeil between the earthly life and the spiritual

retired disappointed and sad to hink that the veil between the earthly life and the spiritual was so thin, and yet my mortal friends could not see beyond it.

I bring them all my love. I wish them to know I am happy in my spirit home. I am not weak, though, as I was here; all the enfeebled conditions of the body were left here with the physical form, and I am strong and happy and active now, and can travel from place to place, and from point to point, as I desired to when active now, and can travel from place to place, and from point to point, as I desired to when on earth but had not the power. They can realize, perhaps, what a sensation of relief and release, of happy enjoyment, comes to a spirit when it is freed from a weekly, enfeebled body, and is able to pass out here and there and almost everywhere, and grow stronger and stronger in the journey, and know that these things will last, and that there is no sickness or pain to come to one because of the effort she has made. I have been like a little child, trying to learn its lessons, and every time I do learn something I feel so pleased, for I know I have mastered a difficulty and taken another step on the road of knowledge. It is not an have mastered a difficulty and taken another step on the road of knowledge. It is not an easy road; we have to learn day after day our lessons; but when we do enter upon the study, determined to conquer, to gain and to grasp all that there is to know, then we find the way opening broader and clearer, our perceptions become stronger, and we learn better every hour.

I do not explain these things very well, I presume, but it is difficult to do so, I mean in human language; not but what we use language in the spirit-world, but sometimes intuitionally, so to speak, we can grasp the information we desire at almost a moment's breath, and we are not obliged to make use of terms and sentences as you do here. I would like to tell my friends ever so many pleasant things, if they can give me an opportunity. I have tried to do so in their homes, but they are not mediumistic enough, I presume, for me to reach them in

this way. Some of my friends are very liberal in their religious ideas, tolerant of everything they do not understand which seems to point out a line of truth; but others of my friends—some who are very dear to me—do not accept nor will they tolerate any idea or opinion which con-flicts with their own conceptions of religion. 'I find these the hardest to reach, and yet they are the most in need of enlightenment. By coming here I hope to find a way to get to them and give them what I know they ought to receive before they pass from the body. If am very grateful to you for permitting me to enter.

#### Caroline Y. Cook.

Caroline Y. Cook.

I am from Greenfield, N. Y. I have friends and relatives there. I have personal matters and material concerns which affect me, and which certain friends attempted to arrange and settle after my decease. I am anxious to come into communication with some of those friends. I wish to give a private message to friends. I wish to give a private message to friends. I should proceed in so doing, but I thought if I came here, some spirit or mortal could direct me to some place nearer my former home, where I could give what I desire.

While I am here I wish to send my love to my friends. Tell them that under the circumstances (I wish you would emphasize that please) I am satisfied with what has been done in relation to my affairs; but if I could get them a private message I think I could get them a private message I think I could get them a private watage.

into their heads which perhaps would be of advantage.

I wish all to know that I do not refer the leaving the body. I am satisfied with in 1911 thome; its condition is a pleasant one; it see many pright spirits who cooks: to us from distant places and tell us of still grander beauties beyond, and they assure partial sawe atudy to unfold our minds, to grow pure and holler in spirit, we shall pass on to those distant places and take up a more celegial abode. I am interested in these things of course, for I wish to find all that is worth gaining. Land only a hate field with what I have yet read the labor for something more beyond, it can do so in a spiritual way, with the guidance of diese above me.

me.
This is all I have to say except to express my sympathy and subsection for all wild are dear to me. I am Caroline Y, Cook

The part of the pa

this way before, and my husband does not know, or suppose, that I can come to him. I have been with him for years, trying to guide and in-

fluence his life.

I feel now that I was truly an ignorant creature when I went out of the body. I did not know where I was going, or what lay beyond me; I had no realization of an active life apart me; I had no realization of an active life apart from earthly affairs, and I had no promise or hope of anything stirring or uplifting in the life beyond. I was not an infidel. I believed in a God, but I had no defined idea of anything apart from the body. My husband's religious opinions were similar to my own, and he did not know I could come to him, look over his affairs, and watch his training of our little boy, and try to guide him, but I have done so. I have seen my son go out into the world, and commence his labor for himself, and I have still followed my dear ones, and wished to communicate with them.

My husband feels alone now, and he thinks

nicate with them.

My husband feels alone now, and he thinks he is getting along in years, and sometimes very gloomy thoughts enter his mind. I try to banish them. I want him to feel cheery and bright, and to know that God is good; that beyond the shadow there is sunlight and peace. I want him to feel that his wife is waiting for him in a land of gladuess, and that he will surely pass to a brighter condition when he leaves the body, for I have seen him wreatle with terration. land of gladness, and that he will surely pass to a brighter condition when he leaves the body, for I have seen him wrestle with temptation. I know he has more than once overcome evil, has risen above the trials that have beset his way. I have seen him stand firm when others thought he would fall; I have seen him go on bravely, day after day, when those around him have succumbed to the tempter, so I know that what I say is true, that his condition above will be brighter and happier and more restful than it has been here. I bring these things, hoping that he will learn that I am with him, that spirit influence has guided him for years, that he is never alone, and even though our son is far away from him, and interested in the affairs of his own, and even though those who were once dear to him have passed out to other places, or have gone to the higher life, yet he is not forsaken by the friends of the past; those who have stepped from the body gather around him, time after time, to make him feel a holy and an uplifting influence, and if he knows this and can realize it, it will give them power to come more clearly to him, and to make themselves known. My daughter Katie is with me in the spirit-world, and we are happy together. She sends her love to her father and brother,

#### David C. Densmore.

Now, Mr. Chairman, I want to express my thanks for being able to come here again. I have availed myself of this channel, as you know, at other times, and always because I felt that a word was needed from me by my former friends, by some one who had turned to me for some word or light from the spirit-world, or by some individual who was in need of a little personal instruction. Perhaps I do not come altogether with an unselfish motive, because it does me good to control this medium and to speak from this place: it makes me grow: does me good to control this medium and to speak from this place; it makes me grow; makes me stronger and better fitted for my work; and I always felt it was my duty as well as privilege to take hold of every opportunity that promised me a higher unfoldment or greater information than what I possess.

