

VOL. LVI. COLBY & BIOH. BOSTON; SATURDAY, FEBRUARY 14, 1885. West of ming Publishers and Propriotors. \$3,00 Per Annum, Postage Free. NO.

ENCOND PAGE .- Notes from Vineland. Postry : The Golden Gate. Banner Correspondence: Letterstrom New York, Illinois, Dakota Territory, Ohio, Maine, Massa-chusetts, and Rhode Island. February Magazines.

THIND PAGE. -- Pearls. Eglinton and Cumberland, Near-ing the Goal. "Shadows." A New Movement by Spirinalists. New Publication. The Spiritualists' Pro-gressive Union, of New York Oity, etc.

FOURTH PAGE.-Heber Newton Again, Another Recalci trant, Work of a Generous Spiritualist, New Medical Outrages, The Religious Faith Cure Oraze, etc. FIFTH PAGE, -All Borts of Paragraphs. Facts Conver

collanoput Advortisements in Bowurd, Book and Alis-collanoput Advortisements in Bowurd, Book and Alis-Medings. The Boston Spiritual Temple, The Working Union of Progressive Spiritual Stat. Booking of the Perfoct Way, Spiritualist Meetings in Brooking in the Perfoct Way, Spiritualist Meetings in Brooking J.W. Fletcher in Brooking, N.Y. Spiritualist Meeting, 'York. Medical Law in Massachusetts. Mrs. Hoh-mond's Work in Chicago, etc.

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

MISS M. T. SHELHAMER.

CHAPTER VI.

Now, when I traversed the pathways of that belt of space where unhappy spirits mingle, I did not feel depressed, nor was my entire being wrapped in its former clouds of misery. I could breathe freely and see clearly in the gentle light that floated around me; others like myself moved to and fro, thinking and working more for their unfortunate neighbors than for themselves; but still I could see that all who were unrepentant, or who, contrite, were yet wrapped in themselves, were enveloped in the gloom that once settled in dusky

and now become a soft dove color around me in pleasing folds. I walked with firm but elastic step, and my whole being felt boyant, as though the task of helping others had given me new life and vigor. Not but that I'sometimes thought of the past and 'Ha errors, but though I always regretted them, they had , ceased to absorb my entire thought and being to the exclusion of all the interests

and sorrows of others. On one occasion I, with another spirit whom I had learned to love as a benevolent worker among the unfortunate-one who was a teacher from a higher sphere and who came here to instruct and to guide to the side of a rough and violent spirit whose terrible condition had excited our sympathy and compassion. At a glance we learned his secret. He had been reared on earth amid scenes of lawlessness and vice; had lived a brutal existence had taken human life, and had at length ended his career on the scaffold. Now he had aroused to a sense of his unhappy condition, and by the rays of magnetic light we could see stream ing upon his head but which were invisible to fim-we knew that the awakening of conscience had been produced by unseen but wise intelligences, all and the set My co-worker and I sought to assuage the dreadful pain by which he was assalled, but with glowering brows and muttered ourses he turned away from usi. Then I beheld standing beside me, in a mist of golden light, two male forms, whose faces shone with benevolence and whose eyes beamed with lover that " . tok I had seen one or the other of these forms many times before, moving about with compassionate and benignant mien among the uni fortunate, to whom they imparted lessons of instruction or lines of magnetic strength. But I had never been blessed, by their, company, nor had I bither to been privileged to meet them tostheran buton bod the to Hudesow : "The larger shall I say more massive of the The larget shall a say nore masive of the two? for that would express my meaning said to me "solutif, you have the wall t you have soom plated a great work in a ding and teach for unhappy sonia to find their ore sheet and to refer inter lines. But leave this unforth sais managing cord, the is too positive stoo rebellious, for your working we shall know how to deal with him and borgude him to a condi-tion of the shift borgude him to a condition of tranquility relie is sale in our keeping. . Sion of tranquility with the in the in our keeping. But you, my dear while mare in our keeping. among these unreasons deared in our rabored milling aport he with a heavenly unlist such a shift as that your tracher has it is seen as though the inoductor of light want, or spend when it prosts, around the lips, and his whole grand face becomes illuminated by is in An i that, smile in a grant want home and a course wind stand inches the second stand of the second stand in the second stand of the second stand not weary of your Work Prol en Ang

CONTENTS. The Spiritual Res-wiser or better than he, but because he loves the wall. teacher and friend of humanity.

"Now, my daughter, we, have often watched your labors, and have commended your untiling zeal to bless others, but this is not a congenial place for you. Beyond that mountain that rises In the distance there is a charming valley. In that spot are beautiful little homes presided over by gentle women and wise men. There are to be found all things that delight the infolding perceptions of childhood, all things that appeal to the love of the beautiful, the good and the true. There is a vacancy there in one of those homes; it is a lovely abode, adorned with flowers, and filled with all that charms a woman's heart. The former mistress and preceptress of that home has been summoned to new duties and other labors Three sweet children, await a guiding hand and anteacher's love. Will you fill the place ? "of salit n ash omog bas My heart bounded with joy at the prospect

opening before me at his words. I chosen to fill such a position, and to occupy such a home as my companion described ! oh, how beautiful! I gave a glad assent, but, words could not express my gratitude de stord of the shoul got

"You can set out at once ; your friend knows well the place, and will guide you to it. God bless you in your new life I' I will now attend to the work of Benefice; he is swalting my as-'sistance." And, leaving me to the guidance of my former co-worker, who had stood by, a pleased spectator, that good father turned to his holy task.

Together we set out for the home beyond the hills, my companion pleased and elated by my new happiness, I silent but not ungrateful for her unselfish sympathy. As we proceeded we were stopped ever and again by sounds of distress or moans of despair, and paused to do what we could to relieve the sorrows of the unhappy, so that we did not make rapid progress. At length we were close to the mountain be yond which lay my enchanting mission." We were nearly outside the realm of suffering, and I folt an exultant thrill at the prospect so near votes calling not norms in Bocenic prospect so near stopped, and a spasm of fear shot through my heart, for as I gazed I beheld, a familiar form and face, half buried from my sight by the clouds of darkness that emerged from and set

tled around the shrinking figure." "Good heavens, father !" I orled, "how came you here ?' When did you die? and what is the matter ?" In answer to my hurried questions he, my earthly father, whom I had supposed alive and well in the flesh, looked up and moaned, "Marah, child, is it you? Oh! I am so wretched ! so wild ! I am in torment, torment ! See I see !"

that my mother was ill and feeble, but that ous force, but is wasteful, ruinous and destructive, other home interests and allairs were about as It blows into ashes the works of art, science and util they had formerly been.

I induced. my father to control my medium sister Lily, and communicate all his remorse-ful sorrows to my mother. It did so, confid-ing to her pitiful tenderness the secret of his fears and woes, and receiving her assurances of forgiveness in return.

This course cleared somewhat of the clouds from his heart; and then I began my task of teaching him the truths and lessons I had learned. He leaned upon the as though he was a little child and I a strong parent, and for a long time refused to allow me out of his sight. I strove patiently with him, leading him step by step to know and understand his own pow-ers. Finally he began to frow self-reliant; to long to try his own faculties, and to look around him for spiritual employment. There was no lack of this for an earnant soul, and soon he was so busily engaged in attending upon the steps of and bringing spiritual or magnetic powers to the ald of a voing bhysician whom he had met and known on earth, and who possessed great healing former, as to permit my withdrawal from his side.

[To be continued.]

The Spiritual Rostrum.

Writing on the Wall.

[Reported for the Banner of Light.]

INVOCATION.

Great Spirit I Almighty and Ominiscient Being whom men worship as God, whom the souls of mortal and immortal lean upon in trust, and faith as our Father in Heaven we invoke thy secred presence here in In Heaven we invoke any sector presence do not in the Church of the Spirit. We dedicate this peaceful Babbath hous to the expression of our sould aspira-while and all-aumelent inspiration. We have that while and all-aumelent inspiration. We have better while the thou hast answered our every polition ere we make it ;' that thou dost better for us than we own ask, and hast ever led us by the angels of cloud and are through the wilderness of ignorance up to the promised land of spiritual light and divine wisdom; yet in our weakness we still supplicate thes for strength ; in our mortal blindness we ory unto thee for light, more light | But thou knowest all-our weakness and inconstancy, our human needs and our spir Itual darkness. Increase our faith in thee ; deepen our souls' intense reliance on thee, and, as the first and last boon which we can crave to help us onward through life's tollsome pligrimage, we would ask thee to inspire us with heart and voice and spirit to cry : thas it is in

ity, that have cost centuries of wealth to collect, and industry to execute. It creates widows and orphans; reduces homes to ashes; promotes starvation, famine, woe and desolation, and never exhibits one good side, performs one good work, or leaves behind it one single track unmarked by ruin and desolation; but above and beyond all, it commits the unpardonable. and irreparable sin of murder ; wholesale, and therefore legalized murder. So dreadful and abhorrent in the sight of God and man is murder, that the assassin who has destroyed a single life is himself doomed to die.

Without commenting on the monstrous anomaly of welve men imitating the assassin's crime by dooming him to death, it. is enough to point to the fact that the foul wrong which society cannot endure when it is perpetrated by a single individual, society glories in when the murderers go forth decked in all the pomp and pride of military finery to commit murders by the thousands and tens of thousands I You may say. Why lay this, the disgrace of our boasted civilization, at the door of the Church? Do not plous and reverend 'churchmen read' out every seventh day the divine command "Thou shalt not kill"? Do they not enjoin this sublime commandment, upon every school child, until the tongue of infancy in every land of elvlization is taught to lisp amongst its earliest accents "Thou shalt not kill"? This is true; but is it not also true that no band of men organized for the express purpose of killing or being killed, ever marches forth to battle without a reverend churchman accompany-ing the regiment in the capacity of chaplain? or in other words, a functionary whose duty it is to ory, "Thou shalt not kill" on the seventh day, and to bless the banners of murder during every other day of the week; besides praying to the Creator of men to endow his creatures with strength and skill chough to kill off all those who come out in battle array against them. The Church not responsible! Why, what other institution is? For countless centuries the church has been highly educated, highly paid, and highly venerated, and that for no other purpose than to teach the people, by precept and example, the laws of right and wrong.

Jesus declared that all law and all commandments were fulfilled in the one precept, to love one another. Love can do no wrong, much less commit the monster orime of murder. Can the ministers of this religion of love then pretend that they act out their Master's only commandment when they bless the banners of murder, or have the audacity to pray to that God who created man, and fashioned him so wonderfully and so allow one side to kill a greater hundletows of thoutures than the other side. Oh I mockery, blasphe mous, implous and profound, of the name and religion of the great-hearted and self-sacrificing founder of the religion of love !. But this is not all. . The clergy of all Christian denominations have had more opportunities to mold the dispositions and guide the conduct of their fellowmen than any other class of teachers in the wide The Church is, or should be, the only school of world. morals in existence. The Church has been organized especially to teach men the way and the life, and had it been true to its founder, and the Ohristian church denounced in the name of God and his laws the awful crime of murder, especially in the savage and bideous form of war, centuries ago war would guished amongst civilized nations, and by the force of moral power and psychological influence, even the wildest savage would have been led by the ploneers of civilization from the horrors of war to the natural and reasonable arbitration of right and justice. And the same arguments apply emphatically to all the phases of crime that run rampant in what we are pleased to call our "civilization." Civilization I is that civilization, or Christ-like, which makes our systems of government only an arena for the struggles of ambitious politicians and placemen? Why are we obliged to bolt and bar our doors by night, except to defend ourselves against our fellowmen? Why do we fear to trust our youngest and fairest in the public streets, except it be that the spoiler is ever ready to work their rnin? Whence come the countless throngs of guilty men. women, ay, and even little children, who crowd our the monstars whose crimes recorded in every journal of civilization cause the flesh of the reader to creep with shame and horror? Who are the bank defaulters that fatten and grow rich. on the wealth wrung from the victims who trusted them? Who the land monopolists. rallway frauds, debasers of every kind of food and produce? Who are all these but members of Christian communities, churches, Sunday-school teachers, or scholars ? From the crown of the head to the sole of the foot, the society of civilized Christendom is full of corruption, decelt, acquisitiveness, and sordid selfish-

sake of man's salvation in countless ages to comeages of suffering incurred in vain reliance on the shameful falsehood that a God of justice, a fatherly spirit of love, can ever be satisfied to remit the penaliles of your guilt because one righteous man lived and died. In this sense all the sinners with whom the ages have been burdened for the last eighteen centuries are only indebted for their eternal salvation to the ungrateful murderers who put the innocent Jesus to death 1 "But," says the Church, "whilst we offer salvation to the sinners through the blood of Jesus; remember that we also require sinners to repent of their sins." Why, what hypocritical Phariseelam is this i If the sinner can only be saved through his own repentance, he saves himself, and does not need a vicarious Saviour at all. Away with such sophistry, offered merely as a pitiful attempt to reconcile the soulcorrupting doctrine of a vicarious atonement for sin with a personal atonement for sin."

22

Time does not serve us now to cite innumerable clerical texts and clerical utterances to show that the bold, bad doctrine of a "vicarious atonement" for sin is indeed the only linch-pin of Christianity, and hence that it is the stronghold and defense of, as well as the plausble pretext and excuse for, crime. As long as this doctrine is suffered to be taught, orime will prevail, unless, indeed, the guilty promoters of the teaching are arrested by the hand of an insuited Delty, writing on the walls of their temples and churches, " Mone, mone, iekel upharein."

As to want and pauperism, it is needless to speak of it. The little penny pamphlet lately issued to a horror struck and soul-sick English community, entitled "The Bitter Wall of Outcast London," finds its dismal coho in outcast New York, Boston, Paris, Vienna, St. Petersburg, and every great city of civilization wherever Christians abound. Read the records of the ghastly tenement houses, of the wretched sewing-women, of the street peddlers and street Arabs ; of the pauper houses and refuges; of the nameless graves where thousands and tens of thousands annually hide their heads that have no other shelter, where they lay them down to die because they have not bread to keep them allve! Broken hearts, ragged forms, famine-stricken faces and homeless wanderers encounter us at every step in the midst of our rich, proud, boasted civilization, and all this while when do the clergy cry to the rich, the happy, the fortunate and the powerful, "A wrong done to the least of God's creatures is a wrong done to all "? Never | Their favorite texts are, "Without the shedding of blood there is no remission of sins," and "By grace are ye saved, not by works, lest any man should boast." and so, whilst the clergy are repeating the schoolboy lesson, "Thon shalt not kill," with one breath, they are hearse the lovely parametand that. under his the Widow's Mile, and the words of the dear Master : "Not every one that crieth Lord | Lord | but he that doeth the will of the Father shall inherit the kingdom I" the next moment they invite sinners to come to Jesus, and assure them that the Lord died especially that their sins of omission and commission should e remitted.

Oht Soribes and Pharisees ! hypocrites ! where are the true followers of him whose sole commandment was "that ye love one another"? And the Church laims that she has been " the nursing mother of civilization," and that our last count against her, of ignoca. is at once disproved by the stup quests of art and science throughout all Christian lands. To this we reply : We grant the arts and sciences, but not Christianity as the cause of their development. On the contrary, we turn in vain to one form of scientific knowledge that Ohristianity has not banned, from the telescope to the electric battery, from astronomy to steam and labor-saving machinery; or one scientist that she has not anathematized, from Faustus the printer, to Hugh Miller the geologist, or one reform that she has not tried to stifle, from the glorious reform of Jesus's religion of love to the spirit-rappings at Hydesville. No! the Church has only adopted arts and sciences when they became too strong for her to resist them, as she will patronize and adopt Spiritualism when her kingdom is divided and given to the spirits, and she is weighed in the balances of God's justice and found wanting in every item of her pretensionst Ignorance ! Why what institution can boast of such effete ignorance as the Church of Christendom? At the very foundation of her creed she teaches of an origin for the human race that turns the fables of barbarism into divine and infallible truth, and a destiny for the soul, alike insulting to the Fatherhood of God and the common sense of man. In the days of Belshazzar, when the Angel of the Lord rebuked him by writing on the walls of his palace the words of doom, he humbly referred the interpretation of the message to the inspired ones who slone could understand spiritual things. In this our nineteenth century, the ecclesiastics have seen, not only a part of a man's hand, but the fully perfected form of the divine immortals writing the word of warping, no longer in mystic characters, but in language that all who run may read, yet they spit upon and buffet the immortal messengers, strive to blot out their handwriting, and revile and anathematize the instruments through whom they come. But the handwriting is there, nevertheless. Where it has been defaced and stamped out in one clerical community; its mark is found in an hundred others. Oh I who can watch the signs of the times and fall to perceive that on the walls of ritualism, and scross the senseless platitudes of every unauthorized creed and dogma, the marching hosts of the immortals have written "Mone, mone, the upharsin"? It's written on the banners of war, forth in answer to every audicious lip which dares to proclaim any other extenuation for guilt than peronal sacrifice and personal responsibility. It rends the heavens spart and discloses to mortals their own inevitable berealter, when false teachers prate of a flery hell of sternal torture, or a theological heaven for willtowashed sepulchres who depend on theologi-cal pissports only. It reschoes in solemn and terri-ble exercitness the words of the great-hearted and divinely-inspired reformer of Nazereth: " The kingdom of beaven is within you," but it adds with the testimony of millions of souls that false teachings have wreaked "Loi the Mingdom of HELP is within you also." Be not descived, friends. Those whom you have known, and loved, and trusted ; those who are in the

Belshazzar's Feast; or, The Hand A Loctary Gitven by

MRS. EMMA HARDINCE BRITTEN. At Berkeley Hall, Boston, Sunday Merning, Jan. 18th, 1885.

See what, father ?" I demanded.

"Don't you see this bleeding heart that is before me all the time? do n't you see it? and those scars eaten into it, and the great hollows made by the tears she shed because of my wrong-doing ? Don't you see it-her heart? your mother's heart, torn and bleeding ! the heart I made to suffer hundreds of times when came home to her intoxicated and reeking with the fumes of liquor I do n't you see it ?"

I saw nothing but his piteous face and trem bling frame, but evidently the bleeding heart, that conscience told him he had pained and saddened, was as tangible and plain to his sight as though it lay before us in objective form. For one of the conditions of spirit-life is this : that whatever subjective thought possesses, a soul, that becomes materialized, and is objective to his sight.

"Father, dear," I soothingly said, "mother is on earth, and her heart still lives and loves you ; you have done wrong, but you are sorry, and will atone for it-you will go to mother, and confess your sorrow. She will forgive and

bless your" "I will go if you will go with me," he interrupted ; "I cannot do anything without you." I healtated, observing which he oried, "Don't leave me I do n't leave me Ifet and a think the ic could not; and with a spasm of regret, but a feeling of renunciation in 'my heart; I turned to my friend, and said, "" You must go on with but mei' my duty is here. ' Tell them I have sent Won'to take my place. You are fitted for the Work perhaps better than I. You never simul. but have given your pure life, to others always I gave mine in stonements from save population the first for love, Gogo these fittle shiften and give them your save Mi, boo "edt, ad "day. She protested, but I imisted, and at length She processor out an interest and specific and the salid of peaks in the tarmed and specific any start to salid the salid of peaks in the southing pain burned in my press at the transmit of my breast at the transmit of my blighted hopes and anationed monopole. Also father, wrapped in his sorrows know, nothing of my replys, nor had he even soen the fair stay with you as long as you need me. "I will be faith to imany. & deepairing spirit and solution is the spiritual sale of the spiritual

Thy will De (evermore. 111 - 154 TRIMMER.

We would ask our listeners to suffer their minds to turn back to the remote period when Belshazzar the king sat in the midst of his princes and lords and potentates ; when, surrounded by his wives and concu bines, and all the splendid yet barbaric followers of his age and state, he drank out of the consecrated vessels which his father, Nebuchadnezzar, had rent from the despoiled temple of the captive Jews, and he and his iniquitious companions praised the gods of gold and silver and iron and stone; and; forgetful of the Lord of Heaven, whose hand had been heavy on the Idolatrics of Nebuchadnezzar, his son, Belshaz zar, respacted his father's orimes and wiekedness in the far-famed (feast which) forms the sabject of this morning's address. Manuating this riblarco

Again, let your minds recur to the familiar story of the swiul phenomenon which interrupted the idolatrous rebels of the Chaldean monarch and tremble with him, and let your mortal strength be subdued by awe, if not with the terrorism of guilt, as you behold projected from the unknown and tunseen univers around you the semblance of a mortal hand which writes words of mystic but terrible significance on the walls of the Idolator's palace. ()! bitters ; etters

The speaker then with startling energy and a wealth of pictorial imagery impossible to repeat, proceeded to recall and depict the remainder of the vision, and describe how the king called in vin for the sooth sayers of his own land to interpret the writing; and finally learned its meaning and the terrible doom it predicted; through the inspiration of the Hebrew cap tive; Daniela offict off of training would fitti The speaker then went on to says them in

The existence of a spiritual world theireling and en closing you in its sustaining arms has been so fully demonstrated to the people of this generation, that you no longer marrel at the sight of the spiritual hand nor the fully revealed form of the desizens of a spirit thal world; and yet it is impossible to recan without awe, even in the distant perspective of recoding con dation, the spectacle of a half formed apparition inter witting with a power that morthing out a nither let Writing (Willing powering incomency of and in the walls need the off-local of the work of the dominant the walls of the off-local of the walls of the Surphile doubt vision of the many writing (on the walls of Reinerstat's behave Whether we see the haid with the one or any antity or that (of constitute of the walls of Reinerstat's behave whether we see the haid with the one or any antity or that (of constitute of the will be a set of the Store of the many writing (on the walls of Reinerstat's behave whether we see the haid with the one of any antity of that (of constitute of the will be a set of the Store of the transfer of the set of the off of the set of the Store and the writing of the set of the the set of the the set of the the set of the the set of the se nor hinder; the words of firevorable dobit in the wall will speak with you. I have this fitte one in your as and humanifees withing upon me with up the second of the world construction of the world const

And, once again we are asked, why lay the depravity ness. of human nature at the door of the Ohurch? and once again we reply, it is to the sins of omission as well as commission on the part of ecclesiasticism, that the present fiagrant condition of 'orime amongst civilized peoples is due.

When do Christian ministers rebuke the rich swindier, the powerful land-grabber, the unjust law-maker, the dishonest banker, or the avarietous monopolist? When do elergymen expose the infamiles of politicians or the trands of trade ? They will threaten the poor bogue in his prison cell for stealing a loaf of bread with startial torment, but say to the rich defaulter who robs a thousand victims of their hard earnings, " Come to Jesus W and "though your sins be as scarlet, they shall be se white as : mow." But we say more : they shall, be so white as snow." But we say more to We do: layer transformer the people to the charge of collection with the very linch pin of Christian-ity, that the strain which every sect in Christen dom liter and mover and has its being, is the procla-mation of a vicentous stonement for guilt, and what is this pit-in so many words a plain, proposition to treat for human guilt, and shoulder its consequences away from the guilty to the innocent, at the trifling loost of endowing churches and paying ministers' sale-Litesti da Materit Alleritati O There is publia seacher in your midst whom the world prands as " Infidel," and whom, therefore, plous

copple thum as both oppositous to the saored truths of eligion. This man has prononneed the destrine of a vicertous stonement." for sin as infamous, immoral

FEBRUARY /7. 18851

Banner of Fight.

8

BOSTON, SATURDAY, FEBRUARY 7, 1885.

Spiritualist Meetings in Boston:

Banner of Light Circle-Roem, No. 9 Beewerth street-Every Tuesday and Friday afternoon at 30°clock. Admission free. For further particulars, see notice on sith page. L. B. Wilson, Chairman. Horticultural Hall.-Boston Bpiritual Temple. Lec-tures Sundays at 10% A. M. and 7% F. M. R. Holmes, President; W. A. Dunklee, Treasurer. Wolly Barman Hall.-The Shawmut Shiritual Ly

Wells Memorial Hall.-The Shawmut Spiritual Ly-ceum meets in this hall, 957 Washington street, every Sun-day at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

viait us. J. B. Hatch, Conductor. Paine Memorial Mall, Appleton Street, near Tremont.-Children's Progressive Lyceum No. 1. Sec-sions Sundays, at 10% o'clock. Benj. P. Weaver, Conduct-or, All are cordially lavited. 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, Hudolph King. The public cordially invited.

Routh End Spirius Temple, No. 30 Worcester South End Spirius Temple, No. 30 Worcester Square (in connection with Berkeley Hall Society).-Sunday, public service at 3 r.M. Monday, Ladles' Union, 3% r.M., sublic meeting, 3 r.M. Wednesday, concert and lecture, 5 r.M. Friday, lectures on health and healing, 3 r.M.

The Working Union of Progressive Spiritual-ists holds public services at Berkeley Hall Sundays at 2% r.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 overy Sunday at 2:45 P.M.

Weils Memorial Hall, 987 Wahington Sireet,-The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. G. C. Paine, No. 8 Staniford Place, Corresponding Secretary.

Diamiori Piace, 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 Mediumistic Phenomena Association holds meetings regularly on Sunday mornings at 10% at Ladies' Aid Parlor, 1031 Washington street, Boston.

The Mediums' Gamp-Meeting of the "Two Worlds" will hold its sessions at the ladies' Ald 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% P. M., and Wednesday at 3 P. M. Eben Cobb, Conductor.

Harmony Hall, 84 Easex Street (1st flight).-Sun-ays, at 10% A.M., 2% (scats free) and 7% P. M.; Thursdays, t & P. M. Proscott Robinson, Chairman,

at 3 P. M. Prosecut Robinson, Chairman, **The Fraternity of the White Cross** holds a Con-versation on its Alms and Work every Tuesday evening, at 30 Yarmouth street, to which all interested are cordially in-vited. Business Meeting of members overy Thursday even-ing, at Suite 35, Rotel Clifton, 459 Columbus Avenue.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at 3 and 7% P. M. The Ladles' Harmonial Aid Suclety meets at Temple of Honor Hall, Hawthorn street, every Friday attencoon. Business meeting at 4% o'clock. Entertainments in the evening, Mrs. E. A. Baker, Secretary, 120 Mariboro' street. Hadley Hall.-Meetings will be held in this hall, East Somerville, during the fall and winter on Sunday evenings.

The Boston Spiritual Temple.

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.

Sunday morning, and was enfinusiasticany received. Mr. and Mrs. Lillie opened the services with singing, 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 Paritridge, well known as a publisher of many of the earliest publications in the interests of Spiritualism, said bethough teofore he left the form that he understood what transition was, but the reality was only fainity 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 dreamore 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 if by speaking of the two worlds as joued by corde of attraction, corresponding to the wires employed for telegraphic and telephonic commu-nication between morials on earth. Transition may be compared to the falling snow; the snow flucts for a bries private in a shiding pince on earth, then and as and itses in vapor. Whit is transition? The rose crimbed by my hand yield at fragmence that enters into my life. So the period an abiding pince on earth, then door ones and you enter the realms of spirit. Some atndy what they may ent of divisk that shall not injure the body, and they fail in their forst because they have not a perfect knowledge of he cody's repulsements. The He one lives here makes the condition of the next, Although the earthly body when left by the spirit is meens, the spirit body has partaken of tho anitural to hamper its progress. The body is the box has been kept in good order it will readily yield up its contents; if not, there will be entanglements that will interfere when first leaving the body is caused by the wait of this freedom and streng say : ¹ 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 forchead the furrows of care, Smooth the few sliver threads out of my hair, Over my slumber your loving watch keep, Bock me to sleep, mother, rock me to sleep!''. Over my slumber your loving watch keep. Rock me to sleep, mother, rock me to aleep!" It is in such conditions as this that we draw near the spiritworld. Hope was the only support. When Spiritualism came it gave relief and rest. The knowl-edge is brought to us enabled us to see that the friends of the past are near to us, that only a thin well sepa-rates 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 eircle, 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." "Bhe is here," asid the child, "for I see her.", Buch is matural clarivoyance, while others have to feel the warm spirit-workings upon them for many weeks or months 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. Lille speaks at the same place next Sunday, also the remaining Sundays of February. This is her last sngagement here for the seaso. Her friends (and she has many in Boston) will please remember this. W. A. D.

eth Century?" 7:30 P. M., "Three Great Lights, Vol-taire, Carlyle and Emerson." At 30 Wercester Square

taire, Carlyle and Emerson." At 30 Wercester Square. On Sunday last, Feb. 1st, at 3 P. M., W. J. Colville commenced a series of inspirational discourses exposi-tory of the Book of Revelation. They will be contin-ued next Sunday, Feb. 8th, at 3 P. M. Questions bear-ing on the subject are solicited. On Mondays, at 2:30 F. M., the Ladies' Union meets for benevolent work (all ladies earnestly invited). At 8 F. M. Mr. Colville holds his public weekly reception for answering ques-tions, etc. The proceedings are always interesting and instructive. All are invited to attend and ask ques-tions. 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, intro-ducing a lecture on "The Merohant of Venice," was very successful. The musical excretions were fine, Mr. Rudolph King and Mrs. Hannaford particularly dis-tinguishing themselves; Miss Toussaint also kindly favoring the company with two beautiful selections. At these concerts, and at Berkeley Hall, Mme. 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, "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 atter-noons.

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 in-Hall at 2:45 F. M. on Sunday last. The exercises opened with congregational singing, followed by an in-vocation by Mrs. Dyar and song by Mrs. Lovering. The speaker, Mrs. E. R. Dyar, before commencing her discourse, stated that there was need of more eager and earnest workers to insure the better welfare of those little ones whose bright casis, in otherwise a desert of considerable suffering, is in the entertain-ment of music, song, instruction and light work pro-vided for them every Saturday afternoon by the ladles of this Society. "Ohl 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 sorrowtul lives of these little needy ones. If you would fill all the Spir-tualist halls with these children, work for and enter-tain 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 sensuods nature, he will be uplited from a state of sin and suffering. The cause of all sin is the igno-rance of mankind concerning the laws which govern their being. Willful sinning produces immense waves of trouble, discord and lubarmony that reach the shores of the spirit world. Be beseeched parents to teach their children to avoid sin by keeping their spirits and bodies in harmo-ny each with the other. To lit 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 dulles of life must not prevent parents from teaching their children to act rightly. There is a want of energy in this direc-tion. Parents do not do enough; sin may come to your children because you do not instruct them in that

children because you to not have a subject of psychol-which you know. The speaker then touched on the subject of psychol-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.

Home Uver There, Fournes 2, 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, Scoretary.

No. 77 State street, Boston.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL -A well-attended Lycoum met in this hall last Sunday, and after the opening services, which included ques-tions, answers and Silver Chain Recitations from "Educator" No. 2, the old defender of Spiritualism, Alten Putnam, speke to the children, and contrasted the Sunday school of his early years, when bitnere was the only angel that hushed the day, with the Lycenm and the present era, in which the lips of childhood have liberty to make the day pleasant—one to be wel-comed 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, Luiu Morse, Georgie Wilbur, Gertie and Eddle Rich, Florence Chase, Flossie and Oscar Cassell, Em-ma Ware, Mabel Roberts, Georgie Lang and Rosa Wil-bur. Song and whistling solo by Little Blanche. Trio by Prof. Longley, Mrs. Carrie Hatch and Eddle Hatch. Mr. N. 8, 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 Ladles' Ald Society of Stoneham were present at this ses-sion. ALONZO DANFORT, Sc. S. L. 23 Windsor street, Feb. 2d, 1885. and after the opening services, which included ques-

Mrs. Ripley and John Wetherbee are expected to take part, and Mary A. Oharter will give ancient character writing. On Sunday, Feb. 18th, Mrs. James A. Bliss has kind-ily offered to give one of her scances for materializa-tion, of which due potice will be given; and on Sun-day, Feb. 22d, Mr. P. L. O. A. Keeler has been engaged by the Association to give one of his scances for physi-cal manifestations in the light.

THE MEDIUMISTIC PHENOMENA ASSOCIATION held its usual session in Ladles' 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 appro-priate to the occasion, and was followed by Mr. John Wetherbee, whose work from the platform is made ef-fective by his original as well as eloquent manner of presenting the truth for the consideration of his au-ditors. Mr. S. S. Goodwin followed, taking for his subject, "Mistaken Identity." He gave a concise statement of his experience at circles for materializa-tion, more particularly in testing the honesty of spirits supresenting the truth 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. B.

THE FIRST SPIRITUALIST LADIES' AND SOCIETY held its regular meeting Friday, Jan. 30th. A large company was present, and it being Social Night all enjoyed themselves to the utmost. Mr. J. Frank Bax-ter favored us with songs in his inimitable manner. Charles W. Sullivan and Miss Amanda Balley sang several pleasing selections. Ice cream and cake were for sale in the ball, the proceeds to go into the Treas-ury, 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 slagers. The com-bination 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 forenoon discourse was based on the great cen-tral 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 has been groping amid mists and shadows. The idea was elaborated in a line of argument philosophical and convincing, forming a lecture

philosophical and convincing, forming a lecture of great power and comprehensiveness, beauti-fully 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 an-swer to the demands of reason. It may stir the 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 to the whole man, and has a full answer to the 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. Dr. Willie speaks the Sundays of February and the last two Sundays of March, April and May. Roger.

Saratoga Springs, N. Y.

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 Mon-day, the 20th ult. Her place was taken by Mr. A. S. Pease, who spoke very acceptably for nearly one hour. At the close of his remarking 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 Bi-ble, and answering questions propounded to her the manner very satisfactory to all.

To the Editor of the Banner of Light: I am in receipt of a printed slip of a medical bill which has been presented to the Legislature of the above-named State, and find it embodies a measure under whose provisions not one of the clairvoyant and magnetic physicians or so-called "irregulars" of any sort will be allowed the right of practice, except such indi-viduals can pass an iron-clad test under the old "regular" system of practice—a practice which

Maine Medical Law.

by 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.

Readers in Maine, see your Senator or Rep-resentative, 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 ser-vice 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, Xenia, Q. Xenia, O.

Spiritualist Meetings in Brooklyn.

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

n, sonnson, Fresident. **Charch of the New Spiritual Disperisation holds** services at their new hall, on Adeiphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 75 P.M. Sunday School at 2, and Conference at 32 P.M. Mrs. Drama Hardinge Britten lecturer for February; Mrs. J. T. Lillie from March to July. Hoz. A. H. Dailey, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.

The Bratern Districts piritual Conference meets every Wednesday evening at Composite Room, 4th street, corner South 24 street, at 74. Oharles R. Miller, Presi-dent; W. H. Comin, Secretary.

The Evercit Hall Spiritual Conforence, 398 Ful-tonstreet, meets every Saturday evening at8 o'clock. Spir-itual papers and books on sale, and meetings free. W. J. Cushing, President: LawisJohnson, Vice-President. A Spiritualist and Mcdiums' Free Meeting will be held every Sunday at 8 P.M. at Everett Hall, 898 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 lec Fletcher resumed his course of lec were so summarily interrupted by autumn. The platform has been ably filled by Dr. Fred. L. H. Wil few equals as an expounder of t Philosophy. The Society has also upon a somewhat more substantis has begun to increase its memil Lewis Waterman is the Presiden Vice President, and Mr. Willis Treasurer, while the other offices ceptably filled. As Mr. Fletcher stepped upon the was greeted with prolonged a delivered a fine address upon "Imm Link between Materialism and which was followed with close at

which was followed with close at

which was followed with close at frequently applauded. In the evening a large audience a superb eulogy of the "Life at Thomas Paine." This was as powe of oratory as has ever fallen from t lips, and while radical and inoisies, in such elegance of diction as to de The lecture was followed by delin descriptions of spirits. Mr. Field consulted every Monday at the DP Fulton street.

How a Family was Converte itualism.

KEITHSBURG, ILL., Jan. DR. A. B. DOBSON, Maguoketa, Jo Dear Str: I write you this to in the success you and your band have ing mother. I will say I have never well as she is at present. She has remedles for two months, and since waak she has had no trouble with h

I remain yours truly, MONROE MCDONALD.



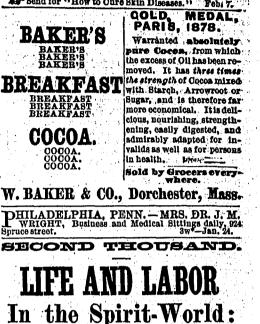
AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inhesited, Sorofulous, and Contagious. Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICUBA REMEDIES.

CUTICURA BESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause. OUTICURA, the great Skin Care, instantly allays Itching

CUTIOURA, the great Skin Cure, Instantiy allays Itching and Infiammation, clears the Skin and Scalp, heats Ulcary-and Sorse, and restores the Hair, CUTIOURA SOAP, an exquisite Skin Beautifler and Toiles Requisite, prepared from CUTIOURA, is indispensable in-

treating Skin Diseases, Baby Humors, Skin Biemishes, Chapped and Olly Skin.

Bold everywhere. Price: CUTICURA, 500. () RESOLVENE, \$1; SOAP, 250. Prepared by the POTTER DRUGAND CHEM-ICAL CO., BOSTON, MARS. Ag Bend for "How to Cure Skin Diseases." Febi 7.





ALPH

Spirit Led to See the Light. An Outcast from Earth Re-turns to Aid the Fallen. Unseen Helpers at a Configgra-tion. Advent of a Mortal into Spirit-Life.

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 theological opinions, that of the evening chiefly with his merils as an author and a reformer. Both discourses were prefaced with extracts from "The Age of Rea-son," and a high compliment was paid on both becason," and a high compliment, was paid on both beca-sions to the ovident sincerity and great ability of that much misropresented and abused man." The texts of the discourse wave PAnet's own world. "The 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 lectiver introduced an earnest plas in behalf, of the Indiana-stad pointed only the utter and diagraceful in-consistency of a nation which tries to expert infinit-anity to China, retraining to citizening and differences, and habitants of this land, who are native Americans, and have us state infinited one the infinite information of the consistency of a station which tries to expert infinit-anity to China, retaining to citizening and difference in habitants of this land, who are native Americans, and have us state infinited states of their chiefar. The norm-ing states are reported services and the more and the states of the states of the remains includes. The norm-ing states was reported in the first states of the first states of the state of the remains of the states of the states of the state of the remains of the norm-ing states are reported in the first states of the states and the state of the states and the states of the states of the states of the states of the states and the states of the states of the states of the states of the states and the states of the states and the states of the states of the states of the states of the states and the states of the states of the states of the states of the states and the states of the states of the states of the states of the states and the states of the states of

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 maidens. Price to get in will be 25 cts. In ye lawful money. Tickets for sale at ye BANNER OF LIGHT OFFICE.

Per order ye Com.

