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### CONTENTS.

FIRST PAGE.—Our Agents. The Spiritual Ecstrum: The Final Religion of Earth; Homes in the Hereafter. SECOND PAGE.—A. B. French, Esq., on "Pre-Historic America." Postry: Love, Banner Correspondence: Letters from Maine, Indiana, Ohio, Rhode Island, and

THIRD PAGE. - Postry: The Song of the Sea Wind, Remialsoences of the Late Charles H. Foster. A Question of Evidence. The Spiritualist Society at New Bedford, Mass. Materializations, etc.

FOURTH PAGE. - Moral Teachings, "The Romance of Art, '' Another Lunatic Asylum Uncovered, Starvation Wages and Orime, etc.

FIFTH PAGE.-Foreign Notes. Brief Paragraphs. Movements of Mediums and Lecturers. New Advertise-

SIXTH PAGE. - Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from J. William Elliott, Emma J. Wallace, William Goodwin, Frankle Stone, Waukaleta, David French, Elsie M. Kimball, H. W. Hayward, Mrs. Elizabeth Beckham, Elien Ba-hor, Rosa Cook. February Magazines.

SEVENTH PAGE. -- "Mediums in Boston," Book and Mis-

EIGHTH PAGE. - Spiritualist Meetings in Boston. The Boston Spiritual Temple at Horticultural Hall. Berkeby Hall Meetings. Spiritualist Meetings in Brook-lys: Brooklyn (N. Y.) Lectures. Excitement Una-

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### Advice to a Young Man.

Give the poor man a chance? My son, the poor man takes about all the chances without Give the poor man a chance? My son, the poor man takes about all the chances without waiting to have one given him. If you give him any more chances than he takes, he will soon own everything. The fact is, we must curtail the poor man's chances a little. We must sit down on him, and hold him down, and give the rich man a chance. The poor man has had things his own way too long. He has crowded the rich man out. But for the poor man this old world would have cast anchor six thousand years ago, and be covered with moss and barnacles to-day, like a United States man-of-war. George Peabody was a boy in a grocery: Edgar Allen Poe was the son of strolling players; John Adams was the son of strolling players; John Adams was the son of a farmer; Benjamin Franklin, the printer, was the son of a tallow chandler; Gifford, the first editor of the Quarterly Review, was a common sailor; Ben Johnson was a brick layer; the father of Shakspeare could n't. spell, and could n't write his own name—aven his illustrious son could n't spell it twice alike; Robert Burns was a child of poverty, the aldest of seven children, the family of a poor bankrupt; John Milton was the son of a poor Iriahman; Andrew Johnson was a tallor; Garfield was a boy of all work, too poor even to have a regular trade; Grant was a tanner; Lincoln a keel boatman and common farm hand. Be thankful, my son, that you were not born a prince; be giad that you did n't strike twelve Be thankful, my son, that you were not born a prince; be glad that you did n't atrike twelve the first time. If there is a patch on your knee and your elbows are glossy there is some hope for you, but never again let me hear you say the for you, but never again let me hear you say the poor man has no chance. True, a poor lawyer, a poor doctor, a poor printer, a poor workman of any kind has no chance; he deserves to have none; but the poor man monopolizes about all the chances: there are. Put Laban and Jacob in business together anywhere, and in about four fifther of the cattle, but, he will have married one half his pariner's; family. Go to, my soon let us give; the rich man a chance.—Burdette, is Brooklyn Engle.

### The Spiritual Bostrum.

THE FINAL RELIGION OF EARTH, BY SPIRIT GEORGE WHITEFIELD.

A Discourse Delivered through the Organism of MRS. CORA L. V. RICHMOND, Before the First Society of Spiritualists, at Mar time's Hall, Chicago, March 22d, 1885.

[Reported for the Banner of Light by C. Y. Richmond.

"Thou shalt love the Lord thy God with all thy heart, and mind, and strength, and thy neighbor as thysolf."
"A new commandment I give unto you, that ye love one

A new commandment I give unto you, that ye love one another."

Pure religion consists in this, "that a man visit the widow and the fatherless, and keep himself unspotted from the world." This is the only definition of religion, as a word, the New Testament contains; the sum and substance, as understood by the Apostle James, of the religion of Christ, while the one commandment of Jesus covers more than the decalogue of the Mosaic dispensation. Paul's dissertations and doctrines fade away in the light of this clear and simple interpretation, and the religion of man becomes what he makes it. It is nothing that is applied to him as a sort of veneering, nothing that can be put on and off by external application of prince and prelate, nothing that even the outward ceremonial of baptism can do for him, but what he is, that is religion. Under the different masks that religion has worn in the world one may not be able to discover that this spirit has pervaded the whole.

The children of Israel expressed very little religion of the ten commandments in their various wanderings in search of the promised land; the reward they were in search of, but the way of obtaining the reward was scarcely followed.

The Christians, mayhap, in the desire that their forms and ceremonials be preserved, may

The Christians, mayhap, in the desire that their forms and ceremonials be preserved, may have seemed to mistake the spirit of their religion, and the nature that it has brought unto

ligion, and the nature that it has brought unto them.

Nothing can be considered perfect in the way of religious expression that does not release man from worldliness; that being in the world he still shall not be of the world; that being in the earthly form he still shall not be enthralled by the earthly form. When he is commanded to be perfect even as the Father in heaven is perfect, it is that quality of perfection of which he is capable that is sujoined; not that he is to be infinite, omnipotent, omniscient, but in a finite degree; that the beam of light that he possesses shall be clear, pure, white and unsulled; that if he have but a drop of water from the river of life, which means of truth, that drop shall be unpolluted, clear, unperverted.

The reason why all religions have been revealed, not discovered by man, is that the religion of the soul is the only source from whence truth can come; the perversions of religion come from human invention and human discovery; but the revelation also is adapted to human need. No doubt the sweet sermon of Christ upon Mount Olivet was according to the needs of the world, and for two thousand years the world has been trying to grow toward it. No doubt, upon Sinai, in the mighty thunders of the voice that Moses heard, and the records of Levitical law, there was adaptation to human need. Revelation means more than discovery. If you make a discovery, it is your external effort, accompanied, no doubt. with such circumstances and surroundings of external life affort, accompanied, no doubt. with such circumstances and surroundings of external life as favor it; if revelation comes to you, the part that constitutes revelation is not an effort of yours, but what you do with that revelation is your religion. The truth of Christ is perfect. What men have done with it is their religious state; and this constitutes the error, that men blame the revelator instead of the recipients for the imperfections of material religion. The religion of all ages and all states of human society, when finally traced to its spiritual source, must be the same. There its spiritual source, must be the same. There is no doubt the same meaning to Brahma that there is to Jehovah: no doubt Allah is the synonym of the Infinite as much as the word of God. The ultimate is that alone which is perfect in the universe. No doubt Buddha, or the various Buddhas of the East, received the revelation of perfect truth, and man accepted it according to his state. If the sunshine gleam brightly upon the earth, the flowers accept it according to their state and need; but no plant is in a condition to absorb the whole of the according to their state and need; but no plant is in a condition to absorb the whole of the sun-rays. None, perhaps, save the symbol of purity can accept the perfect ray of white light. And where are those who can say their religion is perfect unless their lives are perfect? Who can declare that his religion is one thing and himself another? And does not this explain the multiplicity of creeds and doctrines, the quarreling of ecclesiastical powers and dissensions in churches? Does not this explain the various opinions in your midst concerning the primal truths in the universe? Does it not fully and satisfactorily show that not revelations nor the revelators are responsi-

not revelations nor the revelators are responsi-ble, but that man's conditions are responsible ble, but that man's conditions are responsible for man's perversions? But there is atill another proposition: If I am revealing myself to you, if you are a stranger I am only partially revealed; my nature, my tastes, my affections may all be concealed; I may treat you only with the politeness of a stranger, as a man should treat his brother man. If you are my friend, you enter my study; you are a part of me; you understand me and all that is there revealed of my nature, of my thought, of my aspirations. So God, who is all-wise, reveals not according to his state, but according to human needs; and those who are less wise pervert according to their understanding; thus vert according to their understanding; thus revelation becomes not upon earth a thing of perfection, because if it were, there would be

no need of revelation.

The religion that finally shall release man from all earthliness is that which will make of humanity angels, and there will be no further need of revelation, but until that time the law humanity angels, and there will be no further need of revelation, but until that time the law of adaptation must come, and man and woman must be taught through the intermediate stages of spirit-life active effort and aspiration, and finally through overcoming selfishness. The final victory that is won by conquest over earthliness is that which most emphatically defines the meaning of the Christ-religion in the world, and under whatever name this may appear. And whosoever may have been the Christ, still it does not militate against another utterance that bears the same testimony. That the truth was spoken before Christ was born is not denied, but that added testimony was to come is added cyldence of truth, which in all its various expressions must represent the word of God to man. But that religion that finally shall release man from pain, from suffering, from the bondage of servitude to the sense, from physical disability and mental ignorance; which shall so enlighten his mind and pervade his spirit as to be one with the perfect truth that is within, that must be, whatever shall be its name, the final religion of earth.

sire, it is a light, it is a presence, and its form cannot be defined; nor does it matter if I express my religious thought in one manner and you another; we both love our fellowmen, both seek to do them good; shall we quarrel over the manner of expression? If I worship God by prayer, orally expressed, and you worship God by the prayer of slience, shall I complain because you do not speak or read the prayer? and yet your aspirations are exalted and holy. If I bend beneath the shadow of St. Peter's and you worship at some chapel by the wayside, shall I call you to account for not bowing among forms and ceremonials? If I, in turn, worship by the wayside and you choose to worship in that manner, shall I therefore deny you? The measure of your religion is the measure of your loying kindness to your fellowman. James, one of the humblest of the apostles of Christ, seems to have discovered the very spirit of the religion which they were professing. Had there been less doctrine in Paul and more of this spirit, had there been less anxiety to reconcile his religion to the learning of the world and more of the meekness of some of the other disciples, nodoubt Christianity would have been cast abroad upon the world in a different manner; still it would have fallen by the wayside. Christianity, teaching the love of man instead of the triumph of human forms and names, would have found no foothold in a wistituse courts of arbitration, or any intellectual sway of German school. Who would have thought of offering as a substitute for the Throne of England, a crown of thoras? Who would have thought of offering in exchange for ambitious courts of arbitration, or any intellectual sway of German school. Who would have thought of offering as a substitute for the Throne of England, a crown of thorne? Who would have thought of offering in exchange for the broyat ermine, a robe of sackcloth and ashes? Who would have thought of offering, instead of the Throne of God, which bears the grandeur of the world, the Throne of God within the light on the world, as an overshadowing light? There and there some lowly wayfarer, some one endowed with the voice and love of Othrist, has, with pleading upon his tongue, uplitted his voice against all this worldliness and pride. No wonder, then, that from the West as from the East, the power of despotism has held sway over human conscience. The religion of Christ in a gas that are to come, what Christ aught than the religion of Baddha in the East is what Buddha lived, or the Brahminical faith or the faith of a far-off, silent Egypt. Who shall declare, in the ages that are to come, what Christ anyth the wildow and years, could not find shelter for the wildow and years, could not find shelter for the wildow and years, could not find shelter for the wildow and the fatherless short of the pauper's home or almshouse of the beggar upon the attreet. The titled of corruption Luther supposed to be in the conden; the power of religion and the fatherless short of the pauper's home or almshouse of the beggar upon the attreet. The titled of corruption Luther supposed to be in the conden; the power of religion and the fatherless short of the pauper's home or almshouse of the beggar upon the street. The titled of corruption Luther supposed to be in the conden; the power of religion and the fatherless short of the pauper's home or almshouse of the beggar upon the treet. The titled of corruption Luther supposed to be in the conden; the power of religion and the fatherless short of the pauper's home or each should not be less than the title soming the pauper of the fatherless short of the pauper's home or almshouse of the beg I cry out forever against branding the name of religion with the everlasting ambitions of men. As well might you say that a tyrant who claims to desire the welfare of his subjects, and who treads them beneath his feet, is a representa-

tive of mercy and justice, as to say that that which passes under the name of religion is the religion of Christ. religion of Christ.

I confess I would do so with humility and shame, were I a party to these things on earth to-day. I confess that the expression of the world to-day on the average must represent the state of human religion. I confess that as you live, such is your Christ, such is your God, such your temple of worship; but that it bears no resemblance to him that spake upon Olivet; who by the Sea of Galilee healed the sick and ministered to the poor. I leave you to decide that the God that you claim to worship is as far above the God that you do worship, as the infinite is beyond the finite, the eternal beyond that which is translent; as the truth in its primal whiteness and glory as far transcends the thing you call truth upon the earth; clouded as it is with human error, besmeared as it is with human selfishness, until you can no longer perceive that it bears any resemblance to truth perceive that it bears any resemblance to truth that is divine. Yet even through the smoke of London the struggling rays of the all-pervad-London the struggling rays of the all-pervading light of day manage to make the people know the difference between day and night; and so through the ages the word of Christ, revealed unto an age that worshiped at the shrine of the material God of the Jews, reveals itself to you, even dimmed as it is with your earthliness and selfishness; the light is there. You can define through the smoke of your far western city the Day-God, as he mounts up the heavens, and know that the sun is there by the red round disk even though the whiteness of

There might come a time perhaps when freedom would become so hateful to human ears; because of the perversions in its name, that man would never wish to hear the word freedom again. There might come a time when the word love, from the hatred that is expressed in the name of love, would become obnoxious to human ears; but until such time we must employ the words in their highest accepted meaning, leaving time to do away with the evils wrought in their names, and the words to stand for the exalted things that they represent. The same is true with the religion of Unit, with the highest religion of Moses, with the religion of Buddha, with all the religions that epitomized in past time have represented the highest living truth the world has known.

Men seem more anxious about the forms of religion than religion itself. To me it is a destroy, it is a light, it is a presence, and its lightning shaft through your brain and conscience. Do not mistake it: there will be no rolling away of the clouds of earth, the starry heavens and the visible universe, but only the selfishness and pride and passions of your material life, these will vanish when the perfect truth evisible universe, but only the selfishness and pride and passions of your material life, these will vanish when the perfect truth evisible universe, but only the selfishness and pride and passions of your material life, these will vanish when the perfect truth enters. That which is to release man from ignorance, that which is to release man from enters. That which is to release the man from enters. That which is to release man from enters. That which is to release the man from enters. That w

of Christ.

In the midst of the attacks upon the Huguenots in France, within the history that you can all recall as having perhaps horrified you when you read it, there were some pure, guiding and shining lights in the Romish Church, who loved humanity better than the Church, who served Christ more than the Pope; who, upon peril of their own physical and spiritual welfare, perhaps, saved the lives of a few. In the slaughter of the Covenanters in Scotland, there were some within the pale of the Church who held out the hand of succor and safety to those who were to be destroyed. When Protestant kings came to war instead of the powers of Rome, when Henry the Eighth enacted the bloody rôle that had been previously enacted, it was no more the mandate of Christ than that which the Church of Rome had exercised before. All was of the earthly man; ambition alone was served; while the Church of Christ might have been in the heart of the poor nun in the convent, or in the spirit of the simple wayside worshiper, who did not know why the king had any more right to slay men than their humble subjects.

Surely, then, when in the midst of the world-liness and pride that surround every human life you seek for the name that shall be the synonym of all virtue, seek for that truth that wins you most away from yourself. The Kingdom of Heaven that you win for yourself, regardless of your fellow-being—this kingdom is not the kingdom of Christ.

Christianity demands that "you shall do unto to others as you would they should do unto to others as you would they should do unto to others as you would they should do unto you." The scriptures declare "you shall love you we was and you can be the word that was a you would they should do unto you." The scriptures declare "you shall love you we was a you would they should do unto you." The scriptures declare "you shall love you was a shall love would be you are the striptures declare "you shall love you."

reveals that it ought; since it is not possible, then death and hell and all torment are finally

swallowed up in the great victory of that love which triumphs over them all. which triumphs over them all.

Do you not see now the great proposition that is in the world, the great need there is of human progress and human unfoldment, to reach that position of no longer clutching for what you can get from your neighbor; no longer one nation crying out to obtain the treasures of another; no longer lives in jeopardy of being trampled beneath your feet because of the success of the few? Oh! that you, for any human being, were it possible, would give your happiness for his misery, your comfort for his sorrow, your rest for his restlessness, your peace for his unquiet. No kingdom of heaven could hold any saints were they not sure that every soul will find the pathway of infinite love as they have found it; there could be no realm of paradise that could enshrine souls in peace, and angels found it; there could be no realm of paradise that could enshrine souls in peace, and angels in bliss, while other lives were in torment and sorrow; it would be an impossible picture that Christ could sit by the right hand of God in glory, if any soul were lost forever from the house of God. The religion that is coming to the earth, the spirit of Christ that gives all for others, will be the spirit of man. Your books, your library, your church will not be my church, my books, my library, but they will be the world's; the art that you so much covet will not be the picture I own, but the picture that belongs to the whole world; the poetry that you quote as being divine will not be hoarded up in your treasured library, but take to itself wings, and become the possession of mankind; up in your treasured library, but take to itself wings, and become the possession of mankind; flowers will not be garnered in your own garden and conservatory, but the whole world may gaze upon their beauty and loveliness; because many of you perceive their brightness, many are made glad by their beauty. Man can own nothing that is not a benefaction; he can possess nothing that is not to bless his fellow-man; for the treasures and gold of earth, all that you gather around you by individual pride and self-ishness, become the sepulchre in which you

ern city the Day-God, as he mounts up the heavens, and know that the sun is there by the red round disk, even though the whiteness of the rays may be concealed. The perfect religion of all ages shines upon the earth, illumining the darkness, though the darkness comprehend it not; and perverted as its rays may be by the shadows that rise from your own state and condition, still the light is there; and the whole world will finally acknowledge the glory and splendor of its rays, even as the whole earth acknowledges the glory of the orb of day.

There are those who expect the final happiness of man and the amelioration of human life and condition to come from some outside change; that some visible Christ will appear to whom all men will turn as to a guiding light; that some mighty earthquake, material and moral; shall take place, and all nations shall worship at one time at the same ahrine of truth. Short of the final dissolution of the earth, when the spirit of Christ will then not seem impossituate the kingdom—not to all at the same time does the Christ some knocking at the doorways of human life; the beggar upon the street may hisper to your in the strip to the same time does the Christ toome knocking at the doorways of human life; the beggar upon the street may hisper to your included the proposal of the same time does the Christ toome knocking at the doorways in the voice immortal that may whisper to your heart in your coult be not beautiful then and speak with angels; instead of expectation; will be realisation; children will be not thanked it; there will be no thander in the sky; but thousands of ages of preparation will then have it there will be no thander in the sky; but the long and the and constitution of the earth, when the spirit of Christ will then not seem impossion in stead of prophecy; there will be love divine, instead of the spirit; it will be realisation; children will be or all at the same time down the spirit of the spirit; it will be realisation; children will be or all at the same time down

yielded unto the life of man the full perfection of its spiritual power; the senses will have been quickened unto the perception of spiritual attributes, and the Christ-man will no longer be a vague dream, far off and impossible, but a living actuality. As the lily upon the stem, as the rose upon the bush, as the waving branches upon the tree, will be the treasures of the spirit in human life. It will no longer seem lunacy for a man to love God, and deal unselfishly with his fellow-man; the lives of man and woman will blossom out into the fruition of perfect love; even as now beneath the skillful culture of the gardener's hands, plants unfold their bloom, beauty and fragrance. Man will grow more and more triumphant over that which surrounds and enslaves him; the Christ of all the ages will speak more and more through his soul. No longer the chanted hymn, or word spoken under sacerdotal sanction, will constitute the only voice of truth—not the voice of truth, but the echo of i—for then the word of truth will be proclaimed upon the house-top; little children will speak it as they smile in their mother's arms; young men and maldens, and the gray haired size, all endowed, will speak with the voice and spirit of truth, and the form of man shall become the living temple beneath the sway of that wonderful ancel that shall at last prevail upon the earth. When all symbols are swallowed up in divine truth, and all names are swallowed up in one perfect name, the temple of love, the temple of God's truth, shall at last prevail upon the earth. When all symbols are swallowed up in divine truth, and all names are swallowed up in one perfect name, the temple of love, the temple of God's truth, will be Humanity, every stone, every archway, every pillar, the dome itself, fashioned of living souls. There shall be no sounds but sounds of peace, no j y but rejoicing for others; for man will cease o seek happiness only for himself, and strive that others may be happy; he will cease to sine only for himself, but sing that others may he r; he will cease to gather, sow, reap, plant and build for himself; and with that ceasine all things will flow unto his hand; the trensures of the kingdom of the spirit will win the treasures of material life. Robbery, violence, war, bloodshed, will be named among the things of the past, those that occurred in the night time, in the darkness of human error, in the bondage of human ignorance when men who dared to name the name of God and Christ, were hated by others. But when that final light shall come, when that perfect triumph shall appear, whether to individual lives or to the whole world, the angels of God will draw near, and the archangels from their places of exaltation in the heavens will shout in triumph over a world newly born; over another lily blooming within the hand of God, another rose from the immortal paradise gathered unto the garden of his love.

May ministering powers, the guardianship of spirit-friends, and the love that conquers all fear and haired, guide you all unto the light of God.

HOMES IN THE HEREAFTER.

Abstract of an Address Delivered by the Con trols of

MR. J. J. MORSE,

In Hortfeultural Hall, Boston, on Sunday Even-ing, Dec. 13th, 1885.

[Specially prepared for the Banner of Light.] The closing lecture of the eloquent controls

of Mr. J. J. Morse, the English trance medium, during his recent engagement with the Spiritual Temple Society, meeting in the above hall, was upon the subject stated above. It was received with a rapt attention and greated with many spontaneous marks of approval during its delivery, and an abstract of the same is now presented to the readers of the BANNER or LIGHT, for the principles enunciated are in every way worthy of close attention by Spirit-ualists everywhere.

ualists everywhere.

The control commenced by eulogizing the word home, claiming that language had no other that embodied so much of sweetness. Around it clustered all that we held most sacred in our memories, that called out our noblest endeavors, and it contained the sweetest fruitage of our human lives. Conceive the desolation of the homeless—no loving words to welcome or cheer him, no tender hands to soothe, no sweet, sustaining love to unhold him, but all no sweet, sustaining love to uphold him, but all life's trials and crosses to be borne unaided, and all its pleasures to remain unshared. Men and all its pleasures to remain unshared. Men have ever made home the centre of the strongest efforts to create as near an approach to Heaven here as poor humanity is capable of making, by beautifying their homes, strengthening the foundations upon which they stand, and upholding the safeguards that protect them. Home-life stands as the present day crown of the social edifice which civilization has builded up. Like all of earth's happiness, however, the control reminded his hearers, the home-life of earth cemes to an end by the passing from earth of those who have made homes thereon, and the changes such departures cause leave a sense of vacancy in the family circle that only Spiritualism is capable of removing, and as man travels onward in this life and approaches the inevitable transition, he asks, "What of my home hereafter?" and when, in age, he stands upon the confines of the next life and lays down the duties, plans and cares of this stands upon the confines of the next life and lays down the duties, plans and cares of this world, and tries to gaze in upon the life beyond, then the old, old question of "If a man die, shall he live again?" with the addition of, "If so, how?" surges in his mind with redoubled force, even as it had done in years before, when he had gazed upon the pale, still form of her to whom he had given loyalty and truth in the hadding springtime of their mutaruth in the budding springtime of their mutu-

truth in the budding springtime of their mutual love.