I send my love to my friends, I greet them in a fraternal spirit, for I feel in harmony with them all. Some may say I was not always in

them all. Some may say I was not always in harmony, but I think that I always wished my harmony, but I think that I always wished my fellow-men God-speed in their good works and desired to see them benefited; and now that I am apart from the old body, with its aches and weariness; with its oramping conditions, I feel my soul expand in love and good-fellowship to all creatures.

I want my friends to know I am not dissatisfied with the dispensation of things, especially with those that concerned me when on earth, and that interest, perhaps, which has followed.

sied with the dispensation of things, especially with those that concerned me when on earth, and that interest, perhaps, which has followed after me in the spirit-world. I feel that all things have been for the best.

I feel that what I established by the agency of spiritual power here on earth performed its work; I know that it filled a mission which was important in an humble way, and which carried light and comfort to many hearts; and I still feel that it continued its work just as long as it was needed. I do not feel sad or sorrowful, or complain that the work has been abandoned and the field of usefulness formerly employed closed up, for I think it has performed all that it was called upon to do.

My friends may think that I have grown very contented since passing from the body, and so I have, for I believe all things are ordained just right by a higher power; that whatever is of the spirit and guided by higher intelligences will succeed—will go on and flourish. I believe that all good works are started by higher powers than those of earth. I believe that all needed reforms receive an impetus from spiritual realms, and that through intelligent, medlumistic sensitives on earth, these works, these reforms are pushed forward by those who are beyond and above us. forms are pushed forward by those who are beyond and above us.

I have watched more than one individual in whom I have taken an interest, since passing from the body, those who are agitating some question of moral, social and political reform, and have seen them agitating the waters of thought around them, and creating commotion in the minds of their fellow-creatures. They sometimes think they are doing all this work themselves, and they feel it to be a thankless task; but I can assure them they are not alone in the work; they are pushed forward by those who stand outside of the physical arena of life; they are made to do these things, to ventilate these questions of importance and arouse the public thought upon them. They may take all the credit, if any there be, if they wish, but all the same, spiritual upholders and advisers are by their side doing the greater part of the work. Well, friends, I feel that we have need of all the labor, of all the assistance we can get from higher sources, and from those around us; it in the minds of their fellow-creatures.

the labor, of all the assistance we can get from higher sources, and from those around us; it seems to me that we ought to cooperate and perform the work of the spirit world in harmony, go forward, each one doing his own part and filling his own place to the best of his ability. There is enough for us to do; there is a special department for each one; you cannot do my work nor can I do that of another. I can only perform my own only perform my own.

Every medium has his or her special phase of

mediumship to outwork, his or her particular labor and mission to perform, and he can do none other's; at the same time another medium cannot perform his, and there is no need of rancor and envy and jealousy, or any unpleasant feeling between mediums, workers, and Spiritualists generally, for there is a place for them all, and a work for each one to do. This should be remembered and attended to.

should be remembered and attended to.

I am not here to preach, but I come to give my love to my friends and tell them I am satisfied with all that has taken place; at the same time I am not growing idle; I cannot bear to keep still, so I have been round, here and there, where I feel there is something to be done......

I am interested in a spiritual publication—I mean on the spirit side—which affirms that there are publications and press, work in the spirit werld, and I am engaged in the interest of a publication in the other life that bears to various quarters news of miritual imports and

spirit-werld, and I am engaged in the interest of a publication in the other life that bears to various quarters news of spiritual import, and gives not only inspirations to those who are out of the body, but also bears an influence to many who are on earth. In this laborilam axisted by my friend Pardee and other, co-workers of the higher life. We are happy together in our labor; but while we are interested in this work, it by no means follows that we late not to have something to do in connection with mortals in the future.

If we are looking forward to a time when we hall establish on earth, through the agency of harmonious mortals. I new branch of our former labor, and when such time comes opportunities and avenues in receiving and transmitting spiritual intelligence and communications from departed spirits will be widely established, and those hungry starving source of tablesed and those hungry starving source of the continue of the continu

ed with the light which the angels have to give. David C. Densmore.

[This question was answered at our séance held Jan. 22d.] QUES.—[From the Boston Investigator, Jan. 14th, 1885:]

14th, 1885:]

SPIRITS.—A friend writes: "I am interested in Spiritualism, and looking into it, but as yet am not a believer in its philosophy. And one of my objections to it is, that it has special mediums, for I am of the opinion that if the spirits of our departed friends conreturn, they would come to each one of us directly, and then I would not be obliged to go to a special medium who did not know any of my departed brothers, before I can receive a communication from them. How does this idea strike you? Please answer, as I would like to read your opinion."

It strikes us favorably, and it is an idea that we have long entertained. Supposing, for instance, that there are spirits, who are alive somewhere and disembodied, we presume they would be mentally attracted to their friends; here, just the same as they were before they left. We say mentally, because it is not flesh, blood, and bones, that attract people toward; each other, but their mental peopliarities. Now, then, here are two devoted friends—John Smith and Samuel Jones. Smith dies and goes to the spirit-land, wherever that is, and remembering Jones, he would naturally be attracted to him rather than to a medium whom he did not know. So with all spirits, or so we think it would be, if they are alive and can return. They would come to every one, and consequently no special mediums would be needed. (We would like to know what our spiritual friend of the Bannes thinks of this kind of Materialistic reasoning.) It strikes us favorably, and it is an idea that:

the BANNEE thinks of this kind of Materialistic reasoning.)

