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ALLEN PUTNAM.

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Mrs. B. D. HUELL.

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From Boston, Mass., Feb. 11th, 1886, Charlotte Wallace Bagley, aged 70 years 9 months and 28 days.

"I have been thinking of you very much, and how you were in the soul's immortality; and the remembrance of her pure, unselfish life, with heart ever responding to the sorrows and troubles of others, will sanctify her memory. God's will be done.

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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.

## Banner of Light.

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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

### Seeking for a Sign.

The worn old text about an evil and adulterous generation seeking after a sign (Matthew xii: 39), has again been put to service, this time by Rev. L. P. Mercer, a Swedenborgian preacher, whose discourse has been duly published by the New Church Tract and Publication Society. The discourse is openly aimed at Spiritualism, which it is intended to overthrow. The preacher certainly manifests a spiritual frame of mind, albeit he labors like all other ecclesiastical partisans to make out a case for himself at the expense of those who do not agree with him. In this sense he belongs to the old Church more than to any really new one. To state his matter in substance and briefly at the start, he holds that the human spirit can go up out of human conditions to the attitude of seership, but strenuously denies that disembodied spirits can take the least cognizance of mortals, lest they should again become enslaved by the conditions of mortality.

While likewise admitting that, because the spiritual world is spiritual it is not therefore robbed of substantially, the preacher maintains, with his church, that that very fact makes it distinctly discrete from the material world, the term "discrete" implying a distinctness instead of a continuous degree. The latter signifies gradation on the same plane, whereas the former signifies an entire distinction of planes. On these two points the preacher hangs the weight of his discourse against Spiritualism. It is well to clearly understand the ground on which an opponent attacks, provided it can be shown that he has any.

It must be said, however, at the outset, that the New Church, or Swedenborgian, advocates all alike hold to the absolute sacredness of the "Holy Scriptures," differing from Catholics and Protestants alike in their ingenious belief in their internal meaning. They hold especially to what they term in somewhat philosophic phrase "the doctrine of correspondences"; that is, that what is apparently external in the Bible really possesses an internal and correspondent significance, which they believe Swedenborg alone discovered and proclaimed. This, however, would seem at best to be just as much a matter of pure faith, or credulity, as any part of the creed of Orthodoxy; if it is urged that it is conformable to reason, they beg the question at the outset, and yield the claim of faith altogether. The idea which the preachers of the New Church would have us entertain is this, that the spiritual world is in the physical world as the soul is within the body, corresponding part to part and function to function, yet wholly distinct and discrete as to their planes of existence. Such a conception of the relations and distinctions of spirit and matter, says our preacher, explains the facts of revelation, and is sustained by our mental and bodily experience, enabling us to understand that the spirit-world is not above or below, near or remote, in any local sense, but that it is the world of mind or spirit.

Very well; such a conception is not in dispute; but accepting it in its fullest meaning, who is there that claims for Spiritualism that the communion of spirits with mortals is in any sense a communion with their mortal part? What Spiritualist supposes that spirits communicate with mortals otherwise than through the spirit-avenues which lie open to both alike? We think the distinction which is raised by this preacher, in order to make it appear that Spiritualism means merely materialism, for the reason that spirits employ the avenue of mortal sense in order to convince the immortal soul of their presence and influence, is a distinction of words more than of anything else; that he is estopped from any further assertions about "revelation" until he can show that all revelation must be to the soul of man direct, and not to his soul through his sense. To make out his case for his creed, he insists on forcing everything physical out of the account; but to oppose the case of Spiritualism, he equally insists on dragging the physical in. It should be the same rule for each, to be reasonable.

Swedenborgians hold it is true, to the constant communion of spirits with mortals; but they assert that such association is maintained unconsciously to both. They are really able to give no good reason for holding such a view, although they profess to believe that it would hurt and degrade disembodied spirits to hold conscious association with men. But that is no more than a fine-spun theory at best, and

its evident purpose is to make it out that Swedenborg, their accepted teacher, was a new revelator, who went out of the realm of sense at intervals to commune with spirits, some of them of the highest order, who were forbidden to come and commune with him through the avenues of sense. If spirit, however, is spirit, and can be nothing else, how do the Swedenborgians explain its constant and visible action through all visible and material things? Nature surely does not have to go up to the unnatural elevation of seership in order to be made living and active by the operation of spiritual force and power.

The fact is, that if those of the Swedenborgian profession desire to make their own ground firmer, as they think, by assailing that of Spiritualism, decrying the latter as no better than gross materialism simply because spiritual proofs are accepted by the human soul through the avenues of sense, they must first show that their own belief rests on their favorite seership at first hand, and not on the seership of another as he is pleased to report it. As it now stands, they are content to accept the report only, knowing nothing of the revelation professedly made. They just as truly accept the evidence of their senses, through reading and hearing, as Spiritualists do who listen to or see any of the various forms of spirit-communication, for is it at all plain in what way the constant association of spirits and mortals is of any appreciable benefit to either, if both remain all the while unconscious of it? It is true that we may be and are influenced unconsciously, but it is only in actual consciousness that we exist, discern, associate and advance.