What, then, asked the guides, could be said regarding Homes in the Hereafter, that could answer the questionings of man's nature? Prominent among the statements preferred for man's acceptance were those submitted by theology—but did theology offer man a home beyond the grave? The home (?) it offered was to be one of myriads seated before a great white throne, there to sing hosannas to the Lord, for all eternity; your associates to be angels, like yourself, beings in whose nature no element of humanity remained, for the angels were the spirits of just men made perfect; they, seated thus, adorned in robes of white, wearing crowns, and playing harps, and waving palms; they, forgetful of their past, absorbed in "praising God"; they, living in a place where the elements of the soul's divine humanity were neither heeded nor needed, they were your associates, and the "heaven" they lived—or existed—in was the home that theology offered you, if you were fortunate enough to attain to it by the acceptance of her oreeds! As for the alternative state, the control said he would not insult the intelligence of his heavers by any further remark, beyond the statement As for the alternative state, the control said he would not insult the intelligence of his hearers by any further remark, beyond the statement that it was as unnatural as it was inhuman, and therefore every whit as unsatisfactory as the matters just previously considered. Continuing, the control said: Such "heavenly life" may satisfy an angel; but, appealing to his hearers, would itsatisfy you? you that have

lost fathers. mothers, relatives, and friends? Will it satisfy you to think that on entering the hereafter you will find "angels," and not meet again those dear loved ones who preceded you? No! Satisfaction is not obtainable from such puerlitties. They give no answer to the cry of your inmost soul: Oh! where are the lives that were with me in my earthly career, that made my life so sweet and happy while they made my life so sweet and happy while they remained on earth? Humanity declares: We will have neither heaven nor hell unless we can have our loved ones—nay, immortality it-self, if we are conscious of lives beyond the

soif, if we are conscious of lives beyond the grave, would be the misery of all miseries if we were deprived of those we love.

The effect of theology's failure in this matter has been that men have often ceased to believe in a home hereafter, and devoted their energies to make the most of home here and now. For theology, telling man that the loves of this life "were earthly, sensual and devilish," propounded so diabolical a thesis that a true manhood indignantly repels it with the utmost scorn as being a travesty of truth and a libel upon the race. Indeed, the environments of home here on earth, the love, the truth, the beauty that binds lives in union sweet and true, have been ever considered by the beat of peohave been ever considered by the best of peo-ple as typical of the life and homes hereafter, and Modern Spiritualism is the only method in these days by which the questions of our homes hereafter can be intelligently dealt with.

what, then, is the hereafter? What kind of people inhabit it? What are their homes builded from, and how? These, urged the controls, are the pertinent queries that have to be met. Is it possible to know of the hereafter ere entering its precincts, to gain some distinct and definite idea thereof? The material scientist definite idea thereof? The material scientist will argue that it is impossible to obtain the desired knowledge, because our imperfect acquaintance of nature's laws, so far as this world is concerned, bars our attempt, and he declines to embark upon a voyage of vague speculation that in all probability, he says, will only result in disappointment and failure. Yet life's record is crowded with experiences that "science" capacity observers, are nuzzled. mous space, and these events are only inexplicable to those who will not seek to penetrate their mystery. The Spiritualism of the present day explains all these, to materialistic scientists, "inexplicable" occurrences by demonstrating that as the departed soul does return to this world, therefore it is quite possible to know from them something of the state they live in. Let us ask, Is the next life altogether different from this one? The continuity of life is an unbroken sequence in the material universe, and that sequence continues, in spite of the seeming break by "death," right through into the realms beyond. That life, then, is a real world, a world of actuality and substantiality, in its order, as is this life: a world of landscape, lake, and stream, and sky, of trees and flowers, lake, and stroam, and sky, of trees and flowers, of all that is of this life, transcendently beautified, extended and amplified. Nature's Gorderules there, as here. Law and order rule there, as here. Change and variety are there, as here. Nature, that sings the melody of creation's hymn, and works the mighty lever that moves the wondrous scene here, continues her song and work "over there" in the higher workshops of life and being.

Who, then, asked the controls, are the inhabitants of this beautiful land beyond the clouds? The men and women that once lived

on earth lay, the men and the women of hu-man life. Death has not changed their characman nie. Death has not onanged their charac-ters nor destroyed their humanity. As they passed from here, so entered they the hereafter. If weak here, then, at first, weak there. If good and true here, then good and true there; no better, no worse, because they have died; for growth precedes goodness in the hereafter, even as it does here on earth. Some will ex-claim: Why then your hereafter is but an imeven as it does here on earth. Some will exclaim: Why, then, your hereafter is but an improved condition of human existence! Why, we thought the next life would lift us out of and far beyond human nature, with its weakness and wickedness, its limitations and its trials? You cannot get beyond humanity. Do not expect to do so, for humanity is the source of all that has blessed and uplifted the life that is. Humanity is the embodied intelligence of God; to ask for something better is childish; the real work is to unfold the talents our true natures contain. A natural world, peopled by the real work is to unfold the talents our true natures contain. A natural world, peopled by rational men and women. A world, then, is this hereafter, in which you will never be called upon to worship God by an eternity of psalm-singing before a "great white throne," for rational-minded people would never assent to any such procedure. A God that requires worshipers is only an exaggerated human potentate "Goday man has our grown so poor a ideal" any such procedure. A God that requires any such procedure. A God that requires hipers is only an exaggerated human potentate. To day man has outgrown so poor an ideal. Yes, affirmed the control, you will meet and know your loved ones. Life will be full of joy in such sweet reunions. In mutual help, instruction and entertainment you will find truest happiness, and in a humanity that is ever easpiring and always progressing you will find the best of all substitutes for the impossible, because unnatural, angels of the faith of your because unnatural, angels of the faith of your homes are in the parties were dislodged to the safet came Co-

because unnatural, angels of the faith of your childhood's days.

Dealing with the construction of our homes becauter, the controlling intelligence proceeded to base his remarks in this connection upon au allegory, to the effect that the home, in this world, in the matters of adornment, furnishings, comfort and happiness, reflected more or less accurately (but clearly enough as a general purpose). principle) the culture, taste, sociality, virtue, and general development of those who made it and maintained it, our surroundings thus in-dicating our moral, mental, artistic and spirit-ual development. It was then stated that as the foregoing matters were the material expression of our development, there was an inner or spiritual expression that, while not visible to mortal eyes, was nevertheless an actual reality that constituted the spiritual raiment of the disembedded man, while, again, there was the fact that not only was thought a reality in a meta-physical, or dynamic sense, but it was substan-tial also. Thus our deeds clothed us, and our thoughts became embodied in this life, in our homes and their adornments, while in the next life they constituted the very materials of which our homes were constructed. Were there any homeless in the hereafter? Yes. Some souls there were in this life, the selfish and unspiritual, the tyrants and the avaricious, Some souls there were in this life, the selfish and unspiritual, the tyrants and the avariolous, the time-servers and hypocrites, whose only clothing was as gross in texture as were their aspirations material in character; these were often homeless, for they had sent no block of masonry to the higher life toward building their homes; they had provided no furniture for use there, sent no articles of vertu for adornment there. You cannot hire a house there. Stolen or borrowed furniture would but involve its user in detection and disgrace there. If by a righteous life of good deeds, pure purposes and lofty aspirations you have hewed the blocks wherewith to build your home hereafter, then such actions, aided by beloved ones above, will create for you a home that is absolutely and indefeasibly your own.

Then the question arises as to the evil and wicked of life—what becom's of them? And in response the guide of the speaker stated that, in his opinion, this matter of evil and wickedness was but half understood. People outseted the tendencies inherited from their parents, becoming generally that which their training and circumstances inclined them to be. Often people were virtuous because never tried nor ever brought into an atmosphere of crime and vice, never seeing or knowing aught but evil, and hounded by human justice (7) from pillar

because born in an atmosphere of crime and vice, never seeing or knowing aught but evil, and hounded by human justice (?) from pillar to post, until at last they sank into the alime of life, and ended a career that no one had intelligently tried to arrest, under the executions of the community at large. Were such criminals or victims? Victims, too often, urged the control. Should the shortsighted blundering of earthly tribunals and prejudices be perpetuated in the so-called higher life? If so, what better that life than this? No! emphatically no! In the hereafter were vast sanatoria in which the victims of crime and vice and ignorance are cured, so punished; in which their rance are cured, not punished; in which their distortions are removed; in which the causes of their perverted lives are overcome. Philanthropic spirits find sweet employment in such
labor, and many are the blessings from the restored that reward their work. But the perverted do not at first seek such ald. Eithe the
dog of the proverh, they often "return to their
disappearing the sacrilegious hand of man dovomit," and until they desire a better state ing far more than the power of the elements

the spiritual law is: they continue to find their happiness in their old pursuits with their familiar friends. When they need the better, innumerable hands are stretched out to help them to it. There are no deviis, no angels, in the ordinary sense. Evil, or undeveloped, or perverted, there are; good, or more unfolded, also are there; but absolute evil or good we have never yet seen, said the control.

The influences from loving and harmonions homes in this life reach out to homes in the spirit-life, and you can add by your deeds and motives to the happiness and beauty of the homes beyond. In that life man will find the fruition of his hopes. His aspirations here will become realities there. He will find all there he feels he needs: love, sympathy, aid, comfort, instruction, pleasure, progress, will all be his there, in exact proportion as his efforts to attain them enable him to receive and assimilate them. But for the selfish, the unjust, the cruel tain them enable him to receive and assimilate them. But for thoselfish, the unjust, the cruel and the heartless there will be, until such are outgrown, a time of poverty, isolation, and darkness of soul and mind. But as man on earth unfolds his higher nature when the errors, vices, crimes and evils that now surround him here have been overcome, and a happy, just and here have been a property to the same transfer of the same and harmonious brotherhood has been estab-lished, then the world of souls will be better able to send its messengers to homes on earth,

and tell those who dwell therein of the glories and realities that await them over there.

This, said the control, as he closed, is substantially the view that Modern Spiritualism presents of homes in the hereafter. May we trust it will be to all here an incentive to so live that each may build a home beyond that aboil in its structure, furnishing and adorn. shall in its structure, furnishing and adornment, reflect the true divinity of human nature? Let it be for you an incentive to noble lives and purest deeds, sympathy for the weak and erring, higher aspirations, deeper desires for truth, for juster comprehension of life's duties, so that the fraternal bonds that unite you may be drawn closer together, that the fraternal brotherhood here on earth may be the forerunner of the diviner brotherhood beyond. is crowded with experiences that "science" forerunner of the diviner brotherhood beyond: cannot explain; careful observers are puzzled May we meet the faithful souls of mortal life with them as they read the histories of all races and countries, for in the vast records of the race the supernatural, so called, occupies an enormous space, and these events are only inexplicable to those who will not seek to penetrate their mystery. The Spiritualism of the present day explains all these, to materialistic science and principles involved, will be long remembered by those who listened to and profited by only a spiritually and principles involved, will be pleased. its delivery, and who will, no doubt, be pleased at the abstract now presented.

> A. B. French, Esq., on "Pre-Historic America; or Ninety Days Among the Moundsof's Vanished Race": A Condensation of a Remarkable Discourse by this Gifted Western Ora-

[Reported for the Banner of Light by John W. Day.]

On Sunday evening, Jan. 24th, Mr. French addressed a good audience, convened under the auspices of the Spiritual Temple Society, at Horticultural Hall, Boston, on the theme above specified:

How man came to his world, said the speaker in commencing, we may never know by the facts of science. Science might trace the primordial germ back to protoplasm, but there was at the very first point a sphinx to mock her with her riddle; when man came to begin his ceaseless warfare with the winds and tides, the conflicting elements the multiplying wants of maning elements, the multiplying wants of mundane existence, science cannot answer. Science had, in the persons of her self-sacrificing votahad, in the persons of her self-sacrificing votaries, climbed the mountains and sounded the
seas, braved the tropic cyclone and the polar
blast, questioned the relics of the old stone
folk who poured into Europe after the retreat
of the glaciers, pierced the bed of the Nile, and
excavated the ruins of the Asian and African
continents, and yet the date of man's advent
upon this earth remained beyond her ken: She
could not answer the question.
All the facts go to show that man since he
came upon this globe has witnessed many
startling convulsions, many wonderful climacteric changes in the face of nature, and in the
countries he has inhabited. He may, said the

teric changes in the face of nature, and in the countries he has inhabited. He may, said the speaker, have seen Greenland with verdure crowned—and a troplo region where now sits frowning the frozen North; affrighted man may have seen the great Sierra Nevada Range of the American continent lifted from the throats of now extinct volcances, and the Springs of the Yellowstone; man also has come and gone like the leaves of the forest, each generation bringing its changes, its upheavals, its victories, and its lessons of defeat in all the departments of life—the social, the religious, the political.

lumbus, and other explorers, but the state of life among these Indians did not differ materially from that found by the first Icelandic visitors. The North American Indian race, which held this continent from the tenth to the sixteenth century, the speaker regarded as but the child of yesterday in comparison with the races of men who had in the misty past lived and died upon this continent, leaving not a definite ripple mark upon the shore of earthly history to tell of their inception, their outbroadening, and their decay and their decay.

\_ Lubbook had divided man's early history in

Europe into four periods: 1. The Paleolithic age (when man lived in rough and battling copartnership with the cave-bear and the gigantic animals whose remains were to be found by the modern searcher amid the débris accumu ated in his gloomy cavern home); 2. The Neolithic age (when man, as demonstrated by what had been discovered in the keeping of alluvial had been discovered in the keeping of alluvial soil in Ireland and Krance, had learned how to polish stone implements, and had advanced to a semi-savage state); 3. The age of bronze (when man in Europe had made another stride in the path of development, while Egypt at the same time was rearing the pyramids, the wonder of all coming daya); 4. The iron age (when the crowning achievement of iron working—the imperative concomitant of civilized and enlightened conditions—was won).

The speaker was fain, however, to point to indications that at least the earlier races of earth were homogeneous, and in kinship as regards method, sentiment, aim and design at least; for taking the stone implements, for instance, wherever found on earth, they had all

stance, wherever found on earth, they had all the same general outline and model, and even though there were no bronze men on the American continent, the copper workers of that early time made their rude implements of peace or

can continent, the copper workers of that early time made their rude implements of peace or war after the same fashion as those of their bronze brothers in Europe.

The Mound-Builders, concerning whom the present lecture was to treat, evidently belonged (as evidenced by such of their relies as have survived the lapse of time) to the latter part of the neolithic age—at a period when the stone had reached its highest perfection, and the bronze age was coming on in Europe—but which took the form of the "copper" age in America. To give some slight idea of the power of these builders in their day of racial strength, and the widespread character of their operations, the lecturer pointed to the fact that in the State of Ohio alone there are not less than thirteen thousand mounds, that Indiana, Illinois and Wisconsin are covered with them, that in all our central and Western States we find the works of this unknown people; rings, enclosures, tunnilli, and earth-works representing animal figures are to be found. Archwologists have divided them into two classes: 1; military or defensive works; 2, ascored enclosures; but the speaker was satisfied that there should be another class in the enumeration, that of festive enclosures for purposes of amusement, since human nature is very much alike in all times, and they who would give so much attention to the upbuilding of religious and defensive works had without doubt a side to their nature which demanded mirthful expression.

for their destruction. As an instance of the manner in which this demolition is proceeding the speaker stated that at a point near Milwankee, Wis.; a tract of land (embracing seventeen acres) which was rich with these remains, had formerly been sold by the United States Government to a German for the pitiful sum of fifty dollars, and the enterprising purchaser was now doing his best to tear down and plow up, for purposes of tillage, the ancient work in clay and earth over which a former race had spent so much unremitting toll.

The Mound-Builders in all they did gave evidence of tireless persistence under the direc-

spent so much unremitting toil.

The Mound-Builders in all they did gave evidence of tireless persistence under the direction of intelligent design. In their military works they fortified just such places as men of the present day would do were they surrounded by crowding enemies. One of their forts on the line of the Pan Handle rallway (located at a station which takes its name from the relic itself) contained miles of solid earth-work, and on the West and North was utterly impregnable; the walls, which were from ten to fifteen feet, and in some places twenty-five feet high, contained neventy-two sally-ports, each opening being defended by a small mound erected just inside the entrance, after the manner of modern engineers; twenty-four reservoirs for water and several springs were located inside the work; a well-worn path existed around the summit of this ancient fortress. As an evidence of its great size, the lecturer stated that in one part of this fort he found, during his visit there, a farm of one hundred acres, which was being cultivated year after year, without reference to or memory of the dark and bloody struggles which must in the ages gone have here reddened the banks and orimsoned the waters of the Miami. From Lake Erie, all along through Ohio and the Mississipui Valley waters of the Minmi. From Lake Erie, all along through Ohio and the Mississippi Valley could be traced the mighty struggle waged by this extinct race ere they gave up the homes of their children and the graves of their fathers

to a more powerful invader.

Passing next to the religious relies the speak. Passing next to the religious relies the speakers aid the most perfect sacred circle now in existence of this unknown race was located at Newark, O., and contained nearly thirty acres of ground; it now bears the name of the "Fair Ground Circle," and happily for the future antiquary, it is in the possession of a society which is under contract to keep up and maintain forever the ancient walls; the walls have are from twenty to thirty fact in halph! here are from twenty to thirty feet in height; within the centre of this circle is an earth-work representing an eagle with extended wings, and with its head pointing to the opening of the gate. This eagle shaped work had been excavated, and found to contain an ancient altar, also charred human bones, etc., showing it to be either a place where such human beings were sacrificed or cremated. How old were these walls? The speaker saw

many trees more than ten feet in circumference growing on this mound, and was informed by a gentleman of the locality that not long since a large tree on the grounds having been felled was found to contain five hundred and fifty rings of

large tree on the grounds having been felled was found to contain five hundred and fifty rings of periodic growth, being thus shown to be five hundred and fifty years old—and yet this monarch was but a baby compared to the earthwork itself upon which it grew. Little did the Mound-Builders of the valley of the Licking imagine the coming after them of a race that would cover the land with a network of railroads, and drive the steeds of sport or pleasure around the confines of their sacred enclosure.

These builders had their mounds of burial, one of which, at Grave Creek. West Virginia, is seventy feet high, and contains three hundred thousand cubic feet of earth. This mound when tunnelled on a level with the surface of the earth was found to contain the remains of two human beings, together with copper beads, badges of authority, etc., proving those there interred to have been of royal position in the land. But alss! no modern Champollion had arisen to pierce the mystery, and read the strange hieroglyphs that had been disinterred, which might tell the story of the people who had traced them. Very few Mound-Builders' skeletons had been found; their extreme age caused the bones to vanish almost instantly at the touch of the air. It was evidently their custom to place the deceased bodies upon the ground in a wooden tomb, and then heap great mounds upon them; this custom was of great use to the explorer, as he was enabled to distinguish their relics from those of the Indians who had used these mounds afterward for the sepulture of their dead, because the Indian invariably pierced the structures at hep-hazard,

thereabout to climb the height and unture the stars and stripes; and the blood stirred within him as he reflected that where the Mound-Builder had displayed his signal of danger, alter-ed times had rendered it possible that the rising Builder had displayed his signal of danger, altered times had rendered it possible that the rising generation, with all the glorious possibilities of American citizenship in its hand. could fling out to the breeze the great signal of hope to freedom, and warning to tyrants everywhere!

It was not a fact generally known to the people that the cities of Cincinnati, O., and St. Louis Mo. were everywhere the cities of the citizens of the steep of the citizens of Louis, Mo., were erected upon the sites of great metropolitan centres of the Mound-Builder's

dynasty.

The temple sites of the Mound-Builders were of special and sympathetic interest to the thinker. Here early man, on his way forward from savagery, had left the evidence that the religious element is spontaneous with the race. The Mound-Builder erected his wooden edifice or shield over his dead, placed by its side the weapons, the supplies which this life had demonstrated to be necessities, reared his alluvial mansoleum above it all—but he also, when this was done, looked wistfully upward to the solemn stars and questioned concerning the great mystery of death, withan inherent assurance of immortality which survived all fear. The Mound-Builder was a sun-worshiper, evidently, but he also symbolized in his rude creadeatly, but he also symbolized in his rude crea-tions his ideal of God in the animal forms that surrounded him, just as other nations had done, until it is a fact that hardly an important ani-mal exists on earth which has not at some time

surrounded him, just as other nations had done, until it is a fact that hardly an important animal exists on earth which has not at some time been used by some ination; as a type of the nativibutes of the particular conception of Delty to which it gave its spiritual adherence.

There is one mound of a religious character at Cahoka—eight miles from St. Louis—which is five hundred feet wide, seven hundred feet iong, and ninety feet high—containing in all twenty million cubic feet of earth, while there is no evidence to be found by the appearance of the country surrounding it to show that its builders took the material from any place near by; on the contrary, the indications go to show that the soil used in building it was brought there from a distance. What an immense labor on the part of the people, whose relies seem to indicate that they had no idea of the use of draught animals as an aid to manual labor. If one hundred thousand imen were required to build the Pyramid of Giseb, in Egypt, how many would be required for this work? The Cahoka empties into the Mississippi in full view of this ancient work, just as it has done for two thousand years; man may come, and man may go, but the forces of nature roll on forever two thousand years; man may come, and man may go, but the forces of nature roll on forever or allent brotherhood had made it their farm at times—cultivating the two screes of land upon its summit. The ascent of the mound presented several platforms where the speaker bere give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture of, the speaker here give an eloquent word ploture

umphant joy that pulsed through the hearts of the multitude when the day-star grew dim and the great luminary shot the arch of heaven through and through with his arrows of bur-nished gold, and the waiting thousands kne-their god was viotorious over the night of earth -symbolic of that greater victory of the soul over the night of the grave!

The most wonderful of the animal-shaped mounds now existing are to be found in Adams

The most wonderful of the animal-shaped mounds now existing are to be found in Adams County, O.—the chief one being what is called the Great Serpent Mound, which in a mass of earth one thousand feet long, six to seven feet high, and from twenty to thirty feet in width, on the back represents a coiled snake, in whose head exploration has discovered an altar with human remains. In Grant County, Wisconsin, there is to be found an earth-work representing a true mastodon, which is one hundred and twenty feet long and sixty feet high. How came the Mound-Builder to represent the mastodon if he was not familiar with the animal by daily contact with it? How remote, indeed, must be the date of this vanished race!

The speaker pointed to the fact that the The speaker pointed to the fact that the Mound-Builder knew the shape of the circle and the square; and that his pottery is fully equal—as obtained from its long earth burial—to any made by the Pueble Indians of the present day: Of which he had satisfied himself by actual comparison of the two. The Mound-Builder was agreat traveler; there was not a valuable stone on this continent, specimens of which—as obsidian, mica, etc.—could not be found among his relics. There is not a valuable vein of cop-per in all the districts of the North that does not give evidence of having been worked by this early race. In fact a block of copper weigh-ing six tons, the speaker said, was found at one point in the copper-bearing country, which re-mained just in the position in which it was left

mained just in the position in which it was left by the early workers, after detaching it from the native mass—pine trees of ten feet in cir-cumference having grown about it since the time of its abandonment. Cartloads of stone hammers have been exhumed in the copper mines, showing how numerous must have been the neolithic workmen there employed. The Mound-Builders evidently used fire for their purposes, much as we now use gunpowder. They evidently worked these mines in summer—for the copper was a thousand miles distant from their ciries—and returned to their homes in winter. They had a system of writing, as evidenced by stone tablets found in Cincinnati, O., and Davenport, Iowa, but it presents nothing thus far from which modern scholarship can

gain any light. Over thirty years ago Mr. Pidgeon, who was

the earliest venturer upon this mystic sea, published his researches, he being the first white man who had surveyed these mounds with any historic intent. Circumstances threw him in the way of an old Indian prophet who gave him much light as to the localities where they might be found. This old prophet declared might be found. This old prophet declared himself to be the last of that line in the Elk nation, which, dating back some six hundred years, had amalgamated itself with descendants of the early builders of these remarkable earth-structures. Mr. Pidgeon got from him the idea that these mounds represented historic scenes in the life of the nation within whose borders they were hallt; as the civilized man borders they were built; as the civilized man used pen, paper, ink and type to describe and perpetuate the great events of his times, so the Mound-Builder used solid soil to write his history in the earth. An hiatus, necessarily but unfortunately, occurred in the communings between Mr. Pidgeon and his ancient mentor, and when the white apostic returned death had scaled the lips of the old prophet, and closed up this, almost the only gate of information regarding these people of the past.