ANS.—Let us suppose another case: Smith and Jones are very good friends. Smith, instead of dying, takes a journey to Europe. We are not to suppose that Smith forgets his old friend, but rather that memory is strong within him and that in mind, as in affection, he is attracted to the one left behind on the American soil. Jones sits in his office and wonders what Smith is doing; he would like to receive a telegram from him, but he makes no move toward the telegraph office, nor does he in any way seek to enter into communication with his old friend through the telegraphic system. Smith may be very anxious to communicate with Jones, but unless he makes use of the telegraphic system of communication or the postal service, it is impossible for him to send one word to the mind of his old friend, or to give one token of his continued existence and his interest in the doings of those he left on the American soil.

We will suppose another case: an individual stands upon the shore, looking out upon the broad waters. He discerns a ship upon which he supposes is one of his most intimate friends. Conditions are such that the ship cannot enter the harbor and while feeling that possibly his

he supposes is one of his most intimate friends. Conditions are such that the ship cannot enter the harbor, and, while feeling that possibly his friend is on that vessel, the one on shore wonders why he cannot receive a token of his presence and continued interest. Possibly the phip may be in the condition of a wreck, and wiess a line is thrown, a boat furnished, or some other means provided by which the friend on board can come to his friend on land, there will be no communication between them, no knowledge imparted as to the condition of that friend. When a scientist desires to make an experiment, or to achieve some grand result by researches into scientific law, he does not sit calmly down in his office and wait for the experiment to come to him, or wait for the results to be proven without investigation; on the contrary, he enters his laboratory and fur-

the contrary, he enters his laboratory and furnishes conditions whereby these investigations

nishes conditions whereby these investigations, and experiments may be made.

We affirm that there are certain persons so constituted that they generate an aura which may be called partly physical and partly spiritual in character, and this aura or emanation is so extensive that, after what is required by the person for his own immediate use in life, there remains a surplus, which may be utilized by invisible intelligences, and this surplus magnetism is of such a quality that spirits utilizing it can, for a moment, either through the presence, or through the psychological and presence, or through the psychological are presence, or through the presence and it tight desire to communicate through the brain power of the mediumistic person. Now willess desire to communicate through the brain powers one whose friend passes to the spirit world finds, through his own investigations and experiments, that he possesses this requisite quality for entering into communication with the departed, he will have to seek some individual who does possess this power before he can obtain an intelligent message from the departed. We know that many persons, not understanding the law of mediumship or the conditions that must be furnished departed spirits in order for them to return and manifest, refuse to admit that certain persons are endowed with this quality, while others do not possess it.

All persons are more or less mediumistic, but it takes a special line of discipline and of experience for the medial powers to be unfolded or developed—just as the seed placed in the ground must have special conditions of darkness, of

must have special conditions of darkness, of moisture, and so forth, before it can germinate

moisture, and so forth, before it can germinate and push itself into view.

Parties who cavil at and refuse to believe that their neighbors possess a gift which is not theirs, readily believe that certain individuals are endowed with special powers, called genius, which, when cultivated, develop the artist, making of one a grand sculptor, and of another a glorious singer; they do not deny the existence of these special qualities, but they do deny that any occult power controls mediumship. They who do not understand these things, before undertaking to affirm or to deny, should enternyon a course of study and candid investigation.

If some of them would but furnish the requi-If some of them would but furnish the requisite conditions, such as gathering in family circles, or with a few friends who are congenial and sympathetic and earnest inquirers, and sit at regular intervals in a well-ventilated comfortable apartment, and wait patiently for the approach of some spiritual attendant, in nine cases out of ten they would receive something which must, of necessity, appeal to their minds, and prove to them that there is an intelligence at work outside of the physical body. at work outside of the physical body."

(This message was given Tuesday, Jan. 27th, and advanced by request of the spirit.)

I wish to say a few words. Some time ago I gave a brief message for my friends. I could not speak myself through the medium, and my words were given by a little spirit—Lotela. They tell me my message will be printed this week, and I learn there has been a mistake made in it. My name is Alice, not "Sayah". Clark. I send greetings to friends in Concord. I lived fifty-eight years on earth. I am happy and want my friends to be happy too.

MESSAGES TO BE PUBLISHED. Dec. 16.—Richard Robbins: W. R., Beeber, Elies Ellist.
Both E., Brown; Henry Fenner; Caroline Anddi, Hannah
E., Himball.
Dec. 19.—Jeel Glies: Mrs. M. B., Knights; Mrs. Amelis
O. Uomi, Joseph M., Russell; Olara Bond; J., M., Sherman,
Dec. 33.—Theophilus Burr; Mrs. Ellen L., Gilleppie; Alden S., Loud; Mary Ann Peterson; Lydis Wentworst;
Oharies Boodand; Harriet Maris L.
Dec. 28.—George E. Snow; Charles Richards; Mindle
Stowell; Rev. Wakefield Gale; Aunt Betsey Miller; Charles
H. Brown.
Dec. 20.—Dr. John H. Currler; Lotels, for Thomas HarDec. 20.—Dr. John H. Currler; Lotels, for Thomas HarDec. 20.—Dr. John H. Currler; Lotels, for Thomas Har-

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Jan. 23.

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Heaser and Reformer. It has very able contributors, among whom are Eminent Progressive Physicians, and the most Distinguished Authors on the Mind, on Disease, and on Psychic Laws. It is charitable toward all honest workers in every system, yet it makes no compromise through fear nor to obtain favor. To advance all, it can allow the able M. D. who senses the change of base, and the advancing Magnetic Healer te speak in its columns, but from its ensign the strictly Mental Ours will wave, and let no man attempt to pull it down. Remember JOHN A. DIX. Per year, it; six months, 60c. Ar Send a two cent stamp for specimen copy.

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tt—Jan. 10.

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May 18.

A C. LADD, Publisher.

# Bunner of Pight.

BOSTON, SATURDAY, FEBRUARY 7, 1885.

#### Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Street-Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticultural Hall.—Boston Spiritual Temple. Lectures Sundays at 10½ A. M. and 7½ P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

resident; W. A. Dunkiee, Treasurer.
Wells Memorial Hall.—The Shawmut Spiritual Lysum meets in this hall, 887 Washington street, every Sunay at 10% A. M. All friendsof the young are invited to
isit us. J. B. Hatch, Conductor.