PAINE HALL .- Last Sunday morning a large company of children and adults were present at our Lyceum session. After the Banner March and "In ceum session. After the Banner March and "In structor" lesson, and music by Barrows's Orchestra, readings and recitations were given by Sadie Porce-lain, 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 vocal-ist, 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.

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 asso-ciates, and closed the seesion to-day with an amusing story for our little folks. Our little medium, Emma Ireland, is developing rap-idly, and her spirit guides have announced their inten-tion of addressing us through her mediumship on An-niversary Sunday. City Councilman Wrn. P. Cherrington, a member of our Association, and one of our ablest workers, is pre-paring 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 B. WOODBURY, Cor. Sec. 45 Indiana Place.

45 Indiana Place.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, Feb. 1st: After exat Wells Memorial Hall, Sunday, Feb. 1st: After ex-cellent 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 gave illustrations of a curi-ous phase of mediumship, which appears to be peou-ling 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 whom the he has heard. Several permons from the ayer and the requests and detailed description of the physical in the state, giv-ing also a message from him, the whole of which was recognized unmistakably by a genileman in the audi-gare clairvoyant tests, describting very clearly scenes and events which were recognized by two different guartemen in the audience, as relating to matters with which they were familiar in the Shadwint Lyceum, gave a rectation, after which were recognized by two different guartemen in the audience, as relating to matters with which they were familiar in the Shadwidh Lyceum, gave a metianen, after which were scientian to the sum with which they were familiar in the Shadwidh Lyceum, gave a metianen, after which were scientian to the sum of the same test, and to the evident satisfaction of the suffer-ents. The meeting concluded with interesting remarks by Mr. Cooper, who was introduced as a medium mak-ing his int appearance before a Socion addience, as di who was readily recognized as one to be listened to with profit. MEDIUME' CAMP-MENTING of the "Two Worlds" cellent singing from the quartette, Mr. David Brown

MEDIUME' CAMP-MENTING of the "Two Worlds" held its usual Sunday meeting at Ladies' Ald Pariors. hold its usual Sunday meeting at Ladies' Ald Pariors. hold wallagen stress; commencing at 8. mr in the beside of any arrained programme, the time to the boots of any arrained programme, the time to the boots of all others to the solution of all others to the boots of all others to the solution of all others to the meeting of the solution of all others to the solution of all others to the boots of all others to the solution of all others to the meeting of the solution of all others to the solution of all others to the meeting of the solution of all others to the solution of all others to the meeting of the solution of all others to the solution of all others to the meeting of the solution of all others to the solution of all others to the meeting of the solution of the solution of the meeting of the solution of the solution of the solution of all others to the solution of all others to the meeting of the solution of the solution of all others to the solution of all others to the meeting of the solution of the solution of all others to the solution of all others to the meeting of the solution of the solution of all others to the solution of all others to the solution of the meeting of the solution of the solution of all others to the solution of the meeting of the solution of the solution of the solution of the meeting of the solution of the solution of the solution of the meeting of the solution of the solution of the solution of the meeting of the solution of the solution of the solution of the meeting of the solution of the solution of the meeting of the solution of the solution of the meeting of the solution of the solution of the solution of the meeting of the solution of the solution of the solution of the meeting of the solution of the solution of the solution of the meeting of the solution of the solution of the solution of the meeting of the solution of the solution of the meeting of the solution of the soluti

Lynn, Mass.

A correspondent (J. A.) informs us that Geo. Chalney continues to hold Sunday morning meetings at Templar's Hall, Market street, Lynn, though "not rewarded with that full measure of success which his self-sacrificing spirit and talents entitle him to." This is at-tributed 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 'platform at that hall every Sunday evening. She is said to be meet-ing with fair success, considering the times. A correspondent (J. A.) informs us that Geo.

Meetings in Haverhill, Mass.

On the last Sunday in January, Rev. E. B. Fairchild of Stoneham spoke before the Spirit-Fairchild of Stoneham spoke before the Spirit-ualists of Haverhill and Bradford in Brittan Hall, his themes being "Experience with Me-diums as Evidence of the Truth of Spiritual-ism," 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 af-ternoon and evening, nearly all of which were recognized. He will speak here again next Sunday. Haverhill. Feb. 2d, 1885.

Sunday. Haverhill, Feb. 2d, 1885.

Dr. S. B. Brittan's Last Great Work.

Spiritualists who possess the necessary quali-floations for gaining the series 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-GROUND OF THE SPIRITUAL BEFORMATION." The vast number of refutations of antagonistic arguments contained in these letters are logical, forcible and eloquent. After a careful pe-rusal of them the reader will be adequately equipped to meet the most able opponent.— Harbinger of Light, Melbourne, Australia, Jan. 1at. 1885.

1st, 1885. BF The friends of the Rev, R. Heber New, ton rally bravely to his defense. They declare that the reports of his sermions milistepresent him, and that he does not entertain a single theological doctrine in the slightest degree at variance with the tensts of the Episcopal Church. Mr. Newton must, individe the Episcopal Church. Mr. Newton in ideas intervention and believes in him perhaps more than he believes in Mr. Newton's socusers." Church delive that the Assistant Blahop has the oldite that the Assistant Blahop has the oldite that the socusers." Church allogether it is a most complicated and unnappy church quarrel.-N.Y. Tribuse. BF Materializations are growing more nu-

Be Maserialization are growing more na-merous every day. Two round wellium were recently developed in Batele Orgest children of Mrs. Walling (unsterializing medium) and her husband. All hall this plurfour different in here born rifts for humanity sproof of immortality, the best of all others - Wiseland, 3, 44, Bostruet

15 J. W. Fletcher gives business and medi-

al sit tings daily at 2 Hamilton Place. Boston.

Spiritualist Meetings in New York.

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

Arcanum Hall, 57 West 25th street, corner 6th Ave-nuc. The People's Bpiritual Meeting (removed from Fro-blaber Hall) every Bunday at 27 and 74 P. M. Frank W. Jones, Conductor.

The Ladies' Ald Society meets every Wegnesday af-ernoon at 8 o'clock, at 128 West 43d street.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR

WASHING AND BLEACHING IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or

poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEABLINE is the ONLY SAFE

labor-saving compound, and always hears the name of



IV.-ZENCOLLIA CITX AND ITS SUBROUNDINGS. A. Temple of Learning. Hall of Metaphysics. Hall of Liter-sture. Hall of Mules. Social Life in Zencollia. Interior View of Zencollia. A Convocation of Women : Equality of Soz. Dwellers in Zencollia. A Suburban View. My Home, its Life and Associations.

Home, its Life and Associations, V.-PLACES I HAVE SEEN.-The People of Spring Gar-den City. Children's Lyceum. Harmonial City. A Magnificent Temple, City of Joy. Floralia, the Valley of Flowers. The Valley of Delight. The Happy Hunting-Ground of the Indians. VI.-SCENES AND INCIDENTS IN THE SPIRIT-LAND. Trial and Triumph. A Home for the Weary. The Condi-tion of One Seliah on Earth. First Steps toward Enlights-enment. Enfranchisement of a Spirit. Ohlidren's Pro-gressive Lyceums. Methods of Instruction in Spirit Ly-ceums. A Golden Chain Recitation. VII.-HOW Spiritry WORK.-A Spirit Mother Baliayee

VII.-HOW BEILTIS WORK, -A Spirit Mother Relieves an Impoveribled Daughter, 'Parents Buddenly Bereaved, The Father's Grief Afrects the Spirit, 'The Spirit Seeks to make her Presence Known. 'The Recognition and its Re-

VIII. - AN ECHO FROM THE SUMMER-LAND. The Les-son of Self-Sacrifice. Days of Darkness. Words of Oheer from the Spirit-Land. The Mists Olearing Away.

IX.-THE FORTUNES OF LITTLE GEORGIE. Shadows on Earthly Paths. A Spirit Mother Leads her Child. Vis-ions of the Night. Dreams that appeared Strange. The Strange Dreams Fulfilled.

Strange Dreams Fulfiled. X.-LUCY AIREN'S Mission. Unseen Helpers. A Bpirit's Effort to Reach her Father. The Last Penny and the Last Appeal. The Influence of the Spirit begins to Show Itself. The Spirit Daughter's Presence. Happy Re-sults of Spirit Efforts. Angel Visits not Few nor Far Be-twaan

suite of Spirit Efforts. Angel Visite not Few nor Far Be-tween. XI.-EXPERIENCES IN SPIRIT-LIPE. The Various Classes of Spirits near the Earth. The Power and Extent of Personal Influence. Beulah, a Spirit Missionary. Beu-lah's Self-Bacrificing Beneficence. Heformation of Spirits in the Lower Spheres. Illustrative Instance of the Hefor-mation of a Spirit. The Work Carried to Completion. The Reformed Spirit Returns to Earth to Reform Others. First Sensations upon Entering Spirit-Life. The Uild-mate Reign of Peace and Happiness on Earth. XII, SANTAHUMS IN SPIRIT-LIFE. Localities and Obstacteristics. Methods of Treatment. Musicas a Means of Becuperation. Restoration of the Mentally Diseased. Imployed Medical Treatment on Earth. One of the Sani-tariums of Spirit-Life. Interesting Incident - a Mother Finds her Ohlid. Oultivation of Inherent Talents. XIII.-SUBROUNDINGS AND CONDITIONS OF SPIRITE.

Finds her Child. Cultivation of Inferent Talents. XIII.-BUBROUNDINGS AND CONDITIONS OF STRITS. Reasons for Different Viewsof Spiritburroundings. Earth-ly Conditions that Retard Spiritburroundings. Earth-Success Often a Mistortune. Earthly Conditions Continued in Spirit-Life. An Illustrations. External Burroundings Produced by Manial. Conditions Continued to the Spirit-Life. The Dawning of Buirtmal Light. The Jiberal-Minded Scientist. Contrasted Causes and Effects. The Simply Intellectual. Oneristences of State of Spir-inast Derivable Only from Within. The Homan Natare of Spirits. Right and Wrong States of Qontentions. State Style Jones Devivable Contents & Scientist. Contents. The Jimply Intellectual. Contrasted Causes and Effects. The Simply Intellectual of the Spiritual should be Homan Natare of Spirits. Right and Wrong States of Qontentions. Sciences of State Style Joins One Dawn Sciences of Sciences and Sciences of Spirits.

Spirits. Right and Wrong States of Contentment. XIV.-OUE OLO-OPENATIVE SOCIETTES: Earthly Re-forms Originate in Spirit-Life. Divisions of Spirit His-sion of Labor. Woman Suffrage. The Indians: Peace Arbitration. Heredity. An Organization of Spirits Afri-the Elevation of Earth's Inhaniants. Gars and Probe-tion of Medians. Derploment of New Mediums. Onr Oo-operative Society; Wast Constitutes Remorking Int Plans, Parposes and Influence. .(PART SECOND. BY, SPIRIT MAT). (XV.-UNTRODUCTORY: SONE' ACCOUNT. OF SPIRIT XV.-INTRODUCTORY: SONE' ACCOUNT. OF SPIRIT.

ADD BERNEL AND ADD BERNEL AND ADD BERNEL AND ADD BERNEL AND ADD BERNEL AD



COLEY & BIOH, Publishers and Proprietors. VOL. LVI. BOSTON; SATURDAY, FEBRUARY 14, 1885.

SBOOND PAGE. -- Notes from Vineland. Posteri . The Golden Gate. Banner Correspondence: Letterstrom New York, Illinois, Dakota Territory, Ohio, Maine, Massa-chusetts, and Rhode Island, February Magazines.

TRIBD PAGE .- Pearls. Eglinton and Cumberland. Nearing the Goal. ... Shadows. ... A New Movement by Spiritualists. New Publication. The Spiritualists' Progressive Union, of New York City, etc.

FOURTH PAGE.-Heber Newton Again, Another Recalci-trant, Work of a Generous Spiritualist. New Medical Outrages, The Religious Faith Oure Oraze, etc.

FIFTH PAGE, -All Sorts of Parsgraphs. Facts Conven- tion at Providence. Movements of Mediums and Lbc-turers. New Advertisements, etc., "till and the Burner Page. - Messange Departments, etc., "till and the Modiumship of Miss M. T. Bachamer from Biohard Robbins, W. B. Beebe, Elisa Elis, Seht, E. Brown, Henry Senner, Caroline Todd, and Hannah E. Kimball, Postry J. The Ministering Angel, Vorifications of Spirit Messages, Obitary Notices.
 Baventi PAGE, "Modiums in Boaton, ' Hook and Mis-collaronth Advertisements, The Modiums in Hoston, Berkeley Hall Meetings, "The Beaton Spiritual Temple, The Working Union of Progressive Spiritualists, Booley of the Perfect Way, Spiritualist, Restinger and Restored Working Union of Progressive Spiritualists, Booley of the Perfect Way, Distributiest Restinger and Restored and Mission Spiritualist, Restinger and Restored Working Union of Progressive Spiritualists, Booley of the Perfect Way, Distributiest Restinger and Restored and Messages. - Distributiest Restinger and Restored Messages and the Spiritualist Messages and Spiritualists. (tion at Providence.) Movements of Mediums and Lec-

itwal Ros- where or better than he, but because he loves other home interests and affairs were about as it blows into ashes the works of art science and util teacher and friend of humanity.

"Now, my daughter, we have often watched your labors, and have commended your untiring zeal to bless others, but this is not a congenial place for you. Beyond that mountain that rises In the distance there is a obarming valley. In that spot are beautiful little homes, presided over by gentle women and wise men. There are to be found all things that delight the unfolding perceptions of childhood, all things that appeal to the love of the beautiful, the good and the true. There is a vacancy there in one of those homes; it is a lovely abode, adorned with flowers, and filled with all that charms a wo-man's heart. The former mistrass and precep-tress of that home has, been summoned to new duties and other labors. Three sweet children await a guiding hand and a teacher's love. Will you fill the place ?? of public orn on My heart bounded with joy at the prospect opening before me at his words. I chosen to low beauti-

other nome interpsis and antreas were accessed in they had formerly been in the second of the second ister Lily, and communicate all his remorse-ful sorrows to my mother is the secret of his fears and wees, and receiving her assurances of forgiveness in return.

This course cleared somewhat of the clouds from his heart; and then I began my task of teaching him the truths and lessons I had learned. He leaned upor the as though he was learned. He leaned uporting as though he was a little child and I a strong parent, and for a long time refused to allow me out of, his sight. I strove patiently with him, leading him step by step to know and understand his own pow-ers. Finally he befan to arow self-reliant; to long to try his own facultar, and to look around him for spiritual employment. There was no lack of this for an earned soul, and soon he was so busily engaged in attending upon the steps of, and bringing estimation or magnetic powers to the all of a young bivaloian whom he had met and known on earth, and who pos-sessed great healing former, as to permit my withdrawal from his side. [To be continued.] als could not

To be continued.] 16412 ond knows

o It. ''God The Spiritual Rostrum. w attend dg my as Inidance Belshazzar's Feast or, The Handod by, a Writing on the Wall. rned to MRS. EMMA HARDINGE BRITTEN, nd the by my At Botholey Hall, Boussi, hunday Morning, Jan. 18th, 1855. eful for eded we (Reported for the Hamer of Light.] Invoid for, Great Bpirit I Almighty and Omniscient Being whom men worship is God, wholl the souls, of mortal and immortal lead upon in trust, and faith as our Father in Heareni we invoke thy sacial presence here in the Church driver spirit. We indicate this peaceful Babbath hour state exclusion of our sould appreciate that we provide the same and mind, and voice that the and we provide the same read mind, and voice that the same of the same and thind and voice that the same of the same and thind and voice that the same state of the same and thind and voice that the same state of the same same that and sole that the same state of the same same in the same of the same read and the state of the same same same of the same and the through the wilderness of ignorance up to the promised land of spiritual light and divine wisdom; yet in our weakness we still supplicate thee for strength; in our mortal blindness we cry unto the ds of dis-[Reported for the Banner of Light.] d to do of the un-Drogress. intain beilon. We ering, and ot so near ng man's lan form by the nd set-

dam strength ; in our mortal blindness we cry unto thee i the for light, more light i But thou knowest all-our weaked questions ness and inconstancy, our human needs and our spir-itual darkness." Increase our faith in thee; deepen m I had supposed our souls' intense reliance on thee, and, as the first and last boon which we can craye to help us onward through life's tollsome pligrininge, we would ask thee to inspire us with heart and voice and spirit to cry: Thy will be done on earth as it is in heaven, now and

It blows into athes the works of art, science and util-ity, that have cost centuries of wealth to collect, and industry to execute. It creates widows and orphans; reduces homes to ashes; promotes starvation, famine, wee and desolation, and never exhibits one good side, performs one, good work, or leaves behind it one single track unmarked by ruin and desolation; but above and beyond all, it commits the unpardonable and irreparable sin of murder ; wholesale, and therefore legalized murder. So dreadful and abhorrent in the sight of God and man is murder, that the assassin who has destroyed a single life is himself doomed to

Without commenting on the monstrous anomaly of twelve men imitating the assassin's crime by dooming him to death, it is enough to point to the fact that the foul wrong which society cannot endure when it is perpetrated by a single individual, society glories in when the murderers go forth decked in all the pomp and pride of military finery to commit murders by the thousands and tens of thousands I You may say. Why lay this, the disgrace of our boasted ofvilization, at the door of the Church? Do not plous and reverend churchman read out every seventh day the divine command " Thou shalt not kill "? Do they not enjoin this sublime commandment, upon every school ohild, until the tongue of , infancy in every land of ely lization is taught to lisp amongst, its earliest accents 'Thou shalt not kill"? This is true; but is it not also true that no band of men organized for the express purpose of killing or being killed, ever marches forth to battle without a reverend churchman accompany ing the regiment in the capacity of chaplain? or in other words, a functionary whose duty it is to ory, Thou shalt not kill" on the seventh day, and to bless the banners of murder during every other day of the week; besides praying to the Oreator of men to endow his creatures with strength and skill chough to kill off all those who come out in battle array against them. The Church not responsible! Why, what other institution is? For countless centuries the church has been highly educated, highly paid, and highly venerated, and that for no other purpose than to teach the people, by precept and example, the laws of right and wrong.

Jesus declared that all law and all commandments were fulfilled in the one precept, to love one another. Love can do no wrong, much less commit the monster erime of murder. Can the ministers of this religion of love then pretend that they act out their Master's only commandment when they bless the banners of mur-der, or have the audacity to pray to that God who created man, and fashioned him so wonderfully and so ated man, and fashioned him so wonderfully and so buriously, for leave to kill him by the tens of thou-sands? What's the prayer for victory over enemies? Only ademand, that God, for Jeaus Christ's sake, will allow one side to kill a Freiter number of his crea-tures than the other side. Oh! mockery, blasphe-mous, implous and prohimed of the name and religion of the great hearted and the sacrificing founder of the religion of one t. But this heart in The eleven of all religion of love ! But this is not all. The clergy of all Christian denominations have had more opportunities to mold the dispositions and guide the conduct of their fellowmen than any other class of teachers in the wide world. The Church is, or should be, the only school of morals in existence. The Church has been organized especially to teach men the way and the life, and had it been true to its founder, and the Ohristian church denounced in the name of God and his laws the awini crime of murder, especially in the savage and hideous form of war, centuries ago war wo on extin have guished amongst civilized nations, and by the force of moral power and psychological infinence, even the wildest savage would have been led by the ploneers of civilization from the horrors of war to the natural and reasonable arbitration of right and justice. And the same arguments apply emphatically to all the phases of crime that run rampant in what we are pleased to call our "civilization." Civilization I is that civilization, or Christ-like, which makes our systems of government only an arena for the struggles of ambitious politicians and placemen? Why are we obliged to bolt and bar our doors by night, except to defend our selves against our fellowmen? Why do we fear to trust our youngest and fairest in the public streets, except it be that the spoller is ever ready to work their ruin? Whence come the countless throngs of guilty men women, sy, and even little children, who crowd our prisons, pepitentiaries and reform schools? Who are the monsters whose crimes recorded in every journal of civilization cause the flesh of the reader to creep with shame and horror ? Who are the bauk defaulters that fatten and grow rich on the wealth wrung from the victims who trusted them? Who the land monopolists, railway frauds, debasers of every kind of food and produce? Who are all these but members of Chris-of the foot, the society of clyllized Christendom is full of corruption, deceit, acquisitiveness, and sordid selfish

sake of man's salvation in countless ages to comeages of suffering incurred in vain reliance on the shameful falsehood that a God of justice, a fatherly spirit of love, can over be satisfied to remit the penalties of your gullt because one righteons man lived and died. In this sense all the sinners with whom the ages have been burdened for the last eighteen centuries are only indebted for their eternal salvation to the ungrateful murderers who put the innocent Jesus to death I, "But," says the Church, "whilst we offer salvation to the sinners through the blood of Jesus; remember that we also require sinners to repeat of their sins." Why, what hypocritical Phariseelsm is this ! If the sinner can only be saved through his own repentance, he saves himself, and does not need a vicarious Saviour at all. Away with such sophistry, offer-ed merely as a pitiful attempt to reconcile the soulcorrupting doctrine of a vicarious atonement for sin with a personal atonement for sin."

NO. 22.

Time does not serve us now to cite innumerable clerical texts and clerical utterances to show that the bold. bad doctrine of a "vicarious atonement" for sin is indeed the only linch-pin of Christianity, and hence that it is the stronghold and defense of, as well as the plausible pretext and excuse for, crime. As long as this doctrine is suffered to be taught, orime will provail, unless, indeed, the guilty promoters of the teaching are arrested by the hand of an insulted Delty, writing on the walls of their temples and churches, "Mene, mone, takel upharsin." As to want and pauperism, it is needless to speak of

it. The little penny pamphlet lately issued to a horror-struck and soul-sick English community, entitled 'The Bitter Wall of Outcast London." finds its dismal echo in outcast New York, Boston, Paris, Vienns. St. Petersburg, and every great city of civilization wherever Christians abound. Read the records of the ghastly tenement houses, of the wretched sewing-women, of the street peddlers and street Arabs ; of the pauper houses and refuges; of the nameless graves where thousands and tens of thousands annu-ally hide their heads that have no other shelter, where they lay them down to die because they have not bread to keep them allve! . Broken hearts, ragged forms, famine-stricken faces and homeless wanderers encounter us at every step in the midst of our rich, proud, boasted civilization, and all this while when do the clergy cry to the rich, the happy, the fortunate and the powerful, "A wrong done to the least of God's creatures is a wrong done to all "? Never 1 Their favorite texts are, "Without the shedding of blood there is no remission of sins," and "By grace are ye saved, not by works, lest any man should boast," and so, whilst the clergy are repeating the schoolboy lesson, "Thon shalt not kill," with one breath, they are with the next breath praying to God that, under his providence, one nation may have the atrength to kill ten thousand of another nation. And whilst they re-hears the lovely parable of the God Samaritan and the Widow's Mile, and the words of the dear Master : "Not every one that crieth Lord | Lord | but he that doeth the will of the Father shall inherit the kingdom i" the next moment they invite sinners to come to Jesus, and assure them that the Lord died especially that their sins of omission and commission should be remitted.

Oh! Scribes and Pharisces ! hypocrites ! where are the true followers of him whose sole commandment was "that ye love one another "? And the Church claims that she has been "the nursing mother of civilization," and that our last count against her, of ionorance, is at once disproved by the stupe

1

PHA SYSTEMS

On one occasion I, with another spirit whom I had learned to love as a benevolent worker among the unfortunate-one who was a teacher from a higher sphere and who came here to instruct and to guide the lowly-was attracted to the side of a rough and violent spirit whose

alive and well in the flesh, looked up and moaned, "Marah, child, is it you? Oh! I am so wretched I so wild I I am in torment, torment I See I see I''

"See what, father ?" I demanded. "Don't you see this bleeding heart that is before me all the time? do n't you see it? and those scars eaten into it, and the great hollows made by the tears she shed because of my wrong-doing ? Do n't you see it-her heart? your mother's heart, torn and bleeding I the heart I made to suffer hundreds of times when I came home to her intoxicated and reeking with the fumes of liquor 1 do n'tyou see if ?", I saw nothing but his piteous face and trembling frame, but evidently the bleeding heart. that conscience, told him he had pained and saddened, was as tangible and plain to his sight as though it lay before us in objective form, For one of the conditions of spirit-life is this : that whatever subjective thought possesses a soul, that becomes materialized, and is object-

terrible condition had excited our sympathy and compassion.

At a glance we learned his secret. He had been reared on earth amid scenes of lawlessness and vice; had lived a brutal existence, had taken human life, and had at length ended his career on the scaffold. Now he had aroused to a sense of his unhappy condition, and by the rays of magnetic light we could see stream-ing upon his light out which were invisible to Tim-we knew that the awakening of conscience had been produced by unseen but wise intelligences.

My co-worker and I sought to assuage the dreadful pain by which he was assailed, but with glowering brows and muttered curses he turned away from us.". Then I beheld standing beside me, in a mist of golden light two male forms, whose faces shone with benevolence and whose eyes beamed with love? I had seen one or the other of these forms many times before, moving about with compassionate and benignant mien among the unfortunate, to whom they imparted lessons of instruction or lines of magnetic strength. But I had never been blessed, by their, company, nor had I hitherto been privileged to meet them to-Ecther an Milliow Do inclusion of the second The larger shall any more massive of the The larger-shall a sy more massive of the two for the would express my meaning-said to me "conner" conditions would express my meaning-said to me "conner" conditions would be would be an the minisper sonk to find their sresseres and to redeem had rives work in siding and reach-ing minisper sonk to find their sresseres and to redeem had rives work in a condition to redefine the rives work in the factor positive to the deal with him and be guide him to a condi-tion of papanelity with a factor post back hion of mangaility of He Al sale in our keeping. But you imp idear thild; have i long i labored among these unpleasant sciences." he continued, smilling their with a heaventy timile such a smille as that dear tracher use, it spens as though the modgette of light wrate opened when it preases around his ligs, and his whole grand face becomes illuminated by it in Ait I

Wipping W

ive to his sight. "Father, dear," I soothingly said, " mother is on earth, and her heart still lives and loves you; you have done wrong, but you are sorry, and will atone for it-you will go to mother, and confess your sorrow. She will forgive and bless you?

"I will go if you will go with me," he interrupted; "I cannot do anything without you." I hesitated, observing which he cried, "Don't leave me i do n't leave me if shows of stores with but I could not; and with a spasm of regret; but a feeling of renunciation in 'my heart,'I turned to my friend, and said, "Y You must go on without mer my duty is here. Tell them I have sent yon to take my place. You are fitted for the work perhaps better than I. You never sinned. nt have given your purp life to others always gave mine in atouement a son gave wours from the first for Love - Goto / Llove Mittle shilden and give them your care dit boon out and that and give them yoursereasting and spot tempth She protested built insisted, and spot toward with reluctant all and torned and spot toward the valley of peaces. A deep and spot toward burned in my breat at the thought of my blighted hopes and shattered prospect. My father, wrapped in his sorrows, knew nothing of my resolve, hor had ha even seen the fair

Anut eijatet son as Bineaues en innal 100 to euts

LECTURE.

evermore.

We would ask our listeners to suffer their minds to turn back to the remote period when Belshazzar the king sat in the midst of his princes and lords and potentates; when, surrounded by his wives and concubines, and all the splendid yet barbaric followers of his age and state, he drank out of the consecrated vessels which his father, Nebuchadnezzar, had rent from the despoiled temple of the captive Jews, and he and his iniquitious companions praised the gods of gold and sliver and iron and stone, and, forgetful of the Lord of Reaven, Whose hand had been heavy on the idolatries of Rebuchadnesser, his son, Belshazzar, reënacted his father's orimes and wickedness in the far-famed feast which forms the subject of this morning's address. antranglathe y theinthe

Again, let your minds recur to the familiar story of the awful phenomenon which interrupted the idola-trous rebels of the Chaldean monarch and tremble with him, and let your mortal strength be subdued by awe, if not with the terrorism of guilt, as you behold projected from the unknown and funseen universe around you the semblance of a mortal hand which writes words of mystic but terrible significance on the walls of the idolator's palace: 1911 billions ; 1

The speaker then with startling energy and a wealth of pictorial imagery impossible to repeat, proceeded to recall and depict the remainder of the vision, and describe how the king called in vain for the soothsayers of his own land to interpret the writing, and finally learned its meaning and the serible doom it predicted, through the inspiration of the Hebrew captive, Daniel, addet of or frained and i det . The speaker then went on to says and the

The existence of a spiritual world choireling and enclosing you in its sustaining army has been so fully demonstrated to the people of this generation, that you no longer marvel at the sight of the spiritual hand. nor the fully revealed form of the desizens of a spiritnal world; and yet it is impossible to recall without awe, even in the distant perspective of receding cen-Surios, the spectacle of a half-formed apparition inter-Sometrating: the material commonplaces of earth, and writing, with a power that mortality sould neither let nor hinder, the words of frevocable douti on the walls iol.the.stil.doer. But is "no'Scripting to of private Interpretation," neither is the simplifical vision of the handwriting on the walls of Belstantar's palace. Whethen we see the hand with the eye of anotality or The function of the province of t that of couscience only, it matters hot; the Goom is

And once sgain we are asked, why isy the depravity ness of human nature at the door of the Church? and once again we reply, it is to the sins of omission as well as commission on the part of ecclesiasticism, that the present fiagrant condition of 'orime amongst civilized peoples is due.

When do Christian ministers rebuke the rich swin dier, the powerful land-grabber, the unjust law-maker the dishonest banker, or the avariations monopolist? When do elergymen expose the infamles of politicians or the frantis of trade? They will threaten the poor rogue in his prison cell for stealing a lost of bread with stands torment, but say to the rich defaulter who robs a thousand victims of their hard earnings, " Come to Jesus !!! and "though your sins be as scarlet they shall be as white as snow." But we say more they analy be as white as index." But we say more : We do, lay the say of the people to the charge of ecolest the the the very inchiph of Christian-dom inversion in a read which every sect in Christian-dom inversion index and the its being, is the procla-mation of Vicarious Montment for guilt, and what is this but-in so many words a plan proposition to

quests of art and science throughout all Christian lands. To this we reply : We grant the arts and sciences; but not Christianity as the cause of their development. On the contrary, we turn in vain to one form of scientific knowledge that Christianity has not banned, from the telescope to the electric battery, from astronomy to steam and labor-saving machinery; or one scientist that she has not anathematized, from Faustus the printer, to Hugh Miller the geologist, or one reform that she has not tried to stifle, from the glorious reform of Jesus's religion of love to the spirit-rappings, at Hydesville. No! the Church has only adopted arts and solences when they became too strong for her to resist them, as she will patronize and adopt Bpir-Itualism when her kingdom is divided and given to the spirits, and she is weighed in the balances of God's justice and found wanting in every item of her pretensionst

Ignorance! Why what institution can boast of such effete ignorance as the Church of Christendom? At the very foundation of her creed she teaches of an origin for the human race that turns the fables of barbarism into divine and infallible truth, and a destiny for the soul, alike insulting to the Fatherhood of God and the common sense of man.

In the days of Belshazzar, when the Angel of the Lord rebuked him by writing on the walls of his palace the words of doom, he humbly referred the interpretation of the message to the inspired ones who alone could understand spiritual things. In this our nineteenth century, the ecclesiastics have seen not only a part of a man's hand, but the fully perfected form of the divine immortals writing the word of warning no longer in mystic characters, but in language that all who run may read, yet they spit upon and buffet the immortal messengers, strive to blot out their handwriting, and 'revile and anathematize the initialments through whom they come. But the handwriting is there, nevertheless. Where it has been defaced and stamped out in one clerical community, its mark is found in an hundred others. Oh I who can watch the signs of the times and fail to perceive that on the walls of ritualism, and across the senseless platitudes of every unauthorized creed and dogma, the marching hosts of the immortals have written "Mone, mone, takel upharsin"? It is written on the banners of war, and the black arm of the gallows. It is thundered forth in answer to every sudicious lip which dares to proclaim any other extenuation for guilt than personal sacrifice and personal responsibility. It rends

FEBRUARY /7, 18851

Banner of Fight.

BOSTON, SATURDAY, FEBRUARY 7, 1885.

Spiritualist Meetings in Boston:

Bainer of Light Circle-Roem, No. 9 Boswerth Street-Every Tuesday and Friday atternoon at 30'clock, Admission free. For further particulars, see notice on sith page. L. B. Wilson, Chairman.

Horstenltural Hall.-Boston Spiritual Temple. Leo-tures Bundays at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Binds Bundset, W. A. Dunkies, Tressure.
 Wells Memorial Hall.—The Shawmut Bpiritual Lycoum meets in this hall, 957 Washington street, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.
 Paine Memorial Hall, Appleton Street, near Tremont.—Children's Progressive Lyceum No. J. Seesions Sundays, at 10% o'clock, Benj. F. Weaver, Conductor. All arc cordially invited. Seats free.
 Berkeley Hall, 4 Berkeley Street, corner of Tremont.—Public service every Sunday at 10% A.M. and 7% F.M. Permanent lecturer, W. J. Colville. Organist, Bludoph King. The public cordially invited.

Reaction King. The public contaily invited. South End Spiritual Temple, No. 30 Worcester Square (in connection with Berkeley Hall Society).-Sunday, public service at 3 P.M. Monday, Ladies' Union, 3% P.M., public meeting, 8 P.M. Wednesday, concert and lecture, 5 P.M. Friday, lectures on health and healing, 3 P.M.

The Working Union of Progressive Spiritual-ista holds public services at Berkeley Hall Sundays at 2½ P.M., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Fark. Wm. H. Banks, Secretary, 77 State

street. Society of the Perfect Way.-George Chainey loc-tures in Chickering Hall overy bunday at 2:45 P.M. Wells Memorial Hall, 097 Washington Street,-The Spiritualistic Phenomena Association holds meetings every Sinday afternoon at 24 o'clock. G. C. Paine, No. 6 Staniford Place, Corresponding Secretary. 1031 Washington Street.-First Spiritualist Ladles' Aid Society. Meetings every Friday at 24 and 74 P. M. Mrs. Henry O. Torrey, Secretary. The Mediumatic Phenomena Association holds

The Mcdiumistic 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 sostons at the Ladles' Aid Parlor, 1031 Washington street, Boston, at 7% o'clock F. M. Sundays, James A. Bliss, Chairman.

Cobb, Conductor. Harmony Hall, 34 Easex Street (1st flight). -Sun-days, at 10% A.M., 2% (seats free) and 7% F.M.; Thursdays, at 8 F.M. Prescott Robinson, Chairman. The Fraternity of the White Cross holds a Con-vortation on its Alms and Work every Thursday evening, at 30 Yarmouth street, to which all interested are cordially in-vited. Business Meeting of members every Thursday even-ing, at Suite 35, Hotel Clifton. 450 Columbus Avenue.

Chelsen. — The Spiritual Association meets every Sunday in Odd Feilows' Suilding, Hawthorn street, opposite Bel-lingham Car Station, at 3 and 74 r. M. The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday attornoon. Business meeting at 44 o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

Hadley Hall.-Meetings will be held in this hall, East Somerville, during the fall and winter on Sundayevenings.

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 commu-nication between mortals on earth. Transition may be compared to the falling snow; the show fluds for a brief period an abiding place on earth. then mells and rises in vapor. What is transition? The rose crushed by my land yields a fragrame 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 fail 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 in jure the body, and they fall 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 eart. 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 whe

eth Century ?" 7:30 P. M., "Three Great Lights, Vol-taire, Carlyle and Emerson." At 80 Worcester Square.

taire, Carlyle and Emerson." At 36 Wervester Square. On Sunday last, Feb. 1st, at 3 P. M., W. J. Colville commenced a series of inspirational discourses exposi-tory of the Book of Revelation. They will be contin-ued next Sunday, Feb. 8th, at 3 P. M. Questions bear-ing on the subject are solicited. On Mondays, at 2:30 P. M., the Ladles' Union meets for 'benevolent work (all ladles earnestly invited). At 8 P. M. M. Colville holds his public weekly reception for answering ques-tions, etc. The proceedings are always interesting and instructive. All are invited to attend and ask ques-tions, etc. The proceedings are always interesting and instructive. All are invited to attend and ask ques-tions, to 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, intro-ducing a lecture on "The Merohant of Venice," was very successful. The musical exercises were fine, Mr. Rudolph King and Mrs. Hannatord particularly dis-tinguishing themselves; Miss Toussalt also kindly favoring the company with two beautiful selections. At these concerts, and at Berkeley Hail, Mme. 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. The next entertainment in the present course will he fourth in the Bhakspearian course; special toplo, "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 after-noons.

The Working Union of Progressive Spiritualists.

The meeting of this Society was held at Berkeley Hall at 2:45 F. M. on Sunday last. The exercises opened with congregational singing, followed by an in-vocation by Mrs. Dyar and song by Mrs. Lovering. The speaker, Mrs. E. R. Dyar, before commencing 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 entertain-ment of music, song, instruction and light work pro-vided for them every Saturday afternoon by the ladles of this Society. "Ohl 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 ones, and afreedom 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 sensuois nature, he will be uplitted from a state of sin and suffering. The cause of all sin is the igno-rance of makind 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. Be beseeched parents to teach their children to avoid sin by keeping their spirits and bodies in harmo-ny each with the other. Teil them this sacred lesson often; and, parents, see to it that you, too, keep this sacred the spiritworld. The stern and active duiles of life must not prevent parents from teaching their children to act rightly. There is a want of energy in this direc-tion. Parents do not do enough; sin may come to your children because you do not instruct them in that which you know. The speaker then touched on the subject of psychol-cory and headed that it be used always for good ; al-Hall at 2:45 P. M. on Sunday last. The exercises opened with congregational singing, followed by an in-

which you know. The speaker then touched on the subject of psychol-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.

speaker

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 quee-tions, answers and Silver Chain Recitations from "Educator" No. 2, the old defender of Spiritualism, Alien Putnam, spike to the children, and contrasted the Sunday school of his early years, when slicnce was the only abged that hushed the day, with the Lyceum and the present era, in which the lips of childhood have liberty to make the day pleasabi-one to be wel-comed 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 Eddie Rich, Florence Chase, Flossie and Oscar Cassell, Em-ma Ware, Mabel Roberts, Georgie Lang and Rosa Wil-bur. Song and whistling solo by Little Blanche. Trio by Prof. Longley, Mrs. Carrie Hatch and Eddie 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' Aid Society of Stoneham were present at this ses-sion. ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, Feb. 2d, 1885. A well-attended Lyceum met in this hall last Sunday,

Mrs. Ripley and John Wetherbee are expected to take part, and Mary A. Oharter will give ancient character writing. On Sunday, Feb. 15th, Mrs. James A. Bliss has kind-ly offered to give one of her scances for materializa-tion, of which due notice will be given; and on Sun-day, Feb. 22d, Mr. P. L. O. A. Keeler has been engaged by the Association to give one of his scances for physi-cal manifestations in the light.