Proceeding rapidly to enumerate the strange

Proceeding rapidly to enumerate the strange and multiplied relies of ancient races which are to be found throughout the Mississippi Valley and along the tropic plains of Mexico and Central America, the speaker considered the oft-repeated query, made in view of the different styles of building, the varying life-customs, the evidently differing measure of civilization possessed by their builders, What was the original type? Who was our Pre-historic American? Not the American Indian, surely, for he was evidently of a comparatively modern origin. There was a theory that the Mound-Builders were the remnant of the ten lost tribes of Israel, who had reached America use to the explorer, as he was enabled to distinguish their relics from those of the Indians who had used these mounds afterward for the sepulture of their dead, because the Indian invariably pierced the structures at hap-hazard, and deposited the lifeless form without any regard to position in the mound.

The look-out mounds, erected by this people for purposes of signaling news all over the land, or to observe the movements of their foes, were also of great interest to the student. Their postions were invariably well chosen—one, near Dayton, Ohio, being so placed as to command by day a sweep of all the surrounding territory, limited only by the power of vision, while a fire displayed on its top at night was visible for thirty-five miles in nearly every direction. When the lecturer was there he saw upon the summit of this signal station an old flagstaff, and, on asking its purpose, was told by a citizen that on festive occasions, like the Fourth of July, it was the wont of the young men thereabout to climb the height and unfurl the stars and stripes; and the blood stirred within him as he reflected, that where the Mound-Builders were the remnant of the ten lost tribes of Israel, who had reached America of Phomician. None of these hypotheses seemed to fit the case, before which the historian, for the present, stands baffied. It was evident, the case, before which the historian, for the present, stands baffied. It was evident, the case, before which the historian, for the present, stands baffied. It was evident, the case, before which the historian, for the present, stands baffied. It was evident, the case, before which the historian, for the present, stands baffied. It was evident, the case, before which the historian, for the present and stands have really visitors; coins of Auerica on the part of the anticipant of the stands have been encou argued, the speaker adduced his conviction of the existence once of Atlantis—a lost conti-nent (a sunny land where it was always afternoon) stretching away from Africa toward Mexico—which had gone down in some awful cata

ico—which had gone down in some awful cataclysm of nature, when fire and water combined their forces to destroy alike an entire race and the material foundation upon which it stood.

The Mound-Builders came up from the South Southwest, and up the Mississippl; they evidently lived here many ages on this continent, and under many kings enjoyed undisturbed the fruits of their peaceful labors; but suddenly from the North there descended upon them a horde of savages, spreading destruction and ruin in their path, and the quiet builders of earth-temples and sepultural mounds had to learn the grim lesson of war, with its forts and its signal heights, its wounds and its death; learn the grim leason of war, with its forts and its signal heights; its wounds and its death; gradually they succumbed and retired before a pressure they could no longer withstand. Where did they go? They retreated down the Mississippi Valley toward Mexico in the main, and as a people either perished utterly or were merged with other nations.

The lecturer closed with a brilliant reference to the history of the hurled neoples whose

to the history of the buried peoples whose memory now lies latent in the breast of the American continent—though he believed the earth would yet epek to us the secrets it had treasured so long. Here an older-world romance had been outwrought—here beautiful Helens had ruled in the courts of kings, and gallant heroes looked unflinchingly into the white face of death! He loved his native land all the more for its ancient history and experiences, while he looked forward hopefully to the wast strides it was making in the work of demonstrating to mankind everywhere the sa-cred truth of human brotherhood—that all are oreated free and equal by the same God, warmed by the same sun, kissed by the same breeze, traveling to the same grave, bound for the same heaven!

> Written for the Banner of Light. LOVE.

In thrilling tones of purest love Our highest thoughts we ever give; We trust its power : we know full well Within its light our best we live.

BY VIOLET.

It stimulates to noble aims ; It gives us greater power to do The work of earnest, pure intent, Our inspiration prompts us to.

To acts of pure self-sacrifice It points the way; oh! heed its voice; 'I will bring release from envy's thrall; 'T will make the lonely heart rejulee.

'T will win from weary, sordid care;

Twill lighten all the toll of earth; Lead to a pright, celestial clime; Where peace and purest love have birth. "I will be a guiding becom-light Throughout starulty's vast roll

"I will bring a more transpondent power Trinsplantly to reach the goal.

## Banner Correspondence.

Maine.

PORTLAND .- Daniel F. Anglin writes : "Bunday, Jan. 10th, I had the pleasure of hearing Dr. H. P. Merrill of Montague, Mass., give some of his tests. In the afternoon he gave the names of eighty-four departed ones, of whom sixty were recognized. In the evening a number of prominent business and professional men, some of them connected with churches. heard him give the names of eighty-three persons who had passed into the spirit-world, and they said be mentioned names of deceased relatives, and spoke of occurrences in which the latter were concerned, and of which the Doctor had never heard. The Spiritualists here speak in the highest terms of Dr. Merrill, and say he is one of the best test mediums that ever came to Portland, and this was made manifest by the large audiences that attended his meetings."

PORTLAND.-"J." writes, Jan. 25th : "Mrs. A. P. Brown of St. Johnsbury, Vt., lectured most acceptably the two Bundays last past for the 'Portland Spiritual Temple,' to large and appreciative audiences. Friday evening, Jan. 22d. a party of friends met at the residence of C. H. Jewell, Esq., where Mrs. Brown was being entertained, to celebrate her sixty-fifth birthday. After the company were called to order, and a few remarks made by Mr. Jewell, Mrs. Jewell read a poem which her guides had prepared for the occasion. Many in the room were moved to tears by its pathos.

After singing, Mrs. Dr. Johnson was called upon, and responded in a beautiful and fitting invocation, followed by well chosen remarks. Mrs. Brown's controls then entranced her, and four or five different spirits addressed the company for over an hour, giving ideas fraught with wisdom, and leading all thoughts unward. One of the controls, thanking the friends for thus remembering the medium, assured us that in all her long life and work for humanity this was the first time that friends had remembered her birthday, or any anniversary whatever.

· A beautiful bouquet of flowers was presented Mrs. Brown, and the controls more than once alluded to them as a symbol of man's nature and development. At the conclusion of Mrs. Brown's remarks, Mrs. Jewell's guide (Phebe Cary) made very touching and feeling allusion to Mrs. B.'s life-work, etc. It was a very pleasant gathering, and all expressed themselves as having passed a delightful evening."

#### Indiana.

INDIANAPOLIS .- James M. Rogers writes: "From ancient bard and prophet to the novelist and poet of today, each and every great mind has given its testimo ny to swell the grand aggregation of evidence proving the spirit-return of man. It has given the clearest, grandest, most unanswerable arguments; it has cre. ated the richest gems and aweetest blossoms of poe-try-all showing this truth, coincident with the spiritual nature of man itself. From the first departure of an immortal soul to the present hour, the ever-adding links of the starry chain which connects earth with heaven have been strengthening, brightening, drawing the two existences ever nearer together in eternal union. We see already, in hundreds of glorious, light forms, we feel in thousands of sweet emotions and lofty aspirations the blest presence of those who have lived with the wise and great of the past, who have returned to us richly laden with the ineffable glories of the land they inhabit. Death is no longer a mournful river to which gloomy pathways through wastes of horror lead to dark waters. No: the banks on either side are resplendent with light, and the departing meet the returning in perpetual reunion. This is no dream of a night that the morn of waking will chase away; it is everlasting as is the soul of man, and sure as eternity."

### Ohio.

KINGSVILLE.—Stuart L. Rogers, Secretary of the "Kingsville Association of Spiritualists," writes, under date of Jan. 24th: "It is over one year since I wrote you from this locality. To-day our Association was given a rare treat at the pleasant parlors of our worthy Treasurer, John Jones, through the instru-mentality of Sister Carrie E. Downer, who is one of the most popular speakers that visits our locality. She has been rather ill a week or ten days, but is much improved, and will start Eastward, stopping at North Collins, en route for her home, Baldwinsville, N. Y., tomorrow. May her future be successful and bright, is the wish of her many friends. We feel somewhat tri-umphant over our old enemy (Orthodoxy). Although a revival is in progress in all the churches, the influence of our parlor séances is being felt, and it is only a matter of time before we as Spiritualists will be counted a power in the land."

### Rhode Island.

PROVIDENCE .- William Foster, ir., writes: "Dean Clarke occupied the platform at Blackstone Hall, Sunday, 18th inst. The subject in the morning, 'Theism's. Athelsm,' was dealt with in a philosophical manner, evincing breadth of thought and great originality. The evening's subject, 'Revolution and Reformation, the Genius of Spiritualism,' opened a wide field of discussion, which was thoroughly gone over, clearly setting forth the ends of the Spiritual Philosophy. which were the renovation of society and the upbuilding of humanity. It is a general wish that Bro. Clarke may again occupy our platform. Should he do so he may expect a most hearty welcome."

### Illinois.

CHICAGO.-Mrs. James writes: "Mrs. L. A. Coffin, recently of Boston, now at her son's, 886 West Lake street, was tendered a reception on Christmas Eve in the parlors of Mrs. H. N. Reed, medical and test medlum, 18 North Ada street. A large number were present, and those who did not attend sent letters expressing regrets that they could not do so, and congratulations. The opening remarks at the meeting in Grand Army Hall, conducted by Dr. J. H. Raudall, were, by request, made by Mrs. Coffin. Since then the Society has leased Haverly's Theatre, where meetings will be held every Sunday afternoon."

MATERIALIZED APPARITIONS: If not Beings from Another Life, What are They?"

I have been more than gratified in reading the work recently published by Colby & Rich, with the above title, from the able pen of E. A. Brackett, the wellknown sculptor. It meets a greatly felt want among Spiritualists and investigators. The facts becites make plain to the mind the delicate laws that govern spiritmanifestations. The book gives information that can-not be gained except by months of close investigation. Mr. Brackett gives his experience gained by visiting scances in an impartial, candid and truthful manner, and from a thorough acquaintance with the author I feel that his statments are reliable. With your permission, Mr. Editor, I make two brief extracts, containing, as they do, much "food for thought" for every impartial thinker :

"My ministerial neighbor throws theological brick-bats at me because I choose to study a subject which he has not the moral courage to face, and which, if not a reality, he equivocated about in his last funer-al sermon, when he told the mourners that their 'dear friend is not dead, but is still living and hovering, around them."

al sermon, when he told the monners that their 'dear friend is not dear, but is still living and hovering around them."

"While no apology should be made for fraud in seasons, we have no right to make charges that cannot be sustained. Every medium is bound in justice to the audience to see that the cabinet and its surroundings ard so arranged that the appearance of fraud is, as far as possible, avoided. Lack of experience, want of perception or uporance of a subject, gives no surtherity to assume that it is a fraud. The experience, with which the press circulates reports of imposture finds its access no. In a manly detense of the struct, but in a south disspectation to eater to the whims and exprises of the public. Those who accept such statements without a worse detunion than that which they facey they are confidentially in the surface and selbenness.

To exprise the surface threather a tension born of grown has a filtential or a careful bernial. It is "Return to Farry" (set he publish, and I feel it a daily to call attention to it as a book they depend possess.

How it sings, sings, sings,
Blowing sharply from the acaline,
With an edge of salt that stings:
How it laughs aloud, and passes,
As it cuts the close cliff grasses;
How it sings again and whistles,
How it shakes the stout sca-thistics—
How it sings!

How it shricks, shricks, shricks,
In the crannies of the headland,
In the gashes of the creeks;
How it shricks once more, and catches
Up the yellow foam in patches;
How it whirls it out and over
To the corn-field and the clover—
How it roars, pars, pars.

How it roars, roars, roars,
In the iron and under caverns,
In the hollow of the shores;
How it roars anew, and thunders,
As the strong hull splits and aunders;
And the spent ship, tempest driven
On the reef lies rent and riven—
How it roars!

How it wails, walls, walls,
In the tangle of the wreckage,
In the flapping of the salls,
How it sobs away, subsiding,
Like a tired child after chiding;
And across the ground swell rolling,
You can hear the bell-buoy tolling—
How it walls i
—Austin Dobson, in The Independent.

### Reminiscences of the Late Charles H. Foster.

we formed a circle in the parlor. At least ten feet from any one of us was a large piano; it was open, and in a few minutes I heard musical chords and turning, I saw distinctly, as plain as I ever saw anything, the black and white keys rise and fall as the sounds were produced. There was no hand visible: it was done entirely by an unseen power. In a minute after that the plano moved from the wall a little way, and one end of it raised a foot from the floor. When it came down I wished to be sure that there was no machinery about it, and I made a careful examination and found the plane had not been moved by any human agency. We changed the circle after some time and had other manifestations. Mr. Foster bared his arm, and on it appeared a name in red letters. I examined them and found the red was under the skin; there was no roughness of the skin. It seemed as though the blood had been attracted to that particular part of the arm, and in that way the letters were made to appear. They were very distinct, and could be seen across the room. The name that appeared on his arm was the name of a person I remembered, a spirit. The manifestations that have been given in Mr. Foster's presence you are all familiar with. I only tell you of these which I saw myself, and they were to me very wonderful. When people say that spiritmanifestations do not give proof positive of the presence of a spirit, it seems to me that anything that can, without the aid of the human hand, produce music on the plane, must be something beyond a more blind force. And anything that can cause a table to rise and fall and answer questions intelligently, must be good evidence of the power of an invisible intalligence, and is a demonstration of the spirit return. I saw Mr. Foster many times, but I had nothing in all my experience with him which was more wonderful than that which I have related to you.

MB. P. E. FARNSWORTH'S EXPERIENCE. There is quite a difficulty with me about narrating my experience with Mr. Foster, as I find difficulty in remembering dates. I think I must have known Mr. Foster for fifteen or twenty years probably, and during that time I had a great many scances with him. I always found him genial, courteous, gentlemanly-if indeed we can count a man gentlemanly who sits at a seance with his coat off and in his shirt-sleeves, smoking a cigar. I introduced dozens of men to Mr. Foster, and I know that every one who went to him for the purpose of investigating did get something which set him to thinking. Several physicians went with me to investigations, and although I do not feel at liberty to give their names on this occasion, I can give you some of the facts which occurred in their presence. 'One of the doctors had a theory that Mr. Foster could read the names which were written on slips of paper and rolled up, because he noticed that he always put these pellets before his face, and he generally sat so that the paper would come between him and the window. I said to him, "Doctor, to satisfy yourself on that question, you can enclose the names in tin-foil before you leave your office." He did carefully enclose the name in a solid roll of tin-foll, but it did not make a particle

in a solid roll of tin-foll, but it did not make a particle of difference with Mr. Foster, for he never failed, to give the name and relationship correctly.

I propose to relate now what many have heard, but I benieve it has not been made a matter of record, a test of public interest, and one of the strongest I have known any person to give as a medium. It was in connection with the death of Mrs. Magnet Lattium, dampate of Mrs. Hall, who was known as a medium and speakly. The was a lettlew, though? a young

woman of not more than twenty-five years of age. I cannot state the time exactly, but it was when the Soclety of Progressive Spiritualists and the Lyceum held their meetings in the old Masonic Hall in 13th street. Mrs. Lattison was one of the leaders in the Lyceum. She had been noticed to be in a despondent state of mind, while there was no apparent cause for this condition. She was a graceful dancer, and her company was ever sought. About this time it was noticed she appeared to be despondent and gloomy. Her mother said that she had frequently spoken of comnitting suicide. She tried to cheer her daughter up. but could not succeed in so doing. Mrs. Lattison gave no reason for her gloom. The last seen of this interesting young lady was when Mr. Merritt came to the Lyceum, and said he saw her at 3d Avenue and 14th street waiting for a car to take her up town. She had started to go to the Lyceum with a younger sister. When she had got to the place already named, Mrs. Lattison told her sister to go on, that she had forgotten something, and must return home for it. Instead of going home she took a 3d Avenue car, and went to Harlem, and that was the last that she was seen alive. This was on a Sunday. The next day her muff and some of her clothing were found on the banks of the Harlem River near 134th street, leaving people to suppose that she had thrown herself into the river. This occurred about Christmas time, and the river was frozen over. The next day I assisted in dragging the river to find her body, but all search proved fruitless; her body was not found. In the February following I went in company with

Reminiscence of the Lato Charles Hs. Feder.

The First Society of Spatients and the New York Conference Role & Management of Spatial Professional Conference Role & Management of Health (Management o

in a terrible storm, and has been disabled. It is the Valley Force, and your friend Woodroff, who is on board, is all right. The ship became disabled off the coast of Ireland, but she will be in Belfast in a few days." Now you will observe that if Mr. Foster could have read their minds he would have been compelled to read something that was an utter blank about that ship, for they knew nothing about where the ship was, The Valley Forge was a sailing vessel, and there was no mode of communication with her, nor even with the coast of Ireland. Mr. Foster gave the name of the vessel and the name of the friend who was on board. The gentlemen drew back from the table in utter astonishment, saying, "Well, well, well; how did you get those names?" Mr. Foster replied, "I have told you the truth." This was on a Tuesday evening, and on Friday evening of that same week there was in the New York Herald, among the shipping news, this statement: "The Valley Forge was disabled off the coast of Ireland, and arrived safely in Belfast yester day. All on board well." I went to Mr. Van Gelder's store and showed him the report in the Herald at the time. Before coming here to-day I related this occurrance to Mr. Van Gelder, and he said that my remembrance of the case corresponded with his exactly. Nowthat disposes of any mind-reading. Those are the facts, and they were out of reach of any person in New York, and were known only to those who were on board that ship. These two gentlemen when they entered Mr. Foster's office came with sneers on their faces and with an air of unbellef, but at the close of the interview one of the gentlemen was so well pleased with Mr. Foster's mediumship that he gave him two

Mr. J. Loswendahl of Vineland, N. J., Mrs. Caroline Gade. Mr. George H. Jones. Dr. Gibbs, Mr. William B. Tice, Mr. Bronson Murray, Mr. S. B. Nichols, Mrs. Dr. McDonald, and others, related their experiences with Mr. Foster. The parratives were of a like character and of similar import to those above given.

hundred dollars.

### A Question of Evidence.

Our recent experience in the publication of certain alleged evidences of fraud said by a correspondent to have been practiced by a Los Angeles medium for form-manifestations, and the subsequent square denial of every point of said charges, by a number of witnesses, confirms us in the conclusion that there is but very little use in publishing alleged exposures of mediums.

If the mediums are honest—and the preponderance of testimony in the Los Angeles case shows that to be the fact with the one referred to—it is certainly an act of great injustice to charge them with practicing deception; and if they are not honest there is never wanting any number of zealous, and no doubt conscientious, friends to discredit any and all charges of dishonesty that may be made against them.

The selzure of a form purporting to be a spirit, and the finding within your grasp the person of the medium. Is claimed by many believers in the materializing nomens to be no evidence of deception on the part of the medium, who, it is held, is thus used, uncon sciously, to personate a spirit. If found with masks wigs, and other trappings of jugglery concealed in the cabinet, or about the person of the medium, there are always many to insist that such things were placed there by diabonest mortals or by Jesuit; apiritis, interested in depriving the world of the loys of spirit-communications.

That genuine mediums for form manifestations are

sometimes used to personate spirits, and that other circumstances of a deceptive character are occasionally witnessed in circles for this class of phenomena, whereof the medium is wholly unconscious, is within the experience of every persistent investigator in this realm of mystery.

If all of the spiritual phenomena were of this uncertain or deceptive character, it might well be relegated to the domain of jugglery, where it properly belonged. The lode would not pay the cost of prospecting.

But notwithstanding these inexplicable contradictions, investigators are frequently confronted, in the presence of the same mediums, with the most startling evidence of genuine phenomena-of forms taking shape and disappearing within their very grasp, under conditions of light and surroundings, and with evidences of identity such as to render all deception or collusion impossible.

Hence, the reader will readily understand that we, in common with the publishers of other spiritual papers, are in "a straight betwixt two," hardly knowing when to approve or condemn, in the matter of materializing mediumship, lest we may wrong the one and do injustice to the other.

As far as this journal is concerned, if we ever nublish one side of the story, our columns shall ever be open to a hearing of the other side. This is the best we can promise. - The Golden Gate, San Francisco,

#### The Spiritualist Society at New Bedford, Mass.-Opening Remarks of its President, William F. Nyc.

us grow in good thoughts, and be cheerful and happy in good deeds.
In conclusion I will only add that I hope at an early day we shall feel strong enough to dispense with the door fee, and a free entrance greet all who may be pleased to attend our meetings.

### MATERIALIZATIONS.

To the Editor of the Banner of Light:

It was my privilege to be present at the afternoon and evening séances of the Berry Sisters, on Saturday, Jan. 10th, both of which were of a very satisfactory nature. The most, if not all of those present, were permitted to clasp the hand of some friend, and listen to endearing words from those whose voices they had thought to hear no more—

### "Till they should have a spirit's ear. And breathe another atmosphere."

My dear daughter Effle came to me with a power that could come from none other. No impersonation or transfiguration could ever thrill my being as does the presence of her who was "bone of my bone and flesh of my flesh"; only my child could speak the words she spoke to me at those two seances. I am well aware that that which is evidence to me can be no proof to another; but to those who are skeptical concerning these manifestations I would say: Persevere in your investigations. Enter the séance-room with a sincere desire for truth. putting aside for the time being all preconceived ideas on the subject, and in due season you will receive sufficient evidence to form at least the basis of a hope that this which now seems so improbable, may, after all, be true. Time, patience and money may be needed to bring about this result, but the end will prove the expenditure a profitable one.

To Mr. Albro, the conductor of the Berry seances, much credit is due for his courtesy to both spirits and mortals. The spiritual and harmonizing organ selections, by Mr. Stratton, do much toward inducing the proper conditions for manifestations of a spiritual order. While we do not feel that we need hold any superstitions reverence for a disembodied spirit, there is, after all, a fitness of manner becoming those who greet the loved ones who come to us from the spiritual spheres. We would not enter the seance-room with a feeling of awe, nor would we carry there the same spirit we would take to places of amusement. The subject is one of such vital importance to humanity that we cannot afford to treat it lightly.

Let mediums and investigators bear in mind that we are cooperating with the spirit-world in its effort to elucidate a great and important truth, and we shall then have more perfect expressions of this wonderful yet natural law, of which both spirits and mortals have at the present time but a faint and imperfect concep-MRS. K. R. STILES. tion. Worcester, Mass., Jan. 11th, 1886.

#### Gone Home

From the residence of her daughter, 787 Broadway, South Boston, Mass., Jan. 24th, Mrs. Charlotte T. Learned, widow of Jeremiah Learned, at the ripe age of 82 years and ?

months.

Airs. L. had been failing in health for several years; the past few months she was a great sufferer, and considered that she was itying on horrowed time, but boroup under her affliction with great fortitude.

Everything was done for her relief that medical skill and loving hands could do, and she passed on like one gold; to sleep, without a struggle. In early life she could not accept sectarian church teachings in regard to a tuture life, but when Modern Spiritualism dawned upon earth, she was prepared to receive it, and it proved a source of great atrength and confort to her in her declining years. The writer visited her a few days before her departure, and while her hand was moving involuntarily, she remarked, "lam a medium"; and before her exit to the spirit-life she awas pritts, and alluded to them; also had visions of writings, etc. She was naturally endowed with the "gift of healing," and many sufferers have been relieved and cured by her free, generous treatment whore necessity required. Was a noble, good woman, and the world is the

cured by her free, generous treatment where necessity required.

Mrs. L. was a noble, good woman, and the world is the better for her having lived in it. She was not ashamed to give her best thoughts on all occasions when required. Remington Kenyon, the founder of Kenyon College, Oblo, was her grandfather. She resided the most of her life in Worcester County, Mass. She was the mother of ten children; six daughters sarvive her, who will miss her material, genial presence; some of them already recognize that there is a line of communication between earth and the spiritspheres, and that their sainted mother can return and commune with them when suitable conditions are granted to her. Her life was devoted to doing good, and doubtiess she will continue on in her noble mission for suffering humanity. Her funeral services were conducted in accordance with the Swedenborgian form. Her body was taken to Sturbridge, Mass., and interred in the family burying lot. Com.