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

or. All are cordially invited. Seats free.

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

South End Spiritual Temple, No. 20 Worcester Square (in connection with Berkeley Hall Society).—Sunday, public needing, 8 P.M. Monday, Ladies' Union, 2% P.M., public meeding, 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 2% P.M., also Wednesday evening at 7% o'clock, at No. 170 West Chester Park. Wm. H. Banks, Secretary, 77 State Society of the Perfect Way.—George Chainey lec-tures in Chickering Hall every Sunday at 2:45 P.M.

Wells Memorial Hall, 937 Washington Street,— The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 24 o'clock. G. C. Paine, No. 5 Staniford Place, Corresponding Secretary. 1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.

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

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

Cobb, Conductor.

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 10½ A.M., 2½ (seats free) and 7½ P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman.

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

Chelsen.—The Spiritual Association meets every Sunday in Odd Follows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ P. M.

The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Maribor's street, Hadley Hall.—Meetings will be held in this hall, East Somerville, during the fall and winter on Sunday evenings.

#### The Boston Spiritual Temple.

Mrs. R. Shepard Lillie, who occupied the platform of this Society last November with so much satisfaction, appeared before it in Horticultural Hall, last Sunday morning, and was enthusiastically received. Mr. and Mrs. Lillie opened the services with singing, followed by invocation and a vocal selection by Mrs. D. M. Wilson.

followed by invocation and a vocal selection by Mrs. D. M. Wilson.

The principal part of the discourse treated upon "Transition." Upon opening the subject a spirit who gave the name of Charles Partridge, well known as a publisher of many of the earliest publications in the interests of Spiritualism, said he thought before he left the form that he understood what transition was, but the reality was only faintly comprehended by those who had not experienced it. He advised a study of it, for it is a divine mystery. As he had been but a few days on the "further shore," he was not able to report much; but from what he had learned, he advised all to give more thought and investigation to this subject of transition than had hitherto been accorded to it. When he retired another control took up the subject, and illustrated it by speaking of the two worlds as joined by cords of attraction, corresponding to the wires employed for telegraphic and telephonic communication between mortals on earth. Transition may be compared to the falling snow; the snow finds for a brief period an abiding place on earth. Then melts and rises in vapor. What istransition? The rose crushed by my hand yields a fragrance that enters into my life. So the rude hand of disease crushes this body, and causes it to yield up the spirit. Human language will fall to tell you what you will find when the door opens and you enter the realms of spirit. Some study what they may eat or drink that shall not injure the body, and they fail in their efforts because they have not a perfect knowledge of the body's requirements. The life one lives here makes the condition of the next. Although the earthly body when left by the spirit is useless, the spirit body has partaken of the natural to hamper its progress. The body is the box in which the jewel has been preserved or held; if the box has been kept in good order it will readily yield up its contents; if not, there will be entanglements that will interfere with the soul's transition. The weakness of spirits when

this freedom and strength. The speaker alluded in terms of glowing beauty and eloquence to the opening of the vision at the hour of transition, of the enrapturing scenes before them, the spirit friends around them, and said. "I have only opened the gate, and led you to the portal; but cannot give you more." The very interesting services closed with "Hand in Hand with Angels," sung with much feeling by Mr. Lillie.

The evening lecture was upon "The Hopes of Mankind in a Future Existence," in speaking upon which the controlling spirit compared the hopes that have been held in the past, of heaven and happiness, with the knowledge that Spiritualism has brought of continued existence after the death of the body. How many, it was asked, outside of spiritualistic knowledge, have any real evidence of that continued existence? The hope they depend upon and the place they anticipate being in after the dissolution of this body give only a vague and restless feeling. The mother who has lost her child finds no relief that satisfies until she is brought to a knowledge of the presence of her loved one through Spiritualism. How many longing hearts have found comfort. Mrs. Judson (Fanny Forrester) said after Mr. J. passed away, "When my guide went up he left the gates ajar." So have many, through the loss of friends near and dear, seen that they, too, left the gates ajar and were able to return in spirit to them. It is a knowledge of these things that causes us to use the present to make conditions for the future. Spiritualism is as old as the earth, and has been little by little brought to the knowledge of man. The demonstrations of spirits have been as full as could be received. Electricity has always been, but the work of a Franklin, a Morse and an Edison have been necessary for its development. The little things of life make up the whole of life. Petty annoyances weary a life. Bnowflakes are small, they seem but trifles, but many of them combined block our roads and hinder progress. Often does the aged say:

"Backward, turn

our roads and hinder progress. Often does the aged say:

"Backward, turn backward, oh! time, in your flight, Make me a child again just for to-night; Mother, come back from the echoless shore, Take me again to your heart as of yore.

Kiss from my forehead the furrows of care, Smooth the few aliver threads out of my hair, Over my slumber your loving watch keep.

Rock me to sleep, mother, rock me to sleep!"

It is in such conditions as this that we draw near the spirit-world. Hope was the only support. When spirit-world to us enabled us to see that the friends of the past are near to us, that only a thin veil separates their life from ours. Angels have always walked by the side of the people of earth, but the great mass of them had no knowledge of it. When we enter your homes we see the full family circle, the whole chain, while you see only the unbroken links. A child said to its mother, "Grandmother is here!" (who had passed away). "No," said the mother, "not here, but in heaven." "She is here," said the child, "for I see her.," Buch is natural clairvoyance, while others have to feel the warm spirit-workings upon them for many weeks or monts before they can grow to it, like the rose in February that is matured with nurture and warmth, while the satural flower blossoms in June.

Mrs. Lillie speaks at the same place next Sunday, also the remaining Sundays of February. This is her last engagement here for the season. Her friends (and she has many in Boeton) will please remember this.