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. Bilas made remarks appro-priate to the occasion, and was followed by Mr. John Wetherbee, whose work from the platform is made ef-fective by his original as well as eloquent manner of presenting the truth for the consideration of his au-ditors. Mr. S. S. Goodwin followed, taking for his subject, "Mistaken Identity." He gave a concise statement of his experience at circles for materializa-tion, more particularly in testing the honesty of spirits subject by him as presenting themselves under as-sumed names, and closed by urging all to test the spirits in a fair and manly manner. For the future these meetings will commence at 11 o'clock A. M., and close at 1 P. M., to give better opportunity for those at a distance to attend the morning session. B.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY held its regular meeting Friday, Jan. 30th. A large company was present, and it being Social Night all enjoyed themselves to the utmost. Mr. J. Frank Bax-ter favored us with songs in his inimitable manner. Charles W. Sullivan and Miss Amanda Balley sang several pleasing selections. Ice cream and cake were for sale in the hall, the proceeds to go into the Treas-ury, and be used in relieving the distress of suffering humanity. MRS. H. O. TORREY, Scoretary.

HADLEY HALL, EAST SOMERVILLE .- Mrs. Maud E. Lord was again with us last Sunday afternoon, and, 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

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 com-bination 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. 8. 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 forenoon discourse was based on the great cen-tral 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

The idea was elaborated in a line of argument philosophical and convincing, forming a lecture of great power and comprehensiveness, beauti-fully setting forth the outcomes of the New Dispensation based on the old philosophy so long obsoured 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 an-swer to the demands of reason. It may stir the emotions, may excite the passions, but it never can fully meet the requirements of man as a whole. On the contrary, Spiritualism appeals whole. On the contrary, Spiritualism appeals to the whole man, and has a full answer to the 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

a religion of humanity, universat in the second and progressive in every direction. Dr. Willis speaks the Sundays of February and the last two Sundays of March, April and Roger.

Saratoga Springs, N. Y.

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 Mon-day, 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 Bi-ble, and answering questions propounded to her in a manner very satisfactory to all. DR. A. B. DOBSON, Maquoketa, Iowa: DR. A. B. DOBSON, Maguoketa, Iowa:

To the Editor of the Banner of Light: I am in receipt of a printed slip of a medical bill which has been presented to the Legislature of the above-named State, and find it embodies a measure under whose provisions not one of the clairvoyant and magnetic physicians

Maine Medical Law.

one of the clairvoyant and magnetic physicians or so-called "irregulars" of any sort will be allowed the right of practice, except such indi-viduals can pass an iron-clad test under the old "regular" system of practice—a practice which 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.

the people generally, and will oppose it to the bitter end. Readers in Maine, see your Senator or Rep-resentative, 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 outting off from remedial ser-vice in your State of any practitioner whom the people may desire to employ 1 A.S. HAYWARD, Magnetic Physician. Boston, Mass.

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, Xenta, O. Xenia, O.

Spiritualist Meetings in Brooklyn.

The First Society of Spiritualists holds its meet-ings every Bunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morningservice at 110'clock, evening at745. Spiritual literature on sale in hall. Wm. H. Johnson, President.

II. JOHNSON, Freehdent.
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. N. and 7% F.M. Sunday School at2, and Conference at 3% F.M. Mrs. Ernma Hardinge Britten lecturer for February; Mrs. J. T. Lille from March to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.

The Enstern District piritual Conferencemeets every Wednesday evening at Composite Boom, 4th street, corner South 2d street, at 74. Oharles B. Miller, Presi-dont; W. H. Oom, Socretary.

The Everet: 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, Fresident; LewisJohnson, Vice-Fresident.

A Spiritualist and Mediums' Free Meeting will be held every Sunday at 8 P.M. at Everett Hall, 598 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. 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 accept-ably 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 ac-centably filled. As Mr. Fletcher stepped upon the platform

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 oriticism. 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.

KEITHBBURG, ILL., Jan. 15th, 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 cur-



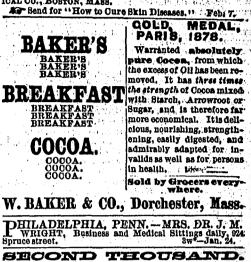
AND EVERY BRECHES OF ITCHING, Bealy, Pimply, Inhea-ited, Sorofulous, and Contagious. Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the OUTIOUBA REMEDIRS,

CUTICUBA BESOLVENT, the new blood purifier, clean see the blood and perspiration of impurities and poisonous ele-ments, and thus removes the cause.

COTTOURA, the great Skin Onre, Instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcors and Bores, and restores the Hair.

Requisite, prepared from Outicuna, is indispensable in-treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin, Bold everywhere. Price: OUTICUBA, 500. ; BESOLVENE,

\$1; SOAP, 25c. Prepared by the POTTER DBUGAND OHEN-ICAL CO., BOSTON, MASS.



LIFE AND LABOR In the Spirit-World:

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

tions in the Spheres.

BY MEMBERS OF THE SPIRIT-BAND OF

MISS M. T. SHELHAMER,

Medium of the Banner of Light Public Free Circle.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise, How do they live, and what are their 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 inay 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 experiences of which they write. To the thousands who have from week to week read with

pleasure and instruction, and many with strengthened hope and consolation, in the Message Department of the Bave-NER OF LIGHT, the spirit communications received throngs, the mediumbip of Miss Sherhamor, while be done if the Al-to commend this volume; to them it will be done if the balance while the general public cannot fail to read its prove with interest, w may be inferred from the following

Table of Contents: PART FIRST. BY SPIRIT VIOLET.

CHAPTER I.-SKETCH OF THE EARTH-LIFF OF SPIRIT VIOLET. VIOLET. II.-SFIRIT ECHORS. A Meeting of Missionary Spirits, A Spirit Returns to Comfort her Mother. Just Recogni-tion of Returning Spirits. Consolatory Thoughts for Be-reaved Mothers. The Ministration of Spirite. The Rain of the Summer-Land. Happiness of Spirite In Communing with Friends on Earth. Foetry of the Spirit Spheres. My Mother (poem).

Moller (poem). III.-REAL LIFE IN THE STIET-WORLD. A Darkened. Spirit Led to See the Light. An Outcast from Earth Re-turns to Aid the Fallen. Unseen Helpers ats Configura-tion. Advent of a Mortal into Spirit-Life. IV.-ZENGOLLIA CITY AND ITS SUBBOUNDINGS. A Temple of Learning. Hall of Metaphysics. Hall of Liber-sture. Hall of Mulcic. Social Life in Zencollis. Interfor View of Zencollis. A Convocation of Women : Equality of Bex. Dwellers in Zencollis. A Suburban View. My Home, its Life and Associations.

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 erraptur-ing 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," sing with much leeling by Mr. Lillie. The evening lecture was upon "The Hopes of Man-kind 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 con-tinued existence after the death of the body. How many, it was asked, outside of spiritualistic knowl-edge, have any real evidence of that continued exist-ence? The hops they depend upon at d the place they anticipate being in after the dissolution of this body give only a vague and resiless feeling. The mother who has lost her child finds no relief that satisfies un-til she is brought to a knowledge of the presence of her loved one through Spiritualism. How many long-ing hearts have found comfort. Mrs. Judson (Fanuy Forrester) said after Mr. J passed away, "When my guide went up he left the gates ajar." So have many, ibrough 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 Edi-son have been necessary for its development. The little things of life make up the whole of life. Petty annoyances weary a life. How fides are email, they seem but trifies, but many of them combined block our roads and hinder progress. Often does the aged say : say

y: "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 forchead the furrows of care, Smooth the few sliver threads outof my hair, Over my slumber your loving watch keep, Rock me to sleep, mother, rock me to sleep!"

Over my slumber your loving watch keep, Rock me to sleep, mother, rock me to alcept'' It is in such conditions as this that we draw near the spiritualism came it gave relief and rest. The knowl-edge it brought to us enabled us to see that the friends of the past are near to us, that only a thin vell sepa-rates 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." "Bee is here," said the child, "for I see have to feel the warm spirit-workings upon them for many weeks or monits before they can grow to it, like the rose in February that is matured with nurure and warmth, while the natural flower blossoms in June. Mrs. Lille speaks at the same place next Bunday, also the remaining Sundays of February. This is her last engagement here for the season. Her friends and she has many in Booton) will please remember this. W. A. D.

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 opinious, that of the svening chiefy with his merits as an author and a reformer. Both discourses were prefaced with extracts from "The Age of Bea-son," and a high compliment was paid on both occa-

son," and a high compliment, was paid on both occa-sions to the evident sincerity and great ability of that maak misrepresented and abused man. The texts of the discourses were Pane's own words. ", I believe in one God and no more," and " The world is my country, to do good is my religion." In expitiating upon the principles' annoulded in these beling utberances, the lectiver introduced an carnet pine in behalf of the indians, and younded on the utber and distances in the anisy to Obins trefusing to citizenize and distances. In-balants of the tand who are sairing and distances in habiants of the tand who are sairing and distances in habiants of the tand who are sairing and distances and habiants of the tand who are sairing and distances. The investige meet mainmany the tights alasingd for them investige was, reported evidences and will soon-be presented in the state of the inter and will soon-be presented in the state of the inter and will soon-be presented in the state of the inter and will soon-be presented in the state of the inter and will soon-be presented in the state of the internet present will be at a state in the state of the internet of the internet internet in the state of the internet of the internet internet in the state of the internet of the internet internet in the state of the internet of the internet internet is the state of the internet of the internet internet of the state of the internet of the internet internet of the state of the internet of the internet internet of the state of the internet of the internet is the base of the internet of the internet of the internet is the state of the internet of the internet of the internet is the state of the internet of the internet of the internet is the state of the internet of the internet of the internet is the state of the internet is the internet of the internet of the

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 ne weils memorial, boy ye washington steet in ye goode (tty of Boston, on ye 16th 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 ducits, and ye grand choruses of many volces. Ye sound old tunes will be given, but a few of ye worldly songs will be sung by ye young men and maidens. Price to get in will be 25 cts. In ye lawful money. Tickets for sale at ye BANNER OF LIGHT OFFICE. will be 25 cts. 11 ye lawran house, ye BANNER OF LIGHT OFFICE, Per order ye Com.

PAINE HALL.-Last Sunday morning a large company 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 Porce-iain, Mark Abraham, Beulah Lynch, Essie Ochen, Mrs. Francis, Augusta Cohen, Mazy Howland and Morris Schwartz. Aaron Lowenthal gave a fine reading of "The Dream of the Switch-Tender." Our child vocal-ist, 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 ald us in the good work, was warmly greeted by his old friends and asso-clates, and closed the session to-day with an amusing story for our little folks. Our little medium, Emma Ireland, is developing rap-idly, and her spirit guides have announced their inten-tion of addressing us through her mediumship on An-niversary Sunday. ceum session. After the Banner March and "In

tion of addressing us through net modulation niversary Sunday. Otty Conncliman Wm. P. Cherrington, a member of our Association, and one of our ablest workers, is pre-paring an essay on "Materialism." Onr Jarge library, under the management of Mr. Harvey Logan and Miss Amy Peters, has become a valuable aid in the progressive work. FHANOIS B. WOODBURY, Cor. Sec.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, Feb. ist: After ex-cellent 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 gave illustrations of a curi-ous phase of mediumship, which appears to be peou-liar to him. Upon being blindfolded he requests some one to address him, so that he can hear the volce of the one speaking, whereupon he gives an elaborate and detailed desoription of the physical, mental and other characteristics of the individual whom the ten has heard. Several persons from the address of the sole desoribed, all of whom acknowledged to the sole peou-ing also a message from him, the whole of which was recognized unmistakably by a gentleman in the audi-ence as coming from a former friend in Hondriu, S. T. Dr. Tripp, the well-known and popular psychometrist; gave clairvoyant tests, describing very clearly scenes and events which were recognized by two different which they were familiar in the Sandwich Hisaids. Iditie Luin Morse, of the Shawmut Lycenn, give a sing upon, several persons afficient with physical is first appearance before a Boston sudiance, and which they were familiar in the Sandwich Hisaids. Iditie Luin Morse, of the Shawmut Lycenn, give a sectiation, after which Dr. Fish displayed his power of healing upon several persons afficient with physical is first appearance before a Boston sudiance, and who was readily recognized as one to be listened to with profit. MEDIURS' CAMP-MENTING of the "Two Works" at Wells Memorial Hall, Sunday, Feb. 1st: After excellent singing from the quartette, Mr. David Brown

Description of a provide as a model of minimal provide structure of the structure of the

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, Llough "not rewarded with that mill measure of success which his self-sacrificing spirit and talents entitle him to." This is at-tributed 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 induction wat the table

and also controls the platform at that hall every Sunday evening. She is said to be meeting with fair success, considering the times.

Meetings in Haverhill, Mass.

Meetings in Haverhill, Mass. On the last Sunday in January, Rev. E. B. Fairchild of Stoneham spoke before the Spirit-ualists of Haverhill and Bradford in Brittan Hall, his themes being "Experience with Mo-diums as Evidence of the Truth of Spiritual-ism," 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 af-ternoon and evening, hearly all of which were recognized. He will speak here again next Sunday. E. P. H. Haverhill, Feb. 2d, 1885.

Dr. S. B. Brittan's Last Great Work.

Dr. S. B. Brittan's Last Great Work. Spiritualists who possess the necessary quali-floations 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-GROUND OF THE SPIRITUAL REFORMATION." The vast number of refutations of antagonistic arguments contained in these letters are logic-al, for them the reader will be adequately equipped to meet the most able opponent.— Harbinger of Light, Melbourne, Australia, Jan. 1st, 1885.

Int, 1885. Int, 1885. Int, 1885. The friends of the Rey, R. Heber New, ton rally bravely to his defense. They declare that the reports of his sermons misropresent him, and that he does not entertain a single theological doctrine in the slightest degree at variance with the tanks of the Bolsopal Church. Mr. Newton must, indived be a hard man to report, for the service accelted to him oertainly contain Ideas Hard Trougeness and nerving been sufferer ishing of all is the positiveliess with which the pastor's friends ascert that Amistant Bishop Potter understands dr. Newton with believes in Mr. Newton's sociasers. Others declare that, the Assistant Bishop his state declare that, the Assistant Bishop his state allow more than the bilieves in Mr. Newton's accusers. Others declare that, the Assistant Bishop his state declare that, the Assistant Bishop his state allow more state. It is a most complicated and unhappy church with Mr. Newton or his views. Altogether it is a most complicated and unhappy church Materializations are growing more nu-to any construct a strait was altogether the to any construct a strait was altogether the to

I remain yours truly, MONROE MCDONALD.

BT 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 meet-ings every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Seatsfree, Pub-lic cordially invited.

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

The Ladles' Aid Society meets every Wegnesday af-

JAMES PYLE'S PEARLINE. THE BEST THING KNOWN FOR

WASHING AND BLEACHING IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR. TIME and SOAP AMAZINGLY.

and gives universal satisfaction. No family, rich or poor, should be without it.

Bold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always hears the name of

Ivino, its Lite and Associations. V.-PLACES I HAVE SEEN.-The People of Spring Gar-den City. Children's Lycoum. Harmonial City. A Magnificent Temple. City of Joy. Floralia, the Valley of Flowers. The Valley of Delight: The Happy Hunting-Ground of the Indians.

Ground of the Indians, VI:-SCENES AND INCIDENTS IN THE BFIBIT-LAND. Trial and Triumph. A Home for the Weary. The Condi-tion of One Selfish on Earth. First Steps toward Enlight-enment. Enfranchisement of a Spirit. Ohlidren's Pro-gressive Lyceums. Methods of Instruction in Spirit Ly-ceums. A Golden Chain Recitation.

VII.-How SFIRITS WORK.-A Spirit Mother Relieves an Impoverished Daughter, 'Parents Suddenly Bereaved. The Father's Grief Affects the Spirit. The Spirit Seets to make her Presence Known, 'The Becognition and its Be-

suits. VIII.—AN ECHO FROM THE SUMMER-LAND. The Les-son of Self-Sacrifice. Days of Darkness. Words of Oheer from the Spirit-Land. The Mists Clearing Away. IX.—THE FORTUNES OF LITTLE GEORGIE. Shedows on Earthly Paths. A Spirit Mother Leads her Child. Vis-ions of the Night. Dreams that appeared Strange. The Strange Dreams Fulfilled.

Strange Dreams Fulfilled. X.-LUOY AIKEN'S MISSION. Unseen Helpers. A Spirit's Effort to Beach her Father. The Last Penny and the Last Appeal. The Influence of the Spirit Dogins to Show Itself. The Spirit Daughter's Presence. Happy Re-sults of Spirit Efforts. Angel Visits not Few nor Far Be-

Show Leeki. The Spirit Daughler's Presence. Happy Restween.
 XI. --EXPERIENCES IN BYRIT-LIFE. The Various Classes of Spirit Efforts. Angl Visits not Few nor Far. Becker Science of Spirits near the Earth. The Power and Extent of Personal Influence. Beulah, a Spirit Missionary. Benchart Science of Spirits near the Earth. The Fower and Extent of Personal Influence. Beulah, a Spirit Missionary. Benchart Science of the Meromation of Berlin Science of the Meromation of Spirits The Work Clarifed to Completion. The Reformation of a Spirit. The Work Clarifed to Completion. The Reformed Byrit Returns to Earth to Beform Others. First Semantions upon Entering Spirit-Life. The Ultimate Beign of Pesco and Happiness on Earth. The Science of the Science of the Science of Characteristics. Methods of Treatment. Musicas a Means of Recuperstion. Bestoration of the Mentally Diseased. Improved Medical Treatment on Earth. One of the Sant-tariums of Spirit-Life. Interesting Incident - a Mother Finds ber Child. Oultivation of Interest Taionts.
 XIII.--SUBBOUNDINGS AND CONDITIONS for SPIRITS. Reasons for Different Viewsof Spirit Surroundings. Earth 'Under Science's Medical Spiritus Progress. Worldr Sciencess Often a Misfortune. Earthly Conditions Continued in Spirit-Life. An Ultistation: Atternal Spiritus Iffer Spiritus. The Spiritus Iffer Science and Effective. The Science of Spirit Better of Contrasted Clauses and Effective. The Spirits. Jiffer Science of Spirit Science of Spirits. The Science of Spirit Science of Spirits. The Science of Spirits. Science of Spirits.

. I PABT SECOND. BY SPIHIT MAT, XV.-INTEODUCTORY.I BOARS ACCOUNT OF BETRIT MAY. PORMS THE CONDICIENT OF MY SITUE GENEVIEVE; GRANDES; WHO CAN TELLY WORK TO MY SITUE GENEVIEVE; GRANDES; POET, TWO BIRDES; DEVELOP, MY YEARS, SIGNATOR Of the Flowbers; Baby Neiller, LA Happy New Year; Back 1000; AD Flowbers; Baby Neiller, LA Happy New Year; Back 1000; AD Flowbers; Baby Neiller, Back XVI.-A BTORY FOR THE OHILDERN XVI.-A BTORY FOR THE OHILDERN XVI.-THE OHILDERN OF THE BURNERS, LAMD XVII.-THE BERTHE AND OTHERS. XIX.-Gblow, Nest AND OTHERS. XIX.-Gblow, Nest AND OTHERS.

Torne Lanks



VOL. LVI. COLBY & BIOH, Publishers and Proprieters. BOSTON, SATURDAY, FEBRUARY 14, 1885.

CONTENTS. Frist PAGE. Outside the Gates. The Spiritual Ros-fries: Bolshasiaar's West; or, The Hand-Writing on the Wall.

SBOOND PAGE .- Notes from Vineland. Postry: The Golden Gate, Banner Correspondences Letterstrom New York, Illinois, Dakota Territory, Ohio, Maine, Massa-chusetta, and Rhode Island. February Magasines.

THIBD PAGE .-- Pearls. Eglinton and Oumberland. Near ing the Goal. "Bhadows." A New Movement by Spiritualists. New Publication. The Spiritualists' Progressive Union, of New York City, etc.

FOURTH PAGE .- Heber Newton Arain. Another Recald trant, Work of a Generous Spiritualist, New Medical Outrages, The Religious Faith Oure Oraze, etc.

FIFTH PAGE, -All Sorts of Paragraphs. Facts Cenve tion at Providence. Movements of Mediums and Lec-

Jon as Providence. Movements of Mediums and Lec-turers. New Advertisements, etc.
 BETTH PAGE. Message Departments invocation: Quee-tions and Answers: Spirit Messages given through the Mediumship or, Miss M. T. Shehamer from Bichard Robbins, W. R. Beebe, Eliza Ellis, Sch E. Brown, Henry Fenner, Caroline Todd, and Hannah E. Kimball, Postry. The Ministering Angel., Vorfacations of Spirit Messages. Objtuary Notices.
 Bavanvil PAGE. Modeline in Boston, "Book and Mia-cellancon Advertisements.

cellan conh Advertisements, in Avvin (1998 and mit) (64174 P.462, -Bpirfualist Meetingsin Boston, Berkeley Hall Meetings, The Boston Bpirfual, Temple, The Working Union of Progressive Spiritualists, Boolety of the Period Way, Britfualist, Sestings in Bronklyn, J.W. Flochner in Britfualist, Sestings in Bronklyn, J.W. Flochner in Britfualist, Sesting in Bronklyn, J.W. Flochner in Britfualist, Meeting, Now, York, Medical Law, in Massachusetist, Mis, Hich-mond's Work in Olicago, etc., 12 Jan

OUTSIDE THE GATES: THE STORY OF A SPIRIT'S WOE GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

CHAPTER VI.

Now, when I traversed the pathways of that belt of space where unhappy spirits mingle, I did not feel depressed, nor was my entire being wrapped in its former clouds of misery. I could breathe freely and see clearly in the gentle light that floated around me; others like myself moved to and fro, thinking and working more for their unfortunate neighbors than for themselves; but still I could see that all who were unrepentant, or who, contrite, were ye wrapped in themselves, were enveloped in the

gloom that once settled in dusky

A second and now become a soft down the second and now become a soft down the second and the second its errors, but though I always regretted them, they had, ceased to absorb my entire thought and being to the exclusion of all the interests and sorrows of others.

On one occasion I, with another spirit whom I had learned to love as a beneyolent worker among the unfortunate-one who was a teacher from a higher sphere and who came here to instruct and to guide the lowly-was attracted to the side of a rough and violent spirit whose

mo by the title of paternity-not that I am | that my mother was ill and feeble, but that | ous force, but is wasteful, ruinous and destructive. wiser or better than he, but because he loves me-you shall know as "Benefice," a beneficent

teacher and friend of humanity. "Now, my daughter, we have often watched your labors, and have commended your untiring zeal to bless others, but this is not a congenial place for you. Beyond that mountain that rises in the distance there is a charming valley. In that spot are beautiful little homes, presided fill such a position, and to oconpy such a home as my companion, described, I oh, how, beauti-

ful! I gave a glad assent, but, words could not express my gratitudeel is deal or who eval goat "You can set out at once ; your friend knows well the place, and will guide you to it. God bless you in your new life 1 I will now attend to the work of Benefice; he is swaiting my assistance." And, leaving me to the guidance of my former co-worker, who had stood by, a pleased spectator, that good father turned to

his holy task. Together we set out for the home beyond the hills, my companion pleased and elated by my new happiness, I silent but not ungrateful for her unselfish sympathy. As we proceeded we were stopped ever and again by sounds of distress or moans of despair, and paused to do what we could to relieve the sorrows of the unhappy, so that we did not make rapid progress. At length we were close to the mountain beyond which lay my suchanting mission. We were nearly outside the realm of suffering, and I felt an exultant thrill of the prospect so hear to me, when suddenly i heard a strong man's tone salling the same his soonts of correls. topped, and a spasm of fear shot shrough my heart, for as Lgazed 1 beheld a familiar form and face, half buried from my sight by the clouds of darkness that emerged from and settled around the shrinking figure!

"Good licavens, father !" I orled, "how dame you here? When did you die? and what is the matter?" In answer to my hurried questions he, my earthly father, whom I had supposed alive and well in the flesh, looked up and moaned, "Marah, child, is it you? Oh! I am so wretched ! so wild ! I am in torment, torment] See I see !" "See what, father ?" I demanded.

Don't you see this bleeding heart that is before me all the time? do n't you see it? and those scars eaten into it, and the great hollows made by the tears she shed because of my wrong-doing ? Don't you see it-her heart? your mother's heart, torn and bleeding I the heart I made to suffer hundreds of times when I came home to her intoxicated and reeking with the fumes of liquor 1 do n't you see it ?" I saw nothing but his piteous face and trembling frame, but evidently the bleeding heart, that conscience, told him he had pained and saddened, was as tangible and plain to his sight as though it lay before us in objective form. For one of the conditions of spirit-life is this : that whatever subjective thought possesses a soul, that becomes materialized, and is objective to his sight. "Father, dear," I soothingly said, "mother

other home interests and allairs were about as they had formerly been.

I induced my father to control my medium sister Lilly, and communicate all his remorse-ful sorrows to my mothanic its did so, confid-ing to her pitiful tenderings the secret of his fears and wees, and receiving her assurances of forgiveness in return.

This course cleared somewhat of the clouds over by gentle women and wise men. There are from his heart; and then I began my task of to be found all things that delight the unicld-ing perceptions of childhood, all things that ap- learned. He leaned upon the as though he was ing perceptions of childhood, all things that ap-peal to the love of the beautiful, the good and a little child and I a strong parent, and for a the true. There is a vacancy there in one of long time refused, to allow me out of his sight, those homes; it is a lovely abode, adorned with I strove patiently with him, leading him step flowers, and filled with all that charms a wo-man's heart. The former mistress and precep-trees of that home has been summoned to new duties and other labors. Three sweet children await a guiding hand and a teacher's love. Lack of this for an estimate out and so the sum of the second second home has been summoned to new await a guiding hand and a teacher's love. Lack of this for an estimate out and so the second home has been summoned to new await a guiding hand and a teacher's love. My heart bounded with joy at the prospect steps of and bringing stiritual or magnetic opening before me at his words. I chosen to powers to the aid of a thing physician whom all such a position, and to occupy such a home he had met and known di earth, and who possessed great healing fores, as to permit my withdrawal from his side.

[To be continued.]

The Spiritual Bostrum. Belshazzar's Feast; or, The Hand-Writing on the Wall. MRS. EMMA HARDINGE BRITTEN, At Botkeley Hall, Batton, Nunday Morning, Jan. 1814, 1885. [Reported for the Hanner of Light.]

(Reported for the Hamer of Light.) Thy OULTION. Great Spirit I Almighty and Omniscient Being whom men worship as God, whom the souls of mortal and immortal lean upon in trust and fails as our Father in Heaven we invoke thy Margel presence here in the Church world "Brith, We indicate this peaceful Sabbath hour first expension of our souls aspira-for and we provertie the section of our souls aspira-for and we provertie the section of our souls aspira-for and we provertie the section of our souls aspira-for and we prove the section of our souls aspira-for and we prove the section of our souls aspira-tion and the provesting the section of the sec-vine in all substants of source of the sould be better for us than we can sat, and hast over led us by the angels of cloud and of opiritual light and divine wisdom; promised land of spiritual light and divine wisdom yet in our weakness we still supplicate thee for strength; in our mortal blindness we cry unto the for light, more light I But thou knowest all—our weak-ness and inconstancy, our human needs and our spiritual darkness. Increase our faith in thee ; de our souls' intense reliance on thee, and, as the first and last boon which we can crave to help us onward through life's tollsome pligrimage, we would ask thee to inspire us with heart and voice, and spirit to cry Thy will be done on earth as it is in heaven, now and vermore. LECTURE. We would ask our listeners to suffer their minds to turn back to the remote period when Belshazzar the king sat in the midst of his princes and lords and po tentates :- when surrounded by his wives and concu bines, and all the splendid yet barbaric followers of his age and state, he drank out of the consecrated vessels which his father. Nebuchadnezzar, had rent from the despoiled temple of the captive Jews, and he and his iniquitious companions praised the gods of gold and silver and iron and stone, and; forgetful of the Lord of Heaven, whose hand had been heavy on the idolatries of Webuchadnessar, his son, Belshazzar, reducted his father's orimes and wickedness it the far-famed feast (which) forms the applect of this morning's address, survey and the the the second Again, let your minds recur to the familiar story of the awful phenomenon which interrupted the idola-trous rebels of the Ohaldean monarch and tremble with him, and let your mortal strength be subdued by awe, if not with the terrorism of guilt, as you behold projected from the unknown and unseen universe around you the semblance of a mortal hand which writes words of mystic but terrible significance on the walls of the idolator's palace: (1) banges ; 1 The speaker then with startling energy and a wealth of pictorial imagery impossible to repeat, proceeded to recall and depict the remainder of the vision, and describe how the king called in vain for the south sayers of his own land to interpret the writing, and finally learned its meaning and the terrible doom it The speaker then went on to says and The The existence of a spiritual works shelreling and en closing you in its sustaining arms has been so fully demonstrated to the people of this generation, that you no longer marvel at the sight of the spiritual hand nor the fully revealed form of the desizers of a spirit-thal world; and yet it is impossible to recall without awe, even in the distant perspective of receding conwither the spectrals of a half formed appartition inter-persenting the material commonpless of earth, and writing with a power that morthlify sould neither let withing with a power that correctly come termer let nor hidder, the words of irrevocable domi on the walls of the still doer. But as "no Scripting is of private interpretation," notifier its the studendous vision of the handwriting on the walls of Belstavia's pilate. Whither we see the hand with the of a two sectally or the bind of the finance of Whethen we see the hand with the eye of mertality o that jon conscionce only, it matters not ittle theen is

It blows into ashes the works of art, science and util-ity, that have cost centuries of wealth to collect, and Industry to execute. It creates widows and orphans reduces homes to ashes; promotes starvation, famine, woo and desolation, and never exhibits one good side, performs one good work, or leaves behind it one single track unmarked by ruin and desolation; but above and beyond all, it commits the unpardonable and irreparable sin of murder ; whelesale, and therefore legalized murder. So dreadful and abhorrent in the sight of God and man is murder, that the assassin who has destroyed a single life is himself doomed to

Without commenting on the monstrous anomaly of twelve men imitating the assassin's arime by doom-ing him to death, it is enough to point to the fact that the foul wrong which society cannot endure when it is perpetrated by a single individual, society glories in when the murderers go forth, decked, in all the pomp and pride of military finery to commit murders by the thousands and tens of thousands I ... You: may say. Why lay this, the disgrace of our boasted civilization, at the door of the Church? Do not plous and reverend churchmen read out every seventh day the divine command "Thou shalt not kill"? Do they not enjoin this sublime commandment upon every school child, until the tongue of , infancy in every land of civ lization is taught to lisp amongst, its earliest accents Thou shalt not kill "? This is true; but is it not also true that no band of men organized for the express purpose of killing or being killed; ever marches forth to battle without a reverend churchman accompany ing the regiment in the capacity of chaplain? or in other words, a functionary, whose duty it is to ory, 'Thou shalt not kill" on the seventh day, and to bless the banners of murder during every other day of the week; besides praying to the Oreator of men to endow his creatures with strength and skill enough to kill off all those who come out in battle array against them. The Church not responsible ! Why, what other institution is ? For countless centuries the church has been highly educated, highly paid, and highly venerated, and that for no other purpose than to teach the people, by precept and example, the laws of right and wrong.

Jesus declared that all law and all commandments were fulfilled in the one precept, to love one another. Love can do no wrong, much less commit the monster orime of murder. Can the ministers of this religion of love then pretend that they act out their Master's only commandment when they bless the banners of mur der, or have the audacity to pray to that God who cre ated man, and fashioned him so wonderfully and so curionaly, for leave to kill him by the tens of thou-sands" What's the prayer for victory over enemies? shads" What's the prayer for victory over enemies y Only a demand, that God, for Jesus Christ's sake, will allow one side to kill a grant number of his crea-tures, than the other side (DR) mockery, blashe-mous, implous and profining, of the name and religion of the great-hearted and the sacridoing founder of the religion of love! But this is not all. The elergy of all Obristian denominations have had more opportunities to mold the dispositions and guide the conduct of their fellowmen than any other class of teachers in the wide world. The Ohurch is, or should be, the only school of morals in existence. The Church has been organized especially to teach men the way and the life, and had it been true to its founder, and the Ohristian church denounced in the name of God and his laws the awful crime of murder, especially in the savage and hideous form of war, centuries ago war would have been extin-

sake of man's salvation in countless ages to comeages of suffering incurred in vain reliance on the shameful falsehood that a God of justice, a fatherly spirit of love, can ever be satisfied to remit the penal ties of your guilt because one righteous man lived and died. In this sense all the sinners with whom the ages have been burdened for the last eighteen centuries are only indebted for their eternal salvation to the ungrateful murderers who put the innocent Jesus to death i "But," says the Church, "whilst we offer salvation to the sinners through the blood of Jesus; remember that we also require sinners to repent of their sins." Why, what hypocritical Phariseeism is this! If the sinner can only be saved through his own repentance, he saves himself, and does not need a vicarious Saviour at all. Away with such sophistry, offered merely as a pitiful attempt to reconcile the soulcorrupting doctrine of a vicarious atonement for sin with a personal atonement for sin.

NO. 22

Time does not serve us now to cite innumerable clerical texts and clerical utterances to show that the bold. bad doctrine of a "vicarious atonement" for sin is in-deed the only linch-pin of Christianity, and hence that it is the stronghold and defense of, as well as the plausible pretext and excuse for, crime. As long as this dostrine is suffered to be taught, crime will prevail, unless, indeed, the guilty promoters of the teaching are arrested by the hand of an insulted Delty, writing on the walls of their temples and churches, " Mene, mana lakal unharain."

As to want and pauperism, it is needless to speak of it. The little penny pamphlet lately issued to a horror-struck and soul-sick English community, entitled "The Bitter Wall of Outcast London," finds its dismal echo in outcast New York, Boston, Paris, Vienna. St. Petersburg, and every great city of civilization wherever Christians abound. Read the records of the ghastly tenement houses, of the wretched sewing-women, of the street peddlers and street Arabs ; of the pauper houses and refuges; of the nameless graves where thousands and tens of thousands annually hide their heads that have no other shelter, where they lay them down to die because they have not bread to keep them alive! Broken hearts, ragged forms, famine-stricken faces and homeless wanderers encounter us at every step in the midst of our rich, proud, boasted civilization, and all this while when do the clergy cry to the rich, the happy, the fortunate and the powerful, "A wrong done to the least of God's creatures is a wrong done to all "? Never 1 Their fa-vorite texts are, "Without the shedding of blood there is no remission of sins," and " By grace are ye saved, not by works, lest any man should boast," and so, whilst the clergy are-repeating the schoolboy lesson, "Thou shalt not kill," with one breath, they are with the next breath praying to God that, under his providence, one nation may/have the strength to kilk ten thousand of another nation. And whilst they re-hearse the loyely parable of the Good Bamaritan and. the Widow's Mite, and the words of the dear Master : "Not every one that crieth Lord I Lord I but he that doeth the will of the Father shall inherit the kingdom i" the next moment they invite sinners to come to Jesus, and assure them that the Lord died especially that their sins of omission and commission should be remitted.

Oh! Scribes and Pharisees ! hypocrites ! where are the true followers of him whose sole commandment was "that ye love one another "? And the Church claims that she has been "the nursing mother of civilization," and that our last count against her, of ignorance, is at once disproved by the stupendous con-quests of art and science throughout all Christian

terrible condition had excited our sympathy and compassion.

At a glance we learned his secret. He had been reared on earth amid scenes of lawlessness and vice; had lived a brutal existence, had taken human life, and had at length ended his career on the scaffold. Now he had aroused to a sense of his unhappy condition, and by the rays of magnetic light we could see streaming upon his head-but which were invisible to fim-we knew that the awakening of conscience had been produced by unseen but wise intelligences.

My co-worker and I sought to assuage the dreadful pain by which he was assailed, but with glowering brows and muttered ourses he surned away from us." Then I belield standing beside me, in a mist of golden light, two male forms, whose faces shone with benevolence and whose eyes beamed with love? I had seen one or the other of these forms many times before, moving about with compassionate and benignant mien among the unfortunate, to whom they imparted lessons of instruction or lines of magnetic strength. But I had never been plessed, by their company, nor had L hitherto been privileged to meet them toin fulleging ent is soll sether. a Minow Dot The larger-shall Is say more massive of the

The larger shall is say note mastive of the swo? for the would express my metrifus - said to me "Olinit you have done wall i you have known history to have done wall is you have socorroughed a rest work in along and men-ing mineppy come to into the grasses and to rebellious for your working we shall know how rebellious for your working We shall know how to deal with him and to mide him to a could han of transmitty che is she in your know how to deal with him and to mide him to a could han of transmitty che is she in your know how among these unpleasant some "he continued But you my ideas while have long Tabored smong these uppersails stands have long Tabored milling upon his with a heaven's smills and a smill as that dear teacher usi, it seems as though the floodgates of light, ware, opened when it prease, around, his ligs, and his whole grand face becomes illuminated by it is all i that smile has given hope and courage and faith to many a despairing spirit" are you hat weary of your work Print

is on earth, and her heart still lives and loves you ; you have done wrong, but you are sorry, and will stone for it-you will go to mother, and confess your sorrow. She will forgive and bless you?"

"I will go if you will go with me," he inter rupted; "I cannot do anything without you." I hesitated, observing which he oried, "Do n't leave mel do n't leave me !!!!! bull gould not; and with a spasm of regret but a feeling of renunciation in 'my heart,' I turned to my friend, and said, " You must go on without mei'my duty is here. Tell them Thave sent you to take my place. You are fitted for the work ferhaps better than I. You never sinned. but have given your pure life to others always I gave mine in accommon i gop gave your from Le diret for lors, Go to those diffic enthings, and give them your part all hoor out to law She protested, but I insisted, and at limith She protected but I indicted and upor toward with relations all mis torned and upor toward the valley of beace. A deep and sourching pain burned in my pressi at the thought of my blighted hopes and anattered prospect. My father, wrapped in his sourows, knew nothing of my resolve, not include he evan spen, the fair girl whom I had sent on her pleasant mission." "Father, I said, "I will so with you; I will stay with you as long as you need me. "I will be

guished amongst civilized nations, and by the force of moral power and psychological influence, even the wildest savage would have been led by the pioneers of civilization from the horrors of war to the natural and reasonable arbitration of right and justice. And the same arguments apply emphatically to all the phases of orline that run rampant in what we are pleased to call our "civilization." Civilization 1 is that civilization, or Christ-like, which makes our systems of government only an arena for the struggles of ambitious politicians and placemen? Why are we obliged to bolt and bar our doors by night, except to defend our selves against our fellowmen? Why do we fear to trust our youngest and fairest in the public streets, except it be that the spoller is ever ready to work their

ruin? Whence come the countless throngs of guilty men, women, ay, and even little children, who crowd our prisons, penitentiaries and reform schools? Who are the monsters whose crimes recorded in every journal of civilization cause the flesh of the reader to creep with shame and horror T Who are the bank defaulters that faiten and grow rich on the wealth wrung from the victims who trusted them? Who the land monopolists. rallway frauds, debasers of every kind of food and produce? Who are all these but members of Christian communities, churches, Sunday school teachers or scholars ? From the crown of the head to the sole of the foot, the society of civilized Christendom is full of corruption, deceit, acquisitiveness, and sordid selfish

1085. The second DOSS. of human nature at the door of the Church? and once again we reply, it is to the sins of omission as well as commission on the part of ecclesiasticism,t hat the present flagrant condition of 'crime amongst civilized coples is due.