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#### Henry W. Longfellow in His Library At "Craigle House," Old Cambridge, Mass.

The plate is 24x32 inches. The central figure is that of the 6HrAT POET. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Poet's own works, in their original manuscript, flanked by those of De Quincy, Irving, Bacon, Milton, Danté, Shakspeare, Seott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdom, The Sage of Concord, Ralph Waido Emerson, also adorns the wall. The chair was presented to him by the school-chilwall. The chair was presented to him by the school-children of Cambridge, and is made from the spreading Chestnut which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table.

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### ${f NEXT}$ ${f WORLD}$

INTERVIEWED.

BY MRS. S. C. HORN,

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CONTENTS.

CONTENTS.

Proface.
The Next World.
Prince Albert, "England and the Queen."
Harriet Martineau, "Life in the Spirit-World."
Charies Kingsley, "Reform in Spirit-Life."
Judge Edmonds, "The Two States: Real and Ideal."
Judge Edmonds, "Heh Men of New York."
John Stuart Mill, "Immortality."
John Stuart Mill, "Immortality."
John Stuart Seeretary Seward, "Sevolution."
Secretary Seward, "Evolution."
Secretary Seward, "Evolution."
Secretary Seward, "Evolution."
Bulwer (Lord Lytton), "Metempsychosis,"
Titian, "Art Notes."
Abraham Jincoln, "My Passage to Spirit-Life."
Charlotte Cushman, "Death by Fire."
Edwin Forrest, "Present State of the Drama."
Charles Dickons, "Christmas Carols."
De Quincy, "An Oplum Easter's Dream of Heaven."
Fanny Fern. "Spirit-Flowers."
Hans Christian Andersen, "The Story of the Great King."
Georges Baud, "Chateau in the Midst of Roses,"
Mrs. Gaskell, "The Spirit Bride."
Fonnimore Cooper, "Lone Star; an Indian Spirit's Story."
Horodotus, "Pre-Historic Man."
Geo, Smith (Assyriologist), "Explorations; Assyrian and Spiritual."
Dr. Livingstone, "Leaves from my Spirit Journal."

Spiritual."

Dr. Livingstone, "Leaves from my Spirit Journal."

Victor Emanuel, "Haly and the Church,"

Pope Plu Nono, "Bless, and Curso Not."

Thiers, "To the Republic of France,"

G. H. Lewes, "Epic of the Soul."

William Howitt, "Christianity and Spiritualism,"

George Thompson, "A Call to Freedom,"

Princess Alice, "As Appeal on Behalf of Children,"

Ralph Waldo Emerson, "Philosophy: Ancient and Modorn,"

Ralph Waldo Emerson, "Philosophy: Ancient and Modorn."

Lord Beaconsfield, "The Political Situation in England,"
George Ellot, "A Change from Materialism,"
Dean Stanley, "Spiritualism: The True and False,"
Garibaldi, "The Liberator of Italy,"
Garibaldi, "The Liberator of Italy,"
Mary, Queen of Sects, "Destiny,"
Gambetta, "For France and Freedom;"
Wagner, "The Music of the Future,"
Longfellow, "Outre Merl Outre Terre!"
Jane Carlyle, "A Tibute to Thomas Carlyle,"
Benjamin Franklin, "Bpiritual Aphorisms,"
Egypt, "Pre-Historic Ages."
Thomas Carlyle, "The Cause and Treatment of Crime,"
James T. Brady, "The Cause and Treatment of Crime,"
Peter Cooper, "Educational Institutions in the SpiritWorld,"
Robert Bruce, "Spiritualism, A Liberator"

World."
Robert Bruce, "Spiritualism, A Liberator."
Czar of Russia, Alexander II., "The Autocrat's Doom."
Lord: Frederic Cavendish, "Capital Punishment Condenned." denned."

Karl Friedrich Zöliner. "Spiritual State of Germany."

Cromwell Fleetwood Varley, "Astronomical Origin of Spiritual Phenomena."

Blishop Colonso, "Mistaken Policy of the Church."

Judge Edmonds, "The Spirit-Editor's Valedictory,"

A Stranger, "Visit to the Spirit-World."

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CONTENTS:

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the varied shades of opinion to which correspondents give utterance.

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the Banner goes to press every Tuesday.

# Panner of **Pight**.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

#### Moral Teachings.

The teachings by highly intelligent spirits given weekly in the Message Department of the BANNER OF LIGHT in answer to questions propounded by mortals are receiving more marked attention to-day than ever before, for the reason that they appeal to the common sense of the thoughtful reader, whether such reader is a believer in the Spiritual Philosophy or not. The various subjects discussed are of great utility to mankind, and being such, they have their practical effect, notwithstanding the opposition which occasionally crops out from the rostrum occupied by bigoted theologians and their supporters. These theologians, however, are obliged to admit that the moral advice given, if uttered from the creedal pulpit instead of the spiritual rostrum, would be a benefit to society at large. But we must have charity for these people, for the reason that they have been educated in a close communion school, and still wear the swaddling clothes provided for them by their bigoted ancestors, who were doubtless honest in their beliefs. But to-day general intelligence is rapidly taking the place of ignorance upon theological subjects, and the time is not far distant when the teachings of Modern Spiritualism will more fully command the attention of educated men and women who still adhere to the tenets of the church. Indeed, such is the case even now among the Unitarians, who are doing a grand work in disabusing the public mind regarding religious

But let us take a more practical view of the situation in regard to the teachings of spirit intelligences who from time to time put on record their views at our public circle meetings. For instance, in last week's BANNER OF LIGHT the important question was propounded, "Do you in spirit-life perceive any better way of suppressing intemperance than by prohibition?"

The answer is of such paramount importance to the community at large that we cannot refrain from thus repeating it on our editorial page, especially as some may not have seen it

in our issue of the 30th ult. The spirit said: "It may be that prohibition, a prohibitory law, is necessary for the one who cannot restrain his appetite, and who feels impelled to satisfy it, whatever the result to him or to those dependent upon him. We have heard it argued by the prohibitionist that it is just as humane to make a law prohibiting the sale of intoxicating liquor, thus deterring the inebriate from indulging an abnormal appetite, as it is to have a stringent law forbidding the promiscuous sale of poison. thus preventing those who would ruin or injure themselves by an indiscriminate use of poisonous compounds. While we are in sympathy with the prohibitionist to a great extent, knowing that his principle is sound, that his object is for the benefit of his fellowcreatures and the elevation of humanity generally, yet we believe that prohibition will not altogether perform the work that its advocates hope for. Understand us: We are committed to the temperance platform; we believe not only in temperance as far as the indulgence of intoxicants is concerned, but we believe in tectotalism. We also believe in temperance in every form: that to live a temperate life is to live in accordance with nature's laws, and keep entirely in barmony with the physical and spiritual natures. Our idea upon this question is that a much more potent factor in the prevention of intemperance, in the eradication rather than the cure of this great evil. Hes in moral education. or in the instruction of the moral and mental faculties of the human being. Take the young child, surround it by wise and loving influences : teach it from infancy up the evil effects which the indulgence of the appetite brings upon the system; let it understand thoroughly that it is a sin to abuse the body, and that child will grow up with a distinct horror of indulging in intoxicating liquors, or in aught that may be called intemperance in any form ; thus we believe that education is to be the great reformatory measure that is to eradi cale the evil of intemperance from the land, and to bring forward upon the plane of life a race of human beings strong, beautiful and thoroughly temperate in every degree and department in life."

Last Sunday forenoon this subject was adverted to by the intelligence speaking through the organism of Mr. Colville, at Berkeley Hall, in a very able manner. Temperance lecturers should have listened to the remarks then made, as they would have thereby gained new ideas · concerning their specialty. The lecture will -soon be issued in pamphlet, and should receive a wide oirculation. We allude to the lecture in question in this connection in order to show that the spirit-world workers are seeking every available avenue through which to reach earth's people, to the end that temperance may take the place of intemperance, which is so terribly prevalent at the present time all over the world. The love of strong drink is an unfortunate condition which each generation of hu-manity measurably bequeaths to that which

follows it-and this passion can only be thoroughly eradicated, as the spirits cited in both instances above have said, by and through the proper education of the children on this point.

#### "The Romance of Art."

Under the above caption a writer in The Magazine of Art for this month gives an account of Philip James De Loutherbourg, R. A., who is styled "A Faith-Healing Academican." De Loutherbourg was a painter of some little repute in his day, but better known for the remarkable cures he performed without the use of medicines. Anything like this, out of the well-worn rut of custom and society approval, was as unpopular among the "regulars" of medicine, fashion and public opinion then as now; and the writer of the sketch before us follows the tide, and interlards his narrative with terms derogatory to his subject, catering to the popular taste by his foolish aspersions. Notwithstanding this there is plainly to be seen much that cannot be wholly disowned by truth or cavallerly set aside as fanaticism or folly.

De Loutherbourg was an Alsatiau, born in Strasburg in 1740 He was elected to the Paris Academy of Painting when but twenty-two years of age. He traveled seven or eight years in Germany, Switzerland and Italy, painting portraits and landscapes. He went to England in 1771, and was for two years employed by Garrick to improve on the olden scene-painting at Drury Lane. After a while, he having studied Mesmer, himself and wife became sturdy believers in faith-healing. They esteemed their ability to heal "a miraculous gift, divinely granted"; and it is not to be wondered at that they did so, when we consider that little was then known of that with which our own time has become so widely conversant. Of their "gifts," the writer in the Magazine of Art says: "The pair seem to have oured more often by sympathy than by touch, for the sufferer was frequently in another room, and sometimes, indeed, in a distant house."

The fame of these cures extended over London so widely that in. 1789 systematic arrangements were adopted for the reception and treatment of patients. Horace Walpole, writing to the Countess of Ossory, said: "Loutherbourg, the painter, has turned inspired physician, and has three thousand patients." On one occasion, says our author, the whole of the three thousand patients surrounded the house; and when the fame of the healings first began to spread, the crowds outside were frequently so large De Loutherbourg could enter or leave the house only with great difficulty. It is said that when the power and fame of these healers were at their height, two thousand persons were cured in six months. Illustrative of the character of these the following are cited: A boy suffering with king's evil had been discharged from St. Bartholomew's Hospital; but in five days De Loutherbourg, without seeing him. had nearly completed his cure. A newscarrier had an abscess on his side; De Loutherbourg placed his hand upon it, and in thirty seconds it was fully healed; almost as rapid was the giving of hearing and speech to two deaf and dumb girls.

The characteristics attending some forms of cure, or rather those who profess to have "discovered" or "invented" them, and endeavor to build up a fame and a fortune upon them in our own immediate neighborhood, in these days, nearly one hundred years after, attended De Loutherbourg and his followers. We allude more partiularly to its "divine," and specially "God-anointed" features. In 1789 a Mrs. Mary Pratt wrote, under the nom deguerre of "A Lover of the Lamb of God," a pamphlet full of details of Mr. and Mrs. De Loutherbourg's cures, and called upon the Archbishop of Canterbury to compile a form of prayer to be used in all churches and chapels, that nothing might "impede this inestimable gift having free course."

### Another Lunatic Asylum Uncovered.

This time it is the Essex Lunatic Asylum at Newark, N. J. The lunacy committee of the Essex County Board of Freeholders and the Superintendent and steward of the Asylum itself were recently brought before a court of two judges in Newark, charged with conspiring to defraud the inmates by providing improper and insufficient food. The resident physician in the asylum said the food given the patients was of two kinds: some was very bad, and some was good. The butter was very bad; it was lumpy and gritty when rubbed between the fingers, and it gave off an odor of decomposing animal matter. Patients, he testified, swore at the butter, and at him; they thought he was responsible for it. He said he never saw any good butter in the institution after May 13th. The tea sometimes had a reddish color, while at other times it was of a sickly green tinge, and it precipitated granular matter of a bluishgreen color. The fish served was, he stated. often unfit for food, as decomposition had set in to such an extent that its odor was nauseating. The tainted fish was mashed up like a pudding. The potatoes were not sufficiently cooked, and hard, as a rule; good, well cooked potatoes were only exceptionally found on the table, as we learn from the daily press. Besides, the pork and beans served once a week were very bad. Dried peas were cooked without previous soaking, and were never well done. Oatmeal, served for breakfast very frequently, was almost invariably insufficiently cooked; he had often seen the patients turning aside from it. The leavings of the tables, scraps of everything conceivable, were made into what went by the name of "patent hash." This was, he explained, an indescribable mixture, often sour and always ill-looking. The patients called it swill, and many of them refused to eat it. But they could have nothing but bread if they refused hash; it was practically hash or nothing. The inmates of the violent wards were fed with the dried crusts of bread gathered from all parts of the asylum, and they orunched them as dogs crunch bones. These and a cup of coffee constituted their breakfast. Supper was the best meal served, and consisted of stewed prunes, apples and gingerbread. The prunes were of the poorest kind. The doctor gave it as his opinion that the patients were suffering from a modified form of starvation; he said he had seen patients ill with various diseases resulting from bad food; consumption, crysipelas, epileptic convulsions, spasmodic cases of diarrhoss and various fevers came under his care, which, he testified, were the result of poor feeding, which impoverished the blood and ruined the tissues of the body. One female patient, who was suffering from hunger, appealed to him for God's sake to give her food that a human being could eat. And this is the kind of asylum for the unfortunate insane which is held

up as too perfect to be displaced by the em-

ployment of humans and sympathetic methods.

#### Starvation Wages and Crime.

There are more reasons for the defensive, if not offensive organization of labor than appear on the surface. Now and then one of them comes up conspicuously in sight, as in a recent case in this city, to which reference is now made merely to point the moral involved. A young man had served as clerk and assistant book-keeper in a large establishment on the wretched pittance of six dollars a week pay. He was paid this meagre amount for a number of years. The firm liked him so well, his character, conduct and services being everything asking him to vote for the repeal of the law in that was required, that he was finally promoted and received the raised remuneration of twelve dollars per week. For ten years or more he managed, no one can tell how, to sustain his family, including his mother, on this miserable pittance of a salary. Never was a word spoken of him but in praise, and he held the confidence of his employers without abatement of any kind.

But after all this while he found himself unable to stem the current of continued hardship any longer. He had used his credit in small but pressing ways until it would carry him no further. He dreaded to go home to his little family on Saturday nights because of the duns that were ready to overwhelm him at the very door. His expenses were all necessary ones, and employers with human feelings ought to have reflected that they must be greater than his meagre stipend could meet. Persecuted by creditors, seeing no hope of relief from an augmentation of his salary, he felt like the hunted animal, and at last grew wild from very despair. Never in his life had he been charged with a bad act, certainly never with crime. But crime was now the only way left open for him. He resolved, in an hour of desperation, to explode the safe of his employers, steal the contents of the cash drawer, and thus obtain temporary relief. This was his first and only crime. He was finally caught by the detective, and is now in the hands of the law. His employers admit their unwillingness to prosecute him, yet they say they feel obliged to do as the officer who caught him would have them. Who is really responsible in this pitiable case? Are business firms exempt from all responsibility who keep bookkeepers and clerks with families on starvation wages? Are not they the abettors of crime? This sort of wrong has got to be righted, or there will be serious trouble, as there ought to be.

#### Helping the Indians.

One of the best informed Washington correspondents writes to a leading journal from the national legislature that the disposition to help the red man along by liberal legislation in the path toward self-support and citizenship is growing very strong. He states that nearly all the general and comprehensive Indian bills in the present Congress aim to assign lands in severalty, and to empower the Government to buy the surplus lands of the Indians at a generous price, and to invest the proceeds so that the various tribes will have a large annual income from this source. The debate in the last Congress on the Indian question related chiefly to the Oklohama invasion. Although the invaders have been shut out, Congress as yet is uninformed whether the Indians are willing or not to part with their rights, for the reason that a proper commission was not appointed. Secretary Lamar says in his annual report, that, considering both land and climate, it is not surprising that a large class of hardy, industrious people, living in more thickly settled States, are eager to acquire homesteads upon it. The final disposal of this fine reservation question of the future of the Indian, and the employment of his surplus lands.

As we have allowed several correspondents of late to occupy much space, to the excluto be heard; ments made by a reliable gentleman in regard to the mediumship of

DR. E. H. AMSDEN. I hope, Mr. Editor, you will find space in your valuable columns for a brief mention of a very remarkable and highly satisfactory physical scance the writer had the privilege of attending some time since, at 136 Chandler street.

I hope, Mr. Editor, you will find space in your valuable columns for a brief mention of a very remarkable and highly satisfactory physical scance the writer had the privilege of attending some time since, at 138 Chandler street.

The medium was Dr. Amsden, a perfect stranger to me, and I believe not very widely known in Boston, though I have heard many fiattering reports of his scances held in Vermont, New Hampshire, and other New England States. Being invited by multual friends to witness the phenomena occurring in his presence, and having no idea whatever of what I was likely to hear or see, I went in the attitude of a friendly skeptic. Going in that capacity I was afforded the best possible opportunities for strict investigation, and must say that I have never at any time anywhere seen what to me were more conclusive demonstrations of genulae physical phenomena than I there witnessed. The first part of the scance was held in bright light. Durling this time instruments were played upon under the table, while the feet of the sitters were placed upon them, and not only were they played, but played so beautifully and harmoniously that, its spiritual origin aside, the music itself was a delightful treat to all lovers of the tambourine, zither and guitar. After the music under the table ceased, the tambourine was placed in my lap, and I requested to hold it firmly with both hands. While gazing on it intently in full light I distinctly saw transparent fingers, partially materialized, manipulating the instrument, and performing on it just as an earthly performer would. In this manifestation there was nothing doubtiul or concealed. I had just as much evidence of its genulneness, and so had others who sat within sight of it, as I had of the existence of any of my material surroundings at the time.

The dark scance which followed was, in myepinion, equally satisfactory. We all sat round the table, joined hands, and at Dr. Amsden's request, I sat behind him with my feet upon the rails of the chair which ha occupied. I a

Bismarck proposes to dispossess the Poles of Prussian Poland and put Germans in their places. First steal their country, and then drive the native Poles from their homesand this, too, in the nineteenth century? But stir up the whole of Europe to such a pitch as to put back civilization a hundred years, by and through a mammoth revolution.

Miss M. T. Shelhamer spoke, under control of her guide, Bev. John Pierpont, on SunFighting the M. Ds. in New York.

We learn that a signed petition more than ten feet in length has been presented from Troy, N.Y., before the General Assembly at Albany, praying for the repeal of the Doctors' Plot law of 1880; and that others followed it from Norwich, Lockport, Cazenovia, Delphi, etc.

The matter now having been brought before the law-making power, it behooves all well-informed persons who desire medical freedom and equal rights in medical treatment to see personally or write to their district Assemblyman question.

Persons who understand the needs of the hour should attend the hearings, when such are held, and give in their testimony in favor of the repeal of the law.

There are cases all over the State where the present Statute has worked great harm, and this evidence is needed for use at Albany. The more cases presented, the greater will be the evidence in proof of the necessity in justice for repeal.

#### The Thirty-First of March

Is drawing nigh; Spiritualist Societies and believers all over the country should bear the fact in mind, and make due preparation for the observance of the "Spiritual Easter"-the Anniversary of the Advent of Modern Spiritualism. As has been its custom in years past the BAN NER OF LIGHT will welcome to its columns reports of these Anniversary meetings; and friends everywhere are hereby invited to send to us brief accounts of the services occurring in their respective localities.

#### Marblehead, Mass.

Interesting 'details of the state of Spiritualism in Marblehead, and of lectures and tests recently given there by Mr. J. Frank Baxter, will be given in our columns next week.

The Spirit Message Department con-

tains for the present issue an Invocation that all may come into sympathy with the heavenly ones—those who delight to minister unto others in good deeds; Questions are answered by the Controlling Intelligence regarding immortality and its proof, "mind reading," the influence of planets on human destiny, and spiritual control in cases where both parties are yet in the mortal; Spirit J. William Elliott, of Montreal, makes a strong point in favor of the soul's natural progress hereafter, when he says: "I, for one, have found a road stretching onward. It was optional with myself whether I traveled over that road or not, but I was set upon it at its beginning, so to speak; I found myself facing upon that upward road; I could move forward or I could stand still; I could even go backward down toward material, physical life; but I have found it paid best to go onward, for every step brought something new to my understanding"; Emma J. Wallace sends a message of cheer to her uncle in New Orleans; William Goodwin, of Charlestown, Ill., assures his neighbors and friends that he cherishes a 'good feeling and pleasant memories" regarding them; Frankie Stone, of Boston, promises to make the effort at materialization when opportunity is found; Waukaleta comes to "speak to the squaw at Hudson" "words for the brave who no can speak "; David French, of Suncook, N. H., brings words of truth and recognition which he hopes will be received by those who knewhim when on earth: Elsie M. Kimball, of Dedham, Mass., has kind expressions for her mother: H. W. Hayward, of Ballardvale, Mass., would like to talk with his friends in private, if they will afford him the conditions; Mrs. Elizabeth Beckham, of Little Rock, Ark., brings is thought to be fortunately connected with the love to her children and friends; Ellen Baker, of Boston, expresses the sympathy of herself and other spirit-relatives to "those dear ones who remain"; and Rosa Cook gives an insight into the expanding capabilities of child-life in the spirit-world-saying with truth: "In mysion of other correspondents and other medi- self I am a demonstration of that truth spoken ums, it is but common justice to the latter to by returning spirits, who declare that the inconsequently we | fant who passes away from earthly conditions give place at this time to the following state- does not always remain an infant, but has the power of growth, and development of stature and of mind, that is here."

The Banner Message Department contained, Jan. 16th, a communication spoken by the Controlling Intelligence for Spirit Robert Elwell, who at the time was unable to control. Capt. Elwell was an old and respected shipmaster who some years ago passed to spirit-life. He was an uncle, by marriage, to John W. Day, of this paper, who recognizes his coming. James E. Eiwell, of 48 East Springfield street, Boston, the son of Capt. E., called at this office the past week, and also recognized the message as proceeding from his father—he having been, sailorlike, "on the look-out" for it for some time, by reason of a promise made to him at one of the materializing séances of the Berry sisters that his father was about to give a message in the BAN-NER. The information was given by a form recognized by him as Miss Lizzie Lincoln, of Quincy, Mass., with whom he had had several conversations on spiritual topics before she passed on.

THE BANNER OF LIGHT contains each week double the number of ems-minion and nonpareil type composing the reading matter —than any other Spiritualist paper in existence: most of which is original. Its current expenses are necessarily large, as its Free Circle Room Message Department is an additional expense. While THE BANNER is and always has been ready and willing to keep the movements of mediums and speakers before the public, without expense to them, it asks in return that they speak a good word for it whenever opportunity offers, and induce the friends of the Cause who may not be subscribers to subscribe, and thus strengthen its hands—so to speak-for the great conflict that is impending in the immediate future between the powers of Darkness and Error on the one hand, and the powers of Light and Truth on the other.

The herdies, which are licensed to stand all night on Tremont Row waiting for customers, have come to be an intolerable nuisance, as the drivers are so noisy that respectable people in the vicinity cannot sleep in consequence. Complaints have been made to the proper authorities, still the nuisance continues.

We are in receipt of The Manchester (N. H.) Union for Jan. 26th, which speaks very highly of what was done in that city recently Germany must beware. Such a procedure may by Mrs. Bessie Huston, of Boston, materialis. ing medium. We shall try to find room for the account next week.