\*\*Rope Hall Meetings.\*\*

#### Berkeley Hall Meetings. On Sunday last, Feb. 1st, W. J. Colville delivered

two inspirational discourses on Thomas Paine. The morning lecture dealt principally with Paine's theo-logical opinions, that of the evening chiefly with his merits as an author and a refermer. Both discourses were prefaced with extracts from "The Age of Rea-son," and a high compliment, was paid on both occason," and a high compliment was paid on both occasions to the evident sincerity and great ability of that much misrepresented and abused mani. The texts of the discourses were Paine's own words," I believe in one God and no more," and "The world is my country, to do good is my religion." In expatiating upon the principles embodied in these telling utterances, the lectular introduced an earnest plea in behalf of the Indians, and pointed out the utter and distributed in lectular introduced an earnest plea in behalf of the Indians, and pointed out the utter and distributed in lectular introduced an earnest plea, in behalf of the Indians, and pointed out the utter and distributed in habitants of this isno who are native Americans, and have as such insidenably, the rights alained for their recently in Boston by one of their chiefs. The morning testing was reported embedies and will soon be possibled from it the creaming received an extended notice is the Boston Gode on Monday morning. On Boston by the Will Mr. Odville's subjects will be a large active was a will soon be a large active with the grants of the relief of the extended notice is the Boston Will Mr. Odville's subjects will be a large active was a will soon be a large active. What will Religion Mean in the Twenti-

eth Century?" 7:30 P. M., "Three Great Lights, Voltaire, Carlyle and Emerson."

At 80 Werester Square.

At 38 Wercester Square.

On Sunday last, Feb. 1st, at 3 P. M., W. J. Colville commenced a series of inspirational discourses expository of the Book of Revelation. They will be continued next Sunday, Feb. 8th, at 3 P. M. Questions bearing on the subject are solicited. On Mondays, at 2:30 P. M., the Ladies' Union meets for benevolent work (all ladies earnestly invited). At 8 P. M. Mr. Colville holds his public weekly reception for answering questions, etc. The proceedings are always interesting and instructive. All are invited to attend and ask questions. No admission fee. Collection for the work of the Benevolent Union. On a recent Monday Mrs. K. R. Stiles, of Worcester, was in attendance, and added to the pleasure of all present by timely and valuable remarks dictated by her guides. On Wednesday, Jan. 28th, the Musical and Literary Entertainment, introducing a lecture on "The Merchant of Venice," was very successful. The musical exercises were fine, Mr. Rudolph King and Mrs. Hannaford particularly distinguishing themselves; Miss Toussaint also kindly favoring the company with two beautiful selections. At these concerts, and at Berkeley Hall, Mms. Fries Bishop has rendered inestimable service as a vocalist, while many amateurs have, from time to time, added to the interest and variety of the programmes.

The next entertainment in the present course will be given at 30 Worcester Square. Wednesday next, Feb. 11th, at 8 p. M., when there will be a fine musical programme and inspirational lecture by Mr. Colville, the fourth in the Shakspearlan course; special topic, "Othello," Admission only 10 cents. At same place Mr. Colville lectures and answers questions on health and healing, etc., Friday, Feb. 13th, at 3 p. M. Much valuable information is often given on Friday afternoons.

The Working Union of Progressive

#### The Working Union of Progressive Spiritualists.

The meeting of this Society was held at Berkeley Hall at 2:45 P. M. on Sunday last. The exercises opened with congregational singing, followed by an invocation by Mrs. Dyar and song by Mrs. Lovering. The speaker, Mrs. E. R. Dyar, before commenting her discourse, stated that there was need of more eager and earnest workers to insure the better welfare of those little ones whose bright oasis, in otherwise a desert of considerable suffering, is in the entertainment of music, song, instruction and light work provided for them every Saturday afternoon by the ladies of this Society. "Oh! spiritual workers," she said, "we must care more for these children; we must clothe the spirit rightly as well as the body; try to weave some of the golden lines of your own happy and successful lives into the sad and sorrowful lives of these little needy ones. If you would fill all the Spiritualist halls with these children, work for and entertain them, the result would be an onward march to a spiritual success, and a freedom from superstition and error would follow."

The theme, "What is Sin?" was then taken up. The spirit control said: Sin is broken law. When man understands fully the laws of his own being, and brings the full force of his spiritual power to act on his sensuous nature, he will be uplifted from a state of sin and suffering. The cause of all sin is the ignorance of mankind concerning the laws which govern their being. Willful sinning produces immense waves of trouble, discord and inharmony that reach the shores of the spirit world.

She beseeched parents to teach their children to avoid sin by keeping their spirits and bodies in harmony each with the other. Tell them this sacred lesson often; and, parents, see to it that you, too, keep this sacred temple of the human body one of beauty, purity and holiness. The stern and active duties of life must not prevent parents from teaching their children to act rightly. There is a want of energy in this direction. Parents do not do enough; sin may come to your children because you do not instruct them in that which you kno Hall at 2:45 P. M. on Sunday last. The exercises opened with congregational singing, followed by an in-

ogy, and pleaded that it be used always for good; al-ways remembering and doing the duty we owe to that beautiful embodiment—our own spirit. The exercises closed by the assembly singing, "The Home Over There," followed by a benediction by the

speaker.

Free services are held every Sunday afternoon in this hall, and on Wednesday evening in the parlors of No. 170 West Chester Park. Everybody welcome.

WILLIAM H. BANKS, Secretary.