When do Christian ministers rebuke the rich swin dler, the powerful land-grabber, the unjust law-maker, the disbonest banker, or the svarielous monopolist? When do elergymen expose the infamiles of politicians of the insude of trade ? They will threaten the poor regue in his prison cell for stealing a lost of broad with eternal torment, but say to the rich defaulter who robs a thousand victims of their hard earnings, " Come to Jesus, W, and "though your sins be as scarlet, they shall be as white as snow." But we say more they shall be as white as snow." But we say more : We do: a set in the set in the people to the charge of ecclesive the the the very linch pin of Orristian-ity, that the the strong which every sect in Orriston don in the strong which every sect in Orriston-mation of a vicarious stonement for guilt, and what is this but in so many words a plain proposition to treat to human guilt, and shoulder its consequences

lands. To this we reply : We grant the arts and sciences, but not Christianity as the cause of their dovelopment. On the contrary, we turn in vain to one form of scientific knowledge that Christianity has not banned, from the telescope to the electric battery, from astronomy to steam and labor-saving machinery; or one scientist that she has not anathematized, from Faustus the printer, to Hugh Miller the geologist, or one reform that she has not tried to stifle, from the glorious reform of Jesus's religion of love to the spirit-rappings at Hydesville. Not the Church has only adopted arts and sciences when they became too strong for her to resist them, as she will patronize and adopt Spiritualism when her kingdom is divided and given to the spirits, and she is weighed in the balances of God's justice and found wanting in every item of her pretensionst

Ignorance! Why what institution can boast of such effete ignorance as the Ohurch of Christendom? At the very foundation of her creed she teaches of an origin for the human race that turns the fables of barbarism into divine and infallible truth, and a destiny for the soul, alike insulting to the Fatherhood of God and the common sense of man.

In the days of Belshazzar, when the Angel of the Lord rebuked him by writing on the walls of his palace the words of doom, he humbly referred the interpretation of the message to the inspired ones who alone could understand spiritual things. In this onr nineteenth century, the ecclesiastics have seen, not only a part of a man's hand, but the fully perfected form of the divine immortals writing the word of warning, no longer in mystic characters, but in language that all who run may read, yet they splt upon and buffet the immortal messengers, strive to blot out their handwriting, and revile and anathematize the instruments through whom they come. But the handwriting is there, nevertheless. Where it has been defaced and stamped out in one clerical community, its mark is found in an hundred others. Oh I who can watch the sims of the times and fail to perceive that on the walls of ritualism, and across the senseless platitudes of every unauthorized creed and dogma, the marching hosts of the immortals have written "Mone, mene, takel upharsin"? It is written on the banners of war. and the black arm of the gallows. It is thundered forth in answer to every audicious lip which dares to proclaim any other extendation for guilt than per-sonal sacrifice and personal responsibility. If rends.

発見し 1127807

TANNER OF LIGHT. FEBRUARY 14 1885.

ed by letters of glorious and eternal light to the good ; but against the names of those who have so long deceived the people, darkened the counsels of God and nature, forsaken their master's teachings, and perverted them into unauthorized mysteries and means to grind out ecclesiastical revenues, the very hand of an offended God himself writes, " Thou art weighed in the balances, and art found wanting !" Ay ! and it will but be a question of time before this kingdom of ecclesiastical autocracy will be finished. Already its days are numbered-soon, soon its wealth, its power and its pride will be divided, and given to the legions of right and reason, and the solemn, the ever old and ever new truths of religion, the Fatherhood of God, the Brotherhood of Man, the immortality of the soul, eternal progress, and compensation and retribution for right and wrong, will be weighed in the balances of eternity, be found just, true and even, and become the religion of the whole rejoicing earth.

Notes from Vineland-No. 2.

The Medico-Chromopathic College and Solar San-itarium—Ilealing by the "Enlightening Power of God"—A New Light in the Theological Darkness—An Inspired Clergyman, and a Re-markable Sermon.

To the Editor of the Banner of Light:

In my last I gave some account of a Sanitarium lately opened in this place, in which the cure of all diseases, whether of body, mind or spirit, is proposed to be effected mainly by what is termed "the Overshadowing Power of God." This novel institution is not the only one which, in addition to the natural sanitary advantages of the place, attracts the attention of invalids to Vineland.

Not long since, Dr. Babbitt, formerly of New York, more recently from Cincinnati, has determined to locate here with a view to establishing what he terms a Medico-Chromopathic College, with a Sanitarium for healing by the application of all the Finer Forces, such as Electricity, Magnetism, Vital Magnetism, and the Solar Rays. To this he proposes to add a manufactory for the various instruments he has devised for the production and application of these remedial agents.

Dr. Babbitt is well known to the readers of the BANNER OF LIGHT as an enlightened Spiritualist and a Magneto-Therapeutist of long experience, and especially as the author of alleged new and marvelous discoveries in regard to the nature of Atomic Action and the healing virtues of Light and Color, as set forth in his remarkable works, entitled the "Principles of Light and Color," "Chromo-Therapeutics," etc. The Doctor is now located in a large ho-tel building-the former "Vineland House". tel building—the former "Vineland House"— where he has ample accommodations for pupils and for patients; and is assisted by Drs. Wm. A. and Susan A. English, who are experienced practitioners in both the Homeopathic and Vital Magnetic Methods of treatment. I hear of notable cases of cure and of partial restora-tion effected by their methods. Since the lead-ing agency employed in this system of cure is sunlight, in its various modifications known as Color—and since this potent agency is no less Color-and since this potent agency is no less of divine origin than is psychic healing energy of the highest grade-and especially since it is accompanied by enlightenment regarding the accompanied by enlightenment regarding the nature and action of various subtle and occult forces of the universe, as well as regarding the nature and causes of disease—this Solar Sanita-rium may not inappropriately be said to heal by the Enlightening Power of God, in contradis-tinction from the "over-shadowing power," as claimed by its competitor. No doubt each method has its special adaptations to different classes of patients; and between them both, and the natural salubrity of its climate Vine. and the natural salubrity of its climate, Vine-land appears to offer to health-seekers advan-

land appears to offer to health-seekers advan-tages nowhere else to be found—at least, those of the two newest and most promising discov-eries in the ancient and puzzling science of Therapeutics. Besides these Sanitariums, Vine-land has the usual quota of doctors of different schools, who appear to find a fair share of em-ployment among the invalids who resort hither. I learn that physicians of the various schools are availing themselves, to some extent, of the results of Dr. Babbitt's researches, and he has already numbered several of this profession among his pupils. A new course in his Medico-Chromopathic College was announced to com-mence on January 13th. It is his intention to soon have the institution incorporated, so as to have the legal right to issue diplomas to gradu-ates; also to organize a joint stock company to ates; also to organize a joint-stock company to carry forward the business of the Sanitarium

why one portion of the religious world should be called Spiritualists, and other portions by other names. In fact,", he said, "we are all Spiritualists, in that we believe in the spiritual nature of man, in an immortal life and a spirit-ual world." In the last discourse to which I listened, in a sudden burst of inspiration, he uttered declarations like these: (I do not give them verbalim, but in substance, as jotted down at the time.) at the time.)

11. 20 44 19

"We should recognize that the kingdom of heaven is within ourselves—that God is in us." "We can enter into the spiritual world within our-selves, and there commune with spiritual beings. Many are engaged in seeking God anywhere and everywhere but in their own souls, and they find him not."

everywhere but in their own souls, and they find him not." "There is but one key that will unlock the myste-ries of life and the mysteries of God, and that key is within youraelf. Science cannot do it, for science deals only with the surfaces of things. We must leave the surface and go into the depths of our own souls. It is useless to expect to find God anywhere until you have found him in yourself; and having found him there, you will find him everywhere." "The real world is the spirit-world, in which you and I at this moment dwell; and in the spirit we live with the angels and with God, and there find our only true life."

true life." "The spirit comes into this visible form — lives out the earthly life—casts off this body—enters an-other life—and lives on and on, from one stage to an-other, ever approaching the periect state." i i "We shall come to worship less and less in external temples, and more and more in the inner temple of the spirit. See God and worship him in yourselves; and then you will see him in all others."

I have before me a printed copy of a discourse delivered by Mr. Haskell some time since, enti-tled "Seven Vital Questions," a few excerpts from which will give some idea of the tendency and scope of the utterances of this living preacher, and show how the liberalizing and deepening influence of true 'Spiritualism is making its way into the pulpit. The "Vital Questions" discussed are these:

Questions" discussed are these: "What is the essence of religion? To what in the human nature does it appeal? What demands of the human nature has Ohristian-ity heretofore satisfied, and what has it failed to meet? Can it in its present form long continue to satisfy the needs of the human soul? What are the changes now taking place in the re-ligious thought and faith of the world, and to what issue are they tending? Can man worship the Infinite, or must he always worship an image of God? Can the rational religion now being evolved, satisfy the emotional nature?"

The whole discourse in answer to these ques-tions is well worthy, Mr. Editor, of reproduc-tion in your columns; but I can take room for only a few passages. Suffice it to say that in only a few passages. Suffice it to say that in answer to the third, and fourth queries, the preacher makes a most unsparing but just criti-cism of the popular Christianity as represented by the churches in general, which, is, promi-nently emotional and unreasonable, and shows that it must speedily give way to a religion that shall satisfy both the emotions and the reason. In proceeding to speak of 'dianges' now in progress, he says: 1 10 1 19

In proceeding to speak of chiauges now in pro-gress, he says: "That there are great changes going on in the world. around us, he who has the least reflection, must per-ceive. The fact need no longer, be disguised, the old forms of religion are passing away beyond hope of re-call. It is useless to oling to them, to erry out in faar and in pain, imploring heaven to spare them unto us. It is the power of God that is bearing, us away, from them. The command to us is the same as to the old patriarch fleeing from the doomed Sodom, 'Look not behind thee.' The spirit of God is leading us into the long promised land it is for us, to follow whither it leads, in faith and in confidence; knowing that, it al-ways leads to something better further on. But what are some of these great changes which are taking place in the religious thought and faith of the Chris-tian world? The old anthropomorphic conception of God, so commonly held to day, as an individual being holding just such a relation to us as a human father, having all the attributes of a human being, must ere long give place to one radically different. In place of the worship of this man-God must come the worship of God in apirit and in truth."... "When reason dispeis this anthropomorphic conception of Jesus, as an associate in power with that individual God : and with them must go' that whole system of theology, which is built inpon these failse conception of Jesus, as an associate in power with that individual God than has ever known, a lofter conception of God than man has ever known, a lofter conception of God than man has ever known, a lofter conception of God than has the post known a lofter conception.""Out of the old is surely being evolved a purer worship than man has ever known, a lofter conception of existence and enter into the future life, I shall never in all eternity look upon some one being who is God. He dwells not in form; he is infinite, measureless, formless and boundless. He will be nomore, an ob-l "That there are great changes going on in the world

THE GOLDEN GATE.

in Imprompts Poem by Ouina, Poetic Control of Mrs. Richmond, Delevred at Metropolitan Temple, San Francisco, Subject Furnished by the Audience. An Improm

Whither leaded the Golden Gate? Pillarde and best in the gold of the sun. For what new wonders doth it wait? Whene is source, and when was it begun? Hath it deen foundations, that far away Are bluf from sight in the depths of the sea? Is it waiting still for the primal day When the Westthe Queen of the World shall be?

In that blissini time when this Golden Gate Shall lead to the peaceful City of Love; Where no more care and no more bate Shall fill a world that is crowned from above !

Oh I Golden Uate to a golden sea. Where the sun doth set and the sun doth rise, And where your waters' symphony Responds to the music of the skies; And where a diy is beauteously set; And where a diy is beauteously set; And there and hills tower up to the sky, Where temple and dome and minaret Bhall the splendors of Egypt yet outvie;

Oh I Golden Gate, the world will wait For that madeal City of the Sun That shalt can pli nations to see its light— And then its glory will not be done.

Dha tuga its giory will not be done. pha Goiden Gate of the Western land J With longing liearts and with sching eyes. The nations of sarth with outstretched hands Walt for the diories of the skies; And walt for the City that is to be: When every land is blessed and free.

Oh I Golden Gate of the Spirit Land I Thou dost extend to the furthest shore; Thou art upbuilded by many a hand, And thy rays of spiendor shall beam evermore;

For divine is the gateway of life and death, Nor Tising nor setting of sun with thee, But only Love and its matchless breath Opening thy portals eternally.

Down, down from the shining heights above, The angels throng on either side, "Making an arohway of perfect love, "While sonis, pass through on Death's flowing tide; And the golden light of God above, ((), ", (())), Welcomes them all in the City of Love.

Banner Correspondence.

NEW YORK OITY. Henry Kiddle writes, Jan. 24th: "At your public cited of Dec. ch. 1884, as appendent for the report in your issue of the 24th inst." the following question from "J. H'F. of Montreal," was presented and the report of the 24th inst."

of the planets from our earth, correct, or is it more rational to believe he greatly exaggerated his state-menta?

ton promulgated no, theory as to the distances of the planets, his researches, being of a different character. The answer, however, given through the medium, was as follows :

as follows: . I Considering the time and dirumstances in which Newton took his observations and made his investiga-tions in regard to the distances of the planets, we think his theory is 'remarkably' norrect.' it; would hos' be stradge eshould his his of and mistakes, and over est.' mated the (distance of some of our planets from the earth; but it is a well understood fact, or truth, to in-formed spirits that the planets, even of your own solar system, are at timense distances from this planet: called the earth.'

This answer, as far as the spirit was not led astray. by the question, was correct... The outer planets are, indeed, immensely distant from the earth-the outermost (Neptune) being nearly three thousand millions of most (Neptune) being nearly three thousand millions of of miles from it. This was not known in Newton's time, for there were no reliable data for its determina-tion. The estimate of Aristarchus, of Bamos, which was accepted by Ptolemy, and adopted by all astrono-mers down to Tycho Brahe, who died in 1601, was that the earth's distance from the sum is ninated a times that of the moon's from the sum is ninated for and the earth's distance from the sum is ninated for and the earth's distance from the sum is ninated for and the earth's distance from the sum is ninated for and the earth's distance from the sum is ninated for and the earth's distance from the sum is ninated for and the earth's distance from the sum is ninated for and the earth's distance from the series of the average for and the earth's distance from the sum is ninated for a near tury, estimated is a soft however, this the obser-tion to the truth. It was hot however, this the obser-forty-two years' after Newton's death, that the solar parallax—the observed 'element from which the sun's distance from us is calculated, was approximatively ascertained. The mean distance of the earth from the sum was thus found to be ninaty, free millions of miles; and for almost a century this was possived by astrono-mer's as correct, and the distances of the other planets were deduced from it ; for until the earth's distance is known the others' cannot be found. Recent, observa-e the solar planetar, and thus to give us accurate *data* for determining the planetary distances. The deter-invisition of Prot, Midnelson, by means of, Foucault's e method for the discovery of the velocity of light, is of miles from it. This was not known in Newton's method for the discovery of the velocity of light, is probably very nearly, correct, since it agrees quite closely with the determination; by means of recent asonomical observations on the last transit of Venus. its makes the solar, parallax S'(.818, and, the mean listance of the earth from the sun about, ninety-three millions of miles; and upon this basic fact, thus rently ascertained, the well-understood truth, as to the ise distances of the planets; known to "informed immense distances of the planets, known to "informed spirits," depends. It is, not a matter, of opinion or "theory," but a truth deduced by mathematical calcution from the data afforded by accurate and pains king observation, conducted with the highest trained skill, and the best instruments that the mechanical art of this time can construct. " softal end bolos. For , sea INEW YORK OITEL+Glies Otis Pearce writes : " I have been carefully studying the phenomena of spiritmanifestations at the circles held by Mrs. Carrie M Sawyen since, last Marchy On the 20th of January there were present four ladies and eight gentlemen After securely fastening the medium the louriains wers dropped, and before Major Burk could move seven feet and turn down the light the buttain opened and a full form, much larger than the medium stepped out and spoke to the circles Her apparel was exquisite ; around her was fold after fold of fine white lace. After remaining a moment she vanished from our sight as quick as she came; "The circle then en gaged in singing, during which innumerable hands and arms of all sizes were, thrust from the open folds of the surtain. Houst it of hand and old to steppe six or seven feet, was addressed by one sitting in the forms, recognized by friends for the sirele .: One gen Neman's wile came out, and placing herself between him and a lady companion, stord and talked for two or three minutes, and then was introduced to the cirole....All these under nearly a full gas light (1985) 2016 19 The gas being by requise wringulebod, the inside of the gabinet was illuminated by s/white; soft light; the ourtain was, partially, held, back, and I could see the medium altiing as at dirst. If he surtain opened wider ; the diffused light condensed into the form of a woman Fichly, stifted in isoe, if This dom's waked out some sight feeds becoming brighter as a doe features plainer and more sharply defined. This add a form not quite and more sharply defined. This add a form not quite s, distinct scool at the second will state and broken while this form stood as exact and and a form not quite s, distinct scool at the second will state and a form not quite as a distinct scool at the second will state a form not quite as a distinct scool at the second will state and broken the second at the second will state a form not quite as a distinct scool at the second will state and broken as any second at the second will be added and the interval as my deet hold of the hadred will be determined will be the as a distinct is a distinct the second will be the second the second the means deet hold of the hadred will be the second the second the second the second the second the second second be added at the second the second the second the second the second second the s righly attired in lace if This form walked out some

curring in this city, and the depunciations of woman suffrage given expression to by the reverend bigot at that time [reference to which we have made in the BANNEB OF LIGHT for Jan. 81st and Feb. 7th), says "I can but rejoice that women, who really are the ones who are upholding the churches, are getting their eyes open to that dangerous ecclesiasticism which has caused in this world of ours more tears of sorrow than of joy. Howard University, of which Dr. Patten is President, includes a theological department where young men are educated for ministers of the gospel, whose minds are warped and trained by their tutors to go forth into the world to teach those abominable Orthodox doctrines which have poisoned so many Congress for years past has been making annual appropriations, amounting to twenty thousand dollars, more or less, to keep' Howard University going, in order to educate young men in sectarian theology, and there is where Dr. Patten derives the pabulum on which he can independently and flippantly array himself against so many learned and talented women and the reform of woman suffrage. The appropriations by Congress for Howard University are palpably unconstitutional." PACKADINE RANGEMENTAL SOCIAL TO DESC.

Illinois.

CHICAGO.-A correspondent over the elemeture, "Justice," writes : "The condition of the cause in this city is, generally speaking, good, and I think more truly interesting the thinking portion of the public than ever before. Many come boldly forward and pro-claim their thorough conviction of the truths of Spiritualism, and many more are quietly investigating for their own satisfaction the subject' as one they cannot. deny or account for, but which chains their attention in spite of themselves.

There are four regular Sunday meetings here now, at the following places : 55 Ada street, 213 West Madison street, 159 22d street, and 2738 South State street. They are fairly attended. Several developing circles hold regular weekly meetings, and are doing their good work. Mrs. Moore is the only materializing medium holding public scances, and the Bangs sisters are the only ones that hold public scances of the dark, circle order, though several private parties hold seances of both kinds." 1 1. 11.1.

Dakota, Territory. ALEXANDITA.—Mrs. B. H. Hutchings writes: "We have in this place (other than myself and son) a heater eighty nvo years ofd; and latin to the very angels, who is doing shoble work without medicine or price, 'The people isre willing to second her services and some are willing to pay, but, none seem willing to accept the light she is both ready and esser to impart. 1. Is the Newtonian theory of the enormous distances if the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is, it more the planets from our earth correct or is the planets from our earth correct or is and induced them to be our earth of the planets from the planets from the planets for the planets of the subthey have only to look a little way for in order to enjoy the light which: is ever ready to shine upon the faithful seeker,

Initian sector, I long to see the dear BANNER OF LIGHT once more; long may, its, editors live, to send the truths of this grand philosophy over the world, as in times past, as no other paper has ever done." 2.4 10

wetted 1 dos Ohto. at 16.

bo as do

HILLIARD .- S. J. Woolley writes: SThe undercurrent of Spiritualism, is a greater power in this part of the country than is supposed, There are many church members who take more pleasure in their pri-vate circles' than they do in their class meetings; in the circles they can get something that the mind can take hold of, while the class room utterances are like the rattling of dry hones. There are several good clairvoyant mediums in Columbus. A good materializing medium would do well here. Many of the spiritual authors have responded, and exchanged books with me, and I keep my spiritual library in constant circulation free for All-many a soul having been made inappy, by reading those works.

MATTAWAMKBAG, PMISS Nellie H. Hawes, Secretary of the Penobscot Spiritual Society, writes : "Mr. Brank T. Ripley, lecturer and test medium, has just closed a successful engagement here. The lectures

traveling, and but slight acquaintance with her per sonally), was and is very great.

SPRINGFIELD,-H. A. Budington writes : "Feb. ist our society had the rare pleasure of listening to two very refined and spiritual discourses by Capt. H. H. Brown, one on 'Soul' Growth,' the other on 'The Ele. vating Influence of Prayer.' Capt. Brown was lifted o's high sphere of thought, and the audience felt that his locing were a feast of spiritual things. In the evening Mrs. Hattie E. Mason described spirits, under control of 'Sunshine.' Amongst those described were: David Warner, J. Johnson, Charles Hamlin, William Russell, Charles, Granger, Charles Gregory, Emeline Clark, all of Springfield ; Father Robinson, of South Hadley Falls; Avery Clapp, of Montague; Merrill Dudley and Mrs. Jemima D. Clapp, of Shutesbury; Dr. Sarah Putnam, of Greanseld; William Forrester, a musician ; Jededlah Morse. Mrs. Mason's services as a public médium are becoming quite valuable."

BOSTON.-G. A. Lakin writes : "Mr. J. B. Lakin, whom many will remember, now lies at the City Hospi-tal, unable to move, having received a paralytic stroke along his right side, completely deadening the members, so as to render him unable to walk, write, or help himself in any manner. Those who have listened to his secures upon the varied phenomena of spirifual. ism in the cities and towns of Connecticut, know how well his remarks were received. His venerable ap. pearance (he being over, eighty years of age) won him a bost of friends on both sides of the argument."

WEST NEWTON, HIT MIT AN ANALY IN A WINS AN ANALY IN A WINS IN A WINS IN A WINS ANALY INALY INA

writes: "On the Soth of January, 1880, Liwent to Wol-laston, .ngar. Quincy, to, attend, the fungral, of .Qaleb Packard, which took place at the pleasant home of his brother, in Jaw, Jsalah. White. Since, that, time Mr. day, Jan. 26th, 1885, Elmer, youngest son of Chieb Pack-ard, came for me, to attend the fungral, of Woldnes-day, Jan. 26th, 1885, Elmer, youngest son of Chieb Pack-ard, came for me, to attend the fungral, of Woldnes-day, Jan. 26th, 1885, Elmer, youngest son of Chieb Pack-ard, came for me, to attend the fungration of this mother, Mrs. Luoy Packard. A severe cold prevented my do-ing so, much to my regret, because this family, has ever been dear to me. When the light of our world-wide philosophy began its work. Tused to be differented in the home of Mr. Packard (Chen ilving in Quincy) when lecturing in that town, and mare carnest, honest peo-ple than they were not, common. The to their own convictions they used no policy, but iltered their truth fearlessly. Many a pleasant visit has been enjoyed at their home and at the home of Clift Rogers, their holds bor, when Miss Epregue and I happened to mest there. Mr. Packard. Mr. Hogers and Mr. Huspellar and his most amiable and noble wild. J. Within in atwancing the cause, modestly sustained by Josiah Brigham and his most amiable and noble wild. J. Within in Pleasant/mentres are over askyclisted with my la-bors in Quincy, but T want to sprak, more expective do-without the visible presence of their farmat. Two young men with not a bad mother in the five restrict. Two young men with not a bad mother in the five are now without the stalks, on every hand, I want, to shout in press, oid Methodus fashion. When and the pressing the fung function is they wire of their barts of nog index of the stalks, on every hand, I want, to anout in press, oid Methodus fashion. When and the spring with sections tool they wire of the presticed with make just store mother and words. Then too may the press of the gentle word in this tot on g since his sprint fashing with

BOSTON. J. W. Fletcher contributes the following to our columns : "Passed, on to her rest, from Henne-bunk, Me., Jan. 16th, Mrs. M. A. Hateh, aged filty fave years. For many years, Mrs. Hatch, aged filty fave world medium, living her entire time to the spirit-world. and thereby, blessing humanity. She prac-ticed medicine in Concord. N. H. for a long, time, and hundreds can testify to the accuracy of her disgobis and treatment. She was also possessed of other prov-ers of mediumity, and through, astonishing profesor hundreds the testify to the sector of the spirit-through she hartled through astonishing profesor hundratity endeared herself to many hearts. Dis-eases, how ever, lad the seal to be moving land of her finding she hartled, pravely, against falling strangth, she finding the lastes of and the rest and peacewithed de-nied on eagth, thursing a, life so carnest minewith and de-nied on eagth, thursing a, life so carnest minewith the finding rest and the sear state of and the search and the search of the states of and the rest and peacewith the de-nied on eagth. Hursing a, life so carnest minewith and ar-nied on eagth. Hursing a filte so carnest minewith and the differentiated of the search and the search and are spiriting endowed. A large circle of the she are are and to hold her services in grateful remembrance. BOSTON,-J, W. Fletcher contributes the following

Rhode island,

PROVIDENCE. Wm. Foster, Jr., sends us the fol-

carry forward the business of the Sanitarium and the manufacture of chromopathic instru-ments, which are being called for even from the opposite side of the globe. I assure you, Mr. Editor, I am not writing these Notes in the interest of either of the healing institutions I have named, for I have no connection with them; nor do I write in be-balf of the real estate owners of Vineland of half of the real estate owners of Vineland, of whom I am not one, nor likely to be; but I wish simply to give information to your progressive-ly-inclined readers and to whomsoever else it may concern.

So much for sanitary matters. Now a few words concerning another topic which will, I think, interest your renders. I have before spoken of the rise and decadence of nominal or spoken of the rise and decadence of nominal or phenomenal Spiritualism in this community, and of the apparent predominance at present of some of the more illiberal religious sects. I may say, however, that there is a general at-mosphere of mental freedom and tolerance in the place not usually found in older and more homogeneous communities. But there is a spe-

may say, nowever, that there is a general at-mosphere of mental freedom and tolerance in the place not usually found in older. and more homogeneous communities. But there is a spe-cial gleam of light from one direction which the fogs and darkness of religious misconcep-tion are fully dispersed. The only Liberal or Unitarian Church in New Jersey—or in this part of it at least—is located here. Its pastor is Rev. N. A. Haskell, a young man, a native of Massachusetts, and a gradu-ate from Harvard Divinity School, who has outgrown the stern theology of his fathers and its proclaiming the gospel of a brighter faith in this wilderness of theological error. Mr. H. has little if any personal acquaintance with the phenomena of Modern Spiritualism." and expresses some or engunance to their investiga-tion: but he is philosophically a Spiritualism." al. Repeatedly I have seen him. in the pulpit diseard his written notes altogether, his which manner and appearance is charging, while, he isonoted forth upon a new train of impassion-de uterances, charged with the lottlest with the freedom and. hodding that a size writh these exclications, he gives utterance to .pro-frond spiritual writhes which evidently in a size of profoundest spiritual trains. At such times the dates with the subilet and ideeps tyrob-lema of life, duty and deating, with a grazp and affreedom and. holdity that I have never first these exclications, he gives utterance to .pro-frond by thrush weithes, which evidently in an abade olearer to this side wore he familiar with the facts and experience common to all saind to rendore, but which probably 'would be made clearer to this side. The familiar with the facts and experiences common to all saind the facts and experiences common to all saind the facts and experiences of fully donbt. The familiar with the facts and experiences common to all saind the facts and experiences of fails to appre-be the mode sensible. The man dwells more the mode sensible. The man dwells more solution of the first the size of

er an de la constant La constant de la cons

Th

change would be an infinite gain both to the reason and the heart of man? Mechanical theories of the universe, anthropomorphic conceptions, would be driven from the brain of man; and the universe would open before his vision in its vastness and its grand-eur. He would turn from the worship of forms and images, and enter into a knowledge of the essence of being. Instead of carrying God away from him, as he at first fears, it brings. God closer to him; into his thought and life. He is ever present, with him, the vision of his glory is ever open to him, and he comes to find that the love of truth, of goodness, of beauty and of humanity is indeed an all-absorbing love?" After speaking of the "Religion" of Human-

ity," as developed by Conte, as theing "in many respects one of the most inspiring, most rational and most effective in practical results of any system ever taught", a religion "based upon the great truth of the brotherhood, of man "--he concludes in this inspiring strain :

man "-he concludes in this inspiring strain : "Let this 'Religion of Humahlty' so expand, as, to include the worship and adoration of the infinite; as set forth in this serimon; ibe "it'make room" for a failt in the immortal destiny of the individual man, and our hearts' desire, will be realized... Thas will then be evolved for us and the ruture, a religion permanent in form, in structure in essence, which will admit also of infinite, progress... Such a religion will statisfy the full mature of man; it will be rational, and emotional ; twill bold up for the inspiration of man, the jurest and loftiest ideals; it will kindle in his soul the love of the true, the good, the beauting, and the love of hu-manity, and it will engage in their service the energies of his being."

our those who attend his ministrations are fed with kiving bread instead of dry husks. Toan but think, that agreat future of msefulness is before him. If he continues, to follow the lead of his inward monitions. A. E. NEWTON. Vine and N. J. Jan, 1885.

datastanter Frands. US STREED OF ANY

There is nothing that injures the cause of

There is nothing that injures the cause of Spiritualism so, much as the pretensions, de-deits and, falsehoods of mediums, because, some who not onder. I say mediums, because, some who not thus are real mediums. Strangers to the phenomena are puzzled why the invisible in-telligences that cooperate with takes lying me-diums will continue to aid them. But a large experience and their surprise at any persons, on the threshold of their diverse surprise as any persons, on the threshold of their diverse surprise met by who have, fow, groveling metrics and any error ise to give you communications or likenesses, or something else from spirit-land, for two dol-lars, say, and five stamps. You get a reply or a likeness rather general and undefined that on while surprise are policely informed that on while to provoke a question and way unsat isfactory, with excuses that "conditions are unfavorable", you naturally "want to know you know," and are policely informed that on while the common undertained with the fraction is the common undertained with the fraction is the common undertained that on while real is any correspondence, with the fraction is any correspondence of alary of the case is any correspondence of alary of the case is any index with the fraction is the common underty in more in the fraction is the common underty of the stame point. This is any correspondence of alary of the case is any correspondence of alary of the case of alary points in the some of alary of the product the points in the some of alary of the fraction is points are some of alary of the fraction is points are point of the some of alary of the product the points of the some of alary of the product of the points of the some of alary of the product of the points of the some of alary of the points of t I SATA OND

- linel an Frank T. Ripley, lecturer and test medium, has just closed a successful engagement here. The lectures of successful engagement here is at the whole form might have listened to it. I would the state of Maine. He is at liberty to make engagements for the inouths of March and April. 'Address him at Corinna, Me.''.
 BOSTON.-J. D. Moore writes: ''Many times has the question, 'What good has Spiritualism done?' been propounded by skeptles and religionists, in a maner implying that they thought the simple asking manner implying that they thought the simple asking manner implying that they thought the simple asking manner implying that they thought the simple asking their tribute of the love and esidem borns toward the ascended friend. Beautiful flower's were strewn as a token of the love and esidem borns toward the seconded in werelasting remembrance for hivrow, as a token of the love and esidem borns toward the segaret to malters pertaining to healing asking in the segaret to make engage. The second of the second difference is advent, at at generic with a second difference is advent, at at generic with a second difference is advent, at a second the second difference is advent, at a second the second difference is advent, at a second difference is advent, at a second the second difference is advent, at a second the second difference is advent, at the second difference is advent, at the seco norant guessing, and whose only mode of treatment is the administration of nauseating and poisonous drugs. A very ready and effective; answer to the question, What good has Spiritualism, done ?', may be obtained by a visit to our healing media, whose quiet but won-derfully successful practice is exciting the envy and bitter hatred of the 'regulars,' and is revolutionizing the modus operands of the art of healing, These thoughts were suggested by a brief interview

with Mrs. Dr. O. H. Loomis, 128 West Brookline street. and one of: our well-known business, test and healing mediums, In speaking of, her eminent success and wide range of country over which her practice extended, she allowed me to peruse a letter from a family reling in Texas, acknowledging the correct diagnosis of a case of severe liness in the family, by a look of hair, and its subsequent successful treatment by remedial agents forwarded to them by mail? Truly, in this as in many other cases, it seems as if distance lends enchantment to the? ours. i Liwas shown many letter of similar purport, that have reached her from Maine California, and from Canada to New Mexico, and pe from Scotland, filling a large basket, some of them ontaining accounts of marvelous diagnoses and surprising cures.

It is fair to presume that the success attending the practice of Mrs. Loomis is but that of multitudes in the same practice; Let us be patient, therefore; and walt for 'the good time coming," when the colossal temple of so-called medical science, icounded on szolu-aironeza, ignorance and quackery, shall be known only by its ruins, scattered, along the highway of practical knowledge in the healing art, as highway of practical fs by its falling columns, strumbling arches and broken 'fs by its falling columns, strumbling arches and broken 'fs by its falling the banks of the tarificing mile." 'i bustown and the banks of the tarificing mile." 'i bustown arches and the banks of the tarificing mile." 'i bustown arches and the banks of the tarificing mile." 'i bustown arches and the banks of the tarificing mile." 'i bustown arches and the banks of the tarificing of the tarificing onset tarificing magnets in the tarificing of the target temple of so-called medical science, founded on exclus.

There spring the healing streams [[][0]nf Quenching all thirst, there bloom the immortal forers, Darpeting all the way with fort there throng Swittest and sweetest hours f 200 d miled 100 hours

main station Rebruary Magazinesin badunt

THE HOMILETIC REVIEW, The department of review contains (eight ably written) articles, in one of which, " Leaves from a Preacher's Note Book;" is related the dream of Gutenberg, the inventor of mov-able type. He dreamed that while at work, a volce having told him that his invention would enable bad men to propagate wickedness, that the art of printing would be protaned and posterify ourse the inventor, he took a nammer and broke the type in pieces. While doing this another voice made him desist, and instead of destroying, perfect his invention, declaring that, though the occasion of svil. God would make it the fountain of infinite good, and give the right the ulti-Aquitain of infinite goods and give the light in affili-mate triumph. The "dream", illustrates the advent of all great headins to humanity on earth, the greater the blessing the greater, the opposition, not, only from 'visible', but invisible sources, the obvious generit. Hever theless being tound in the fact, that however great the opposition the right will triumph and the newly discor-iered, thith weentually become a fourthin of minite good. New Yorks Sunk & Wagnallson arrolliouos.

WIDE AWARE has for its opening attraction's fall-Page engraving of ." The Dove's Breakfast 'La child

Ideatures of this humber are; M (Carriorina Story by Jane Androws, 5: Some Internationall Gligastodesky) Dy M. B. Bright, and // What the Stormalid Arby Amha. Biohoerg. A nne idea of Jis on the Sile maybe gleaned, from !! A. Dahaperah Wreek (), by Sile maybe gleaned, from !! A. Dahaperah Wreek (), by Sile as B. Arbold. D. Lotheb & Co., Roston. This Kusormutak, gives Stormanic Score (), by Social Patenti Issued last year a roper internation of social Colography, a wepty to an incusive sector of destro-tolography, a wepty to an incusive sector of destro-tion as the social sector of the sector of the statistic Diffy of matting and matching the sector of the statistic doth instance in the matching of the statistic Kase York : 115 Mathematic Score () and a first for the statistic of the statistic sector of the statistic New York : 115 Mathematic Score () and the statistic Score in the statistic sector of the statistic Score in the statistic sector of the statistic Mathematics of the statistic sector Antonio antonio Antonio antonio Antonio antonio Antonio antonio

FEBRUARY JA, UIS85

BIAINEN ER'I OFILLIGHT

test to at

ំណ

Carachestorie rend Statistico Handling.

And quoted odes, and jewels hve words long. That, on the stretched fore-inger of all time,

Love that doth count its gifts is a weak prop Whereon to stay a weary human heart. -[Eliza Calvert Hall.

Seest thon not what various fortupes the Divinity, makes man to pass through, changing and turning them from day to day?- Burripides.

this is one they and elfa il vantifADDroven in this. The depth, and not the tumult of the sonl-

Bort is the music that would tharm forever. The Rower of sweetest smell is aby and lowly. and been been al a - [Wordeworth.

A proud man demands of himself extraordinary ability; an (arrogant | man asoribes it to himself -- Marie Eschenbach, the pland attached at in ha sinn Seal

Oh I fear not in a world like this, at a surface And thou shalt know ere long-Know how sublime a thing it is

To suffer and grow strong.-[Longfellow. The mind is the atmosphere of the soul,-Francis

Joubert. Hy moll bail and smill If you hear a song that thrills you

- Sung by any child of song,
- 1,16 Praise it. Do not let the singer
- Walt deserved praises long.
- Why should one who thills your heart
- Lack the joy you may impart? -[Anon.

Eglinton and Cumperland.