Rev. Heber Newton declares that the Sabbath superstition stands in the way of the physical, intellectual and moral progress of day last, at Greenwich, Mass. An account of man," and favors the opening of public libry the work in that place will appear next week. man," and favors the opening of public libra-

#### Medical Monopoly Laws!

In twenty-six States the so-called "regular" practitioners have suggested, engineered and caused to be enacted medical laws which are a disgrace to civilization. A pamphlet of sixteen pages has just been printed by the Anti Medical Monopolists, which contains citations of cases where the medical laws in New York and other States have deprived the people from having their choice of practitioner and mode of treatment, the people where these restrictive medical laws exist being in fact, in the eyes of the law, considered imbeciles, as interpreted by the Allopathic practition. ers who have the execution of its provisions in their

hands. The reasons given in the pamphlet are based on facts and positive evidence, and it would seem are sufficient to convince even the instigators thereof of the baneful effects of the laws, so that they will be ashamed of their action in aiding and sustaining such barbarous enactments in this the nineteenth century.

The pamphlet also contains a bill intended for use in New York, but which would with slight alterations be suitable to present to any State Legislature where these laws have been enacted; the evidence and facts embraced in the pamphlet will also apply with equal force to any State where such statutes exist. This pamphlet, which Colby & Rich, 9 Bosworth street, Boston, have on sale, should receive an extensive circulation throughout the country. See advertisement on page five of the BANNER OF LIGHT.

#### Reception to A. B. French, Esq.

On Thursday evening, Jan. 28th, a reception was riven this eloquent orator and able lecturer from the West by Mr. and Mrs. W. S. Butler, at their residence, 351 Mariboro street, Boston. Richard Holmes, Esq., President of the Boston Spiritual Temple Society, introduced Mr. French to the company, and in an original poem gave him a hearty welcome in behalf of the Spiritualists of Boston

Dr. Buffum sang, "When the Mists Have Cleared Away," accompanying himself on the guitar. Mr. John Wetherbee spoke in his usual very acceptable manner. "Wild Flower," through her medium, Mrs. (Folsom) Butler, gave expression to words of kindly sympathy with the occasion and its lessons. Mr. French gave a running account of his introduction to Spiritualism, and his entry into the lecture field; and further set forth his pleasure regarding the present friendly episode, and the reception generally extended him in Boston.

After another song by Dr. Buffum, Miss Lucette Webster gave a recitation. Dr. J. V. Mansfield and Mr. W. A. Dunkies followed with appropriate remarks, when Mrs. Butler extended an invitation to the company to a repast provided for the occasion, after which the company retired, happy for the evening's enter-

MRS. CORA L. V. RICHMOND-the full text of an admirable discourse by whose guides will be found on our first page-lectured in the Universalist Church, Cuba, N. Y. (her native place), Sunday evening, Jan. 17th. In response to a request that the audience furnish a subject, "The Origin and Destiny of Man" was given. "It was dealt with," says the Patriot, 'deliberately and forcibly, in the pleasant, natural manner usual to the speaker." At the close of the lecture, a subject for a poem being called for, "Mutability" was suggested. At the conclusion of the improvisation, Mrs. Richmond spoke of the generous greeting she always received in Cuba, for which she was grateful. It was then announced that she would speak at the same place and hour the next Sunday. On both occasions the church was crowded. Mrs. Richmond is en route for Chicago, where she purposes commencing her ministrations, Feb. 7th, for the First Society of Spiritualists of that city, which organization she has spoken for, with brief intervals of absence, for nine years past.

The New York World copies from the St. Louis (Mo.) Democrat of a late date, a statement announced as coming direct from a pastor in the latter city to the effect that he-a clergyman who has been twenty years in the pulpit—is greatly astonished at the growth of Modern Spiritualism, not only in this country but throughout the world at the present time:

"It (says the clergyman) is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheist classes—so much so that Spiritualism itself was ranked—and rightly so—as a species of infidelity. But now, wast numbers of people who commune with Catholic and Protestant churches are believer in artistical man. numbers of people who commune with Catholic and Protestant churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism. The Catholic Church made a strong fight against Spiritualism, but it is unable to beat it down. Some of the most intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it—at least they hold to their Catholic lath openly and to their spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists and Episcopalisns. There is no Christian denomination to-day, a part of whose membership is not tinged with Spiritualism."

Augustus Day, Esq., of Detroit, Mich., writes us that a good test slate-writing medium, or one for materializing, would do well in that city at the present time, both as to pecuniary return and an awakening of interest in the cause of spiritualistic inquiry. He is willing to give the use of his new hall free, or nearly so, to some good lecturer who would hold meetings twice per Sunday for a stated time. He can be addressed, 12 Park Place, Detroit, by any one wishing further particulars. As will be seen by his card under the heading "Our Agents," Mr. Day is agent in that city for the BANNER OF LIGHT and other publications of Colby & Rich; and his orders have constantly increased from the first opening of his Sale and Circulating Library there, on Feb. 15th, 1876.

CREMATION.-Messrs. J. R. Warner & Sons, Undertakers and Embalmers, as will be seen by reference to their advertisement in another column, have completed arrangements whereby the cremation of decessed persons is attended to by them in conjunction with their present business. This is the only firm here about which at present gives attention to this modern departure in the method of disposing of the forms of the deceased. They have also in view arrangements for the erection of a crematory in connection with their own establish-

The Record, Boston, announces that a new branch of the Massachusetts Indian Association is in process of formation in Cambridge. Preliminary meetings have been held at the houses of Professor Child and Professor Goodwin, and Mrs. Houghton has been unanimously chosen President of the new society. The objects in view are to keep alive the awakened public sentiment that would incite the government to acts of justice, and to aid in educational work among the Indiana.

15 It will be seen by reference to the Spiritualist Society reports for Sunday, Jan. 81st (on our eighth page), that the recurrence of the auniversary of the birth of Thomas Paine was noted in a marked degree: Which was the case also at the Paine Building under the auspices of the Boston Investigator and its friands.

SF The Scratogic (N. Y.) Engle notes that the First Scolety of Spiritualists these has solected W. B. Mills, President, and proposes to resume Sunday meetings,

#### ALL SORTS OF PARAGRAPHS.

Mrs. Bayard, wife of the Secretary of State, died at her residence in Washington, Jan. Sist. The immediate cause of her decease was congestion of the brain, brought on by the shock of her daughter's sudden death two weeks ago.

A sharp student was called up by the worthy pro-fessor of a celebrated college, and asked the question:
"Can a man see without eyes?" "Yes, sir," was the prompt reply. "How, sir?" cried the astonished pro-fessor, "can a man see without eyes! Pray, sir, how do you make that out?" "He can see with one, sir," replied the ready-witted youth. And the whole class shouted with delight at the triumph over metaphysics.

A contemporary is responsible for the following : School teacher, to a stupid and fat boy-"You are better fed than taught, or else I am mistaken." Stu-pid Boy-" Yes, I be, 'cause I feeds myself, and you

The modern reporters called the horrible slosh in our streets last week, "slush," to which an old tar em-fat-leally objected.

A merchant who was noted for his stuttering, as well as for his shrewdness in making a bargain, stopped at a grocery, and inquired, "How m m many t-t-turkeys have you got?" "Bight, sir," replied the grocer. "Tough or t-tender?" "Some are tough and some are tender," was the reply. "I k-k-keep b-boarders," said the new customer. "Pick out the f-four t-t-toughest t-turkeys, if you please." The delighted grocer willingly compiled with the unusual request, and said, in his politest tones: "These are the tough ones, sir." Upon which the merchant coolly put his hand on the remaining four, and exclaimed, "I'il t-take th-th-these."—Ex.

When men get "mad" they do very strange things.

A new Cab Company has been established in this city. It is to be hoped that it will clean out the Boston Herald Herdle nuisance.

"He died willingly, in the hope of salvation." You may think this refers to a clergyman who has served God for half a century, but it does not. It refers to a murderer who chopped up his wife.—The Patriot, Cuba, N. Y.

Motto for Grocers: Honest tea is the best policy.

What with expelling the Poles and driving out two hundred and fifty thousand a year of his own countrymen by the burdens of imperialism, Bismarck would keep Germany from getting too big to rule easily.—
Herald.

What should a clergyman preach about? About a quarter of an hour.

An interesting newspaper rumor, says the Boston Evening Record, is to the effect that the two sensational Boston dailles, the Herald and the Globs, are to be hyphenized under the nomenclature of the Buston Globe-Herald. Stranger things than this have hap-

CAUTION.—Do not put your name to any piece of blank paper or card for anybody you do not know. If a person wants your address let him write it himself. A contract may thereafter be written above the name, if it be a signature, and it will be good in law.—Troy

Why is a sloop emblematic of the past and future? Because she's a fore-and-after.

Gladstone has the reins again in England; Parnell is in the ascendant; and the Queen is in tears.

A levee at Stockton, California, gave way on Saturday, 30th ult., flooding thousands of acres of wheat and causing a loss of about \$600,000.

"OWED" TO SNOW.

All hall the snow!

Crystallatical, gelid, henceward hieling from the Arctic!
Offspring of the zero, dandrum from the head of the
north pole.

All hall! and yet, come to think of it, not any hall,
But just snow, hoary, frigidform, tossed from the hand
of winter.

of winter.

Begat of condensation and generally epidemic around February.
Penetrator of boots, and generator of the back-disorganizing snow-shovel.

A severe shock of earthquake was experienced at Velez, Malaga, on Jan. 30th. Considerable damage was done in the town.

An editor is a man who usually has ninety-seven thousand people watching to catch him tripping. And yet the world is full of people who want to be editors i

BEGIPHOGITY.—Just when the English deady is learning the American formula of "Give mea hoist with my overcoat, bub," the New York dude is practicing the discarded Englishism of "Give me a lift of me topcoat, me deah fellah."—Buffulo Express.

"How long has the Boston Evening Transcript been published?" a friend queried the other day. Not re-membering, we got a copy and read, "VOL. LVIX." This was a puzzle our friend couldn't unravel, and no one else whom he asked to explain could enlighten

Slang may be expressive, but it is never co

An Experienced Editor—"When you send our paper to a young lady, cut a small item out, no matter what. This insures the office the sale of another paper. She has got to see what it was if it takes a week to find it out."—Eng. Ex.

Female Canvassers-Sail-makers.

A pleasing story in grammar is told of a school-girl. She was parsing, and came to the word "quarrel." "Quarrel," she said, " is plural, because it takes two to make one."

Last week ten persons from this city attended a spiritual scance in Boston, who report marvelous things concerning it. The dead were materialized and recognized by their friends who conversed with them, and then dematerialized, gradually disappearing in the centre of the hall. What are we to say to that? The witnesses were truthful people, some of them members of the church and numerous enough to substantiate all they saw.—The Valley Visitor, New-Duryport.

Men of more-bid tastes-Auctioneers.

Age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars invisible by day.

—Morituri Salutame

President Webb of Mississippi College was interviewed by a young man who wanted to go to school. Well," said the President, "what do you know? "Nothing," was the response. "Well, you are just four years ahead of some of the other pupils." It takes them four years to learn what you know to start with. Your prospects are fine, sir."

"Why should the soldier never lose his head in bat-dle?" said a German captain to a private soldier. "Because if he did he would not have any place to put his cap on."—Texas Siftings.

As a straw showing the hold the bloycle has already gained upon the world's practical attention it may be noted that the machine is now found in active operation in the United States and Canada, in England, France, Switzerland, Spain, Germany, Russia, India, South Africa, Australia, West Indies, New Zealand, Mexico, and South America.

The following bit of conversation was overheard at a public library: "What book are you going to take out?" "I do n't really know. I've half a mind to try one of Dickens's." "Oh i do," from the first speaker, enthusiastically. "You will be delighted with his books, and be sure you take 'Richard Twist' the very first of ali." A bystander had hardly recovered from the above when a young man approached the desk to ask if the "Bwiss Hobinson Grusoe" was in.—Hartford Times.

THE HARMONIA, the Spiritual Magazine published in Waco, Texas, by P. A. Richards, gives in its Janu. ary number an interesting miscellany of original articles in prose and verse, together with several spirit mossages.

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

In Tubercular Troubles of the Lungs. Dr. A. F. JOHNSON, Codar Rapids, Iowa, says "I have used Scott's Emulsion in Tubercular troubles with satisfaction both to patients and

myself." WEITING PLANORETTES for sale by Col-

Thy & Rich. Price 60 cents.

Foreign Notes.

[Translated Expressly for the Banner of Light.] La Revue Spirite gives considerable attention in its last number to instances of singular phenomena. Under the heading of "Spirit Rappers in the Isle of Ré," are related events said to be similar to those at Esnandes, considered by the secular press to have been the results of sorcery. The journals have spoken of these at the Isle of R6, and commented on them as a mystery, from which it appears that at the house of a man named Guillon, noises occur of which no one can ascertain the cause. For many weeks, each night, usually at about 8 o'clock in the evening and very early in the morning, these singular noises are heard in the chamber of the son of M. Guillon, a boy of twelve years. Sometimes they seem to be blows of a fist, given with great force on the partition wall; at others, hard rubbing or friction upon the wood part of the bed, and also on the bedding. M. Guillon has employed all possible means to discover how and by whom the noises are made, but without success. On one occasion he and his son spent the night at the house of M. Lefort, which was quite a distance from his own. As soon as they were in bed the same noises were produced, to the great astonishment of the Mayor, the schoolmaster and the others who were in the house at the time.

Le Courrier de la Rochelle; L'Independant de Saintes; Le Progress de Saintes; L'Union Conserva-trice; Le Moniteur de Saintes; Le Phare des Charantes; Les Tabletts; Le Mouvement de Rochefort, and other journals have published the Revue's account, some without comment, others with remarks often disrespectful and even malicious. Les Tabletts added to its comments, for its readers not to forget that the Isle of Ré is a locality of Spiritualists; a hint that they as

We shall think the better of the Isle of Ré for this feature in its population. We however somewhat ronder that a spiritually intelligent community, and also the respectable Revue, do not, with the aid of a medium, question these noises for their solution. And especially so since Le Mouvement de Rochefort prints the following in its number for Dec. 15th: "The spirit rappers have crossed the ocean, and after having attracted to Esnandes a multitude of the curious, have been permitted to introduce into the peaceable Isle of Ré crowds of visitors, all, or at least mostly skeptical amateurs, always greedy for the supernatural."

La Revue also describes some very marked demonstrations of spirits as having recently occurred at Marseilles, in a family consisting of father, mother, two daughters and a domestic, from which it appears that the denizens of the other life, finding opportunities of making their presence known, are in France, as well as here, availing themselves of them, and in the most unexpected places.

Le Messager has an interesting item under the title of "The Testimony of I. H. Fichte," taken from a late BANNER OF LIGHT, in favor of Modern Spiritualism. This testimony was given when this distinguished savant was in his eighty-third year. The editor intro-duces the item by remarking that the German philosopher, I. H. Fichte, died a liberal spiritual thinker : one who declared that Spiritualism brings a revelation of immortality in an age when faith in a future life has become greatly diminished. Baid the distinguished German scholar, "The adage Momento mort is now changed into Momento vivere: Remember thyself, that you live after this life. Our future state is a continuation of the present, and will be affected by the works, by the thoughts, the affections that dominate us here.'

Psychische Studien states that Dr. Carl du Prel, of Munich, in the August number of Nord and Sud, defends the reality of mediumistic phenomena. It would be gratifying to give its details, but the article being a lengthy one, we must refrain from so doing. The arguments are extremely interesting and unusually well answered in return. He speaks of the scarcity of poets who publicly avow their belief in Spiritualism; but on the other hand, how surprising it is to find many highly cultivated men who do so. He also debates the oft-repeated subject of mediums speaking in trance languages of which they have no knowledge. He simply accounts for it in the usual way-that the medium draws either from some member in the circle. knowing the language, or is in rapport with some per son at a distance.

A lengthy article by Edward von Hartmann entitled 'Spiritualism,' appears in Psychische Studien. It is an entirely scientific treatise upon Spiritualism from the skeptical point of view: nevertheless there is a great deal of depth of thought in the work worth pe rusing, and it has created a sensation.

Upon the so often discussed question, "Is death painful?" a Dr. Beardsley, in the Temps, has a most interesting article. He begins by saying that fear of death is one of the most common of human feelings. Death is in almost, if not in all, cases an entirely vege-tative process, and if it really was known how utterly painless it really is, people would sometimes welcome or at least look forward to it with pleasure if not with a feeling of curiosity. It is clear that the degree of sensitiveness of the organs is proportionate to their integrity, and that the inflammation which in creases the sensitiveness can only end by the lessening of the same. He further says that during the destruction of the activity of the nerves, which after a while will cease, the body must feel a sensation like that of going to sleep, or like that of being in a narcot ic stupor or intoxication occasioned by oplum. If one witnesses the hallucination of one dying, occasioned very often only by the extreme activity of the brain, it is impossible to believe that the various sensations can be painful. Carbonic acid has become a slow poison, has deadened the ganglions; reflection is therefore stopped, and a numb, painless feeling has taken place. A certain proof is the vain effect of stimulants when given. The moment activity of the nerves ceases the body is in a painless condition, this being absolutely proved by physiological experience. We are convinced that passing out of the body is as pain less as our coming into the world, it being only fear of the unknown which has made cowards of us.

Constancia, among other interesting items, contains an article from the pen of Prof. A. R. Wallace, entitled "Are the Spiritual Phenomena in Harmony with Science?" copied from a Boston paper and translated by A. Scarnichia. It also contains the conclusion of the Spiritual Story, "Here and Beyond," by Miss M. T. Shelbamer. It quotes from Le Frondeur, a French secular paper, in regard to the answer of Seffor Hernandez, to the attacks on Spiritualism by Befor Peyret, a Jesuit in disguise, showing conclusively that our Buenos Ayres brethren have not in the slightest degree magnified the victory of Senor Hernandez. Le Frondeur says: "We cannot deny that Senor Hernandez has gained a complete victory. During three consecutive hours he defended the spiritual doctrine, both scientifically, philosophically and logically." "Taking up the various charges of Senor Peyret in detail, he completely demolished them." "It would be difficult to present a more solid or logical argumentation." We also notice the passing away of Colonel Urbelino Alberto de Campo Limpo, the founder of the Brazilian Spiritual Federation.

La Nueva Alianza, a new spiritual monthly, published in Clenfuegos, Cuba, has just come to hand. This makes three spiritual papers now published in

El Faro Espirilista has accepted the challenge of La Luz, a materialistic periodical of Barcelona, to a discussion on the scientific aspect of Spiritualism, and Aureliano Zapater has undertaken the task of illuminating La Lus. We notice a grand forward movement among the various spiritual societies of the Spanish Peninsula. Having grown strong both in numbers and knowledge, they are now becoming aggressive, and the papers are filled with announce

ments of their Literary Relinions.

When Senor A. Peyret, possibly feeling secure in his position as Professor of History in the National College, went out of his way to attack Spiritualism, he did not reckon on the severe eastigation he would receive from Senor Hernandez, nor imagine that any Spiritualist would dare to answer him; but we are just in receipt of a pamphlet containing his letter and an answer by Bellor F. Benilloss, assistant editor of La Constancia. Befor Peyret, having been urged to answer Senor Hernandez, says : "I am at present engaged writing an article on this question, and have no kers, N. Y. 30 cents per annum. Single copy is cents, it me to lose." We venture to say that he will neither the form of the find the article he is indicated the find the article he is indicated the find the f gaged writing an article on this question, and have no

his attack, his reasoning would not commend itself to one of our schoolboys. He claims that because the immortality of the soul has been taught from all ages, was the last subject of conversation between Socrates and his disciples, and was taught by Plato, therefore there is no need of any further discussion about it. But the learned Professor can, if necessary, demonstrate it mathematically. Being a follower of the "divine Plate." the last recourse of Christian theologians, he might prove it in the same manner in which his master proved that one and one make two, "by their participation in duality(?)." If the learned gentleman will not join the London Psychical Research Society, which, as reported in last week's BANNER, "wished to place medium Husk under the influence of an ancesthetic in order to empty the blood-vessels and guard against all involuntary and muscular contraction," but read Sefior F. Senillosa's answer, as contained in this pamphlet, he may possibly deprive his opponents of the chance of changing his title from Catedratico to Caléciéco.

"R. T."—The paraffine molds of spirit-hands are given up now, and if we are not mistaken, they are considered even by Spiritualists to have been a trick.—Boston Investigator. Certain Spiritualists may have considered the paraffine molds "a trick," but we know to the contrary, as we have had evidence of the genuineness of the molds of spirit-hands in the presence of those very parties who disbelieved in the reality after having had the fact demonstrated before their very eyes. And why? Because they were, for reasons, personally antagonistic to the medium in whose presence these molds were produced. We have several specimens in our office at the present time, which we should be most happy to show "R. T.," and answer all questions apportaining thereto should he feel disposed to call upon us,

Test and materializing mediums are called for by the new Society of Spiritualists in Montreal, P. Q.; particulars can be obtained by addressing the Secretary of the Association, George Dawson, Esq., at 1346 St. Catherine street, that city.

Prof. O. S. Fowler, the venerable and world-renowned phrenologist, was recently arrested in Buffalo for "illegally practicing medicine." Prof. Fowler has studied the science of health for a lifetime, but the law is such that any brainless upstart with a "diploma" can prosecute and persecute an infinitely superior adent in the art of healing if the latter does not happen to practice within the lines of some narrow and hide bound school. The infamous statute tolerating such a monopoly is at enmity with the welfare of the people, and ought to be obliterated .- Saratoga (N. Y.) Ragie.

Movements of Mediums and Lecturers.

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

Mrs. A. P. Brown, of St. Johnsbury Center, Vt., has recently lectured with great acceptunce at Gorham, N. H. A correspondent writes that she is a very de-serving lady and has been the means of accomplishing great good in her immediate locality, and is worthy of being more widely known.

Carrie C. Van Duzee will leave the North for the Southwest in a short time, and will make engagements to lecture on her way. Parties wishing to make engagements can address her at No. 10 Rutland street, Watertown, N. Y.

Bishop A. Beals closed a very successful engagement at Topeks, Kan., Sunday, Jan. 31st. On Sunday, Feb. 7th, he commences a month's ministrations for the so-ciety in Learned, Kan

ciety in Learned, Kan
J. Frank Baxter left this week for engagements during February in Fennsylvania, New Jersey and Maryland. On Thursday evening, Feb. 4th, he will be in Philadelphia; Friday evening, 5th, in Hammonton, N. J., also on March 2d; and on Sunday, Feb. 7th, will open a series in Washington, D. C. Wherever he may be, by addressing him at 181 Walnut street, Chelsea, Mass., letters will receive the readlest attention. W. J. Colville will speak in Odd Fellows' (new) Hall, on Main street, Cambridgeport, every Sunday in February, at 3 P. M. Dr. S. A. Wheelock, Conductor.

Dr. Dean Clarke, who achieved his usual success in Brockton last Sunday, speaks in Haverhill the first two Sundays in February. Will speak the third Sunday in Ratem, and the third Sunday of March in Brockton. Desires further engagements.

Mrs. A. H. Colby is not to be at Louisville, Ky., on the Sist of March, as reported, but in Boston. Samuel waters and Mrs. A. W. Glading are to hat the speakers in Louisville on that day.

Dr. H. P. Fairfield, of Rockland, Me., lectured with excellent success in the Universalist Church at Fairfield, Me., during the closing days of January.

Mr. Eglinton was to leave London Jan. 17th, for Moscow and St. Petersburg. From the latter city he will go to Hamburg, Berlin and Vienna.

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BE Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHORAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-ton, baye it on sale. ton, have it on sale.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

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

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

these columns that does not compute visite the perceive—no more.

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

AF It is our carnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

AF We invite suitable written questions for answer at those scances from all parts of the country.

(Miss shelhamer desires it distinctly understood that she gives no private sittings at any time; neither dees therefelve visitors on Tracedays. Wednesdays or Fridays.)

AF Letters of inquiry in regardto this department of the BANNER should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairmans.

### SPIRIT MESSAGES,

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

Report of Public Séance held Dec. 8th, 1885. [Continued from our last issue.]