No. 77 State street, Boston.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. A well-attended Lyceum met in this hall last Sunday, and after the opening services, which included questions, answers and Silver Chain Recitations from "Educator" No. 2, the old defender of Spiritualism, Alien Putnam, spuke to the children, and contrasted the Sunday sohool of his early years, when silvere was the only angel that husbed the day, with the Lyceum and the present era, in which the lips of childhood have liberty to make the day pleasant—one to be welcomed with joy, rather than dreaded with fear. Mr. Putnam claimed that Sunday should be the brightest day of the week, and hoped that it might become a day universally observed as one of rest, recreation and leisure. In continuation, recitations were given by Willie Wilcox. Louise Irvine, Gracie Dyer, Edith Jewett, Lulu Morse, Georgie Wilbur, Gertie and Eddle Rich, Florence Chase, Flossie and Oscar Cassell, Emma Ware, Mabel Roberts, Georgie Langand Rosa Wilbur, Song and whistling solo by Little Blanche. Trio by Prof. Longley, Mrs. Carrie Hatch and Eddle Hatch. Mr. N. S. Greenleaf addressed the scholars on the very important subject of "Punctuality," and it is to be hoped his remarks will be remembered by all who listened to them. Representatives from the Ladies' Ald Society of Stoneham were present at this session.

Alonzo Danforth, Sec. S. S. L. 23 Windsor street, Feb. 2d, 1885. A well-attended Lyceum met in this hall last Sunday, 23 Windsor street, Feb. 2d, 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 as Wells Memorial, 987 ye Washington street in ye goode City of Boston, on ye 19th day of ye month of February. At ye early Candle light, which is 8 by ye clock. Ye Concerte will be one of ye real "Old Folks," which will be of ye solos, ye duetts, and ye grand choruses of many voices. Ye sound old tunes will be given, but a few of ye worldly songs will be sung by ye young men and matdens. Price to get in will be 25 cts. In ye lawful money. Tickets for sale at ye BANNER OF LIGHT OFFICE.

Per order ve Com.

Per order us Com.

PAINE HALL.-Last Sunday morning a large com pany of children and adults were present at our Lypany of children and adults were present at our Lyceum session. After the Banner March and "In structor" lesson, and music by Barrows's Orchestra, readings and recitations were given by Sadie Porcelain, Mark Abraham, Beulah Lynch, Essie Cohen, Mrs. Francis, Augusta Cohen, Mazy Howland and Morris Schwartz. Aaron Lowenthal gave a fine reading of "The Dream of the Switch-Tender." Our child vocalist, Eva Morrison, received an encore, as usual. Miss Jennie Smith also favored us with a vocal selection. Conductor Weaver then introduced Mrs. Coffin, who addressed the children, and after her address gave three correct psychometric readings.

Mr. Henry Drisko, formerly Assistant-Conductor of this Lyceum, having returned to aid us in the good work, was warmly greeted by his old friends and associates, and closed the session to-day with an amusing story for our little folks.

Our little medium, Emma Ireland, is developing rapidly, and her spirit guides have announced their intention of addressing us through her mediumship on Anniversary Sunday.

City Councilman Wm. P. Cherrington, a member of our Association, and one of our ablest workers, is preparing an essay on "Materialism."

Our large library, under the management of Mr. Harvey Logan and Miss Amy Peters, has become a valuable aid in the progressive work.

Francis Phenomena Association, Ernancis B. Woodbury, Cor. Sec. ceum session. After the Banner March and "In

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, Feb. 1st: After exat Wells Memorial Hall, Sunday, Feb. 1st: After excellent singing from the quartette, Mr. David Brown opened the services with an invocation. Dr. H. A. Donnelly improvised a poem, in which he interwove the subjects, "Love," "Truth" and "Liberty," given by the audience. He also give illustrations of a curious phase of mediumship, which appears to be peculiar to him. Upon being blindfolded he requests some one to address him, so that he can hear the voice of the one speaking, whereupon he gives an elaborate and detailed description of the physical, mental and other characteristics of the individual who heard. Several persons from the address where thus described, all of whom acknowledged, the discriptions accurate. Mr. David Brown gave is varial tests, announcing among others the name of John Slater, giving also a message from him, the whole of which was recognized unmistakably by a gentleman in the audience as coming from a former friend in Honolniu, S. I. Dr. Tripp, the well-known and popular psychometrist, gave clairvoyant tests, describing very clearly scenes and events which were recognized by two different gentlemen in the audience, as relating to matters with which they were familiar in the Sandwich Islands. Little Luiu Morse, of the Shawmut Lycoum, gave a recitation, after which Dr. Fish displayed his power of healing upon several persons afflicted with physical subjects, and to the evident satisfaction of the sufferers. The meeting concluded with interesting remarks by Mr. Cooper, who was introduced as a medium making his first appearance before a Boston audience, and who was readily recognized as one to be listened; to with profit.

MEDIUME CAMP-MERTING of the "Two Worlds" held its usual Sunday meeting at Ladies Add Parker. cellent singing from the quartette, Mr. David Brown

who was readily recognized as one to be listened to with profit.

G. C. Parke, Cor. See.

Medicine of the "Two Worlds" held its usual Sunday neeting at Ladies' Aid Pariors, list, Washington street, commencing at 8 s · w. in the born grifts for humanility sproof of immortality abended by about speeches from Dr. Bliss, Mr. Edson, Mr. Weaver, Mrs. Ripley, and others, relating to the principles, gasts and phenomena of our party.

Wet cold last right, Mr. Trynschit, Discretch in the Washington at the principles, gasts and phenomena of our party.

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Mrs. Ripley and John Wetherbee are expected to take part, and Mary A. Charter will give ancient character

mrs. Ripley and John Weinerbee are expected to take part, and Mary A. Charter will give ancient character writing.

On Sunday, Feb. 15th, Mrs. James A. Bliss has kindly offered to give one of her séances for materialization, of which due notice will be given; and on Sunday, Feb. 22d, Mr. P. L. O. A. Keeler has been engaged by the Association to give one of his séances for physical manifestations in the light.

R.

THE MEDIUMISTIC PHENOMENA ASSOCIATION held its usual session in Ladies' Aid Parlors last Sunday morning, the exercises commencing with singing day morning, the exercises commencing with singing at 10:30, after which Mrs. Bilss made remarks appropriate to the occasion, and was followed by Mr. John Wetherbee, whose work from the platform is made effective by his original as well as eloquent manner of presenting the truth for the consideration of his auditors. Mr. S. S. Goodwin followed, taking for his subject, "Mistaken Identity." He gave a concise statement of his experience at circles for materialization, more particularly in testing the honesty of spirits suspected by him as presenting themselves under assumed names, and closed by urging all te test the spirits in a fair and manly manner. For the future these meetings will commence at 11 0'clock A. M., and close at 1 P. M., to give better opportunity for those at a distance to attend the morning session.