In the Pall Mall Gazette (London) in the early part of last month, Mr. Cumberland issued a challenge to, Mr. Eglinton, but sent, no copy of it to the challenged party, from which it ap, peared he did not, eare whether it came under his observation, or not, his intention evidently being not so much to meet Mr. Exilution as to bias public feeling against him, and add to his own notoriety. That such is his purpose every-where and at all times is shown by the fact that he denies the reality of spirit manifestations in some places, as in this city and elsewhere, and not only admits their reality but declares himself a medium for their reality but de-clares himself a medium for their production in another, as in Paris, if the accounts published in French journals are to be dredited, and there is no reason to question their reliability. For-tunately for the cause of truth, and unfortunately for the success of what seemed to be Mr. Cumberland's plan, Mr. Eglinton met with the challenge, and addressed the following letter to the editor of the Gazette respecting it;

challenge, and addressed the following letter to the editor of the Gazette respecting it: Sin-Th is my pleasure to be a constant reader, of the Pall Mall Gazette, and consequently I saw Mr. Cumberland's letter which recently ap-peared in your journal. But for this 1 might have known nothing of bischallence, as 1 have received no. communication from Mr. Cumber-land himself, though I have waited several days in the expectation that he would take care that the matter did not escape my attention. I now ask you to be kind enough to publish my reply. Mr. Cumberland's letter, is so ingeniously of my professions, his proposals may appear to be fair and, seasonable, in reality they are quite the reverse. If I understand him rightly is now ask four define that of a chosen committee and should if "seasonable, in reality they are quite the reverse. If I understand him rightly is now ask four define to a chosen committee; and should if "seasonable, in reality they are quite the reverse, and that of a chosen committee; and should if "success of the source of explain away, such demonstrations by natural means to the satisfaction of the committing of my insertions of a spectra in the swilling to forter the sum of a sting, which his willing to forter the sum of a sting, which his is willing to forter the sum of sting, which his willing to forter the sum of sting, which his will har of a chosen with another sting, which his will har of orter the sum of sting, which his will har of orter the sum of sting, which his swilling to forter the sum of sting, which his swilling to forter the sum of sting, which his will har a such with another sting, which his will har a such with another sting which his will har a such will another sting which his swill har a such will a such as the such a suce a suce a suce

reader" and conjurer; his chief motive is to in-orease his own noteriets. In the second blace T cannot consent that any of the parties to an investigation should even voluntarily, be pledged to the forfelt of one thousand pounds in the event of the deal-sion being against them. They would be more than human if the more possibility of such a forfelt did not, even in their eyes against the recognition of an investore truth. I first what I propose is this that committee of all be appointed three to be chosen by myself and three by 4-I do not clare thy whom, so that they are gentlemen of good reputation and have not committee the start place that may intrust the committee the start place that they are gentlemen of good reputation and have not committee the start place that and three by 4-I do not clare the start place that they are gentlemen of good reputation and have not committee the start place that and three the experiments are commenced. I will meet this committee at any place that any of compute the start place that any of the start means of device, by plainti-try or otherwise," the committee the stall agree to not come at my command, and as I do not use any "subtle draft means of every the shall the fact, to Mr. Cum berland; they shall report the fact, to Mr. Cum berland; they shall report the fact, to Mr. Cum berland; they shall report the fact, to Mr. Sum berland; they shall report him, in apportance with his hormise fulle. I mean also the satisfaction of the committee is and more and shall require him to produce the same phe-lonene, observing the same conditions, as, were produced and observed in my presence. and shall require him to produce the same phe-nomens, observing the same conditions, as, were produced and observed in my presence, 'I would send a copy of this letter, as an act of courtesy, to Mr. Camberland, were it not that in his letter to you he has failed to give his address. I am, sir, you chedlent servant, W. Edintron.

11 Langham street; Porland-place, W. EGLINTO 11 Langham street; Porland-place, W. 1977 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 - 1988 -

Nearing the Goal.

To the Editor of the Hanner of Eight of fail Three score and ten are the years allotted to man by the word gonaidered sagred and holy by Christians, and the same authority says the wicked do not live, out half their days, which proves that you and I. Bro. Colby also Bro. Seaver of the Boston Investigator. as well as J. P. Mendum, publisher of infidel books, have not been as wicked as the ohurches repreibave not been as wicked as the churches repre-sent us. I have been over two years on bor-rowed time, and have not yet had a call or warning through ever two years or brain. The dreary winters and lingering summers of child-hood and hoyhood, in which I sowed, no. ", wild onts," were spent among the snows and rocks of New Hampshire, where in the heart of win-ter I was sent into this cold world, outside the folds of social comfort, or Christian charity; and the struggles that killed a loving mother and left asuffering orphan will long be remem-bered, as those of early years are sure to be, al-though they are long since outgrown in all but the, poverty, and that changed to comfort. Thanks to the thousands of friends, the orphan now has 'hundreds' of' homes among the warm hearts of Spiritualists, whose hearts are the warmest of a continued life beyond death, and beauty of a continued life beyond death, and beauty of a continued life beyond death, and tear no angry God or tormenting devil.

fraud-hunter, which is the modern name for these reporters: who are engaged in this bust-ness for the popular press, as the old witch-inders were for the church, and who are about as successful and get similar rewards. Would it not be s good way to prove the gennineness of a medium "by applying the water test of throwing them in; and; as of old, if they swim; they should be propounced frauds, and if they sink and drown they should be pronounced gen-uine?" This would rid the country of them as it did of the witches in England, especially if the frauds could be put to death or imprison-it. I. is painfully interesting to those of us who know that spirits, are trying to reach our world and to find instruments, however imper-fect it uses accounts in our leading papers of such scandalous in such as draining papers of such scandalous in such as draining papers of the scandalous in such as draining papers of the scandalous in such and which so mear-ly resonates the proton of the sub stand the frauds, and the medium if an eace stand the featilits flarge for the indexesting the featility wonderrail medium; and which so mear-ly resonates the proton and others that of the data really wonderrail medium if an eace stand the featility is and the medium if an eace stand the featility is the proton and which so the stand of and drown in the trial, sumany have, and be lost to the cause, which makes its eneals the stand alone," say Warner, Massi January 16805.

Wardows.

THE MAN AND THE BOOK! the letted of MY GEO. A. BACON.

To the Editor of the Hanner of Lights to the The name of John Wethsibee is familiar to the Spir-

itualists: of this country; as one of the few worthies whose writings have given him a conspicuous place. In their newspeper literature, Everybedy dely se-quainted with him, Everybedy likes him. Good na-tured, full of noval concells, quaint expressions, fresh thoughts and odd furns, he is a welcome visitor wher-ever he gees and he is going all the time t 'He is nott' to being ubiquitous.' All amile when he enters their presence, anticipating semething spicy. His speech; like his writings, is fall (of aparkib., Personally and)

Boston; and a family of three grown up young men; who live at home. His wife, what belongs to one of the first families of Boston, 14 quite the opposite in 11 Cha Grat, Atmuses, of Anoshon, M. Quite, the opposite in imany respects to her famous hushand. He is the in-carnet ton of demogracy, She is naturally aristocrafter, respred in manuer, dignified in action, and lady-like. In all her ways. Her offer delight is in her, home, to which and fustly fried her allows under the distribu-ing faith in or husbah is an or the distribution. Her faith in or husbah is an or the in the distribution.

Thus much for the personality of the man-i" Shad-Relative to, the book be bas recently issued under

the same singular and argestive stills its used under described as a familiar, presentation of thoughts and experiences in spiritual matters, with illustrative mar-rations.

Unusually favored with opportunities, alike in num-ber as in character, the author has withersed, in the way of phenomenal far more than ordinarily falls to one pair of eyes: Keen: of vision, he has made good big of his option (and rendered a setvice both to his friends and the world by recording, with operactoristhe freedom and independence, what in many instances took place in his presence. The book is convenient ly divided into brief chapters, about thirty in number, which generally exhibit the athou at his best. The Dedication to his will is revery way oreditable to his head and heart. Not many of als" Night Thoughts," "Phantomatic Whispers,"--"Penumbral Sketches," etc., etc., under which and lottler sightficant titles he has written innumerable articles, are to be found in this book." Twenty two chapters of the twenty aven are new compositions, and most of the four of five re-productions have been more or less reconstructed and improved for their more permanent book form, so that the matter of the book will be new even to BANNER readers of his articles, and will bear often and thoughtful perusal as the honest, pregentation of facts and deductions as they appeared to an intelligent and earnest mind. One of the chapters, "Pro-Spiritualism," was prepared for and printed in *The Radical*, a free-feligious maguzine, in 1868, but which, by the way, especially the latter part, ought to have been re-writ-

 The render is not expected. Nor Advised, tortak my "active" is to the first so this books, but to buy, and treat is to the interest of the social active and the sections. Industry and predical to an see wherein I am mistaken, if I am. "What I have said, let the remembered, is purely voluntary." Though the authoris' har old time friend, the his not the section is a schedule world may wonder why their moder is a schedule world may wonder why their moder is a schedule world may wonder why their moder is a schedule world may wonder why their moder is a schedule world may wonder why their moder is a schedule world may wonder why their moder is a schedule world may wonder why their moder is a schedule world may may be it as the outside world may wonder why their moder is a schedule world may may be it as the outside world may wonder why their moder is a schedule world may may be it as the outside world may may be it as the outside world may may be it as the outside world be too stall. And the third ecosion where the schedule world may may be it as the outside out is be outside to be our schedule world may may be it as the outside out is schedule world were were schedule out is schedule out is schedule world were were schedule out is sc to the 'lighter' spiritual manifestation's that relate to the founding of 'nations' and simples,' and of the organic hosts of have a governing the same. These people have faith that any good people who will dwell together in a broth-erhood of peace and love is always' guarded (not thy individual spirite int) by organic bodies of angels in higher spheres than such spirite as usually manifest in mixed, circles with the world's people. They have two spirit-dicides on an the evening and one at sunrise. No one not a member of the colony is per-mitted in their or of the colony is per-mitted in the roll of society and to train 'no singher condition of society and to train the guarder to be better mer and woman. The begin is an interest of the second with the second is a second with the se informent of all reasonable minds, we i mining the information of all reasonable mining the information of all reasonab

New Publication. THE OVERSHANDWING POWER OF GOD. A Synopsis of a New Philosophy Concerning the Nature of the Boul of Man, its Union with the Nature of the Soul of Man, its Union with the Animal Soul, and its Gradual Greation through Insertion of Bhoota, to its Perfection in Jesus the Christ; with Illustrations of the Inner Meaning of the Bible, from the Hebrew Roots; Offaring, to; the Afflicted, Soul, the Way of Freedom, from Inharmony, and Disease. By, Horste Bowen, M. D. Transcribed in Verse by Sheridahi Walk, with Chart and Illustra-tions by Mi W. Fairchild. Svol. cloth, pJ, 499. New Life, Publishing Company, Oold Spring, N. Y. 1998 (1999) and 1998 (1997)

N. It tone to tonto alt onbrh of shi vale 200 This book pag lain on our table for some considerable lebgth of (lime ; we have taken it in hand often, but delayed making any notice of it, in hope that we might by the delay get a more favorable (mpression from the nature and style of its contents than 'each' time vame to us ; but no such impreision comes! Tt is monoto nous and ponderous. 11 is (claimed by its publishers to be !! a remarkable book, !' and it certainly is ; but its remarkableness is not, of a kind; that is likely to be very acceptable to many readers. Whatever there may be of value in a newly discovered system of religious. Taith and practice, the attempt, as in this case, to make It known by nearly five hundred pages of sing-song rhyme is far from being the way to win for it the favor of the public-it rather holds it up to ridicite. "Did we find any redeeming quality in this book in the line of newly;discovered struth; or anything else of value, we would gladly say so; but there is nothing of the kind; it is a dismal-ding-dong of words, repeating old dog mas, and an attempti to frighten weak-minded and hutomatic thinkers into certain so-called "religious paths" by a parade of the skeleton of a long since dend and buried theology.

That our readers may not judge us as having underrated the value of the book either in its doctrine or the manner in which it is set forth, we append a few lines (grammar, puncination and capitalizing verbatim) as a specimen of the entire volume, from a chap ther, in the paragraph of the contents of which the au-thor designates apprint a s. "the highest organic representation of the Adversary of God, the Antago-mist of His Word," and in the text says of it : To come back to earth where there like had been spent, And give forth what through Spiritualism is sent, Contradicts both the Bible and Reason combined, Overturning the Laws that are known of the Mind, Which has shown throughout all its existence's range That long epochs are needed to radically change The relation of Soul to the Principle Mental. All that otherwise seems being caused incidental."

The Spiritualists' Progressive Union of New York City.

The above Union is composed not only of pronounced Spiritualists, but also of Liberals and investigators of both sexes. Its membership is already large, including many excellent mediums. Its objects are: To provide unrestricted opportunity for free comparison of views and experiences for the cultivation and enjoyment of the best social, intellectual and spiritual elements; for a better understanding of natural 18ws, and for the exercise and development of true mediumship, not only for temporary entertainment and friendship, but for permanent profit, "Its'exercises are The consideration of all proper subjects of philosophy and fact, whether spiritual, material, religious or scientific; brief debate, essays, recitations, vocal and intrumental music, experiences, and circles for spirit instruction and A prominent sint is the cultivation of the higher social nature, mutual teleration and respect, and the discouragement of all provocation to any inharmony. Its or-der of business agrees with usual forms, allows for all necessary work, but is expedited for other informal proceed-ings. It has permanent committees for procuring phoomenal talent, for music, visiting the sick, public meetings, etc.

Persons of good report and usual intelligence are eligible to membership, and must be proposed and vouched for by two members in good standing. Four dissenting votes re-ject. Initiation fee, one dollar. No dues nor other tax. The active assistance of friends of true progress respectfully nvited

Further particulars as to mothods, objects, meetings, etc., May be had of the following officers. J. F. Snipes, Presi-dent, 110 Worth street, Mrs. K. A. Parent, Vice-President, 588 Sixth Avenue: George T. Galeni Seoretary, 37,East 20th street: Henry J. Nawton, Treasuror, 128 West 42d street.

and effective way of so stating thinks as one original ind effective way of so stating thinks as one original the blose atteint of whoever takes the work in hand. the blose atteint of whoever takes the work in hand. Beattered throughout its vages affection of the first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, which in almost any setting would reflect first water, almost any setting and the form of sake reflections, touches of, humor, quaint turnd and gaparkiling points, and argues the setting would a first which in and the setting work any previous stating action in a greater harmony with the spected nor advised to take my "say 36" will tand see wherein 1 am mistaken, if 1 am. What I have said, let it be remembered, is purely voluntary.

NEW BOOK. SHADOWS":

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

BY JOHN WETHERBEE.

The features of this book are simplicity of statement-The features of this book are simplicity of statement-freedom from dogmatiam-and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people. It is a book that will be appreciated and valued by Spirit-ualist, and one also that skepital and indifferent people will read with interest, and credit the author certainly with hairs intallicent and heast

being intelligent and honest. The several chapters are distinct articles in themselves.

without reference to consecutive order, but in their whole-ness will show why the author is a Spiritualist and why every one elso must be who believes in the truthfulness of his statements.

TABLE OF CONTENTS:

СПАРТ

ER	, IINTRODUCTORY.
	Giving in a familiar manner the Gen- esis and Exodus of these chapters,
	which have been somewhat arbitrari- ly called "Shadows."
	IIITS RAISON D'ETRE,
	A substitute for faith. The Bible a sealed book without it; with it, a ra-
	tional one. IIITHE GATES AJAR.
	Explaining why the writer is a Spirit- ualist, and why obliged to be one,
	USAN INTERVIEW WITH SPIR-
	110.
	Its permanent entrance into the au- thor's mortal life. Details of the in-
	torview. VLIFE'S AFTERNOON.
	The Dawning Light seems to be a boon or consolation to advancing
	years-an entensive claim.
	VIINDEPENDENT BLATE-WRIT- ING.
	An elaborate description of an experi-
	encounder the most rigid conditions, VIIPHENOMENA WITH COLCHES-
	TER,
	Thoughts on sensuous phenomens, and illustrations from experience.
	VIIIPHANTOMATIC TABLE TALK.
	Being an article illustrative of the subject in general.
	IXEPES SARGENT. Some description of him. Experience
	he and the author have had together.
	Josoph Cook. XON LEANNESS OF THOUGHT.
	The deficiency is made up by the sen- suous proof of a spiritual source.
	XIPRO-SPIRITUALISM.
	An article written for and published in the Radical.
•	XIIHOME MANIFESTATIONS.
	Giving a brief account of phenomena which are both "bottom facts" and
	"startling facts." XIIISEERSHIP AND CLAIRVOY-
	ANCE.
	Giving an account of phenomena with an intelligent and sometimes a pro- phetic basis.
	phetic basis. XIVSUBJECTIVE APPARITIONS.
	A visit of consolation where the con-
	soler got consoled. XVEMELINE'S APPARITION.
	Other ""white indica" beside the one
۰ ·	of Avenel related by Sir Walter Scott. XVI.—IDENTIFICATION OF SPIRITS.
	The Sage of Galveston returns accord- ing to promise.
•	XVII.—UNKNOWN QUANTITIES.
	Prime factors. Philosophical mus- ings on human happiness.
•	XVIIIALLEN DOLE.
	A reliable family tradition that amounts to a personal experience.
t, s	XIXINDIAN SPIRIT INFLUENCES.
•	What the subject suggests, and a sup- plement of poetry. Astronomical.
•	XXA WAYSIDE SKETCH.
	An entertaining sketch that will fill up some deficiencies in the course of these "Bhadows."
	XXIMATTER AND SPIRIT.
	Of intercourse with spirits. Some conditions worth knowing. Illustra-
	tions, Bealod lotters,
	XXII.—A PENUMBBAL, SKETCH. An alternoon with the spirits. A de-
1.1	An atternoon with the spirits. A de- parted frienti returns from over the river and owns up,
• '	XXIIIMATEBIALIZATION.
	Affirmations. Critical comments.
	XXIVCUI BONO?
	What is the good of it all, even ad- mitting it to be true? The answer
	self-evident. XXVPREVISION,
'	Containing some thoughts on prophe-
	cy-critical and illustrative,

England exceeds Germany in the amount of beer it produces." The former brewed 990,000,000 gallons last year, and Germany 900,000,000 gallons. No other European country produces so much.

1.18

Boott's Emulsion of Pure. : Cod Liver Oil: with Hypophorphites, La Mast Nytritious and Stringthening.

Dr. O. F. KNIGHT, St. Joseph, Mo., says': "I have used Scott and islon for three years, with the greatest and isoton in all cases, where nu-

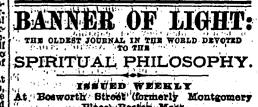
XXVI.-DETACHED THOUGHTS. Conclusions on several interesting and important points. XXVII.-THE BOSTON OUTLOOK.

Thoughts that the locality suggests to a Spiritualist.

In one volume of 288 pages, handsomely bound in cloth,

beveled boards, with portrait of author. Price \$1,85, postage free.) For sale by COLBY & RICH.

THE GUIDE TO ASTROLOGY. By RA-THE GUIDE TO ASTROLOGY. By RA-PHAEL, Astrologer. Containing the Complete Rudi-mental Part of Genethiacal Astrology, by which all persons may calculate, their own Nativity, and learn their own nat-ural character and pipoper desting, with rules and informa-tion never before published. Cloth. Vol. II. Price \$1,00. Cloth. Vol. II. Price \$1,00. For sale by GOLEY & RICH.



Place); Boston, Mais.

COLBY & RICH, Pablishers and Proprietors.

Aided by a large corps of able writers.

THE BANNER is a frit-class Family Newspeper of HIGHT PAGES-collabiling FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING-embracing A LITERABY DEPARTMENT, REFORTS OF SPIRITUAL LEOTUBES, ORIGINAL ESSAYE-Upon Spiritual, Philosophical and Scientific Subjects. EDITOBIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc. 1. 1944

TERMS OF SUBSURIPTION, IN ADVANUE: Per Tear. Bix Moniks. Three Moniks. Fosiage Free:

In remitting by inall, a Post-Office Money Order on Bos-ton, or a Dratt on a Bank. or, Banking Honse In Boson or New York Offy, payable to the order of COLDX & BIOH, Is, preferable to Bank Motes. I Officient of a winit where fractional part of a dollar in postage stamps - see and the of TRENDEMENTS babbinbed at

ADVERTERMENTS Dobland at twenty cents per line for the for the forther and fitteen cents per line for each subsequent in the series and fitteen cents per line for each subsequent in the series of th ertion: Just To Source at the expiration of the time

perimencopies and frie was a word stort Fremiums to Subscribers, will hereafter be printed.

tent de cares alt de may bo tound in Na-OOLBY & BIOH

0

COLLER M. S. ROLOFF. Publish and keep for sale st Wholesale and Betail a come published is which be which B piritual, Prograssive, Roformatory, B of the sale of the second state of the B of the sale of the second state of the B of the sale of the second state of the sale and the sale of the second state of the sale B of the sale of the second state of the sale B of the sale of the second state of the sale B of the sale of the second state of the sale of the B of the sale of the second state of the sale of the B of the sale of the sale of the sale of the B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of the sale of the sale of the sale B of

TO BOOK PURCHASERS.

TO BOOM PURCHASERS. OLBY & RICH, Publishers and Booksellers; Bosworth street (formerly Monigomery Place); corner of Province street, Boston, Mass., key for sale a complete assortment of miritual Progressive, Reformatory and Mis-cellameous Books, at Wholesale and Reial. Terms Cash. - Orderstor Books, to be sent by Kypress, must be accompanied by allor at least half cash. When the accompanied by allor at least half cash. When the sone must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the samount of moh order. We would remind our pairons that they stange-ense and two preferred. Postage stamps in guantities of MORE than as dollar will not be accorpted. All business operations looking to the sale of Books on com-mission respectfully declined. Any Book published in Emredmitter of more than any ansattar with not of accepted. All business operations looking to the sale of Books on com-mission respectfully declined. Any Book published in Eng-and or America (not out of print) will be sent by mailor

Apr Uatalogues of Books Published and for Sale by Goldy & Richsent free.

SPECIAL NOTICES.

SPECIAL NOTICES. ADD IN Quiting from the BANKER OF LIGHT care should be taken to distinguish between editorial a titletes and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannet undertake to endorse the varied andes of opinion to which correspondents give utterance. ADD We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as guaranty of good faith. We cannot under-take 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 he desires pecially to recommend for perman.

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

Banner of Fight.

BOSTON, SATURDAY, FEBRUARY 14, 1885.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth Street (formerly Montgomery Place), orner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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

Business Letters should be addressed to IHAAO B. BIOH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLEY.

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

Heber Newton Again.

Once more has the Rev. Heber Newton let drive the barbed arrows of his pulpit criticism at the Church dogmas which the present age is destined to outgrow and suffer to lapse into forgetfulness. It is significant, by the way, that certain leading secular journals have lost business in the Church if he continues to promulgate unchurchly doctrines. They thus show their prompt willingness to take the side of the Church, whatever they may think of the progress of liberal views in a theological direction. | into heaven on the issues of a future hell will Sunday, Feb. 1st, Mr. Newton addressed himself to the worn-out old iron-clad Church dogmas of | in his soul. He admitted that for four years predestination and the atonement. He admitted that they furnished a natural target for the the standard of doctrine and the methods of critics of Christianity. The articles of faith in the Episcopal Church on the dectrine of election, he said, are extremely guarded and careful, and need give offence to none; but he asserted it to be otherwise in the Westminster Catechism. What that means in popular theology, he said, every one knows who knows what a blight Puritanism has laid upon religion.

His statement of this abhorrent dogma is, that the Infinite Father deliberately predetermined that certain individuals he would select and save unto everlasting happiness; and that he deliberately determined, before a child of damnation; and that he did proceed actually ing hand of a loving God. He said that as

according to the popular theology man has broken the eternal law, and the penalty is death, which is a life in death, an unspeakable horror, an absence from God. The atonement is regarded as a commercial transaction. The Son is a substitute for man, and man goes legally free. It is easy to direct the shafts of ridicule against this dogma of the Christian Church. What would you say, asked Mr. Newton, of a lawmaker who ordained a law which it is impossible for his creatures to keep, and yet hold them to a strict accountability to it? What would be thought of the quibbling and shifts in every-day life to dodge the effect of such a system as the explainers of this doctrine of the

atonement are put to? He thought it was but natural that one who intellectually revolts from the unreason, and morally revolts from the wrong of such commercial interpretation of the atonement by the Saviour, should throw away the whole idea of atonement. Yet, said he, this strange, sad law, infinite in its mysteriousness, is the law of the vicariousness of suffering. Philanthropy is founded on it, as we know. It transfigures those who exercise it. Looking at the law of atonement in the light of self-sacrifice, a munificent purpose of God is seen to break through it. God is not willing

Another Recalcitrant.

that any should perish, but that all should be

saved.

One by one the ministers in good and high standing in the churches continue to kick over the ecclesiastical traces or retire from their pulpits because of their inability to accept any onger the hard conditions of the creeds. Restlessness under their chafing restraint is, in fact, one of the chief features of modern church experience. We observe that Rev. Mr. Brown, for three years pastor in charge of the Methodist Episcopal Church in Las Vegas, New Mexico, preached a sermon from his pulpit on the last Sunday of last year, in which, after reviewing his relations to the church in that place, he announced his intention to withdraw altogether from the Conference, giving the reasons which actuated his conduct. He remarked that he had been ten years in the pulpit, and that all his family were Methodists, a number of his brothers occupying Methodist pulpits. The change that has come over him he states thus: "Ever since I entered the ministry, a far-off, vindictive God has been approaching and beautifying as he came, until now in love

he glows before me, around me, above and within me. The necessity of his coming and the motive of his operations have been changed from that of stern justice to that of merciful love."

He said he had never enjoyed God as he does now. He finds him to be the same God, whether "this or the other side of the orape." Beno time in asserting that Mr. Newton has no fore any souls are lost, he believed that all the resources of his love and power would be exhausted. He thought of him as rushing into the world, and with his light and love flooding humanity. He said that the man who is run probably run out of heaven with a present hell past he had been diverging in his thought from interpretation of Scripture held by the church of his youth. It was, he said, a painful experience so far as it meant the severance of peaceful and happy relations, but he confessed that it led him into richer Christian life and love. And to-day he held views in theology which, though not in accord with those of the standards of the Church, were not to be discarded by him nevertheless. Therefore he said he could not accept another pastorate, having just been appointed to Santa Fé. He declared he could not do violence to the voice of reason or conscience. He confessed that the future is man drew breath, that certain other individu- dark so far as earthly ways and means are conals he would pass by and ordain to everlasting corned, but it would clear up under the lead-

New Medical Outrages.

Attention is called to an article in another column, headed "Medical Law in Massachusetts." wherein the history of the latest attempt in this State for a gag-law on medical progress is set forth. It will be seen that Prof. J. R. Buchanan, a man eminently fitted by a broad education and years of medical research, has been secured by the Committee acting for the Remonstrants, to reply to such grounds as may be assumed by the medicos in favor of their "protective" bantling before the Public Health Committee. He is the right man in the right place, and the recommendations set forth by "A Remonstrant" regarding testimony, etc., should be heeded by every reader in Massachusetts.

On Jan. 26th a bill was introduced into the New York Legislature to establish a State Board of Examiners, before whom all persons practicing medicine in the State of New York must appear and successfully pass an examination, or be debarred from practicing medicine after Jan. 1st, 1886.

The Homeopathists may be strong enough to secure fair play; but if the law is passed every other "irregular" practitioner will find his occupation gone. Even among the "Regulars" any one who has the misfortune to have a difference with any member of the Board will be apt to wish his brethren had not succeeded in obtaining their law, as doubtless the "comity" that prevails in all such Boards, from the United States Senate down, will be found in this one, whereby any member will be sustained in blackballing any person against whom he has a grudge.

The projected Taw has been introduced so quietly, and with such powerful influence behind it, that unless prompt and vigorous effort is made it will be enacted before those most concerned have notice of what is in store for them: Therefore it behooves all New York State Spiritualists and Liberals to prepare at once a remonstrance to the Legislature in Albany to bounteract such a base outrage on the people of that Commonwealth.

The Religious Faith Cure Craze

Is rapidly playing out-as it should. The Boston Sunday Herald and the Boston Sunday Globe of the 8th inst. contain leading editorials against this pious humbug. Here is a specimen of the bogus "faith cures" in St. Louis : A singular case was developed in the coroner's office in connection with the death of a child. The testimony went to show that a faith-oure minister founded a faith-cure hospital there, which was supported by charity, and was soon filled with children. As soon as they were admitted, the matron, minister and attendants began praying, and kept it up, notwithstanding the fact that the patients continued to grow worse from day to day. Appeals to the "Throne of Grace" nightly were resorted to. without avail, however. We quote a few of the expressions made use of by the St. Louis fanatics: "Our Heavenly Father, look with benevolence on the child"; "the good God will please make these sufferers whole"; "Jesus, our Saviour, take away the germs of disease," etc. But it was of no use, many of the children dying for want of proper treatment. A little child in New York. City, not long since lying in great suffering from a broken limb, was taken in charge by the "faith-ourers," who appealed to God to set or heal the limb in answer to praver. Complaint was made, and the Society for Prevention of Cruelty to Children took charge of the child. It would seem that a simple statement of facts like the above would be sufficient to deter people from giving heed to the delusion ; but it does not.

There is said to be one of these "faith-oure" hospitals in this city in full blast, to which the oredulous resort to be cured by faith alone. There is no doubt that many patients can be oured by magnetic treatment-but simply by. a bad wound in the back of the head, and shatof the case.

Foreign Items. tata

According to the Messager of Jan. 15th, a professional exposer of spirit phenomena made a demonstrative appeal to the ignorance and prejudice of the people of Brussels the week previous. He promised to perform what he termed "the tricks of mediums," but from the, account we receive we judge he gave only a few simple feats of conjuring that bore no more resemblance to spiritual phenomena than an icicle does to a firebrand. He further promised to explain how his tricks, claimed by him to be identical with spirit manifestations, were done: but did not, possibly because the simplicity of their operation made them so apparent no explanation was required. Nevertheless, great dissatisfaction was caused by his failure to do as he agreed. Whereupon the Belgian Chronicle of the next day said :

of the next day said: "This is the wrong which he has done the public which he attracted to the hall by the promise of the explanation and solution of vari-ous experiences attributed to the intervention of spirits. Now M. Bellini gave neither solu-tion nor explanation. Numbers of persons re-tired in great displeasure, considering them-selves duped, et ma foi, ils n'avaient pas tort."

ROSAMOND DALE OWEN addressed a meeting of Spiritualists in Birmingham, Eng., on the morning and evening of Sunday, Jan. 18th. The subject of her morning discourse was "Spirits as Mentors," which she clearly illustrated by showing in what manner she had been protected and guided by wise spirit-guides in every minutize of her life-experience, physically and mentally. In the evening she spoke upon "Where Spiritualism has Led Me," alluding particularly to beliefs, or rather a knowledge of the vital interests of this and the future life and their relation to each other.

During Miss Owen's stay in Birmingham she held a drawing-room meeting in the Frederickroad, Edgbaston, Col. Phelps presiding, at which a deeply interesting address was delivered by her, followed by a discussion.

Louisville, Ky.

Spiritualism in Louisville, Ky., is just at present commanding a large degree of public attention, and the number of believers is reported by the Evening Times of that city as rapidly increase ing, representing every condition of society and every grade in life. The same paper gives accounts of remarkable cures and restoration to reason of persons mentally disordered, through spiritual agencies, and also states that recently about fifty representative members gathered at the residence of Dr. Wm. Rose, No. 522 Second street. Encouraging reports were submitted, and, it being proposed to secure commodious quarters where regular meetings could be held thereafter, a special committee was assigned to carry out the plan. 'The proposition is to occupy a public hall until sufficient funds are accumulated to build a Temple that shall be dedicated to Spiritualism.

31st of March.

We learn from Mr. Richard Holmes, President of the Spiritual Temple Sunday meetings in Horticultural Hall, 100 Tremont street, Boston, that he has secured both halls for the coming Anniversary of the Advent of Modern Spiritualism. This Society, we understand, will use the upper hall for speaking and other exercises, and the lower hall as a café for the accommodation of out-of-town visitors and others.

We are in receipt of a kind letter from our old friend, M. A. (Oxon) of London, under date of Jan. 22d, 1885, who says, in answer to one from us: "I was on the point of writing to you to announce my serious illness, and consequent withdrawal from all business until after Easter at least.... As regards my condition it may be as well to possess you of facts : On the 7th of November I was unfortunate enough to fall heavily from the top of an omnibus, outting ing my system t and shock I made an imperfect recovery, never shaking off flying rheumatic pains, and certain indications of gout which the shock had stirred up. Shortly before Christmas I was seized with a severe attack of rheumatic gout, which has kept me a prisoner to bed up to the present moment, quite helpless, hand and foot, and suffering indescribable agony." The annual report of the Trustees of the Soldiers' Home, Chelsea, Mass., calls special attention to the Grand Carnival to be held in the Institute Building, Boston, commencing the 7th of next April, to continue ten days, by which they hope to realize a fund sufficiently large to enable them to improve the Hospital, and make additional provision for the largely increasing number of sick and disabled comrades who seek its ald and protection. The cause is one of the most deserving soliciting patronage of the public, and the Carnival should be attended by thousands.

Gladstone and Spiritualism.

Alluding to Gladstone's investigation and the solicitude manifested by the English papers that he may harm himself by continuing it, the Harbinger of Light says :

Harbinger of Laght says: "It is almost Indicrous to observe the con-sternation of some of these would-be guardians of public opinion when any notable man ap-prosches with fair intentions the subject of Spiritualism. If they believe its pretensions are unsound, why need they be atraid? they should rather encourage able and talented men to investigate it, for they would be just the men to find out and expose its unsoundness. It would seem as though they are rather straid they fear that their olever man may, if allowed to enter, the apiritualistic domain, find to much attraction there, and by staying draw others after him. If it wore the simple and ig-norant that were being unduly attracted to the subject, there might be some ground for their solicitude, for it is undoubtedly a duty of the subject, there might be some ground for their solicitude, for it is undoubtedly a duty of the subject, there wise man being diotated to by the leaswise, who are terribly alarmed leat he should be imposed upon."

The Seybert Commission

Of Philadelphia-in regard to which our readers are already informed-for the investigation of Modern Spiritualism, has had Henry Slade, the independent slate-writing medium, under fire recently in that city. It is said that the phenomena produced through his mediumship considerably astonished the members of that body, who were unable to, understand or explain them. The Commission has been keeping its doings remarkably quiet until a few weeks ago. It is rumored that Mr. Slade received three hundred dollars for his services, but we do not youch for the accuracy of this statement. It is also said that the members of the Commission intend to go as, far as China, for any one who can throw light upon Spiritualism. It may be several years before they get through. They will publish in book-form all the matter. they collect.

The Spiritual Offering-

Came to, our table the present week in an entire new dress-a vast improvement, over, the old type upon which it was printed-and it thus gives us great pleasure to see that it is not only spiritually sound but materially handsome. Now if the editor will only look after his proof-readers as squarely as he has his printers, The Offering will compare favorably with any of its contemporaries. We wish it abundant success.

13 Having been forced to leave the portion of Indian Territory known as OKLAHOMA by the United States troops, some of the intruders very soon thereafter held an indignation meeting at Topeka in the State capitol of Kansas. They denounced President Arthur's conduct in simply executing the laws as "an outrage that would disgrace the worst monarchy." The aim and intent of this public meeting, defiantly held in the capitol of a State, is to organize and inspire a general crusade into the Indian Territory, which is threatened openly as being but a few weeks off, and which, the leaders say, will be strong enough in numbers to defy all the troops that can be brought against them. This revolutionary conduct is allown in the face of a proposition very recent made in the Sameta to passably probase the sameta to the face of a proposition very recent the Senate to peaceably purchase t

throw these lands open to entry; and of a clause introduced in the House and inserted in the Indian Appropriation Bill to treat with the Indians for the relinquishment of their rights in the surplus lands of the Territory. That does not satisfy these raiders, however. They want the land in question, and they mean to defy all laws, human and divine, in their efforts to secure it.

KT In an exchange we find quoted from O. B. Frothingham the following paragraph, says The Index, which, in our opinion, is fairly applinals published in this country : nais published in this country : "As a rule, religious ' papers are a reproach to journalism, on account of their unfairness and their rancor, their persistency of misrepre-sentation and the unswerving constancy of their abuse. Political papers have their seasons of suspended hate, but the ill-will of the relig-ions organ toward its opponents is systematic and continuous, ... It is the fatality of the Christian pretension under all its forms that its renders impossible reasonable judgment of dis-sent. The editorial, the comment, the record of intelligence, the book review—all betray the malignant temper." Mr. J. H. Wade, of Cleveland, Ohio, (a vealthy Spiritualist) has in his employ the psyohic-(and a grand one he is, too)-Mr. Charles E. Watkins, whose esoteric powers we have thoroughly tested. It is said that the latter sits for Mr. Wade every Sunday morning, when his (W.'s) spirit son communicates with his father by telegraph, the fingers of the medium being. used in answering questions, and conversing with him generally. Mr. Wade himself is an expert telegrapher, and Mr. Watkins knows. nothing whatever about the art-thus proving that an occult power acts upon the physical system of the psychic, and that that power possesses intelligence. 15 We learn that a party from Chicago have removed to Hot Springs, Ark., and leased the new hotel "Josephine," one of the finest of that city. They intend making it a firstclass hotel in every particular; also a home for Spiritualists and Liberalists. Mrs. L. Hopkins, late of Boston, trance medium, will remain at this hotel during the present year. As the Hot Springs furnish a great central sanitarium re-sort from all parts of the Union, we anticipate. that the above hotel will be duly appreciated by our spiritual friends. Those who may de-size further information should address S.M. Atkinson, Proprietor, or F. M. Knight, Manal a crist ossilt britsell togifthe sittled ager.

to carry out this plan. All this, according to the Westminster Confession, is to be done without any reference to the worthiness or unworthiness of the individuals concerned. He pronounced the doctrine not only not intelligible but mere arbitrariness. He thought it meant that God is a being of whom we can form only the most revolting conception; that he is a being whom it is very easy and natural to hate, and very difficult and almost wrong to love. Hence he does not think it surprising that the hot bolts of indignation should be flung from men's hearts upon such a doctrine. He could only wonder that the fathers used such atter nonsense in their theological thoughts. This doctrine of selection or election baffled their minds with its mystery, fascinated them, and compelled them to make some statement about it, the best of which they were capable.

This doctrine, observed Mr. Newton, is one of the oldest among men. It is found, said he, among the Hebrew prophets; it is the core of Mohammedism : the sages of India are to-day brooding over it; the problem is nothing more than the apparent nothingness of man before the omnipotence of nature. In dark and snperstitious ages, the feeling on this subject so wrought upon men that they conceived the vision of a devil upon the throne of the eternal. The same problem exists now all around us. One is born to luxury, another to poverty; one is cursed, while another is blessed by his surroundings; one nation is most favorably placed, and another most unfavorably. Why this mystery concerning things ? There seems indeed to be a predestination or foreördination which overshadows every life, which ordains that one germ shall live while another shall die, that one nation shall be perpetuated while another shall. become extinct. Wise men, said Mr. Newton, note this action of mystic, omnipotent force, and give it the scientific name of "natural selection." What is, then, the difference between selection and natural selection ? he asks. You can account for it, he answers, in terms of physical law; you can account for it in terms of. higher law; you can account for it as the intelligent act of God, who is back of nature, but you cannot escape the mystery which our fathers found. You have to face it, if you are a man.