#### J. William Elliot.

Will you be kind enough to report me as J. William Elliot? I have been in the spirit-world a few years. Four years ago I came around this way, having been told of your office, and thought I would like to speak to my relatives and friends, to tell them something concerning my last few days on earth, and to explain the cause of my death. I did not find the opportunity I craved, and so was unable to express myself. In looking back to that time I can see it was well I did not. I hardly felt myself: I was disturbed, restantially felt myself: I was disturbed, restantially felt myself: I was disturbed. less in mind; and had I spoken, might not have clearly made myself understood. Time has passed, and it is perhaps just as well

that I should not refer to these things. I do not like to think of them, although one has sometimes to call up the memory of events and circumstances which are not altogether pleasant. But now it will not matter. Perhaps my friends will be glad to learn I have returned. I trust so. I come bearing them messages of regard and good cheer. I think the best word I can say is that there is an immortal life for humanity, and that I, for one, have found a road stratching onward. It was optional with my. stretching onward. It was optional with my-self whether I traveled over that road or not, but I was set upon it at its beginning, so to but I was set upon it at its beginning, so to speak; I found myself facing upon that upward road; I could move forward or I could stand still; I could even go backward down toward material, physical life; but I have found it paid best to go onward, for every step brought something new to my understanding. I gained power and influence in spiritual life, and was applied to take held of these employments and enabled to take hold of those employments and studies which open a new existence to the soul and give it a comprehension of what life really is. I have no desire to come back and take up the conditions of mortal life.

I have relatives who are well-to-do in the world. I was well connected; my father was world. I was well connected; my father was well known as a man of business, retired, and there was much in life that might attract one like me, but after these few years of experience in another world I can really say I have no desire whatever to come back to earth and begin a new existence here; but for some time I have been anxious to come and speak a word of love to friends, to tell them I do not forget. I hold to friends, to tell them I do not forget. I hold memories in my heart that have grown stronger and brighter and more enduring of those who are here on earth, those who do think of me sometimes, and who have a regret that I passed from them as I did. I would tell them I am doing well in another life, all things are progressive there, and it rests with the individual himself whether he does well, strikes out and gains profit, and experience aven more there then it profit and experience, even more there than it does here on earth, for in this world you are limited sometimes by conditions and circum-

### Emma J. Wallace.

It is always a pleasure to me to come to a me It is always a pleasure to me to come to a medium, or to go anywhere where returning spirits are welcomed and given an opportunity to manifest to their friends. I have tried to express myself a number of times at different places, and have done what I consider better than that, I have assisted other spirits to reach their friends, and give them a word of advice or of lave.

love.

To-day I come to send a few words to my nole, who reads your paper, and who lives in New Orleans. He considers me his guardian spirit, for 1 come to him whenever I can. He has received some very fine manifestations of spirit power, and we are always glad to give him all that is possible, because we know that he speaks out what he receives, and does not hesitate to tell the truth to whoever he thinks is in need of it, so he has given a little light on is in need of it, so he has given a little light on these things to many who otherwise would be ignorant and unconcerned. I want to say to him: Go on, uncle, you are doing the work the spirits have brought; though you may not receive those mediumistic powers that you would like, you are still doing a good work, and in your own way exerting an influence that is felt by those whom you reach. We were with you in your journeyings, as you well know; we brought you all the assistance and influence we could, and you are the better for the expericould, and you are the better for the experience of the last year. But that is not to be the end. I can see that you will strike out in other directions, and gain new experiences that will be beneficial to yourself and to those whom you reach. At home, we tried to bring to you those tokens that we promised. We did not succeed as we wished, but after a while we will give these, and more, for I am sure that a medium whom we can use will visit you after a while, and we shall redeem all the promises that we have made. have made.

have made.

Aunt sends her love, and so does Kate. We are all happy, and trying to be of use. Mother and father are doing very well in the spirit-world, and I think they are better conditioned there than they ever were here. I wish you would send my love to Lons. Tell her that I am often with her, and that I have an interest in her. I am also interested in the little ones, and doing all that I can from my side of life to make each one happy and comfortable. I have make each one happy and comfortable. I have recently visited Eagle, and seen what was going on there, but I can come more closely to you, uncle, than to any other, so I find more strength in this way. Emma J. Wallace.

### William Goodwin.

William Goodwin.

I see I 've got's good ways from my old home, but I'm glad to be here, and to send a word back to my friends and neighbors. They have n'b forgotten me, I reckon, but they do n't think of me as often as they would if. I was walking beside them, and keeping myself in sight. I want them to know I am there just as really, sometimes, as: though they could see me and hear me speak.

I've been gone away from the old home a little while—four years, it is going on five now, and I think I ought to come back and say how I find things on the other side. I am very well pleased with them. I don't see anything to grumble about. I supect it is much as it is nere—a man who tries to do right and help his fellows is perpected, and one, who, rides along over every body is not thought much of. That's the way of it, svery man gut flust which deseaves over there. I don't know is lated ways does that here, but, take it all in his I and life something, in fact, a good deal as the life we folks lived when we were on this side.

I have a good feeling and pleasant memories of my neighbors and friends. I send them my love, with this word, that I am doing well. I lived in Charlestown, Ill., and there is more than one there who will know me. I auffered a good deal before I died; it was not so very long by days, but it seemed like an age to me. I had what is called lockjaw, a stiffening of the muscles and cords of my face, attended with a good deal of pain and discomfort. I suffered more than I can tell, and it seemed an everlasting while to me before I could get out of it. When I did I felt like jumping for joy, like

#### Frankle Stone.

I am Frankie Stone, and I lived in Boston a while ago. I live now in the spirit-world with while ago. I live now in the spirit-world with my gran'ma; she takes care of me, and she says I must come back and tell ma and all the folks I am getting along very well indeed. And she sends her love, too. She is Gran'ma Stone. She has been living where I do a long, long while. I never knowed her here. I did n't see

while. I never knowed her here. I didn't see her when I lived here, because she was an angel then. I found her after I went away.

I only went to school a little while. I just learned how to spell easy words and to read little in my book, then I took sick, and I felt awfully, until I went over to where my gran'ma lives. I've never been sick any more since then I went to read to stock and and went and then I went to read the took was and

ma lives. I've never been sick any more since then. I want to say I go to school now, and I've got so I can spell big words and read right off straight, and I guess they 'll think I'm getting along pretty well. That's what my gran'ma told me to say I was.

I bring lots of love. I want to come and show myself, because I heard Georgie Adams say—he's a spirit-boy, he is; I used to know him when I was here: I know him now, over in the spirit-world, and we have lots of fun together—I heard him say his ma went to a place where spirits went and showed themselves—made themselves come right up out of nothin' made themselves come right up out of nothin' and showed themselves to the people; and if they can do so, I want to do it; I want to come to my mamma and see if she won't know me.

I used to have a mark on my head. I did. up under my hair. I got burned there; it left a deep place that my ma did n't like to see, and deep place that my ma didn't like to see, and she used to comb my hair down over it. Then the boys said I was a sissy, so I just pushed it right back. She used to say: "Oh! Frankie, I wish you would keep your hair smooth, as I combed it." I didn't like it. If I can come and make myself up out of nothin', I want to make that scar, so they'll know who I am. I haven't got it now; I haven't had it since I lived with my gran'ma; she don't make me comb my hair down like a girl's. I guess if I go to somebody, and she goes, too, that some of go to somebody, and she goes, too, that some of the people there will help me to come. I do n't know whether spirits come that way or not.

know whether spirits come that way or not.
Georgie Adams says he wishes his ma knew
he had been there. He heard her talking. She
said to herself that she did wish her Georgie
could come, then she would have something
that would be real to tell the folks. If he goes
I am going, too. I got in here, and I guess I
can get in at other places.

#### Waukaleta.

The Indian maiden comes to speak words for the brave who no can speak. He not been away from the wigwam long, not been outside the blanket only little while, and he no can speak, but he wants to send love to the palefaced friends here. They think of the brave, they want to feel his presence; wonder what he be doing now, if he find all true that he say about the hunting grounds hevond the deep about the hunting grounds beyond the deep waters, so Waukaleta gathers up all his influ-ence and his words of love in her blanket, and ence and his words of Yove in her blanket, and brings them in her flower-cance to the big council, to send 'em out to the pale-faces who watch for the coming of the brave. Waukaleta say to the squaw at Hudson: You feel the presence of the spirit; you can no strong; in little while, when the influence is what the brave wants, you do. He wants to speak the good word, send out the influence for trath. Nakep it aloned, let it go where it do good, take into your life those spiritual teachings brought from the hunting-grounds, do n't shut any out. As he lived, speaking the truth as given him, does here on earth, for in this world discumstances which it seems you cannot overcome.

If I could talk to my friends in private I might unfold certain things to them: I might explain that which they would like to understand concerning myself; but it is best not to do so in public. There is much I would like to say; there are many personal messages I would like to give; but if my friends will believe that I think of each one with kindness and affection, I shall of each one with kindness and affection, I shall sunshine and cheer, and all bright things, then some close, and then bringthe influence for truen. Word, send out the influence for truen.

As he lived, speaking the truth as given him, letting the light shine that others could see the way he had gone, and so grow bright in the light of knowledge, so he'd have you do.

Not want darkness; not want gloom; want sunshine and cheer, and all bright things, then

greeting, spirits he has helped being strong for him since going across the big waters. Theresa meet him and give him cheer. He know her now for a good spirit. She has told him of her past life, and he understands why she be drawn to his work. Many with her are helping the brave to get strong and powerful in the hunting-grounds, because he no wishes to be idle, when there be so much to do. Waukaleta.

#### Report of Public Séance held Dec. 11th, 1885. Invocation.

Oh I we thank thee, our Father, for the day and for the hour. We listen in spirit, and hear the voices of the angels joining in chorus, singing their sweet anthems of praise unto thee who art the Father and Life of all. We turn our eyes toward the Better Land and behold the hosts of advanced spirits coöperating in unison together in good works, sending out their influence abroad on every hand for the uplifting of human kind, speaking their grand words of strength and cheer that have a stimulating power to move the souls of earth and cause them to reach upward and outward for higher thought and grander work. Coming into sympathy with thy heavenly ones, those who delight to minister unto others in good deeds, we can eatch something of the inspiration of the spheres and eatch something of the inspiration of the spheres and except the spheres and the law. Oh! grow in harmony with thy purposes and thy law. Oh our Father, we would come into such sympathy to-day we would be fitted to associate with the purest, trues we would be litted to associate with the purest, truest souls of divinest life; we would willingly take from them something of their labors and carry them on to faifilment on the earthly plane. Oh! may we come consciously near unto such souls as these. May we learn from them of thee and thy laws, and be brought into an understanding of thy eternal ways. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—Your queries are now in order, Mr. Chairman.

QUES.—A correspondent of the Boston Investigator says: "The only theory, as it seems to me, by which immortality can possibly be proved, is the spiritual—that is, by spirits returning, so we can recognize identify and know them. This would settle the question, and nothing else will. If, therefore, that theory ry is founded in fact (which at present I doubt) immortality is true, but only a conjecture if the theory cannot be demonstrated. Please give your views on the subject.

ANS.—As the correspondent of your contem-

porary says truly, immortality is but a theory, is but a conjecture, if founded on theory, but if founded upon fact, it is an elemal truth. Spirstralism comes to demonstrate the truth of immortality. It presents neither theory nor conjecture; it offers facts as the basic foundation of that which it contacts hall the

I have a good feeling and pleasant memories of my neighbors and friends. I send them my love, with this word, that I am doing well. I lived in Charlestown, Ill., and there is more than one there who will know me. I suffered a good deal before I died; it was not so very long by days, but it seemed like an age to me. I had what is called lockjaw, a stiffening of the muscles and cords of my face, attended with a good deal of pain and discomfort. I suffered more than I can tell, and it seemed an everlasting while to me before I could get out of it. When I did I felt like jumping for joy, like a young schoolboy.

I hurt my foot, and although I did not think at first it would be very bad, yet it grew rapidly worse, and ended in this trouble I speak of, that was the cause of my going out. I might have been here now but for that, I mean in the body; of course I am here in spirit, as I am very glad to be.

My name is William Goodwin. I thank you, Mr. Chairman, for opening the door for me to get in.

Frankie Stone.

Whoever seeks for light and knowledge of spiritual things in this manner, will be sure to find that for which he craves.

Q.—[By J. O. M., Norton, Mass.] How or by what means can a person tell another's name, (which is known to be a fact) by looking such person directly in the eye? Is it mind-reading?

A.—It may be mind-reading, and it may not. The person ignorant of the companion's name may be a very positive mind; the one upon whom he exerts his influence may be a very sensitive, susceptible individual. The operator fixes his mind upon the subject, and mentally commands him to think of his name. The name starts out upon the brain of the sensitive. commands him to think of his name. The name starts out upon the brain of the sensitive, and is clearly read, perceived, sensed, whichever way you may be pleased to term it, by the positive and successful operator. That may be considered mind-reading, and also an exhibition of the power of mind over mind. In another instance, the individual who desires to gain a knowledge of his companion's name from occult sources may himself be a very sensitive, negative person, one easily operated name from occult sources may almost be a very sensitive, negative person, one easily operated upon by unseen intelligences. In place of fixing his mind strongly upon that of his companion, when he looks him in the eyes he withdraws his mind from a contemplation of external things, and allows it to sink into a passive, negative condition, under which his spiritual attendants or guides can so influence his mind again impress upon it the name or whatever as to impress upon it the name, or whatever else he may desire to know. This is an illustration of two distinct cases, one being the result of external mind-reading as exercised by a powerful psychologist, the other an illustration of mediumistic power operated upon by unseen

intelligences.
Q.-[By Mrs. F. Townsend.] Is it true that

Q.—[By Mrs. F. Townsend.] Is it true that the position of the planets at birth rules our destiny for good or evil?

A.—We are satisfied that the position of the planets at the birth of a child exerts an influence upon the life and experience of that child during its existence in the body. The position during its existence in the body. The position of the planets, all planetary life, is connected with the planetary life of this earth upon which you live, and the influences and conditions of the earth exercise a certain effect upon every individual born upon it; so do we believe that there is a general planetary influence exercised over every individual. Just how deep and farreaching this influence extends, we are not prereaching this influence extends, we are not prepared to say. We do, however, know that many spirits profess to be well read up in this planetary law, and these intelligences declare that the time is not distant when mortals who take an interest in these things will derive such information from their studies of the planets as to be able to impart to their fellows much useful information on the subject.

Occupa paren in this life control another

Q.—Can a person in this life control another to write or speak as readily as if in the next? A.—If the person desiring to thus influence another is in perfect accord with his subject, can come closely in rapport with him, and if can come closely in rapport with him, and if the subject be very negative and sensitive to external influences, whether in or out of the body, the operator will be enabled to control the subject, and write or speak his thoughts as readily as though he were not decarnated. This question of spiritual control is a psycho-logical one. Those individuals in mortal or in spirit-life who best understand the laws of psy-chology, and who study human nature so closely as to come into deep sympathy with their sensitive subjects, are those who will be their sensitive subjects, are those who will be most successful in their attempts to control another, and to communicate their thoughts and ideas through that foreign organism.

### David French.

Forty years is a long time for a man to be absent from home and friends, and if during that period of time he does not in any way communicate with those friends he must not be surprised if he is forgotten and not received lives. sunshine and cheer, and all bright things, then he can come close, and then bringthe influence, the magnetism to your life, and give it out to others.

He have seen friends that give him good greating, spirits he has belong their group for the community where I dwelt, but having been a spirit for such a long greating, spirits he has belong their group for the case of the community where I dwelt, but having been a spirit for such a long dwelt, but having been a spirit for such a long that the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the long to the community where I dwelt having been a spirit for such a long to the community where I dwelt having been a spirit for such a long to the long to the long to the community where I dwelt have the long to the long to the long to the long to the long returning to earth and attempting to speak through one whom I have never seen before. But I have not been ignorant of changes taking place in the vicinity where I once lived, and I know that many, many have passed on to the new life. I have welcomed neighbors and friends: I have watched them take up their new career and regain their youthful vigor, so to speak, passing out from the conditions of age and weariness and, in some cases, of disappointment. I have not been idle in the snirit. world; I have been trying to advance so as to keep pace with those who are marching on ward, gaining knowledge and power over ex

ward, gaining knowledge and power over external things.

I do not expect, in coming back, to be received very heartily, because the old generation has passed away, and those who have come up to take their places are interested in the great life around them and have no time to give thought to those who went out years and years hefore their time but I come hecouse I to an before their time, but I come because I take an interest in this vital truth of Spiritualism, and

also I think it possible that my name may be seen and recognized by certain ones who attract me back to these earthly scenes.

I bring them no particular and special message, but I bring greeting and regards from all who are with me on the spirit-side, whom they have loved, and whom they have mourned to see pass on. When I was here I knew nothing of these truths that are pressing as heavily not the see that the see pass of these truths that are pressing as heavily not the see that are pressing as heavily are see pass on. When I was here I knew nothing of these truths that are pressing so heavily upon many inquiring minds. I did not know what have beyond the great river of death.

I had no such conviction of immortal life as many of you entertain, and when I passed to the great spirit-world and found it as it is, so real and natural, so full of activities, I would real and natural, so full of activities, I would have given up my place in the kingdom, so to speak, if I could have come back and told my atory to those who, like myself, had journeyed on over the road of mortal experience without any definite knowledge of what was to come after the death of the body.

I bring a word of truth, a word of recognition to those who I hope will receive it, and know that there is a life for the soul, that a man who is dead forty, fifty, or even a hundred years, yea, even many centuries, still can pos-

man who is dead forty, nity, or even a number years, yea, even many centuries, still can possess power and activity, feel the responsibility of his being, and, under proper conditions, return and communicate to this outward life

am doing and get a word of remembrance, the time seemed long, for I could not tell when I could speak in this way and send them my love. I want my mother to know I come to her. I

I want my mother to know I come to her. I can lay my hand on her head and soothe her when she feels tired and sad, and I can take my place in the home and feel I am with them still. I want them to know I watch over and try to guide them, and I am very happy in doing that, for it seems so beautiful and sweet not to be shut out from those I love on earth. I know they will come to me by and by a. I don't they will come to me by-and-bye. I don't know how soon the summons may reach them, but I shall have all things ready when they do come, to welcome them to a beautiful home in the spirit world. There is no death there; there may be change, and we may pass from one con-dition to another, only to gain something brighter and grander at each step, but there is no death as you have here, no separation and sadness to chill the heart; all things are pleasant, or at least so I am learning, as I go on from

day to day. I am twenty-five years old now. I have seen nam twenty-live years old now. I nave seen my twenty-fifth year completed since I left the body. I do n't want any one to say of me: "She would betwenty-five years old if she was here." I am that now. I do n't see any change in that respect because I have passed from the body. l expect to go on and gain year after year

of experience.
I cannot speak as I would like to here. I cannot express my love and joy and all that I feel for the dear friends who are left on this side. Per the dear friends who are left on this side. Perhaps sometime I can do that in other ways. I would like my message sent to Mr. Charles F. Kimball, of Dedham, Mass. I am Elsie M. Kimball.

#### H. W. Hayward.

I think I can count myself a young man, yet I was but twenty-seven when I passed from the body, and in a few weeks it will be four years since that time. I have been traveling since throwing off the outside. I have been to the West—perhaps my friends will understand why I would be attracted there—and I have seen many things. I would like to talk over some things which I have experienced if I can reach

things which I have experienced if I can reach my friends in private.

I did not come here to make any long speech, only to send my regards and tell them I am well and strong, and feel quite ready for work. Now there is nothing to hold me down, to tie me up; I feel as though I could go out from place to place and do just the work which I am most attracted to. I nopesometime my friends will have a sitting with some medium and help me to come to them. Tell them that Will feels glad in coming back—glad because he went out of the body and glad to get back again. I feel that I am better off out of that form, but it that I am better off out of that form, but it does me good to come and say a few words to friends who I know sometimes think of me with

riends who I know sometimes think of me with remembrance and affection.

I went from the body at Ballardvale, Mass. I have very dear friends there. It seems like home to me when I come back from the spiritworld as it would were I here in the form. H. W. Hayward.

#### Mrs. Elizabeth Beckham.

am most happy to come, even at this long distance from my home, from my children and friends, and speak to them. Some years have gone by since I left them, and they have not known I was near, feeling stronger and better in brain and in power than I did here, and watching what was taking place with them. For years I have felt disturbed concerning affairs connected with the disposal of my effects, of my estate, and because of the feeling of dissatisfaction that would arise from those near

At first I blamed them a little: I thought they should rest in what I had decided, and not seek to undo my wishes; but after a little while, as my brain grew clearer and the mistiness went away, I thought differently. I saw that it was just that they should do as they wished. I am glad things have been settled peacefully, and that there is not likely to be any more disturb-

ance. I would like, if possible, to speak privately to the one whom I most closely attended to, to to the one whom I most closely attended to, to explain things to her as well as to others, and perhaps she would see somewhat differently from what she has done. But I am glad to come, and glad to have things settled. I have been quite restful for nearly a year; since the middle of last December I have felt more happy than I had for years past. I want things to go on harmoniously and pleasantly. I have no desire to hold on to the things of material life, but to get away from them. I could not for a long while, because of the unsettled condition of affairs connected with friends here. Now I can rise higher, and I want to tell Now I can rise higher, and I want to tell them this, to bring my love, and say I will help them all I can to do right and live beautiful lives.

I am from Little Rock, Arkansas. There are many there who know of me, and will understand to what I refer. I trust it will cause them to take an interest in Spiritualism, for if they know their friends who have gone from the body can come and watch over them, and can be pleased or disturbed by what affects them, it may govern their lives in many ways for their own good. I am Mrs. Elizabeth Beckham. I am from Little Rock, Arkansas. . There are

### Ellen Baker.

My name is Ellen Baker. My home was in Boston. I have friends here, friends who, I hope, will be happy to hear of my return. I bring them love. I lived nearly forty-five years on earth, and when I was taken to the spiritworld I did not feel altogether reconciled. I felt that I had duties here to hold me, ties to bind me, friends claimed my attention, and I did not know anything about what was beyond. I had faith in an immortal life, but I did not know anything about its real, vital existence. I did know of these things here, and I rather clung to them; but I had to part with the mortal, and I am not sorry; although those I left missed me for a while, yet their lives have been occupied with duties of their own, they have gained experience from them, and I have been able to watch over and sometimes influence their lives. I bring them my love. I want ence their lives. I bring them my love. I want them to know I live, and that I have dear ones

Susie is with me, too, bringing her love and sympathy. John is active in the spirit-world, not cut off from labor because of what his friends sometimes call his untimely death. I riends sometimes call his untimely death. I do n't know but what it was very timely, for it brought him to a new plane of action, and gave him a realization of his own powers, which he never understood here, which were lying idle; so I think it is best for us, and those dear ones who remain on earth, I trust, will do their work; faithfully, live as near right as they know how, and thus be prepared to join their progressive friends on the other side.

### Ross Cook.

I was a little girl when I passed from earth, and I have never had the power of coming back to speak to my friends. I have tried many times. My mother and father were very sad to lose me, for they thought they had lost me from their home and their lives, but they had not, for I often came with Delia, who met me on the spirit-side, and watched over me like a dear good mother. I have grown now into the early years of womanhood, and for the first time return to speak to those friends who live on earth. founded upon set, it is an element trail. Splining the properties of the firm of French & Pratting and the properties of the firm of French & Pratting and the properties of the street as the basic foundation of that which it was a member of the firm of French & Pratting and the properties of the street as the basic foundation of that which it was not as the basic foundation of that which it was not as the basic foundation of that which it was not as the basic foundation of that which it was not as the basic foundation of that which it was not as the basic foundation of the properties of the properties of the firm of French & Pratting and the properties of the properties

who has gained her knowledge of life from good spirits on the other side, and in myself I am a demonstration of that truth spoken by returning spirits, who declare that the infant who passes away from earthly conditions does not always remain an infant, but has the power of

growth, and development of stature and of mind, that is here.

I would like very much to come near my friends, and talk to them. They live in Buffalo.

I think that it would be possible for me to do I think that it would be possible for me to dothat. There are facilities there for reaching mortals, if only those of earth will make the effort to reach their spirit-friends. I have many things to tell them. I would like to speak of those who have come to me since I passed from the body, and of the changes made by those who are left on earth. Perhaps I could tell them something that would be of advantage to them spiritually as well as materially. Rosa Cook.