THE FIRST SPIRITUALIST LADIES' AND SOCIETY held its regular meeting Friday, Jan. 80th. A large company was present, and it being Social Night all enjoyed themselves to the utmost. Mr. J. Frank Baxter favored us with songs in his inimitable manner. Charles W. Sullivan and Miss Amanda Bailey sang several pleasing selections. Ice cream and cake were for sale in the hall, the proceeds to go into the Treasury, and be used in relieving the distress of suffering humanity.

MRS. H. O. TORREY, Secretary.

HADLEY HALL, EAST SOMERVILLE .- Mrs. Maud E. Lord was again with us last Sunday afternoon, and despite the storm, another large audience was present

despite the storm, another large audience was present to greet her. Her remarks were excellent, and tests given by her were very well recognized. Mrs. Lord takes her place as a favorite at once with us, as with all other audiences, we presume.

In the evening Mrs. M. A. Ricker of Chelsea spoke, assisted by Messrs. Ricker and Pearl, and Misses Swett, Webber, Hall and Irving as singers. The combination was fine, and both speaking and singing well received. We hope at some later day to hear them all again. The cause of Spiritualism should have more of such generous, spirited, noble people in its ranks to work for its advancement.

J.

CHELSEA SPIRITUAL ASSOCIATION, ODD FELLOWS Building .- Sunday conference at 3 P. M.; at 7:30 Mrs. S. Dick will speak, followed by tests.

#### Meetings in Providence, R. I. To the Editor of the Banner of Light:

Dr. F. L. H. Willis addressed the Providence Association of Spiritualists Sunday, Feb. 1st. Although the weather was unpropitious, the size of the audiences again attested the interest at present existing and the deepening hold Spiritualism is taking on the public mind. The forencen discourse was based on the great cenforenoon discourse was based on the great central idea of Jesus and the apostles, especially Paul, that the body was merely the tenement of the spirit, which, through the process called death, passed to another, spiritual and eternal. Long ago the church lost sight of this idea, and for centuries, through its teachings, the world has been groping amid mists and shadows. The idea was elaborated in a line of argument philosophical and convincing, forming a lecture of great power and comprehensiveness, beautifully setting forth the outcomes of the New Dispensation based on the old philosophy so long obscured by dogmatic creeds.

The evening topic was "Spiritualism against Theology," a theme prolific in thought and of practical moment, inasmuch as a religion to be of any efficacy must appeal to the heart and the intellect. Theology is only a partial answer to the demands of reason. It may stir the emotions, may excite the passions, but it never

emotions, may excite the passions, but it never can fully meet the requirements of man as a whole. On the contrary, Spiritualism appeals to the whole man, and has a full answer to the many-sidedness of human nature. It therefore many-sidedness of human nature. It therefore has in it all the elements which go to make up a religion of humanity, universal in its nature and progressive in every direction.

11r. Willis speaks the Sundays of February and the last two Sundays of March, April and May.

ROGER.

#### Saratoga Springs, N. Y.

Owing to being afflicted with a severe cold, Mrs. Brigham was prevented from addressing the Spiritualist meeting on the evening of Monthe Spiritualist meeting on the evening of Monday, the 26th ult. Her place was taken by Mr. A. S. Pease, who spoke very acceptably for nearly one hour. At the close of his remarks Dr. Mills described and delivered messages from several spirits, all of whom gave the means of their identification. On the following evening Mrs. Brigham had so far recovered as to be able to resume her position on the platform, which she did, elucidating several passages of the Bible and preserving questions propounded to her

#### Lynn, Mass.

A correspondent (J. A.) informs us that Geo. Chainey continues to hold Sunday morning meetings at Templar's Hall, Market street, Lynn, though "not rewarded with that full Lynn, though "not rewarded with that full measure of success which his self-sacrificing spirit and talents entitle him to." This is attributed to the general stagnation in business, which affects that as well as other cities.

Mrs. J. F. Dillingham has opened a 12:30 o'clock mediums' meeting, to be holden Sunday afternoon at Templar's Hall, Market street, and also controls the distribute that held. and also controls the platform at that hall every Sunday evening. She is said to be meet-

#### Meetings in Haverhill, Mass.

ing with fair success, considering the times.

Meetings in Haverhill, Mass.

On the last Sunday in January, Rev. E. B. Fairchild of Stoneham spoke before the Spiritualists of Haverhill and Bradford in Brittan Hall, his themes being "Experience with Mediums as Evidence of the Truth of Spiritualism," and "The Claims of Science Contrasted with the Facts of Spiritualism."

Last Sunday, Mr. Joseph D. Stiles occupied the platform, giving numerous tests in the afternoon and evening, nearly all of which were recognized. He will speak here again next Sunday.

Haverhill, Feb. 2d, 1885.

Dr. S. B. Brittan's Last Great Work. Spiritualists who possess the necessary qualifications for gaining the ears of skeptics, and are desirous of using them, will do well to study the series of letters written by the late Dr. S. B. Brittan to the secular papers in America, and published under the title "The BATTLE-CROWNED OF THE SPIRITUAL PROPERTY. and published under the title. The BATTLE-GROUND OF THE SPIRITUAL REFORMATION."
The vast number of refutations of autagonistic arguments contained in these letters are logical, forcible and eloquent. After a careful perusal of them the reader will be adequately equipped to meet the most able opponent.—Harbinger of Light, Melbourne, Australia, Jan. 1885.