He said he had no sympathy with those who would stop difficulty in the Church by saying that the same obstacles may be found in Na-ture as in the Church. There is, in the course of ages, a survival of the fittest, which means the survival of the survival of the fittest, which means the survival of the fittest, which fittest, which fittest the domain deal and dialones and potential extenses of the survival means the survival that the same obstacles may be found in Na-

alone he must stand before heaven, so must he think and act for himself.

Work of a Generous Spiritualist.

Frequent mention has been made in these columns of the enterprise exhibited in Greenwich, Mass., by Mr. H. W. Smith, in furthering the cause of Spiritualism in that place, and extending a knowledge of the inestimable truths it bears to mankind. Through his liberality Mrs. Richmond, Mr. Colville and other prominent speakers have addressed its people. and a Children's Progressive Lyceum has been sustained in the parlors of his residence, a number of the pupils coming from families of evangelical profession.

Mr. Smith's last effort has been the construction of an edifice which he designates "a church," although it is far from being what is generally understood by that term. Temple, we think a far more appropriate designation. From a description of the building and its purpose, in the Springfield Republican of Jan. 28th, we learn that its cost has been about five thousand dollars. The style of architecture is mainly Gothic; the auditorium fifty by thirty-two feet in size. The windows are stained-glass; the walls and ceilings are frescoed and adorned with the following mottoes: "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother"; "Whatsoever ye would that men should do to you, do ye even so to them"; "And he shall give his angels charge over thee"; "Follow after charity and desire spiritual gifts." Over the rostrum appears the sun rising from a bed of clouds, and in its rays the words, "God is a Spirit"; still higher the word "Immortality." Over these are three stars with the designations, "Love," "Truth," "Wisdom"; the op-posite end wall bears the Latin inscription, "Mors janua vita," ("Death is the Gateway of Life.") The words "Liberty," "Justice " and "Charity" occupy conspion the social sector is a smaller walls. Beneath the audition of a smaller apartment in which social the beriage may be held, but designed mainly for the Children's Lyceum, in which Mr. Smith is deeply interested. His firm conviction is that the children should be our first care, seeing in each-to use his own expressive words-" not a lump of total depravity, but an immortal and divine soul."

THE SPIRIT MESSAGE DEPARTMENT ON the sixth page of the present issue of the BAN-NER opens with an Invocation wherein the Father, whose word is Wisdom and whose law is Love, is petitioned for added power that all may come into harmony with their felloworeatures, into sympathy with the angels, and into fuller conception of the purposes of life; Questions regarding the continuity of physical existence without food ; the effects on the spirit immediately after its departure from the body, of the conditions surrounding its former tenement of clay ; the use, if any, of poisonous reptiles; and a desire for a personal test, are answered by the Controlling Intelligence; RICHARD ROBBINS of Farmersville, N. Y., informs his old friends that in the new state of existence he does not feel aged and weary, but active and free in spirit, and in the midst of opportunities to assist the soul in gaining the widest experience; W. R. BEEBE (of Beebe, Wilcox & Hobbs, New York City,) makes a striking appeal for recognition on the part of his acquaintances, using therein the following unique but powerful figurative illustration : "I call this my second coming to earth-my new birth, even though it be but momentary ! I hope I will be as welcome to my friends here as I was when in infant form I came into the home of my parents, and was lovingly idelcomed"; ELIZA ELLIS of Harwich, Mass., requests that her friends be informed of her return in spirit; SETH E. BROWN of Boston sends greeting to all associates and friends, and assures them of his entire satisfaction, with the change which has befallen him-he also endorses as true what his friend "John " had told him regarding Spiritualism ere his (B.'s) decease ; HENBY FENNER of Philadelphia informs his people that he is not unhappy, he is not depressed, but is unfolding plans for future work in the soullife, and trusts to be of use to them and to general humanity; CAROLINE TODD of Boston eral numerity: CAROLINE ACDA of Doston speaks to her daughter a massage of comfort regarding the guardian careformites in the holpers, whose perusal cannot fail of the start a source of good to all stricken hearts and HANNAR R. KINBALL in a strain of impasioned eloquence brings to a medium present (Edgar W. Emer-son) the love of his splitt-baild

Since we published the testimony of John Wetherbee to the verity of the seances held in the light by Mrs. Whitney, at 123 West Concord street, this city, we have received several other communications from various writers in the same vein, which we are unable to accommodate for want of space : All evidence seems to favor the verity of the phenomena witnessed at her light seances, and the attention of the investigating public is called thereto. "Prove all things, and hold fast that which is good."

Herschel estimates that the stars in the Milky Way number over eighteen millions; that each star is a sun and the centre of a solar system. In regard to their distance from the earth, he claims that the light projected from one of them, though traveling one hundred and eighty-two thousand miles per second. would take seven millions of years to reach this earth. Computing it at this rate, gives the distance as over 89,246,844,000,000,000,000 miles-an inconceivable distance.

Isaao Gray, Blanchard, formerly editor and publisher of the East Boston Advocate, an able journalist and prominently identified with able journalist and prominently identified with labor and other reformatory movements in this sity and violnity, passed from his home in Flori-da to the higher life on the 1st inst. Mr. Blan-ohard was a marrier sterling merit, a firm Spir-icalist, and on who, being convinced of a truth, fearlesty arrowated and defended it.

ST We shall wint not work the support specially repayed to the DANNE SOF LOOK of a locative to the state of the state and the supervision of the state of the state and the supervision of the state of the state and the supervision of the state of the state and the supervision of the state of the state and the supervision of the state of the state of the supervision of the state of the state of the supervision of the state of the state of the supervision of the state of the state of the supervision of the state of the state of the supervision of the state of the state of the supervision of the state of the state of the state of the supervision of the state of th

E. Mrs. Laura De Force Gordon of California, who was many years ago a prominent Spiritualist leoture? In this oliv was similated to the bay of the United States Supreme Court at Washington, upon motion of Maria G. Bid die, Feb. 3d. Mrs. Gordon is the second system allowed to protice before they Source the first being Mrs. Hely Look wide they first being the least to be for the States and the first being Mrs. Hely Look wide the first being Mrs. Hely and the state first being Mrs. Hely and the state for the States and the first being Mrs. Hely and the state for the States and the state of the st Mrs. Laura De Force Gordon of Califor-

FEBRUARY 14, 1885.

BANNER OF LIGHT.

Facts Convention at Providence.

Three years ago, when the spirit phenomena were exciting attention at Lake Pleasant; there were meetinga (established, called "Fact Meetings"; and al-though desiring a more scientific name, those persons interested socepted the title, "Facts," relating to spirit and mental phenomena. Mr. L. L. Whitlock, President of the Providence Association of Spiritualists, a gentleman of distinguished ability and genial demeanor, started a quarterly magazine called Facts ; and afterward issued it monthly. It is still doing a good work in the spiritual cause. Through the activ-ity and perseverance of Mr. Whitlock, Spiritualism in Providence has taken wonderful strides within a year, as where it was once ignored it is now recognized as a power.

The newspapers of that city have become more liberal in regard to Spiritualism within a year than ever before. The two conservative papers not only admit notices, but print lengthy reports of the meetings, besides allowing the work of spirit-hands to be exhibited in the Journal office window.

The Providence Evening Mail, in its report, which we have been obliged to condense, says :

Tuesday, Feb. 3d, was set apart for a Facts Conven-tion in this city, and Bicokstone Hall was thronged morning, atternoon and evening. At the morning ses-sion the exercises were of a social nature, but in the afternoon it was a literary feast, and many knotty questions were answered in a satisfactory manner. President - Whitlock first introduced Mr. J. R. Cocke of Boston, the blind musical medium, who gave a rare musical trast out the bland, and also some productions or Hoston, the bind musical medium, who gave a rare musical treat on the plano, and also some good vocal-ism. He named his controls, and also the selections rendered before performing them. (He then described "spirits, all of, which, with the exception of two, were recognized by those present. Mr. W. J. Colville of Boston, who is considered one of the best inspirational speakers on the Spiritualists" platform, was next introduced, and devoted his time to answering questions.

platform, was next introduced, and devoted his time to answering questions. President Whitlock next introduced Mrs. Abby N. Burnham of Boston, who delivered a short but pleas-ing address. She showed the rapid strides Spiritual-ism had taken within the past few years and prophe-sied great advances in the future. We understand that she is one of the best psychometric readers, but for want of time there was no demonstration of this inter-esting phenomenon.

She is one of the best problem time, we understand that she is one of the best problem time, reaching the solution of this interesting phenomenon. A large audience was present at the evening session, which was very interesting. After a song entitled "The Gates Are Wide Open," by Miss Frany Whitlock, accompanied on the piano by Miss France Prattin which the audience applauded the little singer. George Chainey was introduced and delivered an addresson "The Heligious Side of Spiritual Phenomena." Mr. Colville then again answered questions which were very satisfactory the subscription of the platform, a cabinet was arranged on the platform, but instead of being in the cabinet Mr. Reeler satisfactory the subscription of the platform, a cabinet was arranged on the platform, but instead of being in the cabinet Mr. Reeler satisfactory the subscription with the subscription with the subscription of the platform. A cabinet was arranged on the platform, but instead of being in the cabinet Mr. Reeler satisfactory the subscription with the subscription of the cabinet Mr. Reeler satisfactory the subscription of the platform and while in that position musical instruments were played inside the cabinet, hands were shown and the sitters were banged on the bead with the guitar. Bev. Thos. B. Silcer was called to the platform and made such examinations as he chose, but he admitted that he saw nothing in the cabinet, although while he was standing there the guitar played, hands appeared, much to the amusement of the audience and discomfiture of Mr. Billeer, who said that "Whatever it was it was guiteker than his eyes." Mr. Biller, atter examinations took place while Mr. Silcer was on the platform and while the medium and committee were in front of the cabinet form and while the medium and committee were in front of the cabinet he cabinet and in sight of the sudence. Mr. B. G. Chace and Dr. Wiggin also examined the cabinet and found nothing. nothing.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit riends bring to our notice for relief :

From J. D. Andrews. \$3.00; "Education." \$3.80; Daniel B. Allen, 50 cents; a friend, \$1,00; H. W. Prescott, 65 cents ; C., \$2,00; a friend, \$3,00; W.B. B., 50 cents ; [A. G. F., \$1,00; Mrs. H. M. Hannah, \$2,00; Mrs. H. Howes, \$1,00; Geo. B. Hastings, \$1,00; B. S. Varney, 25 cents : Mrs. H. Leonard, 50 cents.

Dr. Ephraim B. Irish, an octogenarian. and nordi man in Newport, R. I., ascended to spiritilly from his residence in that city, Feb. 8th. He was a native of Newport, and for forty years was the only dispensing botanic physician in the city. One of his daughters is the wife of Mr. Alfred Wilson, Assistant Postmaster of New Bedford. He was a pronounced Spiritualist for many years, numbering among his appreciating friends Hon. T. R. Hazard, and passed on strong in his belief.

It will be seen by a special notice elsewhere-to which the attention of managers of Spiritualist meetings and Children's Lyceums is particularly directed-that W. J. Colville will, if addressed at once, answer calls to speak year.

ALL SORTS OF PARAGRAPHS.

It is announced that at the meeting of the proprie. tors of Mount Auburn Cemetery, held in Boston Feb. 3d, a resolution was adopted instructing the Trustees to consider the propriety of establishing in the cemetery a crematorium, or adopting any other method of taking care of the dead, so that sanitary laws shall not be violated.

White and sweet potatoes, and other vegetables, may be kept a long time free from decay and shrinking by packing in barrels with dry sand.

Mr. J. M. Boberts, having overcome the difficulties which o ompelled him in November, 1883, to suspend the publication of Mind and Matter, issued the first number of the sixth volume of that publication Ján. Bist. He wishes to thank his many patrons for their kind forbearance, and hopes to be able to show them that it was not undeserved. The number before us contains spirit messages given through the mediumship of Alfred James and other matters of interest.

Out in Cincinnati the question is asked: "Do the 'regular' physicians know smallpox when they see it?". The interrogatory seems fair in that region, where three consulting doctors of high standing have let a young girl die of black smallpox and caused others to catch it.

There's a silver lining for you and for me, Though the clouds are dark as night, For whether on land, or on the sea, Only world' and all will be right; Then never despair, or give up the ship, Though tempeats rage to day— There's a silver lining for you and for me, When the clouds have passed away!

When the United States, and Canada enact laws to exchange and bring to justice financial rogues, business will become healthler in both countries.

The deepest gold mine in the world is the Bureka. In California, which is down 2200 feet, or 500 feet below, the level of the sea, The deepest silver, mine is the Mexican, on the Comstock, which is down 8300 feet.

If the Prime Minister of England had the genuine sense of an American public man, he would remand all those troubles back from London to Dublin, and let the Irial Parliament meet in its old palace. Then there would be no complaints to make, and England, still possessing control of the army and navy, would ensure the physical autonomy of the kingdom,— *George Alfred Townsond*.

Apropos of the present agitation anent the Sunday liquor laws of New York, a parliamentary return, has just been issued in England, showing that in the twelve months from October 1st, 1883, to September 29th, 1884, there were 15,942 convictions of persons arrested for drunkenness on Sunday in England and Wales.

The case of the Dundee (Scotland) dairyman who was recently convicted of selling milk that had stood in a room in which a child was ill with scarlet fever. ought not to be forgotten. The milk absorbed the poison and seventeen persons were infected with the disease, four of whom died.

The shirting kaleldoscope of Soudan affairs this week (up to time of going to press, 10th Feb.) shows Khartoum taken by the treachery of Faraz Pasha, who is credited with treacherously opening the gates to the Mahdi; Gordon missing, whether dead or alive, a prisoner or escaped up the river, no one seems to know: Osman Digna's troops rapidly increasing in number; Wolseley filled with consternation and sending home London war correspondents in a sort of semi-disgrace; Italy massing forces on Egyptian soil; France covertly alding the Mahdi with thousands of rifles and tons of ammunition; England calling together an army to retake the fallen city; Canada volunteering troops in ald of the Home Government ; and-Feb. 9th-a despatch from the Mudir of Dongola, discrediting the report of Khartoum's fall. What next?

These frigid days Let others praise, And seek the north who want to, Yet bold cashlers, With mufiled ears, In troops invade Toronto.

It is 1565 miles by the shortest route from Boston to New Orleans by rail.

The Canadians are ready for a new extradition act which shall be so stringent that a criminal in one country shall be considered a criminal in both.

"Is your chum a close student?" wrote a father to his son in college. "You bet he is, father," was the reply. "You could n't borrow a V of him if you were in the last stages of starvation."—Burlington Free Press.

England had only 1811 hours of bright sunshine last 5. 5. 6. 1. 1. 1.

AGAN

andleant was in the h

Movements of Mediums and Lecturers.

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

J. Frank: Baxter was in West Medway.Wednesday evening, Feb. 4th, and had a large and appreciative audience. On the next two. Sundays he will lecture respectively in Marblehead, Mass., and Keene, N. H.; the Sundays of March in Springfield, Mass. ("L. R. P." Informs us that Mr. Baxter's work in Marblehead her blenady produced a profound impression in that has already produced a profound impression in that

Dr. Abble Cutter lectures in St. George Hall, corner 13th and Arch streets, Philadelphia, Feb. 16th, at's O'clock... Will receive friends and patients at 1107 Gi-rand street for a short time.

Mrs. Abble N. Burnham spoke Sunday, Jan. 25th, Feb. 1st and 5th, to orowded houses in Woonsocket, R. I. Monday evening, Feb. 3th, she spoke there again to excellent acceptance. Thursday ovening, 1sth inst., she speaks in Providence, R. I.

13th inst., she speaks in Providence, R. I. Mrs. Mary A. Chartéy can usually be found at her home, 100 Meridian strees, East Boston, Mass. She will be in Natick, Mass., at the Wilson House, Friday and Baturday, Feb. 13th and 14th. Miss Jennie B. Hagan has been speaking through the month of January for the Church of the Spiritual Era, Cleveland, O. She has also attended several funerals while there. She speaks in Madison, O., Bun-day, Feb. 1st. She will answer calls in the West for weekevenings and Sundays until March 12th, after. Which date she will make engagements in New Eng-land again. land again.

W. L. Jack, M. D., has recently held scances in Woreestor, Mass., to the great satisfaction of many of its citizens, and an urgent desire having been ex-pressed for him to return we are informed it is his in-tention to do so at an early date.

Capt. H. H. Brown will speak for the Society at Woonsocket, R. I., Sunday, Feb. 15th. Can be ad-dressed for engagements at that place, his present residence.

Frank T. Bipley's address for the next two months, we are informed, will be Oprinna, Me.

We are informed, will be Corinns, Me. S. H. Smith writes us from Lake George, N. Y., that J. W. Kenyon has recently delivered three fectures to good acceptance in that place, having reached there from Glens Falls, where he had been doing much work for some weeks past. Mr. Kenyon intends shortly to visit the East, and our correspondent recommends him to the attention of thinkers everywhere.

to the attention of thinkers everywhere. Mrs. Clara A. Field has just closed a successful course of lectures before the First Spiritualist Eoclety of New Orleans, La., and would. Ille to make further engage-ments in the South for the remainder of the winter menths. She can be addressed for the closing weeks. of Fobruary at the Gregg House, 154 Canal street, New Orleans. Permanent address, Care BANNER OF LIGHT, Boston, Mass.

Charles Dawbarn's permanent address is 463 W. 23d street, New York City.

Springfield, Mass.

Gill's Hall was packed Sunday evening to hear Mrs. Maud E. Lord. In the afternoon this noted medium talked in a sploy manner upon the outlook of the spiritual movement at present-citing numerous noted clergymen of Boston and vicinity who have visited her sé-ances as earnest inquirers.

ances as earnest inquirers. In the evening she gave a thrilling account of her early struggles and sufferings, before her parents understood the nature of the spiritual gifts she possessed. Mrs. Lord passed down the aisles, scattering tests by the score to many who usually recognized them. The audience was so interested that hundreds remained after the meeting closed to hear the last word, as Mrs. Lord gave tests for some time later.

Next Sunday Mrs. Clara Banks of Hayden-ville, Mass., will address our people. The Spiritualists' Union has engaged W. J. Colville of Boston to address its members at the Anniversary meeting to be held here the Sist of March next. H. A. BUDINGTON.

New Orleans, La.

Mrs. Clara A. Field of Boston has lectured to good acceptance for the last four Sunday mornings, ending Feb. 1st, for the New Orleans Spiritualist Society. On Sunday evenings she has given a course of independent lectures on pop-ular subjects that were well received and ap-

preciated. The local Spiritualists expected Mrs. Field to The local Spiritualists expected Mrs. Field to remain several months with them, and were anticipating quite a revival through her instru-mentality; they are consequently much disap-pointed that her health will not permit her to remain longer in so damp a climate as New Or-leans. The Society gave her a unanimous vote of thanks for the good work she has done here in her short stay. She has made many warm friends, and will find a hearty welcome when she returns later, as she intends to do when the rainy season is over.

F Read "ZOELLNEB'S TRANSCENDENTAL PHYSICS." This is one of the grandest works

of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, Bosworth street, (formerly Montgomery Place,) Boston.



Each line in Agade 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 Heilers forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie

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

AP Advertisementate be renewed at continued rates must be left at our Office before 15 K. on Saturday, a week in advance of the date where-en they are to appear.

SPECIAL NOTICES.

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

BUSINESS CARDS

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

TO FOREIGN SUBSORIEBERS The subsoription price of the Banner of Light is \$2,50 per year, or \$1,75 per air months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

AUNTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERHY, NO. 44 Bussell Street, Melbourne, Australia, has for sale the Spiritual and Hefermatory Works published by Colby & Bioh, Boston.

NOTICE TO OUB ENGLISH PATRONS. J. J. MORBE, the well-known English lecturer, willact asour agent, and receive subscriptions for the Hanner of Edmist altheon shillings por year. Parties desiring to so subscribe can address Mr. Morse at 10 Dunkeld street, West Derby Road, Liverpool, Eng., where single copies of the Hanner can be obtained at 4d. each; if sent per post, id. extra. Mr. Morse also keeps for sale the Spir-itual and Refermatory Workspublished by Colar & BICH. Second Second

INDIA BOOK DEPOT. KAILASAM BROTHERS, Bookseilers, Popham'i Broadway, Madras, have for sale and will receive order for the Bpiritual and Heformatory Works published by Oolby & Bich. They will also receive subscriptions for the Banner of Light at Bupes 11-12-0 per annurs.

PHILADELPHIA BOOK DEPOT.

The spiritual and Beformatory Workspublished yOULBY & BIOH are forsale by J. H. RHODES, M. D., the Philsdelphia Book Agency, 315 North 10th street. Bubscriptions received for the Hanner of Light at 3,00 per year. The Hanner of Light can be found for sale at Academy Hall, No. 810 Horing Harden street, and at all the Spiritual meetings; also at 503 North 8th street, and at onews stand at the Chestnut street end of the new post-office.

NEW YORK BOOK DEPOT. The Spiritual and Reformatory Workspublished by Colby & Blob, also the BANNER OF LIGHT, can be found at the office of TAs Truth-Seeker, 33 Olinton Place, New York City.

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 105 Uross street, Cleveland, O., Dir-culating Library and dépút for the Spiritual and Libral Books and Papers published by Colby & Bioh.

TROY, N. X., AGENCIX. Parties desiring any of the **Wpiritual** and **Reformate- ry Works**published by Colby & Rich will be accommodated by W. H. VOBBURGH, 09 Hoostok street, Troy, N. X.

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

ST. LOUIS, MO., BOOK DEPOT. THE LIBERAL NEWS CO., 620 N, 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritural and Hefermatory Works published by Colby & Bich.

HARTFORD, CONN., BOOM DEPOT. E. M. BOSE, 57 Trumbulistreet, Hartford, Conn., keep constantly for sale the Banner of Light and a supply of the Spiritual and Beformatory Works pub-lished by Colby & Bich.

ADVERTISEMENTS.

FACTS Premiums, L. L. WHITLOCK, Esq.: To Whom it May Concern.

Behold the picture of your friend, Which you can view at leisure; Should the shadow not offend, The substance waits your pleasure

 OHAP. 15.—The Universal Life-Principle, and its Occult Properties and Uses.
 OHAP. 18.—The Universal Ether of Ecience, and the Alther of the Hermetic Philosophy.
 OHAP. 19.—The Mother-Principle of Things, and its Use in Bell-Healing. CHAF. 20.—The Kabalistic and Meesianto Method of Heal-ing, and the One Fracticed by Jesus the Ohrist. OHAP. 21.-The Summit of Christian Knowledge, or the Mystery of the Ohrist, and its Saving Influ-ence.



5

MAGNETISM—that great, grand; metical; matching power that sits esthroned upon the miles in a solution of power that sits esthroned upon the miles in the down's that follows the fish of the thunder off, finit hinds world's from the starry heavens at night—that gives life to the tiny blade of grass, tone, color and fragmate to the flowers— that for starry heavens at night—that gives life to the tiny blade of grass, tone, color and fragmate to the flowers— that thrills the soul with joy as the lips of lovers impart the subcam, yet powerful as the mighty wares of the coesn-intat caselessly rout against the rock-bound coasts of conti-entism gain animated life with its own vitalising power. Men and women of America, arise in all the glory and majesty of modern intelligence, the source the forers, shackies and chairs that bind you to fogrism and releations of the coast of the continuent of the source of intelligence, to enjoy this life induces that are fast comigning our rice to ignomination was that are fast comigning our rice to ignominate the vice of the basts and raily around the banner of mustices of the past and raily around the banner of mentation of the the source of subtrant of the forers. Thy a pair of our Magnetic Woot Batteries, t. f. Indoes; the construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs the construct the truth of was two publish. Si (20 a pairs the construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the truth of was two publish. Si (20 a pairs to construct the tr

No. 6 Central Music Hall, Chicage, Ill. Feb. 14.

NOTICE.

I HAVE a splendid location, well advertised, doing a good business, and would like a partner, having experience and some capital. Correspondence solicited. Address LEVI C. MERRIMAN, Magnetic Institute, Jackson, Michigan. Fob. 7. -- 2 wis

WANTED-10,000 people to send for "Malt VV Book, "see our large machine, buy a \$100 share for \$20, and read our sdvertisements in the "Banner" of Jan. 31st headed "\$150,000,000," "Proposed Boom in Beer," and "11,000 Acres of Land for Sale," 200 Washington street, Room A, Boston. J. W. FREE. Feb. 14. MISS L. H. MORROW, Natural Healer, 275 Shawmut Avenue, Boston. 2w-Feb. 14. FURNISHED BOOM TO RENT to a Medium, 111 West Concord street, Boston. 1w-Feb. 14.

JUST PUBLISHED.

THE

PRIMITIVE MIND-CURE.

THE NATURE AND POWER OF FAITH;

Or, Elementary Lessons in Christian

Philosophy and Transcendental

Medicine.

BY W. F. EVANS,

Author of "Celestial Dawn," "Mental Cure," "Mental

Medicine, " "Boul and Body, " and " Divine Law

of Cure,"

CONTENTS.

CHAF. 2.—The Application of the Idealistic Philosophy to the Cure of Mental and Bodily Maladies.

CHAP. 3.-The Triune Constitution of Man and the Discov-ery of the True Self.

CHAP. 5.-Happiness and Health, and Where They are to be Found.

CHAP. 6.—The Real and the Apparent in Thought, or the Impossible and Contradictory to Sense is True to the Spirit.

CHAP, 7, -Disease Exists only in the Mind on the Plane of Bense, which is the Region of Deceptive Ap-pearances.

CHAP. 8. - The Deepest Reality of Disease is a Morbid Idea and Beller.

OHAP. 9.—The Science of Oblivescence, or the Art of For-getting a Malady.

OHAP. 10.-The Incipient Idea of Becovery, and Whence Does it Come?

CHAP. 11,-What is it to be Spiritual, and How may we Become So?

OHAP, 12.-Spiritual Truth the Best Remedy for Disease. CHAP. 13.—On the Triune Nature of Man, and the Freeing the Boul from the Body. OHAP. 14.—Excouting Judgment upon Ourselves, or in Thought Separating Disease from the Real Seif.

CHAP. 15.—The Creative Dows of the Ideal, or the Exter-nalization of Thought. CHAP. 16.—The Nature and Right Use of the Will.

OHAP. 1.-What are Ideas, and What is Idealism?

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

on geological subject

W. J. Colville, we are informed, will review the Rev. Joseph Cook on Biblical Demonology in the Horticaltural Hall on Saturday. Feb. 14th, at 8 P. M. Admission free. Questions answered.

Mrs. Augusta Dwinels, one of our most rellable and satisfactory mediums, has returned to Boston and resumed practice at 31 Winter street, next door to Chandler's, as will be seen by her card on seventh page.

The Berry Sisters will give a few seances on Sunday afternoons for the accommodation of friends out of town who are unable to attend on the regular advertised days and evenings. Seance to commence at 2 o'clock, sharp.

SPIRTT 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.

GOOD NEWS .-- We learn that the Old Colony Railroad Co. will erect'a new station at Onset Bay the present season. It should have been done long ago. the starfed tes fact

E. B. Russell, 1801 Laurel avenue, MINNEAPO LIS, MINN., writes us that the platform work there, so far as if applies to Spiritualism, goes on and keeps pace with the growth of the city and the demands of the times : ... We have at present two societies. .' The Spiritual Arch and ... The Birst Spiritual Society of Minicapolis, both in good working order. Besides these a Children's Lyceum established a low months since by Mrs. Clara Mayo Steers, bids fair to accom-plish much good.". We are glad to note so favorable a report, and especially pleased to hear of the formation of the Children's Lyceum. We trust the Spirita-alists of other localities will take like measures with those of Minneapolis for the preservation of the mental freedom of the rising generation.

Mrs. Ella Hooper Finch, Secretary, N. W. corner 20th and Cass streets, OMAHA; NEB., writes: "On Sunday, Jan. 25th, the following officers were elected. for the ensuing, year: President, James F. Smith, No. 1811 Webster street; Vico President, Mrs. S. E. Roberts, N. W. corper soln and Cass streets; Treasurer, Mrs. Julia Schroder, do., do, We are now prepare to make the following offer to speakers and mediums in generals We will do all advertising and provide a hall, giving all collections or door foe (whichever it may be) to the speaker or medium." Any parties wishing to accept this offer can address our correspondent as above.

Springfold, Mass., passed to the higher life Sunday morning - The Inneral service was hold Tubsday but J. Win Therefore the well-known transs-medium (de-livering dopredding)



A Galveston mendicant was in the habit of calling at the office of a local lawyer and receiving a small sum on account of former acquaintance. Last week the mendicant called as usual, but the lawyer said, "I can't assist you any longer, as I 've got a wife now and need all the money I can lay my hands on." "Well, now, that's just coming it a little too strong. Here you actually go and get married at my expense !"-Texas Siftings.

At Dong Song, Feb. 6th, the French troops under Gen. Briere de l'Isle attacked an entrenched camp of the Chinese, carrying four lines of defense, covered by ten small forts, and capturing the tents, provisions and ammunition of the enemy. The losses of the French were heavy in killed and wounded.

A Berlin doctor has been fined for not keeping him self posted on modern methods of practice.-Boston Journal

In New York a doctor is fined for keeping pace with all the improvements of the age----which makes a difference.

Archideacon Farrar, of England, who is regarded as a popular writer, has recently published a little work for the lifting up of the humble subjects of the Queen, in which the following simple words and plain phrases appear: Synthetic, tallith pallium, didactio, esobatological, pseudonymous, hypostasis, " anthropomorphie and anthropopathic,", cryptograph, iggeroth, obsolescence, "torpedo touch of his avarice," "sacerdotal micrology," "a sharp paronomasis," "galatising," prized nomocracy," "the Pleroma," "mystoe," dynasts, "a fusile apostle," "eternal Noumena," pseudepigraphy,"" "the plectrum,"" the isopsephia," "a latent. paronomasia," "paronasia," "the orgiastic character," compaginated," "deracinated." If the Archdeacon ever takes it into his old fashioned head to confound the Concord School with an essay on the Thingness of the Which," or the " Wherefore of the Thusness" we presume he will make something of a shocess of it.a. don't in a shoce of it.a. success of it. All (10) 11 THERE 5 74

Lan Barth casts off its slough of darkness,

- Karth casts on its slouge of Garmess, An eolipse of hell and sin, In each cycle of hell and sin, As an adder dasts its skin, Loi I see long blissful ages, When these Mammon days are done, Stretching like a golden evening On toward the setting sun.

A woman at Tuckertown, Fla., is making money by running a saw-mill

ANXIETY OF A DYING MAN.-Two doctors were disputing by the bedside of a patient. "I tell you the liver is diseased." said one. "Nonsense, nothing of the kind. It is the spicen." "Yvery well; we shall sed at the post mortern whole in the right." Great sen-sation on the part of the patient, whom, in the heat of the argument, they had quite torgottan.-Keledio Med-teal Advocate, New York Ofty.

Parties who have returned to the Pacific coast from a tour through the Superstition Mountains in Artsona Territory (report the discovery we extend to stone ruins, some of them in almost inspectable places. The walls look as if they had, been battling with the slo-ments of centuries. The prediction of the slo-culatence they are the toilly remaining evidence, must have been numerous.

Mearly 170,000,000 meated letters and only 45,000,000 that cards were handled by the New York Post-office. Department last year. The fact shows that the differ-ence of a cent will not induce many people to use postals.

Ingersoll is sometimes incisive. He said the clergy are always praying for things which are impossible. Why, only last winter I was in Congress and heard. the Chaptald say: 'Oh I God, give Congress wisdom.'"

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

Special Notice.

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

To my Patrons on the Pacific Coast :

Owing to other engagements I have closed my 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 pub-lishers 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 yon all for your past favors, I remain, Fraternally yours, ALBERT MORTON.

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

Subscriptions Received at this Office

THE SPIRITUAL OF FRIENDS. Published weekly in Ot-timwa, Dy D. M. and N. P. FOX. Peryes, 81,50. THE OLIVE BRANCH. Published monthly in Utics, N. Y.

THE OLIVE BRANCH. Furthers investing in constant of the second se

For Bale at this Offices

For Sale at this Office: RACTS., A. MONTHY Magazine. Fublished in Boston. This Science of Contract Science (Contract Science) This Science of D. M. and N. P. TOC: Fer year, St. S. Bings contact Science (Contract Science) Bings (Contact Science) Contact Science (Contact Science) Bings (Contact Science) Bings (Contact Science) Contact Science (Contact Science) Bings (

THE OLIVE HEAVEN UNDER S. I. A MORNIN'S FIGE 10 conta-THE HERALD OF HEALTH AND JOINE AL OF PRIVEICAL OULTURE. Published monthly in Mew York. Frice 10 cents. THE SWARE MANTFESTO. Published monthly in Sha-ters, N. 60 conts per annum. Single copies 10 cents. THE THEOROFHICT. A WORTHLY JOURNAL, DUBLISHED ON India. Conducted by H. P. Slavasky. Single copies, 60 Cents. LIGHT.FOR.THEREMS. PROBABLY Single copies, 60 Cents. Mem Mallecopies, Somts. THE MALIGO-PHILOSOFHICAL YOURNAL. Published weekly in Chicago, Ill. Price Scent Ser Copy, 53, 50 peryear.

The substance waits your pleasure in the more sitractive form of Facts. Suppose I let my "un-substantial double".comment on the ploture, thus: "I behold myself," says "Bhadows." "You look very nat-ural, John, but you have seen your best days. As you now look, you are suggestive of shadows. I can remember you when you were younger and freeher: when your bair was brown instead of gray. Why can't we reach the face be-hind the make of flesh 7 Alast art has not yet penetrated into the spirit, so we must be satisfied with the surface. You might have fleshed a little of your inner self into that ploture and added to its sitraction. Jon't feelsorry, John, that you did not smile up into cheer ulness just at the 'stick-ing point.". You had be ter be the 'Shadows' you are; the smile might have marked that face writh folly instead of sunshine, or, perhaps, illustrated the lines from the 'Night Thoughts, 'which read: CHAP. 22.-The Belation of Jesus to the Ohrist and to Man.

"Though gray our heads, our thoughts and aims are green: Like damaged clocks whose face and bell dissent, Folly strikes six while nature points at twelve."

Folly strikes six while nature points at tweive." This plcture, Bro. Whitlock, may not be much of a tempta-tion as a premium, but let me say whenever any of your constellation of faces invite Fucts into taugible or paying notice, may their shadows severally become substance in nid of your honest and worthy endeavors to spread abroad the truth.

MR. L. L. WHITLOOK: Dear Friend-Accept my thanks for the photograph of my wife. I think your artist has done himself great credit or this, and alse all those I have seen in your possession of mediums and speakers. I hope and rust these plotures will have a large circulation with your Friefs magazine, as it is a good way to secure a photograph of some of our best me-diums. Feb. 14.

A Remarkable Book! NOW BEADY, The Missing Link IN MODERN SPIRITUALISM.

BY A. LEAH UNDEBHILL, (Of the Fox Family.).

THIS intensely interesting work, so full of Experiences and Incidents connected with the progress of Spiritua-ism (by one of the far-famed Fox Sisters), will meet with wide-spread favor, and undoubtedly sittain a very large cir-culation.

culation. One vol., crown Svo, cloth extra. with steel portraits of the Fox Family, and other illustrations. Price, \$2,00. For sale by all Booksellers, or will be sent postage paid on receipt of price. THOMAS, R. KNOX & CO., Fublishers (Successors to James Miller), 818 Broadway, New York. Feb. 14.

The Boston Spiritual Temple,

1 ne Boston Spiritual 1 emple, Aving secared both upper and lower Horticultural Halfs for the occasion, will celebrate the Thirty-Ser-enth Anniversary of Modern Spiritualism on Tuesday, March Sist, with appropriate exercises morning, afterncon sud evening. Mrs. Amelia H. Colby and other prominent speakers have been engaged. Several first-class Test Mo-diums will be present, and Superior Literary and Musical Talent has been scoured. Ample arrangements will be made to satisfy the wants of the finner man without leaving the building, and everything possible will be done to make it an enjorable accelon. Descriptive Programmes will be issued in due stated Per Order of the Committee, Pob. 14. A WM SCH. B. HOLMES, Chairman. SEE: Maganthesed State, of January Sist for adver-tisend mutheed State, of January Sist for adver-Stated in due the function street, Boom A, Boston. NEW BNGLAND MALT CO. NEW BRGLAND MALT CO.

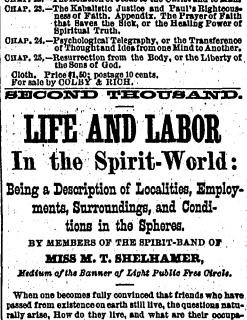
NEW ENGLAND MALT CO. Foo, 14. A STROLOGY.-To those born near the 5th, Strong and the planetary inflamess are new important. Such a such the planetary inflamess are new important. Such a strong on the "Frequestic Start", Bar 2008, Boston, Mass. Office 7 The Star Graser, Bar 2008, Boston, Mass. Office 70 State street. Wir-Job, 14. MRS. MARY: A. UHARTER, Trauce, Devel-of Ancient Character, Writing and Medicated Vapor Baths. 100 Meridian street, East Boston. 10 Mer-Feb. 14.

Mrs. Neille E. Whitney, MATERIALIZATION BEANOR Thursday, Sr. M. For M. Hessagre, Matorialized Hands, etc., Baturday, Sr. M., Sunday, S. M., 118 West Concord st., Boston, Sob, 14.-3W



MAGNETIC PHYSICIAN and Medium, gives Sittings daily. 128 West Concord street, Boston,

MRS. M. A. CHANDLER, THEST and Business Medium. 20 Indiana Place, Boston Private Sittings Gally from 9 to 5 P. H. Séances Thurs day evening and Friday afternoon. 1w-Feb. 14.



passed from existence on earth still live, the questions natu-rally arise, How do they live, and what are their occupations? The purpose of this book is to answer these inqui-ries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends; mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experiences of which they write. In one volume of 426 pages, neatly and substantially bound in cloth. Price \$1,00, postage 10 cents; full gilt, \$1,50

For sale by COLBY & BICH. postage free

CONTENTS FEBRUARY NUMBER FAGTS.