#### MESSAGES TO BE PUBLISHED.

BESSAULO TO BE FUBLISHED.

Dec. 15.—Hosa T. Amedey; William Harlow; Thomas.
Garrett; Emma Smith; Henry Orafus; Linzle Ross.

Dec. 18.—Lotela, for Charles J. Lamont, Mrs. AndrewFox. Charles Lang, W. B. Lord, Sarah Dewoy, OrvilloHandy, Rebecca Bowker, Phineas E. Gay, Carrie Bennett,
Black Hawk, Ninnette.

Dec. 22.—Nettle G. Ross Coleman; Lysander Cuahing;
Maria Smith; John Bimmons; Mrs. Hannah Brooks; Snow
Ball,

Maria Smith; John Bimmons; Mrs. Hannah Brooks; Snow Ball.

Dec. 29.—Thomas Rector; James M. Baldwin; Mrs. Elizabeth C. Collier; John Hutton; Pardon Williamson; Jennie Bavage; Harriet Lowell.

Jan. 1.—Henry F. Gardner; Mary Foote; Edward Dunn; Mrs. Henreita Chittenden; Sarah Partridge; Louisa Early, Jus. 5.—Ira Page; Leonard Sherman; Edward R. Place; Mrs. Mary E. Chase; Sarah Stone; Charles Batchelder, Jan. 5.—Mrs. E. J. Hollonman; Carlos Whitnoy; Edson, F. Emery; Mrs. Marcia E. Allen; Barah Bennett; C. E. Thayer; Arfells.

Jan. 12.—Robert Dale Owen: James Vance; John Richardson; Ellan Dacoy; William Hill: Mary Rieole.

Jan. 15.—Mrs. Carolin Blossom Tisdale; Charles F. Fulton; Josephine Carroll; Lewis Sherrell; Elizabeth Bean; Hannah Atwood.

Jan. 19.—John Waterman; Oharlie Jacobs; Addie Stevens; Julia Dunbar; Fred Cotton; Hannah Brightman.

Jan. 22.—David Fletcher: Sarah Lawrence; Gen. James L. Donaldson; Myra B. Willcut; G. F. H.; John Goldsmith; Spirit May.

Jan. 26.—Dr. Charles Hosea Hildreth; John Bradford; Hubbard W. Case; Louisa Ames; Carrie Drow; John Tirrell.

#### February Magazines.

THE ATLANTIC continues this month "Princess. Casamassima," by Henry James; and Abbott Lawrence Lowell discourses on "Ministerial Responsi-bility and the Constitution," in which the methods of government in England and America are brought intocomparison. "An American Soldier in China," is a paper which deserves the attention of every reader. Its author demonstrating that Gen. Ward was an officer of daring, skill and perspicacity; the writer of this tribute to his memory is evidently determined that if Gen. W. was robbed alike of his life (by the Chinese rebels), his money (by certain scheming Imperialists). and his reputation (by the biographers of other generals) while under the dragon flug, one voice at least shall be raised in his defense; those who wish to bring back vividly the scenes of childhood (especially the lady readers) should be sure to peruse Eleanor Putnam's sketch on "Salem Cupboards," (and their belongings) which is as quaint as a piece of old pointlace. "The Country Gentleman" (by Mrs. Oliphant) is concluded; John G. Whittier, Paul Hermes and Andrew Hedbrook furnish the poetry; and current literature, notes, the Contributor's Club," etc., etc., complete the contents of an exceedingly interesting number of the Atlantic. Houghton, Mifflin & Co., Boston, publishers.

THE MAGAZINE OF ART, for its customary page of Poems and Pictures," gives "The Screen in the Lumber-Room," by Austin Dobson and Randolph Caldecott. "Buckingham Palace" is the subject of 'an interesting letterpress sketch by Rev. W. J. Loftie,. illustrated by four engravings: The Throne-Room, The Prince Consort's Music-Room. The Marble Hall. and The Grand Staircase. "Tables and Table Customs" treats of that article of household furniture from the days of Pompeli, and earlier, to the present-days of Windsor Castle—seven illustrations. An article of interest to many who, upon reading it, will be led to declare "there is nothing new under the sun," is " The Romance of Art," the leading points of which we have given in another column. The ancient. city of Chester, its quaint old streets and buildings, is described by F. Mahol Robinson, flya platures. linear trating the sketch. A milipage engraving is given of Molière as Juitus Cæsar in the tragedy of 'Pompée,'" from a rathting by Mignard, and a fine outline engrav-ing of Poussin's celebrated painting, "Parnassus." Cassell & Co., New York.

ST. NICHOLAS.-A form of indoor tennis for days when that game cannot be played in the open air, called "Badminton," for some time in vogue in England and recently introduced here, is described by C. L. Norton. Beasonable, and doubtless will be appreclated by its readers, is the amusing coasting story, The Girl who Lost her Pocket." Appropriate to the second installment of H. E. Scudder's ו 18 מזמי "George Washington," with an engraving showing:
"Mount Vernon in 1796." One of the most interesting: chapters of this number is the fifth of Frank R. Stockton's "Personally Conducted," in which he describes Naples. Pompeli, and the Island of Capri, seven engravings illustrating his account of sight-seeing. The "Ready for Business" paper relates to electrical en-gineering, with an engraving of "The Pet Cat of an Electric Light Company"; while fresh installments of continued stories, a "Comedy" in two parts for chil-dren, and numerous other attractions, are conducive to happy hearts and sparkling eyes. The Century Co., New York. Old Corner Bookstore, 283 Washington street, Boston.

CASSELL'S FAMILY MAGAZINE .- "An American" describes "The Typical New-Yorker," and Prof. Blackle performs a similar service about "London for Londoners." "The Impressions of a Noticing: Bye" is a record of what can be learned of personal characteristics from a rear view of an individual. A. Family Doctor enumerates "Aliments One Gets Little Pity For." and suggests remedies. The two serials are continued, and many sketches and engravings, a piece of music, and "The Gatherer," complete the number. Cassell & Cc., New York.

THE QUIVER.—This excellent monthly gives underthe heading, "The Conquests of Peace," the first parts of "The Story of William Penn," with an engraving illustrating the meeting between Penn and his wifewith George Fox at Bristol, England, in 1673. A poem. of much strength and beauty is "Ophir," one line of of much strength and beauty is "Ophir," one line of which, "Look, husband, how the sun of heaven lights up thy chains with gold," is illustrated by an engraving that impresses one with the grandeur of the heroice nature brought into exercise in times past, when an adherence to man's loftiest conceptions of truth resulted in his imprisonment, banishment or death. Other fine poems, several sketches, new chapters of two serials, and memorands of philanthropic efforty, form the remaining contents. Cassell & Co., New York.

### Passed to Spirit-Life

From her home in Neponset, Mass., Jan. 6th, 1830, Mrs. Susan A. Williams, wife of Samuel S. Williams, aged 59

Suam A. Williams was a firm believer in spirit-communion, also a constant reader of the Bannels Of Light, and always a friend to mediums. After a painful iliness of five-weeks, which she bore patiently, she passed to the other side to Join her many loved ones gone before. She made the sged and youth happy by her genist, sunny disposition, and all will miss her very much; but her companion will miss her many kind and loving acts, as she was a most devoted wid; and now he is alone, we hope she will be able to make her spiritual presence known to him. She retained her senses to the last, and had strong proof of spirit-return, and saw the loved ones beckoning her away to their spirit-home. Such words of comfort as my trembling lips could utter were spoken to the husband, and relatives and friends assembled. On Friday, Jan. 8th. with the assistance of Charlie Sullivan, who sang some of the engage he leved so well. May loving angels bless and sustain her lonely companion while he remains this side only waiting until the call shall come for him to join those gone before.

### Adbertisements.

## Dr. F. L. H. Willis

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Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 2 Bosworth Street-Every Tuesday and Friday atternoon at 20 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Bostom Spiritual Temple, Horticultural Hall. Loctures every funday at 10% A. M. and 7% r. M. B. Holmes, President; W. A. Dunklee, Treasurer.

The Laddes' Endustrial Reciety meets every other Wednesday afternoon and evening at 176 Tremont street, Room A.

Room A.

Berkeley Congregation.—l'ermanent lecturer, W.
J. Colville. Public service in Herkeley Hall, Odd Fellows
Building, Trement atroet, every Sunday at 10% A. M. and
7% F. M.; also Friday, 7% F. M. Weekly meetings in Lang-ham Hall (adjoining): Monday, S. F. M., Questions and An-swer Conference; Wednesday, 2% F. M., Laties' Union.
S. F. M., Musical and Literary Boirée; Saturday, S. F. M., Lec-ture and Conversation. Everybody welcome.

ture and Conversation. Everybody welcome.

Union Park Hall.—The Shawmat Spiritual Lycoum mosts in this hall, corner Union Park and Washington streets, everybunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Palme Memorial Mall, Appletem Street, mear Tresment.—Children's Progressive Lycoum No. 1, Sections Sundays, at 10% o'clock. Seats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 45 Indiana Place.

Facta Meetings. Harricenitural Hall, every Sunday at 3 P. M. L. L. Whitlock, editor of Fucts magazine, Chairman.

Chairman.

First Spiritual Temple, corner of Newbury and
Exeter Airects.—Services every Sunday atternoon at 3
e'clock and every Wednesday evening at 7½. All are cordially invited, beats free.

1015 Washington Street.—First Spiritualist Ladies'
Aid Bociety. Meetings every Friday at 2½ and 7½ P. M.
Mrs. Henry O., Torrey, Secretary.

Collect Hall. 24 Faces Street.—Rundays, at 104

Mrs. Henry O. Torrey, Secretary.

Cellege Hall, 34 Easex Street.—Sundays. at 10%
A. M., 2½ and 7½ F. M., and Wednesday at 2½ F. M.
Eben Cobb, Conductor.

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Basex.—Bundays, at 10% A.M., 2½ and 7½ F. M.; also
Thursdays at 3 F. M., A hie speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Spiritualistic Phenomena Association bolds meetingsevery Sunday afternoon in Berkeley Hall, 4 Berkeley street, at 2% o'clock. D. J. Hicker, President.

1331 Washington Mireet, Ladies' Aid Parlors.-National Developing Circle meets overy Bunday at 3 P. M. James A. Hilss, Conductor, assisted by other good develop-ing mediums. Good speaking and music.

Ing mediums. Good speaking and music.

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E. A. Cutting, Chairman.

Fraternity of the White Cross, 12 Pemberion
Square, Room 9.—Meetings second and fourth Thursdays of each month. Service of Silence on Saturday evening. The Messenger will be at the rooms daily from 9 A.M.
till 3 P. M., to give information respecting the Order.

Choisea.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Bunday, at 3 and 7% r. M. Dodge and Logan, Managers.

#### The Boston Spiritual Temple at Horticultural Hall.

A large audience greeted Mr. A. B. French at Horticultural Hall last Sunday morning. After singing by the choir, President Holmes announced that Mrs. H. Shepard Lillie would occupy the platform each Sunday during the month of February. Mr. French then read a lew selections and a poem entitled "Sit ting Alone with My Conscience." The choir rendered a very fine selection, after which Mr. French held the undivided attention of the audience for more than an hour by his able discussion of the queation "What does the Spiritual Philosophy Teach?" He said that a great writer had declared "all philosophy begins and ends with God." There is no room for a pure Spiritual Philosophy if we banish God from the universe. As all philosophy if we banish God from the universe. As all philosophy if we banish God from the universe. As all philosophy a universe destitute thereof. If all that exists is the result of blind and unintelligent force, why attempt a rational exposition of nature? Modern Agnosticism is a misnomer. It presumes to tell us we cannot know the infinite and eternal by impeaching the only witness competent to testify upon the subject. It assalls the veracity of the fundamental ideas of mankind, and in doing so ignores the only source of knowledge. If we cannot trust the consciousness of God in the race, how can we trust any other mental recognition? How do we know we live, hope or love? Both Agnosticism and Atheism smother the voice of intuition. Herein may be found the mistake of modern skepticism. Intuition is a proud bird rising up to the eternal stars. Reason is a dry and leafless limb upon which the bird rests in its heavenward journey.

Betence, instead of driving God out of the universe, helps to reveal him more clearly. It deals with phenomena in their order and succession, but it cannot explain their cause. It only pushes the inquiry a little further back. The only solution of the universe is that pure intelligence is the final cause and reality of all things. Some people claim evolution explains everythi A large audience greeted Mr. A. B. French at Hor-

perspective.

To know a flower you must at the same time feel something more. viz., that which is not a flower. When we apprehend that which is bounded, we must, in order to feel the impression, also sense the unbounded. When we assert the finite we also presup-Science at last rests upon a metaphysical basis. It

Science at last rests upon a metaphysical basis. It trusts to consciousness for a knowledge of phenomena in their order and succession. The Spiritual Philosophy rests upon a recognition of the fact that the universe is full of divinity.

All nature becomes illuminated scripture, proclaiming with eloquent tongue the God of the world. We see love in the law of attraction which holds particles of matter together in organic form. The same law has grouped the planets and stars into families, and the same power knits human hearts in tenderest ties. Hence we are led to think of the infinite love. We see wisdom in the conservation and correlation of all force whereby all power is preserved and all energy force whereby all power is preserved and all energy retained. Hence we grow into the thought of infinite

wisdom.

The Spiritual Philosophy not only recognizes the divinity of nature but it also emphasizes the divinity of man. He can read the thoughts of God after him. There is no total depravity. None are so low and vile they are dead to all kindly impulses. If God could banish one soul from him forever, he would destroy bitmest?

nimself.

There is no room for absolute evil in a spiritual philosophy. Good is positive, and will in the end prevail. We look to-day from the valley of finite being; could we climb to infinite heights, much which now seems evil we should find good. It teaches us that progress is a law of the soul, and that we may live and grow forever.

forever.

In the evening Mr. French again addressed a large and appreciative audience. It was his closing discourse, and frequently called forth hearty applause. At the conclusion of his lecture, a vote of thanks was unanimously tendered to him for his able and eloquent lectures.

Mr. Holmes, the efficient President of the Society, made a short address, highly eulogistic of Mr. French and his lectures, and closed by announcing that Mr. French had been invited to open the lecture course at Horticultural Hall another year.

W. A. D.

### Berkeley Hall Meetings.

Sunday last, Jan. 31st, W. J. Colville was greeted by large and enthusiastic audiences in Berkeley Hall. large and enthusiastic audiences in Berkeley Hall. The subject of the morning lecture was, "The Liberty Which Enlightens the World." The speaker drew a vivid comparison between liberty and license, also between strictly personal and national liberty, and between national and universal liberty. Every one desires personal freedom; every child wants his own way. Haired of slavery is an instinct of our common humanity; but only the philanthropist can appreciate or deaire the highest liberty. Laws, when good, are dealgned to free the multitude from the tyranny of the few; every law which owes its authority to the deaire of one to rule over many is a bad law needing repeal, and if unrepealed, must eventually lead to popular revolution.

revolution.

The lecturer said that every good law, though con-The lecturer said that every good law, though considered a law of God by Theists, could commend itself to Atheists also, because it had an intrinsic value susceptible of practical demonstration. The tencommandments were then briefly reviewed, and the fourth especially commented upon in view of the recent clerical opposition to the opening of libraries, museums, etc., in New York and elsewhere. The ground taken was that the complete secularization of the State was necessary to the highest freedom, while religion must be left to the consciences of individuals. In a free country no religion which is anything beyond the practice of necessary morality should have any support from government; the people must be left to do entirely as they please about accepting or rejecting it. The true God finds his throne in the nearts of his children, and does not covet a place in the American Constitution. Laws must be framed and enforced solely for the good of the community; but good laws can neither be passed nor enforced until the minds and consciences of dilleges are educated up to an appreciation of their necessity.

dilizens are educated up to an appreciation of their necessity.

Frented application of the subject was made by reference to evasion of prohibitory legislation against alcohol and other kindred matters. Moral studion, aided by thoroughly scientific teaching, is needed to impress upon the rising generation the need for abstinence from all debasing practices, both for their own and others' good. Sixtee are they who are bound in chains of from to alcohol, tobacco, optum sad institutely alone are free whose higher nature rules, and who enjoy the liberty of those of whom the post speaks when he exchains.

"He is a freeman whose the truth makes free, and all are seven beside."

In the evening a brillian to ration on "Thomas Paise.

In the evening a brilliant cration on "Thomas Paine

and His Bervices to Humanity," carried out the thoughts presented in the morning to more extended personal application. Both lectures have been fully reported, and will soon be on sale at the BANNER OF LIGHT Bookstore.

Sunday next, Feb. 7th, Mr. Colville's subjects will be, at 10:30 A. M., "The Wise and the Foolish Virgins," at 7:30 P. M., "The Pre-Historic Baces; or, The World Before the Deluge." On Friday evenings, at 7:45, Mr. Colville is delivering an interesting and instructive course of lectures on "Ancient Greece and Rome." The subject Friday, Feb. 5th, is "Pythagoras, the Beer of Samoa"; Feb. 12th, "Aristotic." On Bundays and Fridays the public are admitted free of charge, the necessarily heavy expenses of sustaining the meclings being met by the voluntary contributions of the audience. Mr. Colville holds public receptions in Langham Hall (adjoining Berkeley Hall) every Monday at 8 P. M., and Baturday at 3 P. M. Questions are always in order.

W. J. Colville commences a series of Sunday afternoon meetings in Cambridgeport. Feb. 7th, at 3 P. M.
his subject will be "Socrates and Plato; the Helation
of Their Teachings to Modern Spiritualism." He is,
open to engagements out of Boston on Tuesday and
Thursday evenings. Persons desiring his services
are requested to apply at once, as many dates are
already occupied; he will also attend funerals. Address Langham Hall, 4 Berkeley street, Boston. A
new class in metaphysics commences a fortnight
hence. All who wish to join will please send in their
names as above. It will meet on Monday and
Thursday for six consecutive weeks, at 3 P. M. Private written instructions ready for delivery next week.
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#### Facts Social.

Saturday evening, at Langham Hall, Mr. A. B. French, who has met with an enthusiastic reception in Boston, was the centre of attraction. Many of our best people were present, and quite a number paid their compilments to him in short speeches. After some time spent in conversation Mr. Whitlock invited Mrs. Lovering to sing, which she did, after which J. V. Mansfield, Capt. Holmes. Herman Bnow, Mrs. Burnham, Mrs. Field, Mrs. Whitlock and others entertained the company with appropriate remarks. The controls of Mrs. Whitlock and Mrs. Baborn welcomed Mr. French. Mr. Charles T. Buffum sang and played several fine selections, which were enthusiastically applauded. After a few remarks Mr. Whitlock called upon Mr. French, who, in thanking his friends for their kindness, took occasion to say some beautiful things which went home to every heart.

Notice was then given that Mr. Roscoe of Providence, a well-known test and flower medium and lecturer, would be present next Saturday evening, also Dr. J. V. Mansfield, both of whom would do all they could to entertain those present through their mediumship. in Boston, was the centre of attraction. Many of our

#### Facts Meeting.

Last Sunday afternoon Mrs. Abbie N. Burnham re lated some very interesting experiences and gave several psychometric readings which interested the audi-

eral psychometric readings which interests and accepted the property much.

Dr. J. V. Mansfield told of a writing he gave a lady over thirty years ago, which proved spirit presence beyond question. Prof. A. E. Carpenter described some positive evidences he had witnessed of disembedded spirit power, especially relating to clairvoy-anne.

ance.
These meetings are held every Sunday at 3 P. M., for the consideration of Mental and Spiritual Phonomena of all classes. Reports of them are published in the Facts magazine, for sale by Colby & Rich.

SHAWMUT SPIRITUAL LYCEUM - UNION PARE HALL .- An overture by Messrs. Milligan and Gardner commenced the services at this Lyceum last Sunday, after which singing by the school, and reading from Educator No. 1, of Sliver Chain recitations. Following were readings by Miss Emma Ware, Clair Doane, Eimer Packard. Louise Irvine, Blanche and Mabel Myers, Allie Cummings, and "The Policeman's Story" by Miss Mae Dinsmore. After these were songs by Miss Morse (daughter of J. J. Morse, Esq.), Eddie and Charlie Hatch, and a trio by Prof. Milligan and Mr. and Mrs. J. B. Hatch, jr. An interesting part of our session, and one which elicited applause, was the reading by the Secretary of correspondence from Conductor Lees of the Cleveland Lyceum relative to the twentieth anniversary of that Lyceum. The telegram sent by Conductor Hatch came, he said, "in the nick of time," and caused doubting among some whether or no it was not previously arranged to bappen at that particular moment; but it was a genuine expression, showing that in spirit the "Shawmut" and "Cleveland" joined hands in the twentieth anniversary of our Lyceum work. commenced the services at this Lyceum last Sunday,

showing that in spirit the "blawmut" and "cleve-land" folined hands in the twentieth anniversary of our Lyceum work.

In closing Mr. Lees said: "Convey to the Shawmut friends the kind thanks of the Cleveland Lyceum for the love they have ever manifested to us on so many occasions. That the two Lyceums may some day meet is the earnest wish of the Cleveland C. P. L., particularly of Thomas Lees, Conductor."

We return the kind wishes expressed, and hope that the Cleveland Lyceum may see many happy retulons in the future of Lyceum workers, and its Conductor and his helpers never faiter in their work. The result of their labors may not be seen at the present time, but in the great To-Be all will be made plain. If in all our Lyceums the workers were seconded by Spiritualists, the Lyceum Cause would assume the position it should occupy.

ALONZO DANFORTH, Sec. of S. S. L.

23 Windsor street, Feb. 1st, 1885.

SOCIABLE.—The eighth of the series of Sociables now being given by the Shawmut Lyceum was held on Friday evening, Jan. 29th, at the house of Mr. Rand. on Pearl street, Charlestown District. Owing to the storm there was not so large an attendance as usual—about twenty persons being present. A grand good time was had. The Shawmut Quartette gave a humorous selection; and Mr. Rand and his son Frank a number of Dutch selections.

The next sociable will be held at the house of Mr. J. B. Batch, jr., 20 Alexander Avenue, Dorchester District, on Friday evening, Feb. 5th. All members and their friends invited.

J. A. S. on Pearl street. Charlestown District. Owing to the

PAINE HALL-BOSTON SPIRITUAL LYCEUM .- A grand union celebration of the 149th anniversary of the birth of Thomas Paine was held by the Ingersoll

grand union celebration of the 19th anniversary of the birth of Thomas Paine was held by the Ingersoil Secular Society and the Lyceum, Sunday, Jan. 31st. Portraits in oil of Thomas Paine and Robert ingersoil were placed upon our platform, upon which were seated, beside the Lyceum officers, Horace Seaver, Eaq., J. P. Mendum, George Hill and J. M. Foster of the ingersoil Secular Society. Barrowa's Orchestra rendered patriotic music. The audience completely filled the hall. The school gave a responsive reading of Gerald Massoy's poem, "The People's Advent," and all united in a "Song of Welcome."

Conductor Benjamin Weaver cordially welcomed all, and introduced Mr. Horace Seaver, who said:

"I desire to endorse all the preceding speakers' remarks. Liberals and Spiritualists cannot afford to have any disputes. Spiritualists cannot afford to have any disputes. Spiritualists cannot afford to have any disputes. Spiritualists cannot afford to been among them, although a heretic, I have always been cordially received. The thinking people are all in on our side; our only enemies are the bigots who follow our army of progress like a baggage-wagon. I am glad there is a difference of opinion among us; naturalists say there are no two persons in every way just alike, and so we cannot all think in the same line of thought. The only consistent man is he who is governed only by his convictions. I am glad that these two societies are to be good friends forever, and that we to-day meet to hold in honored remembrance and better understand, if we may, the life and history of Thomas Paine, the aposte of universal mental liberty. He it was who gave the death-blow to king-crait, and, we hope, to priesteraft. Thomas Paine was not appreciated in the time in which he lived, but he is being honored more each year on the anniversary of his birth." Mr. Seaver's elequent address was many times interrupted with applause.