The friends of the Rev. B. Heber Newton rally bravely to his defense. They declare that the reports of his sermons misrepresent him, and that he does not entertain a single theological doctrine in the alightest degree at variance with the tensits of the Episoopal Church. Mr. Newton must, indied be a hard man to report, for the entertains seredited to him certainly contain ideas lightly repugnant to churchmen. But mout durite and actorishing of all is the positiveness with which the pastor's friends assert that Assistant Bishop Potter understands Mr. Newton and believes in him perhaps more than he believes in Mr. Newton's abonsers. Others declare that the Assistant Bishop has absolutely no sympathy with Mr. Newton or his riews. Altogether it is a most compileased and minappy church for the most compileased and minappy church guarrel. N. Y. Tribuse.

JAMES PYLE, NEW YORK.

Feb. 7.—28tcowis

OZONE WATER!

DYSPEPSIA AND MERVOUS PROSTRATION.

Invaluable Remedy for DYSPEPSIA AND MERVOUS PROSTRATION.

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In an invaluable Remedy for DYSPEPSIA AND MERVOUS PROSTRATION.

In a minimal reports of the prostration of the pastors with which the pastor's friends assert that Assistant Bishop has allogater that the prostration of the pastor of the

Materializations are growing more numerous every day. Two young teediums were recently developed in Battle Orack children of Mrt. Walling (unsternations medium) and her husband. All hall this gottoms place of howen born gifts for humanity a proof of immortality, the best of all others.— Visional M. J., Rostrum.

one of the clairvoyant and magnetic physicians or so-called "irregulars" of any sort will be allowed the right of practice, except such individuals can pass an iron-clad test under the old "regular" system of practice—a practice which they have no use for they have no use for.

Doubtless there are persons in Maine who will show up the intent of the proposed bill to the people generally, and will oppose it to the bitter end.

Maine Medical Law.

I am in receipt of a printed slip of a medical

bill which has been presented to the Legisla-

ture of the above-named State, and find it embodies a measure under whose provisions not

To the Editor of the Banner of Light:

Readers in Maine, see your Senator or Representative, or write to one or the other at once, requesting the exertion of his influence and vote to the effect that no law shall receive

the sanction of the present Legislature which looks toward the outling off from remedial service in your State of any practitioner whom the people may desire to employ !

A. S. HAYWARD, Magnetic Physician. Boston, Mass.

We call attention to the advertisement of the Banner of Light, printed in another column. The Banner is the oldest paper in the world devoted to Spiritual Philosophy, and we can recommend it to all who are interested in that subject. It is published every Saturday by Colby & Rich, Bosworth street, corner Prov-ince street, Boston, Mass.—The Democrat-News,

## Spiritualist Meetings in Brooklyn.

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

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

The Eastern Districts piritual Conference meet byery Wednesday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, Presi-dent: W. H. Comp. Becretary.

The Everett Hall Spiritual Conference, 398 Ful-tonstreet, meets every Saturday evening at8 o'clock, Spir-tual 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, 293 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

#### J. W. Fletcher in Brooklyn, N. Y.

After an absence of several months, Mr. Fletcher resumed his course of lectures, which were so summarily interrupted by illness in the autumn. The platform has been very acceptably filled by Dr. Fred. L. H. Willis, who has few equals as an expounder of the Spiritual Philosophy. The Society has also reörganized, upon a somewhat more substantial basis, and has begun to increase its membership. Mr. Lewis Waterman is the President, Col. Morse Vice President, and Mr. William Johnson, Treasurer, while the other offices are also acceptably filled.

As Mr. Fletcher stepped upon the platform has was greated with prelonged applease. He

he was greeted with prolonged applause. He delivered a fine address upon "Immortality the Link between Materialism and Theology,"

Link between Materialism and Theology," which was followed with close attention, and frequently applauded.

In the evening a large audience listened to a superb eulogy of the "Life and Work of Thomas Paine." This was as powerful a piece of oratory as has ever fallen from this speaker's lips, and while radical and incisive, was couched in such elegance of diction as to defy criticism. The lecture was followed by delineations and descriptions of spirits, Mr. Fletcher can be consulted every Monday at the Dwinel House, Fulton street.

#### How a Family was Converted to Spiritualism.

KEITHSBURG, ILL., Jan. 18th, 1885.
DR. A. B. Dobson, Maquoketa, Iowa:
Dear Sir: I write you this to inform you of
the success you and your band have had in ouring mother. I will say I have never seen her as well as she is at present. She has used your remedies for two months, and since the second week she has had no trouble with her stomach, or pains in the back. Your remedies have done more good than ten years by the regulars. Father has spent hundreds of dollars and years of mrs. Brigham had so far recovered as to be able to resume her position on the platform, which she did, elucidating several passages of the Bible, and answering questions propounded to her in a manner very satisfactory to all. more, it has made us all confirmed Spiritualists.
I remain yours truly,

MONROE MCDONALD.

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

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

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobisher Hall) every Sunday at and 7% P. M. Frank W. Jones, Conductor. The Ladles' Aid Society meets every Wegnesday afternoon at 8 o'clock, at 128 West 43d street.

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and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toiles Requisite, prepared from Outicuna, is indispensable in-

treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Olly Skin. Sold everywhere. Price: CUTICURA, 50c.; BESOLVENE. 11; SOAP, 25c. Prepared by the POTTER DRUG AND CHEM-

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W. BAKER & CO., Dorchester, Mass.

PHILADELPHIA, PENN.—MRS. DR. J. M. WRIGHT, Business and Medical Sittings daily, 224: 3w Jan. 24.

SECOND THOUSAND.

## LIFE AND LABOR In the Spirit-World:

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

tions in the Spheres. BY MEMBERS OF THE SPIRIT-BAND OF

MISS M. T. SHELHAMER. Medium of the Banner of Light Public Free Circle.

When one becomes fully convinced that friends who havepassed 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 dependsmainly 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-

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 BANG NER OF LIGHT, the spirit communications received shrough the mediumship of Miss Shelbares, setting 10 16 16 16 to commend this volume; to them it will be double welcome. while the general public cannot fail to read its page with interest, w may be inferred from the following

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