EDITOBIAL -- Who Are Honest Men? EDITOBIAL. - Who Are Honset Men ? Independent Writing at Syricuse. Mr. L. L. Whitlock. A.French Doctor: Controls and Cures his Patient. Mrs. Elliss L. Turrer. Materialization and Demastrialization of Embroidery, etc. Materialization and Demastrialization of Embroidery, etc. Materialization and Demastrialization of Embroidery, etc. Mrs. Julia A. Dawley. Inexpected Materialization. Mrs. C. P. Pratt. Mrs. Eaton's Tes Party. Mrs. J. O. Hunt. A Spirit Knitting a Stocking. Mrs. J. O. Hunt. Mr. Edgar W. Emerson's Descriptive Séances. Misocillanious. Some Things in Regard to Materialization. Mr. E. A. Bruckett.

Brackett. Book and other Notices.

Blagte copics 10 cents. 51,00 per year. For sale by colby & BIOH. Feb.71-15

Progression;

Or, How's Spirit Advances in Spirit Life. The Evelu-tion of Mas. Two papers given in the interest of Spirit-nal Science. By Spirit MICHAEL FARADAY. Paper, pp. 35. Frice is center. For male by COLBY & BIOH.



THAVE given my son, HEXRY B. HARBIR, his time an Treedomics trade and soit upon, and from and after tais (sate 1 shall not claim his carnings and will not pay any debtail be may construct. February 121A, 1885. 107-Feb. 14.

Hepartment. Hlessage

Public Free-Circle Meetings Are helds the BANNER OF LIGHT OFFICE. Bosworth street (formerly Montgomery Place), erery TURBDAY and FarDAT AFFRINCON. The Hall (which is used only for these stances) will be open at 3 o'clock, and services com-mencest 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the stance, except in case of absolute necessity. The public ere cordially iswited. The Meesages published under the above heading indi-ents that spirits carry with them the characteristics of their erth-life to that beyond whether for good or evil; that thece who pass from the earthly sphere in an undereloped rate, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-tor. All express as much of truth as they perceive-no more.

all express as much of trath as they below-us
 more.
 all express as much of trath as they below to the second of the s

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Dec. 16th, 1884. Invocation.

Our Father, whose word its wisdom and whose law is love, we would glorify thy name; we would feel thy power in our hearts; we would realize thy presence in our midst; we would come into nearness with thee.so power in our hearts; we would realize thy presence in our midst; we would come into nearness with thee, so that thy inspirations may baptize our souls in the sphere of holiness and of truth. We would become uplifted to a higher sense and realization of life than we have known before. We seek the influences of peace and righteousness, that we may gain from them some understanding of thy law, some comprehension of thy truth; we desire to press forward. to learn, to understand and to know the purposes of life. Oh i our Father, may the flood-gates of light be open, and may our souls become illuminated with the gleams which thou dost bestow. We ask thy presence and thy love; we desire to come into harmony with our fellow-crea-tures; we wish to come into sympathy with the angels of the higher life. May we receive the blessings of those which unfold purity, love, truth and honor, and may we press forward, seeking such gifts for the inte-rior development of being. Amen.

Questions and Answers.

CONTROLLING SPIRIT. — You may now pre-sent your questions, Mr. Chairman. QUES.—[By J. McClure, Albany, N. Y.] The Evening Journal of this city for Nov. 26th re-cords that in Fort Plain, N. Y., there is a young woman who has taken no food since the 11th of Norch wat hen enpresence is not such as would March, yet her appearance is not such as would be expected of one who had experienced so pro-tracted a fast. She is subject to a shaking of her body and arms which she is powerless to prevent. She talks but little, and in a scarcely and ible voice; says she has no appetite for any-thing, and is firm in the belief that her health will be restored. The fact of her having exist-ed so long without nourishment nurzies the doc ed so long without nourishment puzzles the doc-tors and astonishes all others. Can you give any explanation?

-The abnormal condition of the physical system of the young lady has undoubtedly brought her into a condition which makes her receptive to the influence and ministrations of attendant spirits. Probably the young lady is sustained by the magnetism imparted to her by those same spiritual attendants, and undoubt-edly she also receives a certain proportion of magnetic strength and nourisiment from those who attend her on the physical side of life. The shaking and trembling of the limbs mentioned by your correspondent are probably pro-duced by those spiritual attendants who miniser to her needs and who attend her in her suf-

ter to her needs and who attend her in her sur-ferings. Q.-[By W. P., Providence, R. I.] Is the spirit of an individual affected by conditions and sur-roundings to which the bdy, immediately fol-lowing its departure from it, is subjected? A.-Some spirits are affected by whatever af-fects the body which they have just vacated; they do not understand how to rise above the mecanetic law which continues to bind them to

they do not understand how to rise above the magnetic law which continues to bind them, to a degree, to the physical form, and they are held psychologically for a time, perhaps one, two, three or four days, before they are com-pletely severed from all connection with the body. Other spirits who are positive in their nature, who have no particular attraction to the body and do not desire to remain in its presence are not affected by whatever may on the body and do not desire to remain in the presence, are not affected by whatever may or cur to the physical form. We have seen a spirit suffer intense pain while the body it once in-habited was undergoing dissection. We have seen another spirit shiver with dread and with heavens and in all places, you will find intelli-heavens and in all places, you will find intelli-heavens and in all places, you will find intelliapparent cold, because the body which it had just vacated was placed upon or packed in ice. We have seen other spirits whose bodies have We have seen other spirits whose bodies have been similarly treated appear perfectly indif-ferent to the matter, and seemingly experience no inconvenience or discomfort whatever. Q.--[By M. H. E., Tishomingo, Indian Ter.] Of what use to mankind are centipedes and oth-er poisonous reptiles? Admitting the theory of exclusion to be true will such prostions of of evolution to be true, will such creations ad-vance, or will they become extinct when earth and its inhabitants are more advanced in spirituality P ituality? A.--We have been taught that centipedes, and in fact all poisonous reptiles, are useful in absorbing into their system the poisonous ele-ments of the atmosphere. In by-geneages, when the earth's atmosphere was less pure than it is to-day, less capable of sustaining human life, such poisonous reptiles were brought into re-quisition for the purpose of absorbing and de-stroying certain poisonous elements in the at-mosphere and purifying it for its future banefimosphere and purifying it for its future benefi-cent usefulness. We do not believe, nor does history sustain the idea, that as man advances these poisonous reptiles will advance with him, will progress into a higher unfoldment, but, as the atmosphere of earth becomes more rarefied and refined more purified and as humanity and refined. more purified and as humanity and reined, more particle, and as humanity advances in physical attainment, in physical development and spiritual culture, the needs and uses of such reptiles will be numbered with the past, and they will become extinct, as

speaking to the public in endorsement of the claims of Spiritualism. I accepted its teach-ings, and advocated its truths to my neighbors and friends, and endeavored to protect and stand by its mediums and workers. I feel I have a right to be heard from your circle-room, and I am very grateful for the opportunity of

coming. I wish to inform my old friends that I am still an active man. Years have made no im-press upon my spiritual body, save so far as they have stamped it with the valuable experi-ence I have gained, or with the marks of a dis-cipline which has been for my unfoldment. I cipline which has been for my unforment. I am not aged and worn, nor do I feel weak and miserable in returning here to manifest to mor-tal life. On the contrary, I feel active and free in spirit, as though I could embrace all the uni-verse, and pass out to an indefinite distance, and meet with all the friends of the past, and

and meet with all the friends of the past, and give them greeting. In the days when I first embraced Spiritual-ism, it was not known and understood as it is to day; it was not popular; it was looked upon as something very strange and uncanny, some-thing that might have been the production of the evil one, if it was not really the fabrication of the idle brains of mischlevous beingson earth, and these who dayed to investigate its claims. and those who dared to investigate its claims, those who were firm in its defense, who be-lieved truly in its teachings, who had received evidence of its truth, and were proud to stand

by it, were considered very strange people. 'It is true that some folks look upon these peo-ple now as queer. It was not long ago that I overheard two individuals speaking of me and my past life. One of them said: "Well, he was my past life. One of them said: "Well, he was a queer old fellow; he believed in the return of

a queer old fellow; he believed in the return of spirits; he thought the dead could come back and speak; it was a strange idea that he held fast to all the days of his life." It was not so strange after all. I had become convinced of the return of spirits; my loved ones had given me evidence of their identity, they had brought me consolation and comfort which no one else could supply, and which all the creeds and dogmas and theological assump-tions of Christendom could not come up to. and tions of Christendom could not come up to, and so I accepted what they had to give me, and I walked by the light which they shed over my path. I am glad and proud to affirm in public and everywhere that it was all true, and the and everywhere that it was all true, and the half has never been told; you cannot realize all the glorious truths of Spiritualism in their full-ness and entirety until you, pass out of the body, and have landed upon the beautiful shore. I am gratified with what I have found around me. I have not been idle since passing out. The years come and go but they do not have the

years come and go, but they do not leave the active spirit stranded in idleness, and with no opportunities of unfolding its powers-not at all ; they only bring new strength and activity, and assist the soul in gaining experience. So I am happy and glad to affirm myself still a Spir-itualist-glad to call myself one of the "queer people"---and I shall not rest in my labors until all humanity belong to that same body of "queer people" and accept the glorious truths which Spiritualism has to convey.

When here, I knew many who investigated Spiritualism and who became Spiritualists-not so many around me, perhaps, but sometimes they would come from other places, and I was they would come from other photos, and i was always glad to give them welcome, glad to ex-tend the hand of fellowship to a worker in the spiritual vineyard, always happy to speak a good word to or for them when I could. I wish to send greeting to every one who knew me in the past and tell them I have not been far away though not manifesting. I have many

away, though not manifesting. I have many times been near at hand, watching events, tak-ing an interest in their life-work. I bid them God-speed, and trust we shall meet again byand-bye.

I was here at your last meeting, Mr. Chair-man, and listened to the remarks of the con-trolling spirit about the localities and distances of the spirit-world, and how almost impossible It was for mortals to gain an accurate idea of the distance of the spirit-world from the earth, because of contradictory statements made by because of contradictory statements made by returning spirits through various mediums, and I thought that was true enough, and do not see how it can ever be obviated, for the simple reason that many spirits who pass out of life break their connection with physical life, yet do not leave the confines of earth, and when they return to you they say: "I live right here; I am close by you, and see spirits all around me; this is the spirit-world right here in your midst, and not at any distance." Then other spirits, who have been gone for ages, return and say: "We have been traveling on and on and on for

"We have been traveling on and on and on for "We have been traveling on and on and on for a long period of time, and we have not yet reached the confines of the split-world; it is miles and miles away from you; we cannot give you an idea of the vast magnitude, of its ex-tent and its distance from this earth." So you have these very a statements and they are all

heavens and in all places, you will find intelli-gent spirits taking up their abiding place, pur-suing their labors, doing their own work in their own way, living out the God-given indi-viduality of being. I, for one, can rejoice that our spiritual world is not limited or confined to any one point of space; that with our expansive powers, with our progressive minds, we may travel to distant points, and perhaps, by-and-bye from start to star and from zone to zone bye, from star to star and from zone to zone and still find a spirit-home; still find glorious habitations where we may gain new experi-ences, fulfill higher purposes, and employ, our ences, fulfill higher purposes, and employ, our time with loftler labors. I think the theme a grandone, worthy the at-tention of Spiritualists, yet I warn them not to become puzzled or perplexed because one spirit says his home is right here, the locality of his spiritual condition is not at any distance, while another one comes and declares he lives thousands of miles away; they may both be tell-ing you God's truth. When you understand all the facts of the case, you will realize that "there are more things in heaven, and earth than are

And, thought I, if he has received so much good by coming to this place, if he has gained an ex-perience that is valuable to his spirit, and suc-ceeded in making his friends know that he can return, why may not I do likewise? I deter-mined to come here and make an effort.

mined to come here and make an effort. I explain this, because it seems rational that I should do so. One likes to know how it hap-pens that his friend comes by any particular road when he returns from a long journey, es-

This seems to be what I may call a new birth. On passing out from the physical life, and yield-ing up its conditions, we have been taught to believe that we should have no more to do with it; that we could not come in contact with matter again, because the body had become disorganized.

But it seems the living, active spirit, finding that it can return and manifest through mor-tality, is willing to take possession of a foreign body, and do the best it can, even through an organism with which it is unfamiliar l

I call this my second coming to earth-my new birth, even though it be but momentary! I hope I will be as welcome to my friends here as I was when in Infant form I came into the home of my parents, and was lovingly welcomed.

I send my greeting to friends. Tell them that I am well and happy; that I have been per-plexed because of new conditions, but I am seeking to solve them. I wish to understand, the laws of this new life, so that I may live in

the laws of this new file, so that I may hvorm accordance with them. I was formerly a judge, but later in life was not occupied upon the judicial bench. I be-longed to a well known firm in New York. 1 hope my former associates will be glad to know I have returned. I would like to meet them in private, and give them something from my pres-ent standpoint. I am W. R. Beebe, of the firm of Beebe, Wilcox & Hobbs. I thank you, Mr. Chairman, for this privilege.

Eliza Ellis.

[To the Chairman;] I don't know, sir, as you let every one come in, but I got to the door and I wanted to look in and see what was go-ing on, I did n't think I was coming to a meeting exactly. I heard tell that we could speak: if we tried to, and send our love to friends, and I thought that would be so good—and then I got in here! But I did n't suppose you had so many people here. You'll excuse me if I'm Intruding, sir.

I lived in Harwich, and I have some friends, there. I want 'em to know that I can come and look after 'em a bit.' I would like 'em to feel that the old lady is still living.' We don't like to have 'em think we're dead and gone and can't tell anything about life. No, we like 'em to feel that we're with 'em and tak-ing an interest in their affairs, trying to help 'em get along in life, looking about to see if we can't to e and lift we he road to the brighter can't give 'em a lift up the road to the brighter world.

world. I was pretty well along in years when I went away from the body. I lived here eighty-one years, and I have seen a good deal of life, one way and another; but things were different in my day than they are now. Not that I 've been gone over a great while, but the last few years of my life it geemed to me as though things. were very different, and somehow I could n't quite make 'em out. But I've got into a new world, and I've seen all the old friends who had gone on before me. Sometimes I wonder-ed if I would meet 'em again, and, if I did ed if I would meet 'em again, and, if I did meet 'em, if I would know 'em ; but they 're all

meet 'em, if i would know 'em; but they 're all there; they have their homes and their pleas-ant places; they meet together and have a good time; 't is just like home in the old way. [To the Chairman:] If you'll please tell my folks I've got back, sir, I'll thank you very kindly, and I'll try to do a good 'turn for you sometime. My good man's name is Marshall Ellis, and my name is Eliza Ellis.

Seth E. Brown.

spirits at different points, making efforts to return and communicate with their friends In some instances it was really laughable, and in others it was quite deplorable to witness their failures and mistakes; while others, only a few in number compared with the whole, seemed to succeed; some indifferently well; others succeeded admirably in giving some-thing substantial by way of evidence to their friends on earth lends on earth. I thought the time, had come when I must, agreeable to my promise, communicate, to friends on earth-and I have done so in brief before to-day. I have succeeded in giving inti-mations of my presence, and in making myself known to a certain extent, and to-day I am happy to be able to speak, I wish to send greeting to all associates and friends, and to tell them I am quite satisfied with the change. Well, berhaps if I had my life to live over again—which, by the way, I do n't want to, for I would not like to go through, the same experiences that befell me when on earth—with the knowledge, I have gained since passing from the body, undoubtedly, I would steer clear of some sharp corners and, some paths which I pursued, and would walk out in some, directions in a broader road, because, do n't you see, I would understand things dif-ferently, and of course every intelligent, rea-sonable man profits by experience and gains wisdom. But I can't do this thing, and learn what I can in the other life, retrace the mis-takes and missteps I have made, and try and before to-day. I have succeeded in giving intiwhat I can in the other life, retrace, the mis-takes and missteps I have made, and try and benefit those of my fellows who are in need of information concerning this thing. I would like to send a word to one friend, and say to him: John, you were right, you were perfectly right in your concludious concerning Spiritualism, and the state of man after the death of the body. I endorse all that you said to me and what I have heard you say to others, and there is very much more that you never death of the body. I endorse all that you said to me and what I have heard you say to others, and there is very much more that you never did say, that you might have said with perfect impunity. I am glad that I listened to you as mildly as I did, because I mained some ideas from your conversation which the been bene-ficial to me in the spirit work. Now, John, you have a great light before your, it is for you to walk in its rays, to move straight forward and do the best you know, how; be su even and as honest as you understand hissgood for mem to be, because my idea is that when a man pos-setses such a great truth at this, and under-stands that spirits are all about him, watching his transactions, taking note of his movements, and beleves that after the death of the hody, the soul, of man mane meet its form account, and be happy or miserable beings who have to say in those poor miserable beings who have the soul is the sould be them. They all would like the send greetings to find the work if if is that be sold the sould be mare to be because work after the death of the hody. the soul, of man mise meet its form account, and be happy or miserable beings who have to such light so guide them. There will be and perhaps it is not very far wring. Twich to send greetings to find the sould. There are some light is borted them. There are some light be insteaded because of its mare-tic the body. It have been at the because of on our light be been the molid. There instants before the prolid. There instants before the prolid.

Towa, and have come into communication there with certain parties. I have taken an interest in their affairs, which had a certain interest for me when here, and 1 have gained more prac-tical knowledge concerning them than Lhad all the while I was here in my business career ; so I am enlarging my experience and information; and perhaps if I can 'gain a private interview with my former business associates I can give

coming here, and that is, to attract the atten-tion of friends to this Spiritualism, for now that I have undertaken to say it is true I would like to prove it so to them. You may call me Seth E. Brown.

Henry Fenner.

I desire, Mr. Chairman, to send a message to my friends to the effect that I am now well, strong and in my right mind, But I feel some-what confused here, as though the old feelings

were coming upon me. 1 was a young man, sir; I had not lived so very many years on earth; and I. passed away under very unpleasant conditions. I felt a confusion and bewilderment creeping upon me. At first I tried to fight it off, but it grew and grew until I had no knowledge of my surroundings or of my doings. They said I was insane, and they tried to hold me under control. I have no distinct recollection of that unhappy time; it seems to me it lasted for an eternity; probably it was not very long. I know—or rather I gained it from others—that when the violent condition It from others—that when the violent condition reached its height I was ungovernable, and did that which sent my spirit from the body. I set fire to myself and passed out in the flames. L do not like to think of that time, because it brings back to me a restless, unpleasant feeling, with a certain horror which is very undesirable. But I have heard some of my friends wonder, what was my condition out of the body, and if I suffered because of that act for which I was not responsible. I have been with them some, and have been at different places receiving the kind attention and treatment, I suppose, of wise good spirits, who know how to take care of those who are in need of assistance. I have

those who are in need of assistance. I have been growing strong, and in looking around me I find myself pleasantly situated in a good home, with loving friends who are kind to me. I am not unhappy, I am not depressed, I am sound in mind and body, and if it is possible I ought to tell my friends on earth, eppecially those who were so kind to me, who watched over me and tried to do me good. I want them all to know I am well and happy, not now suffering from the effects of physical life, as the old con-dition has gone, and I am unfolding my plans and ideas, and trying to outwork them and be and ideas, and trying to outwork them and be of use to humanity. I know I can do it, and I

am satisfied in my work. I send my love to my friends, and tell them I. will meet with them by and by on the other shore. I lived, sir, on Ward street, Philadel-phia. My name is Henry Fenner.

Caroline Todd.

I lived a good many years ago; my home was I lived a good many years ago; my home was in Boston; my name is Caroline Toda. I have friends here. I hope they will hear that I have returned. I come to send them my love, and, to tell them I am happy in my spirit-home. They do not understand how spirits come back and watch over their friends; they do not real-ize that those whom they live laid away are in their midt, looking one their their offers ord true. their midst, looking over their 'affairs' and trying to guide them.

their midst, looking over their 'affairs' and try-' ing to guide them. and automatical is the state ing to guide them. and automatical is the state daughter. She was a mere child when I passed away, but she has grown in stature, and she has entered into new relations of life; she is now herself a mother, the mother of a family, and has the cares and responsibilities of life upon her. I'have tried to guide her, and I think I have in a measure succeeded. I have tried to give her an intimation of my presence and my love, but could not do for so, son I send ther that knowledge from here. It's watchfuless,' a mother's affection; and when her little one passed to the spirit-world,' and her spirit was, bowed in an-guish at yielding up that frail life, he was tak-en in charge, by myself, and borne to a pleasant home in a beautiful world, where I care for him; there he is growing in boauty and stature and day after day learns' the bright lessing of him sweet' and pure, in oparacter and lofty in purpose, with a pure, in oparacter and lofty in purpose. Noth E. Brown.
 To the Chairman 1 Well, sir, I've said agood many times that if Spiritualism was true. I have in a moasure successful, and the spiritualize of the and come back and the spiritualize of the spirit of a mother, its is mother, is and the spiritualize of the spirit of a mother is the spiritualize of the spiritualism. Just our spiritualism of mark spore spiritualize of the spiritualism of the spiritualism. The spiritualism of the spiritualism of the spiritualism of the spiritualism. Just is the spiritualism of the spiritualism of the spiritualism of the spiritualism of the spiritualism. Just is the spiritualism of the spiritualism. Just is the spiritualism of th

FEBRUARXIA41108851

Marguerite, William Beer, Maria Wierblington, Elizabeth Hulbert, Ida, Georgie H. Alen, Bandel J. Dickerty, Al-Dion Whittier, Hannah, White, Jennie, Harlow, Charles to Mattie. Jum, Willitzer, Hannah, White, Jennie, Harlows Oharile To Martis.
 Martis.
 Mannah, White, Jennie, Harlows Oharile to Martis.
 Jens, A., Sammel Wylliston ; Maynish Hirbinok; Mrs. M.
 A. B., Farrar, Jeanle Spragne.
 Jan. C. -Joseph M. Horizon: Hamuel W. Holbrook; Mrs. Gleason; Algernag Refs.
 Jens, Algernag Refs.
 Jens, Algernag M., Horizon: Hamuel Brown; Jeannette Jens, M. Jesse Putham: Jane Leonard: Will B. Sylves.
 Jens, Algernag M., Horizon: Jane Leonard: Will B. Sylves.
 Jens, Algernag M., Horizon: Jane Leonard: Will B. Sylves.
 Jens, Algernag M., Horizon: Jane Leonard: Will B. Sylves.
 Jens, J. George A. McClure; Nancy Pullas: George C.
 Ghandler.
 Jan B., Bannel G., Lacock: Mr. Ouroline J. Smith; Jens, J., Hollows; Anne Hunter, Joseph G.
 Jens, J., Hollows; Mangeon B., Talbot; Ellen Tur-iner; Bey, Canas, P. Will St. Controlling Spirit. Jor Honry, H. Holivil (Anron Mosz, Tsabella Godwin, John F. Gilles, Jens, 23.-Allyidse Hoyt; Mangeon Bi, Talbot; Ellen Tur-Baler, Edward H. Guernsky; Holm Buit; Dwith Gelling, Jens, 27.- Controlling Spirit. Jor William Sanborn; Jamy M., Terbell, Nellis F., Jensk Heim, A. Howland; Mrs. Lney G.
 Jan, 27.- Controlling Spirit. Tor William Sanborn; Jamy Morrison, Marths Collidge, Angusto Leolony, Jenson Morrison, Marths Collidge, Angusto Leolong, Jenson Morrison, Marths Collidge, Angusto Leolong, Jenson Morrison, Marths Collidge, Angusto Leolong, Jenson Morrison, Marths Collidge, May Martha, Hammond; Claris-sa Haker, Charles Schtt, Tennie Rowman Black Hawy.
 Feodithe Banward Martha, Fasterin J. Janond, Claris-sa Haker, Charles Schtt, Tennie Kolling, Jenson Morrison, Marths Collidge, Magusto Leolonge, Jenson Morrison, Marths Collidge, Magusto Leolonge, John Heart, Charles Grahobas, Jenson How Jenson, Jenson Morrison, Marths Collidge, Magusto Jenson Morrison, Marths Collidge,

Forthe Banner of Light, with bly att THE MINISTERING ANGEL.

BY OLARA LYON.

The angel waiting calls to thee, His light upon thy soul to shine; Each ray sheds forth a glorious peace Pours on us all the love divine ! We bid the angel enter in. We taste the life he brings so pure: With this first draught we 're'born'again,

And grosser tastes cannot allure. This peace, so gently, fenderly,"

Upon our hearts like balm is poured, The aching wounds are quickly healed, And joy is to the soul restored Turn not aside the angel-touch, Be not so deaf-the heavenly voice But waits to speak the tender words That make the weary heart rejoice !

Lift up thine eyes-arouse thyself To welcome joyously this guest; Smiling, he stands and waits the word That blds him enter: thy request Is all he asks: he gladly comes. He guides and keeps thee in the way, He leads thee to the place prepared,

And gloom is lost in endless day. Ashland! Wis. . Inchar

Verifications of Spirit-Messages. GEORGE DILLINGHAM.

It gives me great pleasure to be able to verify the communication of GEORGE DILLINGHAM, which appeared in the BANNER OF LIGHT of Jan. 24th. Many, happy hour I passed with him in the mortal, and was well acquainted with his mental and physical condition. The communication is strongly characteristic of the man, and has been recognized by a large number of his friends 'as being," very like him.", It was a great consolation to the immediate members of his family, especially his widow-this word is a misnomer in our philosophy-who unmistakably recognize his individuality therein. Lynn, Mass.

In BANNER of 24th Inst. is a communication from MR. GEORGE DILLINGHAM, whom I well knew, and favorably so. It partakes of him so much it seems as though, were he dead, he did and does now live, for it. 'is very like him. He was a member, as he said in the communication, of the Grand Army. He was a consistent Spiritualist, a good man and an ardent worker. in the cause, To his most amiable and good wife it. Thus be a great consolation to know be still lives and M thus finds another avenue to communicate to her and the many good friends (for they have many) that will : [

whatever becomes useless always does. Q.-[By a seeker after truth.] Can you give instruction, some incident or test, through or by which the writer (a look of whose hair is enclosed) can see or understand the trath of the power of spirits of departed friends to re-turn and communicate? If so, please do: A--We are continually applied to by indi-viduals near and at a distance to do as this cor-

respondent desires-give some particular test or symbol by which such may be convinced of the truth of Spiritualism. We do not claim to examine writing or locks of hair; we do not

are more things in heaven, and carth then are dreamed of in your philosophy." I will not talk any longer, Mr. Chairman. I felt that it was good to be here, and so I got to running on a little bit, because I thought I could trespass on your kindness, for the sake of the common cause of Spiritualism. Richard Robbins, of Farmersville, N. Y.

W. R. Beebe.

It almost seems to me as though everything was taking a new turn, as though the world was being moved upside down and inside out. All things are strange to me; this other life is so new and so significant in all its points I am

so new and so significant in all its points I am almost dumfounded in facing it; yet I con-fess, myself rather attracted by it, and think it an improvement really upon what we used to consider would be the life of the future. I passed out somewhat suddenly from earthly conditions, and I hardly realized, at: first, that I had a tepped out of the body and was apart from it. I had a dim, vague remembrance that the external form was conveyed away and laid. to reat, but when I saw my fellow-men walking around, and could hear their voices speaking to each other. It seemed to me, that I, was still or symbol by which such may be convinced of the truth of Spiritualism. We do not viain to examine writing or locks of hair; we do not call upon any particluins spirit to come here and give a communication; that is not our work or our purpose inholding these free mest-ings. The labor of this Circle-Room is to main-tain an open Avenue for the free instruction of the spirits who seek this place, anytons to communicate wither to their personal friends of earth or for the bay or seever or seeving some instruction of grupping or or seeving some instruction of grupping and the service of the sector of secting some instruction of appring we are requested to find we avoid the medium will as a first sector of the sector of the sector of the sector of the sector of a sector of and spirits who is a sector of the sector of the sector of the sector of the sector of a sector of and spirits. Sector of the sector not gone away to a strange world, but to one where loving friends await them, where a dear brother watches over them, and a loving grandmother hopes to give them welcome.

Hannah E. Kimball.

I would like to speak to one who is present, and bring the love of his spirit band : Your guardian spirits are watching over and guiding you; they have protected you in the past, they have opened a way always for you, through which your feet have trod, and through which you have gained the sympathy of many friends which your feet have trod, and through which you have gained the sympathy of many friends on earth, and the blessing of many in the spirit-world; they will ever be around, you, and look out for your 'interests; they will compass your life with blessings. 'They look to you for fidel-ity of purpose, for strength of character, for faithfulness to their 'labor.' They will give you all that you need, all that you desire, and they ask of you in return the faithful ministration of their labors. 'The questions which arise in your mind will all be answered satisfactorily to yourself. You have cometimes been led where, hardly understood what was before you in the path which they pointed 'out,' but you 'have always found that a good work was awaiting, in which you was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of your band was to engage, and that the 'purposes of you you was to engage, and that the 'purpose of elements in your constitution which assimilated with my own. I have seen you under certain magnetism you required, and which I felt could be used for the benefit of others. I am happy in the spirit world, and 'will be glad to conduct you to 'my pome. When you pass over the great river you will meet me, and will then know that such a being really lived on earth, that my spirit comes to you 'and minis-ters to your needs, and that there is a purpose in it all. You may not understand it all here, but over there all will be explained. 'to 'they'd' i live in what might be called the sphere of

Live in what might be called the sphere of music, for all is harmony of, sound strinid me in my higher home. There it scems as though the soul could be lifted on waves of power, and borne to the very centre of, life and dows. In moments of repose, when the external schede werd looked in slumber, your spirit has soared upward to that splere of tarmony, and you have met and conversed with one who in a she bory, way has guided gran and will do what she can to bless your. You would be in a subor (figure W. Emanon, the fatter of it is plot in the source of the source of the second will be figure been and will do what she can to bless your. You would be it so the subor of the the sublede, with thene achowledged the above message, and said the spirit was one plate spirit thus guides.]

Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]
 Isual guides.]</l

It is with pleasure that I am permitted, by request of my friend "Curtis," to acknowledge the correctness of the communication from Augusta WHITTIER to him in BANNER of Sist ult. Although acquainted with my friend for some time, I did not know till last evening that his middle name was Curtis, and that in his younger, days at home he always was called by that name. "The" dear little; one" mentioned passed to spirit-life when a child, and he claims to have had proof, from time to time, of her spiritual development. under the fultion of his old friend, Augusta W. Of late the doors of communication with the spirit-

world have, seemed, closed, to him, and it, was, at my, house he made the remark that " they bad all left him and he was alone," and I can assure you the commu-nication has been a source of consolation to him. There is a name in the list of communications to be published which he recognizes, and trusts that that too, may be for him: Very respectfully,

Mattapan, Mass., Feb. 2d, 1885, 19 Hitr. of Martin H.

Enter on to you លេខរុស 🖓 Passed to Spirit-Lifets mathematic

notioned 21 milit init Ao dubboil Mil From Berlin, Massi, Jan. the Evelyn, whe of P. B. Southwick, agod to years' light? Tricoll dia and the Sec

Southwick, aged to years i light's forced and all of the set of th

States Jac

CEREVARY 14, 1885

Advertisements.

LYDIA E. PINKHAM'S VEGETABLE CONFOUND

S A POSITIVE CURE of those Partial Completion and altreament so complete to our best FREALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS ALL OVARIAN TROUBLES, INFLAMMATION

ND ULCERATION. FALLING AND DISPLACEMENTS. AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PAR BLY ADAPTED TO THE CHANGE OF LIFE. ILL DISSOLVE AND EXPEL TUMOES FROM THE S IN AN BARLY STAGE OF DEVELOPMENT. THE

UTBUG IN AN EARLY STACE OF DEVELOPIENS. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPERDICLY BY ING USE. "IT BEROVES BAINTNESS, FLATULENCY, DESTROY BALL, OBAVING YOU STINULANTS, AND INLINYES WEAKNESS OF THE STOMACH. IT CUMES BY CATING, HEADACHE. NERVOUS PROSTEATION, GENERAL DERLITY, BADACHE. "IDEN AND INDIGESTION." "THAT TELING OF BEARING DOWN, CAUSING FAIN, WRIGHT AND BACKACHE, IS ALWAYS PREMAMENTLY. CUBED BY INSTEATION, SINCE DOWN, CAUSING FAIN, "I, WILL, AT LALL, FIMES AND. UNDER ADE OF COM-

STANCES ACT IN HAMONY, WITH, THE LAWS THAT GOV REN THE FEMALE SYSTEM. THE THE PUBLOSE, IS SOLELY, YOR THE LEVITHATE INSLING OF DISEASE AND THE BELLEF. OF PAIN, AND

THAT IT. DOES ALL, IT. OLAIMS, TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY, CA.

LADITS CAN GLADLY TESTIFY, 52 * FOR THE CURE OF KIDNEY COMPLAINTS IN HITEE SEX THIS REMEDY IS UNSURFASSED. 1 YDIA E, PINKHAM'S VEGETABLIS COMPOUND is prepared, at Lynn, Mass. Price \$1. (Six bottles for \$5. Sold by all druggists, Sent by mall, postage paid, in form of Pills for Losenges on receipt of price as above. Mrs. Pinkham's (Guide to Health V will, be malled free to any Lady sending stamp. Letters confidently answered. No family should be without, LYDIA E, PINKHAM'S LIVER FILLS, They cure, Constigution, Billonaness and Torpicity of the Liver, 25 cents per box.

Dr. F. H. L. H. Willis



Mediums in Boston.

L. K. COONLEY, M.D.,

NATURAL and Educatod Olairogrant Physician". Ho ent and future and gives advice on business. Bittings, so contes: Magnetic treatment, \$1,00. AP Hasmost wonderful powers to guve Hasmostam. Harmons in Miness.

HOW TO BECOME

IN YOUR OWN HOME.

DR. H. A. DONNELLY. LIO CABTLE: BTREET TOTBOSTON IN Specialty in Ca-barrh, Maroas and Junig Diseases; also Cancer and hoursy, (Consultation from, Office hours a A.W. of P.M. end stamp for Olroulars, still and stamp of P.M. Feb. 14.

MRS. C. N. BROWN.

TEST and Husiness Medium, 100 Elm street, Charlestown Alexa, Hours 10 to 5. Beances Thursdays at 7:30. Reb. 14.-1w

EPPS'S COCOA.

BREAKFAST. "By a thorough knowledge of the natural laws which gov-ra the operations of digestion and nutrition, and by a car-application of the fine properties of well-selected Goosa, it. Epps has provided our breakinst tables with a delicate-dayned, bavares which in a select tables with a delicate-

Mr. Epps has provided our breaknast tables with a delicate-jy: flavored beverage, which may save us many heavy doc-tors' bills. It is by the judicions use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease, Hundreds of subtle maladles are floating around us, ready to attack wher-over there is a weak point. We may eacape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly hourisbed frame.³¹- *Civil Service Gascite*. Made simply with boiling water or milk, bold only in half pound ting by Grocera. isbelled thus:

JAMES EPPS & CO., Homoopathic Chemists,

Jan, 17.-18teow and store London; England FERRY'S

FOR 1885,

INVALUABLE TO ALL,

GRATEFUL-COMFORTING.

NFORMATION given by letter froe. Send t stamps to pay hostage. Address JAMES A 1 West Concord street, Boston, Mass. iw-

matiar

he BANNER OF LIGHT for many years.

medicine. "Aimas and weakness in both mixed, medicine. "Avill give Sittings and attend Oircles by monts, as to time and price. "Will visit the sick who value, attend runerais, or jecture." Call oraddress ison Avenue. Beetno. Mass

powers to cure Rheumat Pains of all kinds, and

Rew Books.

TENTH EDITION. THE VOICES.

BY WARBEN SUMNER BABLOW. Voros of NATURE represents God in the light of a and Philosophy-in His unchangeable and glorious

Reson and Philosophy-in His unchangeshie and guorous attributes. THE VOICE OF A PERSLE delineates the individuality of Matter and Mind, Internal Charity and Love. THE VOICE OF BUFFRETTION takes the croeds at their soord, and proves by numerous passages from the Bible that the GO of Moves has been detexted by Batan, from the Gar-den of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for st-feets, independent of cause. The sufficient of the anow stippled steel-plate entraving of the suffor from a recent photograph. Printed in large, clear type, on beautiful tinted, paper, Lound in beyend beards.

boards. Price \$1,00; postage 10 cents. Full gilt (strenth edition), \$1,25; postage 10 cents. For Persons purchasing a copy of "THE VOIONS" will receive, free, a copy of Mr. Barlow's new pamphiles entitled "OBTHODOX HASH, WITH OHANGE OF DIET," if they an order.

For sale by COLBY & BICH.

EDUCATION

The Coming Man.

INVOLVING THE BASIU TRUTHS

THAT UNDERLIE THE UNIVERSAL CHURCH.

Whoever takes this pain/plet in hand will read it through and be spiritually concelled by so doing. The theory of education it sets forth is so in harmony with the lotiest conceptions of the spiritually-minded, that no one whose thoughts tend upward, and who sees that out of the present turmoil and seeming retrogression are to come pace and ad-vancement for all earth's people, will hesitate to adopt, and do what he can to give this elucidation of its wide circulation. Terse in language, clear in argument, forcible in expression, apt in illustration, and, withal, founded on immutable truth, the work bears its own recommendation, and will be welcomed and read by thousands.

immutable truth, the work bears its own recommendation; and will be welcomed and read by thousands. The proceeds arising from the sale of this work are to be donated by the author to the "God's Poor.Fund." Paper, Illuminated cover, 82 pages, Price 10 cents; post-age free. 12 copies, 75 cents; if sont by mail, 10 cents extra. For sale by COLBY & RIUH.

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

BY JAMES LAWBENCE

Dist and Transcribing Medium, and Reputed Anthor. These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing man-ner, the thought impresses you everywhere, and you say to yourself. How beautiful this if it is a religion worth hav-ing it satisfies the mind; it rests the heart! Cloth, pp. 400, Price §1,00, For sale by COLBY & HIOH.

SENT FREE.

RULES TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This alttie book also contains a Catalogue of Books pub-lighted and for sale by COLBY & RIOH. Bent tree on application to COLBY, & BIOH.

Poems.

Daughter of Dr. F. L. H. and Love M. Willis.

This neat brochurs contains the following poems: Day; The Organist; Contoocook River; The Grape-Vine Bloom; oy; Fireside Dreams; To the Straw in a Horse-Cari A face-Beilef; The Morning Glory At North Conway; Mount Vashington; Baco River; Sweet Peas; May; Hancock Val-or; To H. D. P.; The Swallow; God in Al; The Snow. Fine tinted paper. Price So cents. For sale by COLBY & BICH:

BY S. C. HALL, F.S.A.,

Editor, during forty-two years, of the Art Journal, Lon don, Eng., and author of "Retrospect of a Long Lite."