Master Lewis Poole, the celebrated violiniat, rendered exquisitely "The Bine Bells of Scotland"; Barrows'e Orchestra receiv

Baxter designed the addition rendered a plane solomay Garland of Everett gave an excellent reading,
and Miss Eva Morrison was as pleasing as ever. Mr.
J. M. Foster delivered an elequent address, eulogistic
of Paine. Mrs. S. D. Francis read a selection from
"The Age of Reason," a poem, and also made intereating remarks. This closed the service in memory
of the man who was a leading spirit in three revolutions, one in America, one in France, and one in the
Church.

Nort Sunday will be held our usual monthly recep-tion and entertainment. Special talent engaged. PRANCIS B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place, Boston.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION. Berkeley Hall was well filled with a large and approclative audience last Sunday afternoon. Prof. Milligan opened the exercises with a plane solo. Mrs. Hattie Mason and daughter followed with a vocal selection. President Ricker then introduced Dr. H. B.
Blorer, who said, "I congratuate myself that I am to
make a brief address to-day upon the Life and Charactor of Thomas Paine before this intelligent andismoe. He possessed true nobility of character, and
has been highly appreciated by Spirimalists, for we
have realized from time to time that he is with us in
our progressive work... We have listened to his energotic protests against injustice, through his chosen
medium, Mrs. Colby, and many of our mediums have
given evidence of his occasional presence with them.
True, he has been villied from the pulpit and spoken
of by the elergy, aways as Tom Paine, yet, we hope
that Thomas Paine to-day realizes that he is honored."
Dr. Storer read a lengthy communication, which he
received through his own hand several years ago,
signed "Thomas Paine," and said that he was giad on gan opened the exercises with a plane solo. Mrs. Hat-

this occasion to first make it public. Some one has said that Dr. Storer's inspiration is fresh, free and clear as a brooklet; to-day it was like a mighty river. As sentence after sentence of eloquence passed his lips, the audience greeted them with enthusiastic applause. Mr. George LeClaire and Mr. Charles W. Bullivan gave vocal selections. "Switt Arrow" then controlled his medium, and after saying he could endorse all that had just been said of Thomas Paine, began a rapid description of spirit-friends present, and gave one hundred and two tests in fity-two minutes. Nearly all of them were as usual recognized.

Next Sunday will be devoted to local mediums, and an interesting meeting is expected.

Francis B. Woodbury, Cor. Sec. S. P. A.

THE LADIES' INDUSTRIAL SOCIETY Met Wednesday, Jan. 27th, at 176 Tremont street. After the afternoon session and supper, the meeting was called to order at 7:30 by Mr. Holmes. Mrs. Lovering opened the exercises with a pinno solo, followed with vocal music by Mr. Charles W. Sullivan and Mrs. Cispp, and Mrs. Lovering gave a description of "Nature as viewed from Monut Toby's Summit." and Mr. Holmes a poem. Mr. Eben Cobb spoke very acceptably, as usual; Mr. A. B. French followed with remarks on the value of the social part of our Bocleties as an element for bringing together and cementing organizations. "Spiritualism" he said, "is being more constructive, and the social must be used in it." Mr. C. W. Sullivan gave another song and remarks under control. Mrs. Jackson gave a few remarks under control. Mrs. Jackson gave a few remarks under control. Dr. Dean Clarke read two poems. Mrs. Ciara A. Rield gave a leaf from her. experience, and was followed by remarks from Miss Barniccai, Mrs. Mason and daughter added to the interest of the occasion with vocal and instrumental selections, and the happy control, "Sunstituental selections, and the happy control, "Sunstituental selections, and the happy control, "Bunshine," filled the audlence with rays of merriment. The meeting closed with singing. Next meeting at the same place, Feb. 10th. day, Jan. 27th, at 176 Tremont street. After the after-

THE NEW ERA SPIRITUAL MEETINGS, 176 Tremont street, on Sunday last were largely attended, many strangers being present. Every Sabbath brings some

strangers being present. Every Sabata brings some convert to the front, and much interest is manifested in the development of mediums.

In the afternoon and evening Mrs. J. F. Dillingham, of Lynn, spoke, on subjects given by the audience in a very clear, comprehensive manner. The communications and tests given by her control "Chinniewana." were remarkable. Mrs. Dillingham's sister, Miss Nora Barker, also gave many tests, exhibiting a fine mediumship. Mr. Millisson's remarks were instructive, as they always are. Dr. Tripp will give psychometric readings next Babbath.

Mrs. E. A. Cutting, Conductor.

MRS. E. A. CUTTING, Conductor.

### Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Englishmaliata holds its meeting severy bunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speakers engaged: February, Mr. J. William Fletcher; March, April, May and June, Mr. J. William Fletcher; March, April, May and June, Mr. J. William Fletcher; March, April, May and June, Mr. J. William Fletcher; March, All are cordially invited. Spiritual literature on sale in hall,

Church of the New Spiritual Dispensation, 416
Adelphi street, near Fulton, Brooklyn, N. Y. Sunday services il A.M. and Yr. M. Mediums' meeting 3\forall F.M. Ladies' Ald Society, Thursday, 3 to 10 F.M. John Jeffrey, President; S. B. Nichols, Vice-President Miss Luin Beard, Secretary; A. G. Kipp, Treasurer. Speaker engaged: February, Mrs. A. L. Luil of Lawrence, Kan.

The Brooklym Spiritual Union holds its meetings

The Brocklyn Spiritual Union holds its meetings every Bunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Children's Lyceum, 2½ P.M.; Conference, 7½ P.M. Seats free.

#### Brooklyn (N. Y.) Lectures.

To the Editor of the Banner of Light:

The First Society has been moving on very successfully with a good attendance, and a deep interest manfully with a good attendance, and a deep interest manifest in the able lectures that Mr. Fletcher has been delivering. There seems to be a marked change in the matter of these lectures, they being now largely confined to a presentation of spiritual law and man's unfoldment. A series of six lectures on the power of the "Human Spirit" have attracted not a little attention. Sunday there was a full audience who listened to an able attack upon the M. D.s in their effort to keep the reins in their own hands. At the close of the lecture the speaker went among the audience in this wise: "I see a lady standing by that gentleman (designating one in the audience). She points to something; it glistens like steel. An I that would be her name. Hebecca Steel. She says she is your mother. With her are two others; over the head of each I see the name 'Helen' written. One is much nearer to you than the other. Also a gentleman who says when he was here he assisted you greatly in business matters, and gives the name of 'Cook,'" etc., which were fully recognized by Capt. Dye, who said that the matter given was absolutely beyond the knowledge of the medium. Again: "Tiete a lady standing by you, madame. She says her name was Verry, Annie Verry, and wishes to thank you for never revealing certain circumstances that occurred near her death, to some who would have been made to suffer." Acknowledged by a lady as exact in every particular. These are only two out of a large number given.

In the evening a large audience listened to an oration upon "The Life and Religion of Thomas Paine," and again were favored with another remarkable test scance.

Next Sunday Mr. Fletcher will speak upon "The listened of Elicand Religion of Thomas Paine," and again were favored with another remarkable test scance. ifest in the able lectures that Mr. Fletcher has been

and again were lavoice will speak upon "The Séance.

Next Sunday Mr. Fletcher will speak upon "The History of Bibles," and "The True Marriage." He can be consulted, for a short time only, at the Ashland House, corner 24th street and 4th Avenue, New York City.

## Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10% A.M. and 7% P.M.

Miller's Arcanum Hall, 54 Union Square, between 17th and 18th street, 4th avenue.—The Feople's Spiritual Meeting (removed from 57 West 25th street) every Sunday at 2% and 7% P.M., and every Friday afternoon at 2%. Frank W. Jones, Conductor.

Wallace Hall.—The services of the Theodore Parker Spiritual Fraternity are held every Sunday at this hall, iti West 35th street, corner of Broadway, at 3 and 8 o'clock, where all friends of the cause receive a warm welcome. Metropolitan Church for Humanity, 251 Wes 23d Street, Rev. Mrs. T. B. Stryker.—Services ever Bunday, at 11 o'clock A.M. and 7½ o'clock P.M.

#### W. J. Colville in New York. To the Editor of the Banner of Light: Mr. W. J. Colville's recent visits to New York have

doubtless been as enjoyable to himself as they have doubtless been as enjoyable to himself as they have been profitable to those who attended the ministrations of his guides. Two meetings were held in New York and one in Brooklyn. The subject under discussion was "The Power of Mind Over Matter as Explained by the Spiritual Philosophy." Great interest is being taken in spiritual matters by very intelligent persons in all ranks of society. Mrs. Richmond's recent meetings have sown and matured much good seed. The ministrations of Mrs. Brigham are receiving great attention, and meetings generally are well attended; scances are also liberally patronized. Still there is an immense field for spiritual work unoccupied in this great metropolis. "PANTHER."

### Newburyport, Mass.

To the Editor of the Banner of Light: Mrs. A. L. Pennell of Boston, was our speaker on Sunday last. She has improved wonderfully as a test medium since her last appearance here, and as a re-

medium since her last appearance here, and as a result won many new friends. George A. Fuller will reappear here on Sunday next, and doubtless will, as usual, give great satisfaction. William P. Holt, our oldest test medium, holds regular weekly adances at his home on Market street, and private sittings per engagement.

Dr. Constant L. T. Atwater, a magnetic physician of great power, had a fall on the ice a few days ago, and suffered a complete loss of memory for several hours. He was subsequently treated by Dr. S. I. Noyes, with decided success, not only having his memory fully restored, but obtaining relief from difficulties caused by a fall last winter. Dr. Noyes is home from the West, treating with excellent success a brother who has been in poor health for years.

A short time ago one of our elergymen is reported to have sharply arraigned Spiritualists and Spiritualism; but upon being informed that the Mayor of the city, members of the City Council, other city officials, prominent members of a colecty, school teachers, bankers, and at least one clergyman, favored Spiritualism, felt disposed to inform himself more correctly of the subject before saying more.

H.

#### Springfield, Mass. To the Editor of the Banner of Light:

Since Hon. Warren Chase was with us the platform of the First Spiritualists, Union at Gill's Hall has been very acceptably filled, Sundays, Jan. 17th and 24th, by Mrs. Clara A. Banks, of Haydenville, Mass. Mrs. Banks is a very bright and interesting speaker, always to the point, and roids her audience to the close. Bunday, Jan. 31t, Mr. H. F. Merrill, the popular and successful test medium, gave evidence of spirit-presence to an interested and attentive audience, giving over one hundred descriptions and names, very few of which failed of recognition. Mr. Merrill is remarkably accurate in giving names and dates.

The ladies of the Spiritualists, Union bave organized a Ladies, Aid Scriety to help along the good cause, with the following officers: Mrs. James U. Johnson, President; Mrs. T. M. Holcomb, Vice President; Mrs. C. P. Bmith, Secretary; Mrs. E. A. Lyman, Treasurer. of the First Spiritualists, Union at Gill's Hallhas been

dent; Mrs. L. P. Smun, overland we are to have man, Treasurer.

The first three Sundays of February we are to have Mrs. N. J. T. Brigham, whose coming is always looked forward to with pleasure by all who have heard her. Springfold, Mass., Jan. 81st, 1985.

Queen Margaret of Italy has chosen for her private physician the first Italian woman who took up the study of medicine.

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

Sunday, Jan. 17th, Dr. Dean Clarke gave us two excellent discourses. Sunday, Jan. 24th, brought to us that prince of good speakers, Charles Dawbarn, of

cellent discourses. Sunday, Jan. 24th, brought to us that prince of good speakers, Charles Dawbarn, of New York. Vigorous, incisive thought and exhaustive argument, combined with an attractive style of address, place him among the foremost of the expoundars of our philosophy, and he can always count on a large and appreciative audience in Providence.

Last Studay Edgar W. Emerson delivered two nine discourses, under spirits-control, following each lecture with numerous tests of a remarkable character. The morning discourse was an interesting description of the surroundings and conditions of spirits in this first and second spheres, and their relations to each other, showing that a desire for higher and better conditions and an earnest purpose to assist others were the only possible methods by which progress can be attained. The evening discourse was inspired by Paulina Wright Davis, and was a truthful presentation of the selfishness inherent, in a more or less degree, illustrations to each out the selfishness inherent, in a more or less degree, illustrations to each out society from its beginning, having removed to Boston, tendered his resignation, which was reluctantly accepted. Bro. N. W. Britton was elected to fill the vacancy for the balance of the year.

Next Sunday we expect an intellectual and spiritual feast from A. B. French, who will be greeted by a crowded house.

The Lyccum at Greenwich, Mass.

To the Editor of the Banner of Light:

This is indeed a Progressive Lyccum. It started with ten scholars about two years ago, in the parlors of Mr. H. W. Smith, a gentleman whose name is familiar to mat of your readers.

All the providence of good and the day before we copied into our columns from the Rochester, N. Y., Jan. 21st, and the day before we copied into our columns from the Boochester, N. Y., Jan. 21st, and the day before we copied into our columns from the Rochester, N. Y., Jan. 21st, and the day before we copied into our columns from the Rochester, N. Y., Jan. 21st, and the day before we copied in

of Mr. H. W. Smith, a gentieman whose name is familiar to most of your readers. Additions have been made from time to time, until at the present time it numbers some fifty children, and nearly as many adults. It is indeed a pleasure to look into the sunny faces of these children as they gather each Sunday to sing their sweet songs, recite their little pi-ces, and listen to their kind instructor as he reads them a charming story, or relates an instructive anecdote.

The exercises of the morning of the 24th ult. consisted of singing and reading, with responses by the school, poem by Miss Allie Johnson, reading by Mr. H. W. Smith, recitations by Willie and Edgar Fewell, Edna, Bessie and Lens Johnson, Neilie and Mabel Nevans. As each of these little ones ascended the platform, assisted by their kind Conductor—the youngest scarce three years old—I could but think of the words of the Teacher of Galliee, "Of such is the kingdom of heaven." Calistenics, led by Miss Blanche Sheldon, with soul-stirring remarks from one of our noble workers, Mrs. Juliette Yeaw, added to the rich feast of our morning meeting. The usual song and Banner March concluded one of the most interesting Lyceum services that it has ever been my good fortune to attend. of Mr. H. W. Smith, a gentleman whose name is fa-

### Haverhill-Good Templars' Hall.

To the Editor of the Banner of Light:

J. J. Morse of England closed his engagement for
the First Spiritualist Society of Haverhill and Bradford, Sunday, Jan. 81at.

After singing by the choir, Mr. Morse opened the exercises of the afternoon by reading Miss Doten's poem, "The Chemistry of Character." The subject of his lecture was "The Future Life; Its Facts and Fancies." He first presented what he termed the fancy side, being that popularly laid down by ancient and modern creedists, picturing the good places and the bad places, the hells and the heavens, as also the intermediate place nursitary, whersil arrequested

the bad places, the helfs and the heavens, as also the intermediate place, puryatory, wherein are renovated those souls not exactly fitted for either of the other places. His control then gave a rational, logical, common sense view of the future life, as deduced by and through the scientific facts and philosophical teachings of Spiritualism.

At 7 o'clock P. M., Mr. Morse's control gave a powerful and lucid discourse upon a subject presented from the audience, namely, "Who Made Man?"

Mrs. Abby N. Burnham of Boston will occupy the same platform the Sundays of February, 7th and 14th, and A. B. French, Esq., of Clyde, O., Sundays, Feb. 21st and 28th.

### Troy, N. Y.

To the Editor of the Banner of Light: Mrs. Maud E. Lord is among us, creating a profound interest. She appeared before the public, Sunday, 24th ult., morning and evening, and was greeted by large audiences. Her circles are all filled every evening. Those desirous of meeting her while in this city can address her, care of Newton Reynolds, 63 Sixth street. At the close of her meeting in the evening she spoke an appreciative and kindly word for the BANNER OF LIGHT.

Mrs. Nellie J. T. Brigham delivered a very excellent lecture Friday evening, Jan. 22d, in the Ladies' Parlors. Her labor in the field of spiritual reform for many years has accomplished a colossal work, and is not excelled by that of any other platform speaker. She is to appear before a Troy audience every month; the next meeting will be Friday evening, Feb. 19th.

W. H. VOSBURGH. interest. She appeared before the public, Sunday,

### Haverhill-Brittan Hall.

To the Editor of the Banner of Light: Dr. C. H. Harding of Boston addressed the Spiritualists of Haverbill and Bradford last Sunday in Brittan Hall, giving two interesting inspirational addresses, each of which was followed by exercises in psychometrical readings of a very interesting character, the correctness of which was attested to in nearly every instance. The articles placed for contact were laid instance. The articles placed for contact were laid upon the desk, in nearly every instance, before the speaker entered the hall, which entirely prevented him from obtaining any knowledge as to who placed them there. A good audience attended in the atternoon, which was largely increased in the evening. The exercises were entertaining, and very satisfactory. Next Sunday Dr. Dean Clarke, of California, will occupy the platform.

Haverhill, Feb. ist, 1886.

### Onset Bay.

The attendance at the Lyceum, Jan. Sist. was good. and several new pupils from East Wareham were present. The exercises were up to the standard, with an increase of visitors.

an increase of visitors.

Recitations were presented by Fred. Keith, Gertie Fairbanks, Guy Parker, Lillie Bessie, Brooks Bates and Arthur Blackwood; a dialogue was participated in by Minnie Nickerson and Bertha Blackwood; a song was given by Ritta Bhea, and a harmonies solo by George Bourne; Mrs. Wanser gave a recitation, and Mrs. Fairbanks a reading; Messrs. Griffin and Bessie made some interesting remarks.

Miss Minnie Nickerson played for the marches and calisthenics, and acquitted berself very creditably for a miss of fourteen. The Target March closed the exercises.

D. N. FORD, Conductor.

#### Vineland. N. J. To the Editor of the Banner of Light:

During the last four months the Society of the Friends of Progress and Spiritualists here have been favored with the ministrations of J. H. Young, who has spoken to the entire satisfaction of some of our best thinkers. At the close of his engagement the fol-lowing resolutions were unanimously adopted:

Resolved. That we offer our thanks to our brother, J.
H. Young, and his (by us) unseen attendants for their devoted efforts in our behalf, during his engagement with us,
Resolved. That the foregoing resolution be sent to the
BANNER OF LIGHT and the HOSTRUM for publication.

Vineland, N. J., Jan. 29th, 1886.

#### Brockton, Mass. To the Editor of the Banner of Light: The Spiritualists in this place are gaining ground.

More interest is being taken in the Lyceum. The Ladies' Aid Society holds suppers once in two weeks and gives entertainments in connection with them. Both gives entertainments in connection with them. Both are well attended. Last Bunday evening we had an excellent lecture by Dean Clarke. The congregation was highly pleased with it. Next Sunday evening Dr. E. W. Hopkins occupies our platform; the second Sunday in February your correspondent; the third and fourth Bundays, Geo. A. Fuller; and the first Sunday in March, Mrs. Dr. Herrey.

Brockton, Mass., Feb. 1st, 1836.

#### Onset Bay Committees for 1886. STANDING COMMITTEES.

On Railroads-Wm. D. Crockett of Boston. On Legal Advice-E. Gerry Brown of Boston. On Public Property-Alfred Nash of Chelsea. On Privileges Under Deeds, Etc.—E. Y. Johnson of SPECIAL (CAMP-MEETING) COMMITTEES.

On Speakers-Wm. D. Crockett of Boston. On Entertaining Speakers-Oyrus Peabody of War ren R. I. On Privileyes-R. Y. Johnson of Warren, R. I.

On Music-George Hosmer of Boston. On Temple and Hotel Onset-Simeon Butterfield of Chalses.

On Police-Alfred Nash of Chelsea On Cottages and Lamps - W. W. Currier of Haver

### EXCITEMENT UNABATED.

Proof that that Physician's Terrible Confession is True.

ROCHESTER, N. Y., Jan. 21st. ROCHESTER, N. Y., Jan. 21st.

Sigs: The best proof we can give you that
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from the best citizens of Rochester, and a card
published by Rev. Dr. Foote.

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To Whom it May Concern:

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C. R. Parsons, (Mayor of Rochester.)

W. Purcell, (Editor Union and Advertiser.)

W. D. Shuart, (ex-Surrogate Monroe County.)

EDWARD A. FROST, (ex-Clerk Monroe Coun-

ty.) E. B. Fenner, (ex-District Attorney Monroe County.)
J. M. DAVY, (ex-Member Congress, Roches-

ter.)
JOHN S. MORGAN, (County Judge, Monroe Jounty.)
HIBAM SIBLEY, (Capitalist and Seedsman.)
JOHN VAN VOORHIS, (ex. Member of Con-

To the Editor of the Living Church, Chicago, Ill:

There was published in the Rochester (N. Y.)

Democrat and Chronicle of the 31st of December, a statement made by J. B. Henion, M. D., narrating how he had been cured of Bright's disease of the kidneys, almost in its last stages, by the use of Warner's Safe Cure. I was referred to in that statement, as having recommended and urged Dr. Henion to try the remedy, which he did, and was cured. The statement of Dr. Henion is true, so far as it concerns myself, and I believe it to be true in all other respects. He was a parishioner of mine, and I visited him in his sickness. I urged him to take the medicine, and would do the same again to any one who was troubled with a disease of the kidneys and liver.

ISBRAL FOOTE, (D. D.,)

(Late) Rector of St. Faul's Episcopal Church. Rochester, N. Y. To the Editor of the Living Church, Chicago, Ill:

Rochester, N. Y.
It seems impossible to doubt further in the face of such conclusive proof.

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TO SUBSUREBERS.—We intend to make important improvements in FACTS the coming year, and, by so doing, give our subscribers the worth of their money without a premium, believing that most of them would prefer the improvement of the Magazine to any premium we could

Our intention is to add to our present collection of photographs those of other mediums, speakers, and prominent persons of interest. From these our subscribers will be allowed to select any one picture for each yearly subscrip-

#### Paying 25 Cents Extra; and to any person who will send us a new subscriber with

their own, with \$2, we will send any one desired. The pictures are worth from 50 to 75 cents each. CONTENTS OF JANUARY NUMBER.

Portrait of Dr. J. V. Mansfield.
A Peremptory Warning. Mrs. Abby N. Bursham.
Materialization with Mrs. Besaie Huston. Mr. T. E. Bond.
Spirit Intelligence Proved. Prof Henry Kiddle.
A Spirit Making Herself Known to a Stranger. Dr. Frank
G. Flerote. J. Fierce, man Magnetism and Spirit Agency in Healing. Dr. J. D. Moore.

D. Moore.
Dr. Henry Slade's Dream. Dr. Henry Slade.
Materialization. Mr. H. M. Bird.
Materialization in a Public Hall. Mr. H. S. Cook.
A Doctor's Experience. Dr. W. H. Vosturgh.
Magnetic Healing and Other Experiments. An Observer.
Dematerialization at a Facts Séance. Mr. L. L. Whitiock.
A Strange Occurrence. Mr. J. Wm. Fletcher.
A Spirit Returns in About an Hour. Mrs. A. P. Flekerson. A Séance in a Broker's Office. Mr. E. W. Webster.

MISCELLANEOUS. Porward ! March !

Part. Present and Future of Facts; To Our Readers for 1896; A Watch-Night Bocial; Facts Socials and Séances; Facts Meetings; Changes in Facts; Mr. Charles Dawlarn; A Beauting Picture; 10,000 Sample Copies of Facts; Mr. Trank E. Crane. Ploat Onward with the Current (poem). Mrs. E. A. Mar-A Bong-God Knoweth Best. Herbert Leslie.
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WHATEVER IS, IS RIGHT By A. B. ORILD M. D.

This book sams to speak of life as it for it has approbation for everything, and condemnation to nothing. If recognizes to metric to demort is in human sonis to speak access, for pretended all-rightneousness, and no speaks access, the second of the sec

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