CONSOLED.

BY ANTOINETTE BOURDIN.

BY ANTOINETTINE BOURDIN. This work is intended as a message of consolation to be-reaved and sorrowing spirits. As it is ys no claim to litera-ry finish or scientifie depth, it does not crave or expect the isvorable mention of such critics as admire solely purity of diction and grandiloquence of style; at the same time for-genaine depth of thought and irre insight into the realities. For equals and fewer superiors. Paper, pp. 66. Price locents; postage 2 conts. For sale by COLBY & RICH.

Rew Nork Advertisements.

Beacon Light,

87

As Independent Sami Monthly Spiritasi Joury nal gving Beaasges from Loved Once on the Spirit Anders of Life, and Contraining the Spirit Anderson Diversity Contraining Maiser et diametral Informat Contraining Tree from Controversy and Personallified. MRS, M. E. WILLIAMS, Editor and Publisher. Terms of Subscription, \$1,00 peryeas, Socents six months. Single copies 5 cents. POSTAGE FIRE. Single copies 5 cents. Distage Fire. Miss. M. E. WILLIAMS, 232 West 46th St. New York City, N.Y.

GREAT OPPORTUNITY

Enterprising Lecturers, TOR.BALL -A splandid Giareapilcon, with all apparatus Tor Dissolving Views, in large or small halls, over 150 Pictures: Loctures on Egypt, Astronomy and other great popular subjects, and thil instructions. "Price, cash, 8250, less than hal cost price. Address A. B. O., care of DB. BRITTEN, 813 West 3th street, New York, "It Fob.7.-4w"

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

C. LEVUG13 MOLD Béances for Full-Form Materialization, and Com-munications from spirit-friends, in answer to written questions, on Sunday, Wednesday and Friday evenings, at 6 o'clock, and onSunday and Tuesday afternoon at 20 clock, sharp, at their residence, a23 West 34th street, New York, Jan. 31. - 44.

MRS, M. E. WILLIAMS'8 MATERIALIZING SEANCES, 222 West 40th street, New York, Beances: Monday, Tuesday and Thurs-gay ovenings, at 8 r. M., and Baturiay atternoon at 2 o'clock. Scats secured in advance, personally or by istler. Jan, 3. -13w

DR. DUMONT C. DAKE, BEMOVED to 5 East 12th street, New York City, Ones 'Incurables,' Magnetisma specialty. Boindedies seal by Express. Diagnosis by correspondence, Bend for Cit-cular.

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

CARRIE M. SAWYER, Materialslug Medium, No. 69 West 24th attyot, N. 7. 86ances held in the light under striet (set conditions, Tuesday, Wednesday and Fri-day orbilogs, at50; clost, and Thursday atternoons at 3. Feb. 7. -2W

MISS V. ROBERT'S, 'Materializing' Medium, Beances Binnday, Tuosday and Friday erenings, 8 ('clock, No, 55 West 18th street, New York Otty, Jan. 24. - 4w

THE BIGGEST THING OUT Hatrated Book

TNSPIRATIONAL Writing Medium. Advice Ton Mental and Physical Disease. MBS: H. FISK, 5 East 12th street, New York.

RUPTURES

OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUBS. Send Stamp for Circular. Address CAIT., W. A. COLLINGS. Smithville, Jefferson Co., N. Y. [Mention this paper.] Jan, 17.-13w

Clairvoyant Examinations Free.

The Spiritual Offering,

LARGE EIGHT-PAGE, WEBKLY JOURNAL, DEVOTED TO THE ADVOCACT OF BFIRITUALISM IN ITS RELIGIOUS, BOIENTIFIC AND HUMANITARIAN ASPECTS.

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

EDITORIAL CONTRIBUTORS.

Prof. Henry Kiddle, No. 7 East 130th st., New York Oity, Prof. J. S. Loveland, San Bernardino, Galifornia, "Onina," through hor medium, Mrs. Cora L. V. Richmond, 64 Union Park Place, Obicago, Ill.

Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scien-illo, Philosophical and Spiritual subjects, Spirit Communi-cations and Messages,

cations and Mensages, Taining of BUBSONIFATON: For Year, \$2,00; Six Months, \$1,00; Three Months, 50 conts. "Any person wanting the Offering, who is unable to pay more than \$1,60 per snuum, and will so notify us, shall have if a that rate., The price will be the same if ordered as a present to friends. In realisting by mails Fost-Office Money Order on Ottum-wa.or Draft, an a Bank or Banking House in Chicago or New York Oity, payable to the order of D, M. Fox, is preferable to Bank Noice. Single copies 5 conts; newsdcal-ors 3 cents; payable in advance, monthly or quarterly. By arrangements mado with publishers of the *Physics office* rates: Offering and Physics office Journal, 8,22; with premium just, \$3,60. The subscriptions at clubbing rates cannot be for fest than one year. HATEB OF ADVERTISING. -Each line of nonpareli type 15 cents for first in a to one to reach albequent in sertion. Payment in Advance.

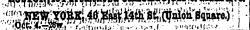
Aug. 9.

Dr. Jos. Rodes Buchanan D FORT AVENUE, BOSTON, receives, patients, MBB, BUCHANAN continues Psychometric Pra-tice, (Personal deterilieus, 22, written options, 80, 'Moor-al Education ', lot sale at \$1,50; .', Therspeutic Barcognony' MASON & HAMIEN

L the important WORLD'S/INDUS

THEAL COMPETITIVE EXHIBITIONS FOR SEVEN-TEEN YEARS. Mason & Hamila Organs have, after most rigid examinations and ecomparisons, been ALWAYS FOUND. BEST, and AWAINAD HIGHEST HONSE; how that inloke such and AVAINAD HIGHEST HONSE; how parison has any ORGANS other in its institute of the such and available of the such and the such of the such and the such and the such and the such and available of the such and the such and one such a such and the such and the such and one such a such a such a such as a such as a such as the such as a such and such as a such as a such as a such as a organ of the such a such a such as a such as a such as a of the such as a such a such as a such as a such as a such as a of the such as a of the such as a a such as a a such as a a such as a a such as a a such as a a such as a suc

MASON & HAMLIN ORGAN AND PIANO CO., EOSTON, 154 Tremont St. CHICAGO, 149 Wahash Ave.





Mediums in Boston.

J. A. SHELHAMER,

MAGNETIC HEALER,

Office Si Montgomery Place (Room 3), Boston, Mass.

a more in sumpore to reprinte

BERRY SISTERS.

SEANCES Bunday, Tuestay, Wodnesday and Friday Sevenings, 127:45; also (Durrday and Saturday after noing, 42 130. Door closed prompt on the hour. No. 7Ar-ned after (soc. Washington street; Boston. 1964).

JAMES R. COCKE,

6 Worcester Square, Boston,

Trance, Developing and Medical Medium.

J. W. FLETCHER,

Medical and Trance Medium

PSYCHOMETRY.

2 Hamilton Place,

TBS: ANNA EIMBALL, 30 Shawmint Avanue, Bos-ison: Oninactor Readings \$3,00; Mediai Facultas and their Guitare, \$2,00; Frombald Readings, \$3,00; Mossgers of Coun-sel from Guardian Teachers, \$1,00; Mossgers of Coun-sel from Guardian Teachers, \$1,00; Mossgers of Coun-sel from Guardian Teachers, \$1,00; Examination of Min-drais, \$5,0; Personal Readings from 12 until 4 every day, except Sunday, \$2,00; Enclose stamps for all letters, please.

National Developing Circle,

a mission alargentic in a cataloguert

MADAM FURMONT,

D. M. FERRY & CO., DETROIT, A NEW Monthly Spiritual Magazine, published under A NEW Monthly Spiritual Magazine, published under the auspices of the National Developing Circle.

Terms, invariably in sdyanos, \$1,50 per annum. Bingle opies 16 cents. Address, JAMES A. BLISS Fob. 14.-1w* 121 West Concerd Street, B

The Independent Pulpit,

Published Weekly, CONTAINING the Lectures of GEORGE CHAINEY, Gelverod in Chickering Hall, Boston, Mass. First number ready Jan. 1st, 1853. Terms, \$1,00 per lecture seasor of 8 months. No lectures, to be delivered during the four summer months. Single copies 5 cents.; Address,

GEORGE OHAINEY.

SOUL READING,

emetrical Delincation of Character Or Pay Or Fayehemetrical Delincation of Character. M. to the public that files who wish, and will with ther in person; or send their sutograph or lock of hair, alie will give and pocularities of disposition in marked changes in pass and future life; physical disease; with prescription therefor; what business they are best, dapted, to pursue in order to be ruccessful; the physical and menta adaptation of these in-tending marinage; and holts to the inharmoniquely married; Fail delingtion, \$2.00, and four 2-beat stamps. Addrage; there, between Church and Frairie streets. Out the street, between Church and Frairie streets.

BY MISS EDITH WILLIS,

The Use of Spiritualism.

Being a Letter addressed to Clergymen and others. contain-ing a Reply to the oft-repeated question, "What is the Use of Spiritualism /" From England.: Oloth. Price 75 cents. Postage free, For Sale by COLBY & RIOH.



FEBRUARY 14, 1885.

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 14, 1885.

Spiritualist Meetings in Boston: Banner of Light Circle-Room, No. 9 Bosworth Biroed-Every Tucsday and Friday atternoon at 30'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Horticentarral Hall. Boston Spiritual Temple. Lec-tares Sundays at 10% A. M. and 7% F. M. B. Holmes, President; W. A. Dunklee, Treasurer.

Weils Memorial Hall. The Shawnut Spiritual Ly-coam meets in this hall, 97 Washington street, every Sus-day at 104 A. M. All friends of the young are invited to visitus. J. S. Hatch, Conductor.

Paine Microsofta Hall, Appleten Street, mear Premont.--Children's Progressive Lycoum No. 1. Ses-lons Hundays, at 194 o'clock, Benj. P. Weaver, Conduct-r. All are cordially invited. Essis free.

r. All are cordially invited. Seats free. Borkeley Hall, 4 Berkeley Birect, corner of remont.-Public service every Sunday at 10% A.M. and & F.M. Permanent lecturer, W. J. Colville. Organist, udolph King. The public cordially invited.

Nouth End Spiritual Temple, No. 50 Worcester Square (in connection with Berkeloy Hall Society).-Binday, public sorrice at 3r.M. Monday, Ladles' Union, 24 r.M., public meeting, 5 r.M. Wednesday, concert and hecture, 6 r.M. Friday, lectures on health and healing, 3 r.M.

The Working Union of Progressive Spiritual-ints holds public services at Berkeley Hall Bundays at 24 F.M., also Wedne-day evening at 7% o'clock, at No. 170 West Chester Fark. Wm, H. Banks, Secretary, 77 State street.

street, Bociety of the Perfect Way,-George Chainey lec-tares in Chickering Hall every Sunday at 2:45 F.M. Wells Elemorial Hall, 957 Washington Street,-The Spiritualistic Phenomena Association holds meetings overy Sunday Atternicon at 2% o'clock. G. C. Paine, No. 5 Stanlord Place, Corresponding Secretary, Stanlord Place, Corresponding Secretary,

1611 Washington Street. - First Spiritualist Ladies' Ald Society. Meetings every Friday at 2% and 7% F. M. Mrs. Henry O. Torrey, Socretary.

The Mediumistic Phenomens Amociation holds mostings regularly on Sunday mornings at 10% at Ladies' Aid Parlor, 1031 Washington street, Boston.

The Mediums' Camp-Moeing of the "Two Werlds" will hold its seasons at the Ladles' Aid Parlor, loss Washington street, Boston, at 75 o'clock P. M. Sundays. James A. Bliss, Chairman.

College Hall, 34 Easex Street.-Bundays, at 10, , M., 2% and 7% P. M., and Wednesday at 8 P. M. Eber obb. Conductor.

Harmony Hall, 34 Easex Street (lst flight).-Sun Laya, at 10% A.M., 2% (seats free) and 7% P. M.; Thursdays. t BP. M. Prescott Robinson, Chairman,

The Fraternity of the White Cross holds a Con-versation on its Aims and Work every Tuesday evening, at 30 Yarmouth street, to which all interested are cordially in-yited. Business Meeting of members every Thursday even-ing, at Suite 35, Hotel Ulifton, 459 Columbus Avenue.

Ing, at Shie 30, Hotsi Oniton, 430 Commons Avenue.
Chelses. — The Spiritual Association meets every Sunday in Odd Feilows's Building, Hawthorn street, opposite Bel-lingham Oar Station, at 3 and 7½ P. M.
The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday atornoon. Business meeting at 4% 0'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 Mariboro' street.
Halley Hall.—Meetings will be held in this hall, East Somerville, during the fail and winter on Sunday evenings.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. Last Sunday after the morning; lesson and march, Dean Clarke addressed the children in an attractive and instructive manner, impressing upon their minds and instructive manner, impressing upon their minds fruchs that will there find a lasting abiding place. Following his remarks pleasing recitations were given in a very credicable manner by Georgie Lang, Arthur Milliken, Gertie Rich, Alice Cum-mings, Oscar Casseli, Little Blanche, Georgie Wil-bur, Louise Irvine, Luin Morse, Hattle Cousens, and Rosa Wilbur; also a plane solo by Maud Walker, a song by Flossie Cassel, and a trio by Prof. Longley, and Mr. and Mrs. Hatch, jr. Mr. John Wetherbee was called upon and in his best humor taiked to the children. Mrs. Mary A. Charter made a few remarks relative to the Mediums' Camp-Meeting to be held this coming summer in Rindge, N. H.

H. Berles No. 3 of "Shawmut Educator" is now ready, containing a memorial service suitable for funeral oc-casions. No. 4 will contain services appropriate for the coming anniversary. ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, Feb. 10th, 1885.

Norice.-A Greate Old Folkes' Concerte will be given by ye Shawmut, in ye commodious Hall known as Wells Memorial, 087 ye Washington street in ye as Wells Memorial, 087 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 soles. Ye duetts, and ye grand choruses of many volces. Ye sound old tunes will be given, but a few of ye worldly songs will be sung by ye young men and maidens. Price to get in will be 2 cits. In ye lawful money. Tickets for sale at ye BANNER OF LIGHT OFFICE. Per order ye Com.

PATHE HALL - After the usual lessons, marches and music at our session last Sunday morning, excellent readings were given by Miss Lizzle Cook, of Malden, Miss Amy Peters, Morton Setchell, Morris Schwartz, Freddie Stevens, Sadie Peters, Sadie Porcelain, Mabei Whitridge, Maria Falls and Beulah Lynch. Miss Minnie Nickerson by request read "Total Annihila-tion," and on behalf of her many friends in the school, Conductor Weaver presented her with a beautiful Coral tributa. In remonent to a read the floral tribute. In response to a recall she read the poem "Jim Bludsoe." Master Haskell Baxter, with "The Dutchman's Telephone," was as entertaining as usual. Our little soprano vocalist, Miss Eva Morrison, was obliged to answer a recall. Miss Annie Setchell's and Miss Helen M. Dill's vocal selections were highly appreciated. The Lyceum instrumental quartette al-ternated with Barrows' Orchestra in furnishing excel-

Berkeley Hall Meetings. On Sunday last, Feb. 8th, W. J. Colville occupied his usual place on the Berkeley Hall platform, both morning and evening. The morning discourse was on "Religion in the Twentleth Century."

What (said the speaker in commencing) does religion mean? We might as well: ask what does music, what do art, science and philosophy mean? They are

what do art, science and philosophy mean? They are governed by fixed laws, and, if their development con-tinues, there will be a different kind of music, a differ-ent kind of art, poetry and science in the twentleth century. It would be more true if we said that we shall have an improved idea of these things in the twentleth century. If music, art, science and philos-ophy can grow, then surely religion can grow, and it is the growth of religion that we must consider to-day. It will not mean what it does to day either to those who profess religion or to those who are indi-ferent. ferent.

Theodore Parker said that he had never met an

those who profess religion or to those who are indif-ferent. Theodore Parker said that he had never met an atheiat, and we can say that we never met a thurough-ly irreligious person. We will find that deep in the hearts of all the light of religion guides their pathway. Many persons are but opposed to the forms of religion. It is ridiculous for any one to assume that man is an absolutely free agent. No one can be absolutely free who is not almighty. All beings are necessarily bound, because God is absolutely mighty and binds all lower than himself. Every creature that lives and moves is bound by law, by nature and by existence. The only question between theists and atheists is: What is nature, what is law, what is ex-latence? And the theist. With the former it is the action of a conscious and not of an immutable will. The solentific attitude with regard to all things spiritual is purely agnostic. The utterances of men like Ingersoll are very misleading. They speak of Humboldt as an atheist, when not one atheistic line can be found in his works. Lincoin and Paine have been declared infidels, but they have only declared their disbellef in the prevailing forms of religion. Spinoza declared the existence of a Deity as absolute-in a deep disguise? In olden times men came to a too hasty conclusion as to the dark side of life. The Swe-denborgians have maintained the wrong doctrine. A different solution is necessary in order to arrive at the true solution of being. It is not possible to drive away cold by intensifying it, but it can be removed by the introduction of heat. We are coming more and more to the inference that the whole universe is perfectly good in the sight of the world. A plece of work is good as it is a stepping-tione to somethy more and more to the inference that the whole universe is perfective good in the sight of the world. A plece of work is good as it is a stepping-

that of the set of the

In our homes, in our journals, but we do not need dog-matic theology, involving the blind acceptance of doo trines which can be held either in accordance with or

matic theology, involving the bill acceptance of doe trines which can be held either in accordance with or dissentient from the practice of active virtue. A good moral life is a religious life, it is a life bound by love to all that is good, and by love of the true welfare of universal society. Religion, therefore, as morality, is growing, not declining. No human being can be found who is not indelibly bound to a divine sense of right, which tells him that there is something beside self to live for, and some-thing else than earthly goods to strive for. Religion in the twentieth century means that we are bound to justice; that we are in duty bound to do to others as they should do to us, and say and think of others as they should do to us, and say and think of others as they should do to us, and say and think of disclores its realities to men to-day, and by our own spiritual Tagnities to men to-day, and by our own spiritual Tagnities to men to-day, and by our own spiritual Tagnities to men to-day, and by our own we shall in the future far more fully, attest the reality of spiritual things than we can at present. After the lecture a fine impromptu poem was given by request of a distinguished gentleman in the eaudi-gene on "Religion and Romanism." In the eauding the lecture on "Voltaire, Carlyle and Emerson," was delivered in the speaker's most able and effective style, and elleited applause. The lecturer spoke highly of the literary abilities and character of Voltaire, the strength and vigor of Carlyle's writtings, the grandeur of his bitter scorn of wrong, and remarking of Emer-son, said that so deep is the mine of treasure hidden in his essays that no one who has ever attempted a orticles mas fully done him justice. Read one-half page of Emerson In one-half hour, and reflect upon what you read, and you may by degrees become able to grasp the profundity of his great thought. The musito on both occasions was very good. A pleasing morecase composed by Mr. Endolph King ahd inely rendered by Mme. Fries Bishop was

beautifully decorated with flowers, by Mr. O. F. Rock-wood, as usual by him and others. The evening service opened with the spiritual song "The Shadow Land," by Mr. and Mrs. Lillie. The subject of the lecture was "The Voice of God and the Voice of Man.".

The evening service opened with the spiritual song "The Bhadow Land," by Mr. and Mrs. Lille. The bubject of the locture was "The Voice of God and the Voice of Man.". There is something that man does not understand in regard to the future, and though all manner of theo-ries are given to make it clear, the struggle is still go-ing on. There is something beyond the power of man; what that power is has been undemonstrable. A min-ister said at a function gave, and the Lord has taken away." This showed he felt there was something above himself. He knew little what it was. Some turn to the Bible for information, and think they find it there-in; but the houses student finds less and less. There is god in all its teachings, else they would have been beil-destroyed long ago. Men have been led step by step to an increased knowledge of the beyond. How much has been opened to us within the last fifty years! Yet within another fifty the information of earth's people will be vasily increased from what is now is. An hun-drd years will, have made vast stindes, for the gate now ajar will have made vast stindes, for the gate now ajar will have made vast stindes, for the gate now ajar will have made vast stindes, for the same nate in alx days. Geology bids us take the rock and listen to its voice, and doing so we learn of the earth ther back of that record. The theologian then endeav-ors to harmonize geology and Genesis, s work he earn never accompilsh. First he says the slit days are six epochs of unlimited time; man was placed upon the earth about alx thousand years ago. Well, that was what Moses aid, or the writer of the Pentateuch, or first five books of the Bible. The work was written written to meet the wants of the people and colored by the channel through which they came. Moses, or the innermost of ourselves we shall find God. "The temple of the mean hardones. Hower awas dial other Bibles. The truth is, to find this power above, we must look where Jesus said, within; and through the innermost of ourselves we shall fi

The Working Union of Progressive Spiritualists.

This Society met at Berkeley Hall, as usual, last Sunday, at 2:45 P. M. The exercises commenced with singing by the assembly, an invocation by Mrs. E. R. singing by the assembly, an invocation by Mrs. E. R. Dyar, followed with a recitation by Miss Peabody. Mrs. Dyar, in making the announcements of the vari-ous meetings of the Society for the week, alluded to the charity meetings held each Saturday atternoon at No. 170 West Othester Park, and regretted that, for want of room in the parlors there, the charitable work had to be restricted for the present; but when occu-pying the commodious quarters of the "First Spiritu-al Temple," now nearing completion; all will be glad-by received and welcomed. Mrs. Dyar then announced her subject, "Woman-hood and its Teachings," her spirit-control being Lydia Maria Child, who said : An influx of great spir-itual power and light is being brought to bear on women, and it extends over the whole world, bending all its energies to bring their powers up to the highest

women, and it extends over the whole world, bending all its energies to bring their powers up to the highest point, side by side with man's. Note to-day the pro-gress of woman; see the institutions opened to her care; the schools of medicine opened to her instruc-tion; see the power of prophecy given unto her. All this work of progress is encouraging and imperative. Woman must take a distinctive stand, must work to elevate mankind physically, morally, socially, relig-iously and spiritually; must work to have obliterated. from political life all the corruption attached to it and to bring purity into it; must be law-makers as well as law-keepers. Man has slwars been building for himself alone, constructing a road for his own pro-gress, while woman has been only a silent partner to all this, there being no advance to speak of for her, she being looked upon more as a servant than a so 1. grees. while woman has been only a silent partner to all this, there being no advance to speak. Of for her, she being looked upon more as a servant than a co-worker in the labors of life. But there is a change for the better; a line of progress is now marked out for her, and she is obliged to come forwahd and stand by, man's side in rearing the great temple of life. Bue feels now she is to do better; her suitable place is be fore the world. No more of the saying of "by-and-by," and silent watting; no manaels for her feel now, and her hands are untied; she will assist in the right and true way. Man is beginning to perceive that woman must, take decided position and man must come forward and help her to impore the result of all the possesses the spiritual culture; the holy power, oft-limes the experience of care and sorrow; can march, or she without the abutful flowers, making herself regil, stong; and besulful, leaving all hearts along with her. Woman must fill high positions in teaching, preaching and office. All positions of metor more there along with her.

The music on both occasions was very good. A probability rendered by Mine. Fried Bishop was warning an predicted in the evening. On Sunday next, Feb. 3014 Mine State of the second of the second state of the second

dom from fear, and brave effort to ascertain and fol-low truth to the best of our ability. But he said we need something more than this: While the speaker decried that morbid sentimentalism which keeps its eye constantly strained toward the New Jerusalem, and makes all the present life but a mournul prepara-tion for the grave, he still thought that a clear, view of 'the star of Immortal life is necessary to cheer and guide us on our earthly pligrimage. Having stoppied looking at the stars long enough to notice. the flower at our feet, let us still take an occasional glance up-ward, and receive inspiration from the promise of life beyond the grave. Let us prepare, said the speaker, not to die, but to live. Life is not the noblest when we cannot see beyond the grave. He summed up by say-ing that while ingersollism is doing effective work in tearing down the old, it cannot build the new temple, because lacking a foundation in the spiritual life. After the lecture, psychometric readings were given by Anna Kimball and Mary F, Jones. Music was fur-nished as usual by Prof. King and Mrs. Wilson. Graenter, Bayon were the stars for the spire of the stars the context of the stars long and Mrs. Wilson.

Spiritualist Meetings in Brooklyn.

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

H. Johnson, President. Church of the New Bpiritual Dispensation holds services at their new hall, on Adsipht street, between Fulton and Greene Avenues, every Sunday, at 11 A.N. and 75 F.M. Bunday School at 2, and Conference at 85 F.M. Mrs. Jim. Hardinge Britten lecturer for February: Mrs. J. T. Lillie from March to July. Hon. A. H. Dalley, President; S.B. Nicholz, Vice-Fresident; O.G. Glaggett, Secretary. All spiritual papers on sale.

spiritual papers on sale. The Hastern DistrictS piritual Conferencemeets every Wednesday evening at Composite Hoom, 4th street, corner South 2d street, at 7%. Oharles B. Miller, Presi-dent; W. H. Coffin, Secretary. The Everet: Hall Spiritual Conference, 308 Ful-ton street, meets every Saurday evening at 0 °clock. Spir-tual papers and books on asle, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President.

A spiritualist and Mediums' Free Meeting will be held every Sunday at 8 p. w. at Everet Hall, 888 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Brooklyn, N. Y.

The second Sunday of J. W. Fletcher's engagement found large and interested audiences, in the evening every seat being occupied. The morning lecture was in answer to the question, "Can Ghosts be Investigated?" and was a very clear analysis of the solentific side of Spiritual-ism, in the course of which the control said: "We are aware that some of the wise men of the earth are assembled together in societies

the earth are assembled together in societies for the investigation of the strange phenomena through which man's immortality has been demonstrated, and they are particular to state that Spiritualism is a dangerous thing, founded on these strange occurrences. which science, under the guise of the Psychical Society, is to explain. The society will not be composed of Spiritualists, but rather of those who are good enough to be willing to be convinced, but who call themselves investigators. If there was to be any analysis in chemistry you would invite the chemists, or any examination in anatomy you would ask the surgeons and doctors to join, aince their experience would fit them to deal-with the difficult parts of the subject; but in this matter every one who has any knowledge-worth having is ruled out. It will be well for these gentlemen to remember that the truths of Spiritualism have lived for all these years without their approval, and that whatever their conclusions and you of the truth without their approval, and that whatever their conclusions may be the par value of the truth will remain much the same."

will remain much the same." The methods of investigation by various sol-entists were dilated upon. Profs. Crookes, Wallace and Zöllner, and others, were freely quoted from, as men who began without any-belief in the facts, but who ended by espousing the truth; and all this recorded and accepted before the Psychical Societies were thought of. In materializations the laws are being con-stantly violated. Here a very scientific expla-nation was given, impossible to repeat in this brief note. "Can Ghosts be Investigated?" Yes; but the same patient, earnest inquiry is demanded that marks every other phase of sol-entific research. The lecturer was very finely

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



FOr MO." EVERYTHING that is purifying, beautifying, and cura-H tive for the Skin. Scalp and Blood, the Ouricuma-speedy and so wholesome. Guaranteed absolutely pure by the analytical chemistsor the State of Massachusettr, whose ortificates accompany wary peckage. For cleaning the Skin and Scalp of Birth, Humors, for alisying Itohias, Burning and Inflammation, for curing the first symptoms of Eczems, Psoriable, Mill Grust, Scald Head, Scrotha, and other inherited, and Ouricuma Boar, an equilate Skin Beautifier, externally, and Curicuma Beautifier, solar the me Blood Purifier, internally, are infallible. Sold every-where. Price; Curicupa, 560.; BOAR, 250.; RESOLVANT, the new Blood for "How to Cure Skin Diseases." Feb. 14.

Medical Law in Massachusetts.

Medical Law in Massachusetts. To the Editor of the Banks of Light. Feb. 3d, the last day but one for the introduc-tion of new business, the Massachusetts Medical Society petitioned for a law for the regulation of the practice of medicine in this State. On the 4th J. E. Hayward, and others, petitioned for a law to protect and sustain equality in medical practice, and also to preserve medical freedom for the people. The day following one hundred and three citizens of Lynn petitioned, in the form of a remonstrance, that no law should be enacted that will 'deprive them of their constitutional rights in selecting medical prac-tice and practitioners, also claiming that the present laws, if enforced, will punch all per-sons engaged in wrong-doing in medical mat-ters, and also protect the people from fraud and deception, as well as medical mal-practice. Persons who have been restored to bealth by an irregular practitioner, after, they have been doctored by one of the Regulars without help, and given up as incurable, and have been sub-sequently, restored in an irregular manner, are wanted to testify bafore the Computer estored to

and given up as incurable, and have been sub-sequently restored in an irregular manner, are wanted to testify before the Committee, stat-ing facts that can be corroborated, also giving name of the doctors who could not or did not oure them. If such persons cannot be present at the Legislative hearing, will they write, in brief, the points in the case, and make oath to the same before a Justice of the Peace, and for-ward them to the Committee of Defense, in care of the BANNER of LIGHT to be presented to the Legislative Committee ? Nothing but marked, well-defined cases are wanted, also positive proof of cases of mal-prao-tice by the so-called Regulars are needed, as evidence that EQUALITY before, the law, as far as merits and punishments are concerned, is what the remostrants demand. When the petitions which are in circulation

what the remonstrants demand. When the petitions which are in circulation for names are ready, they can be placed in the hands of the district senator or representative for presentment, or sent to the care of the BANNER OF LIGHT OFFICE, when they will be presented in due form to the proper authori-ties. Prof. J. R. Buchanan, a man well adapt-ed, as to natural ability and education in medi-cal practice, to meet the members of the Mas-sachusets Medical Scolety, has been engaged to represent the Remonstrants before the Commit-tee. The secular papers will announce the time when the hearing is to be held. A. REMONSTRANT.

A REMONSTRANT.

Mrs. Richmond's Work in Chicago.

Yes, but the same patient, earnest inquiry is demanded that marks every other phase of sol-entific research. The lecturer was very finely "On Thursday evening the Sodlety held a grand entextainment which netted about one hun-dred and fifty dollars. There seems to be great interest in all that is being done. The subjects for next Sunday will be. "How can we insure a Fuller Communication Between the Two Worlds?" and "What Shall We Do with the Heretics and Blasphemers?" Mr. Fletcher will be at the Dwinel House, Fulton street, every Monday. Stiritualist Meetings in New York. Stiritualist Meetings in New York. Stiritualist Meetings in New York. Areanum Hall, 57 West 28th street, corner 6th Are-nue. The Flets Society of Spiritualists holds it meet Morning severy Sunday in Republican Hall, 56 West Edd street. Morning severy Sunday in Republican Hall, 56 West Edd street. Morning severy Sunday in Sever 25th street, corner 6th Are-nue. The Popies Bpirital Meeting (removed from Free Worlds) for wast 25th street, corner 6th Are-nue. The Popies Bpirital Meeting (removed from Free Worlds) for wast 25th street, corner 6th Are-nue. The Ladles' Aid Society meets every Wednesday at -The Ladles' Aid Society meets every Wednesday at -

ternated with Barrows' Orchestra in furnishing excel-ient music for the session. The angel of harmony and peace seems to have blessed us with her presence, and our little band of workers are all united in the work of hastening the coming of the better day, to which all Spiritualists look forward, when humanitarianism, rather than sec-tarianism, shall prevail. Mr. Benj. Dennis and Miss Lucy Blodgett, old mem-

bers of our Association, were married on the evening of Feb. 5th by the Rev. C. Follen Lee, of Charlestown,

Mass. The thanks of the "Lyceum Scribe" are tendered Bro. L. Whitlock, Bro. Pratt and wife, and friends of the Providence Spiritualist Association, for their hospitality during the recent "Facts Convention." Angels were certainly "hovering around" Blackstone Hall during that long-to-be remembered meeting. FRAMOIS B. WOODBURY, Cor. Sec.

45 Indiana Place.

HARMONY HALL, 34 RSSEX STREET .- Sunday, 8th inst., the meetings were well attended, and unusually Interesting. The morning exercises were opened with remarks, and clear and positive tests by David Brown, all of which were recognized. Well chosen remarks were also made by Dr. Tripp, Dr. Taylor, of Chelsea, Mr. Fernald, Mrs. H. Dean Ohapman and Mr. Stick-ney. Clearly recognized tests were also given by Dr. H. F. Tripp, Mr. Fernald, and others. Dr. Coonley opened the afternoon exercises with an excellent addréss upon "Resurrection," a subject se-lected by the audience. His remarks were well re-ceived, and generously applauded. He was followed by Prof. Thelps in a similar train of thought. Excellent remarks were also made by Mr. Stickney, Mrs. Fennell, Mr. James E. Cocke, Mrs. Chandler, and others. Beveral rescings ware given by Mr. Stickney, and descriptions of spirit friends by Mrs. Fennell. In the evening Dr. Coonley, Wm. Brown, Prof. Mille-son, Mrs. Chandler, Mr. Fernald, Mrs. Chapman, and others offered remarks, which were well received, and which were pronounced correct. interesting. The morning exercises were opened with

LADIES AD SOCIETY. The weakly conference of the First Spiritualist Ladies Ald Society was held in their Parlors, Friday eventus, Feb sin. The exceedass of the evening were nearly proceed by song from Mrs. Lov-ering Addresses were made by Messa. Dean Clarke, Jacob Edisti and John Weinstheet. Miss Amanda Bailey sang evyetal excellent addresses by Miss Laveta Website and Sub Minis Michaelbert. A few tests Website and Miss Minis Michaelbert. To Towner, Sec.

cited, and generouity applianded. His remarks were were restanting the past beliefs with the present diowning the past beliefs and the past beliefs with the present diowning the past b

Society of the Perfect Way.

""Ingersollism?" was the subject of George Chainey's lecture at Chickering Hall last Sinday alternoon. In International and the second secon

People's Spiritual Meeting, New York.

The People's Spiritual Meeting in this city has been favored lately with three addresses by Mr. Charles Dawbarn i First, "Morality of Mediumship," second, "Manhood versus Anthood" (which was given by spe-olai request, he having delivered the same once before for our meeting, and on the evening of the 8th inst. a most eloquent, instructive and logical essay on "Spirit Power." The last especially was listoned to with in-tense attention, and called out hearty congratulations from many of his audience. Mr. Dawbarn will speak Sunday evening, Feb. 22d, on "Science Viewed from the Standpoint of the Spirit." Our afternoon meetings have not been without espe-cial interest, as every service brings out something "New, yet Old," in the Spiritual Philosophy. There are many strangers present at every session, some from the ohurches, who are seeking a clearer light than Orthodoxy affords them, and they rarely go away without getting something to make them think; and come again. The good work is progressing, and many morsels of comfort dispensed by mediums who are constantly in attendance. To *East Sth atrost, New York, Feb. 9th*, 1885. Dawbarn : First, "Morality of Mediumship," second,

The Annual Election

Of Trustees of the First Society of Spiritualists took place on Sunday, Feb. 1st, immediately after the close of the morning service. The Board consists of nine for the morning service. The Board consists of nine Trustees-six gentlemen and three ladies-three of whom are elected each year to serve three years. Henry J. Newton, Henry Van Gelder and Mrs. M. E. Wallace were elected, the first two reflected. The present Board of Trustees are: Henry J. Newton, Henry Van Gelder, Geo: W. Whest, Brastne Benn, John Franklin Clark, Simeon E. Church, Mrs. E. Haw Ring, Mrs. M. E. Wallace, Mrs. Mary A. Newton, "At a meeting of the Board held on Wethneaday effen-ing, Feb. 4th, the following officers were, chesen for one year: Henry J. Newton, Presidentif, George W. Wheat, Vice-Fresident; Mary A. Newton, Beoretary and Treasurer: John Franklin, Clark, Corresponding Beoretary. Mr. S. F. Ohurch and Mr. J. F. Clark were appointed to fill the vacancies which had occurred by the death of, Mr. Charles Partridge and Mr. J. J. An-derson. derson. - and the state of the state of

Meetings in Providence, R. I.

Although the weather of Sunday, the 8th was somewhat unpropitions, good audiences were present in Blackstone Hall to listen to the discourses of Dr. Willis. The subject in "being presented in a telling manner, with a bound of fact and logic that carried sconvictor, and was a demonstration that Spir-it values of the subject of the subject of the combination of fact and logic that carried sconvictor, and was a demonstration that Spir-it values of the subject of the subject of the convictor, and was a demonstration that Spir-it values of the subject of the subject of the convictor, and was a demonstration that Spir-it values of the subject of the subject of the strange convictor, and was a demonstration that Spir-it values of the subject of the subject of the strange of the subject of the fuence emanating from Spiritualism and file of fuence emanating from Spiritualism and file of fuence should be emissible in print and these the fuence subject and moulding the subject of the subject of friend. Willis's stran-the would be emissible in print and these some day a volume from him and his guilds may be added to on whitten him show the strange may be added to on with the subject of the subject in the subject of the subject of the subject of the some day a volume from him and his guilds in the subject of whitten with a subject of the some day a volume from him show the strange in the subject of the subject of the subject of the some day a volume from him show the strange in the subject of the subject of the subject of the some day a volume from him show the strange in the subject of the subject of the subject of the some day a volume from him show the strange of the subject of the some day a volume from him show the strange of the subject of the subject of the subject of the some day a volume from him show the subject of the subj were present in Blackstone Hall to listen to

Special Notice.

Byecial Notice. Having in my possession a most valuable col-lection of geological specimens, representing the glacial and empterio period, also the orys-talline formation of the earth's strats in cool-ings, rubbings and soratabings of the drift age, arranged almost in exact accordance, with Prof. Steel's Fouriean Weeks in Geology, I am prepared to deliver lectures in or out of Bos-ton, with the aid of these mignificent speci-mens (one hundred, and twenty-seven in num-ber), which will enable me to render the dis-gourse far more interesting and instructive than they could possibly be had I not these specimens at command. I shall be pleased to make arrangements with the conductors of Splittual Lyceums or the different of societies, or with responsible private individuals, to de-liver these lectures on forms most societies. or, with responsible private individuals, to de-liver these lectures on terms most solvants-geous to parties desiring their delivery. As the time at my disposal in this section of the country is now becoming short. I trust all who wish me to speak in their, rooms or on their platforms will kindly communicate with me de once. Address W. J. Convulta. 204 Shauswai Avenue, Boston, in the section of the faiture of the Banger of Light

BOA Sharumata, A venue, B ostori, Maria and A Andrews, A venue, Board, Barrar, A venue, Barrar, Barrar ed a that 1