Thus it is far better for mortals to seek for signs, though spiritual texts may be wrested from their meaning to make them out "evil and adulterous," than it is to set up a formula of faith resting on the authority of any one man, even though he be an acknowledged seer like Swedenborg. His followers wholly mistake the meaning of Spiritualism in supposing that its believers are the idolaters in any sense whatever of the "signs," or phenomena, by which they are convinced of the reality of a life beyond this. And they equally misconceive the significance of Spiritualism in assuming that it is the symbol which is all there is received by Spiritualists; on the contrary, none are more eager than they to penetrate to the meaning of it, to get a clear conception of the thing signified. They by no means pause at the point where spirit communication is made to their consciousness, as if the gratification of human curiosity were all, but they joyfully pierce to the limitless meaning of the revelation, coming it is true through sense, that the mortal hopes of immortality are indeed real.

It is, therefore, of little account, in this view, that, as our Swedenborgian preacher admits, the interest in Spiritualism has been of "unprecedented growth, and is more wide spread than most people seem willing to believe." He does admit, it should be added, that the New Church alone "admits the possibility of the phenomena in question," as he likewise adds that it "offers an explanation of them"; but his special apprehension seems to be that for that reason Swedenborgianism may be "ignorantly confounded with Spiritualism." We confess it would be ignorance indeed that so confounded them. That he may not be misapprehended, however, he sets out with a denial of any connection of the phenomena of Spiritualism with spiritual causes. But he nevertheless does not, as he clearly dares not, deny the inter-communication existing between the two worlds, though we do not see how he can know anything about it if this communication is kept up, as he asserts it to be, unconsciously to both.

He reposes all, however, on the Bible stories of angelic appearances, and on Swedenborg as the only and newly accepted interpreter. So that the sign he seeks for is that of authority. If mortals in one age of the world could be conscious of the presence of spirits, why may they not be equally conscious of it in another age, even though it may be centuries afterward? If revelation may be made to one mortal, why not to another? Seership is but the exalted condition; can it be true that the world is advancing if its earlier life is always to be referred to as but the despair of its later? It is along this boundary line that the followers of Swedenborg get lost. They are creators of their own delusions. They would set up Swedenborg as the only true interpreter of the Bible, which they nevertheless continue to hold as a revelation in itself. They manifestly are still wandering in the woods of superstitious reverence, holding what is said to be of more import and value than what is conveyed, yet crying out against others for being idolaters of "signs" more than themselves. They would have it that it is an invasion of man's freedom for him to be conscious of the direct communication of spirits, yet they permit him to be curtailed of his freedom in not being allowed to commune with spirits when he and they both desire it.

They describe a conscious communication with spirits as a "disorderly" proceeding, spiritually speaking of course; asserting that there is no orderly, sensible intercourse with them except by the opening of man's spiritual senses into that world, which cannot be effected by his own will during the life of the body. We admit, as well as they, that such intercourse cannot be forced, and have spent years in warning others against expecting it; but we utterly refuse to attach any such meaning to this term as shall forbid intercourse altogether. It appears that, on the whole, this is the only thing against which our preacher warns his hearers. He asserts that spirit communications "possess no intrinsic value" in the face of the admission with which he started out that the interest in them is one of "unprecedented growth." Can it be possible that so many people are deluded as to the value of what they seek for, while it is permitted so very few to discern wisdom and avoid delusions? This certainly is the alternative he offers us. It is a favorite way the preachers have of bullying the people into an acceptance of their own dogmas by insulting their intelligence. The Swedenborgians profess to rely on human reason all the same, however.

Our preacher's final fear is that Swedenborg, the god of his followers, may be taken for a medium. He emphatically denies that he was anything of the sort. What happened to Swedenborg, he says, was the opening of his vision; not through his personal merit, but "by the pure mercy of the Lord for the accomplishment of good to his Church." Here is cant of the first water. And he says, also, that Swedenborg foretold the nature of the modern phenomena, and warned against them.

Our preacher closes with advising believers in spirit-intercourse to attain a "Scriptural knowledge of the other life." The exponents of the Scriptures, however, tell us that there is

nowhere to be found in them any explicit assurance of the existence of another life. If, then, Swedenborg reveals no more than they have revealed, what do the thirty or forty octavo volumes of his writings amount to?

No, no; it is the same old story told over again, and to be told many times more. It is a demand that men shall continue to pin their faith on the assertions of priests and preachers, nor dare to receive any communications from the other world except as they are delivered at the hands of a class of men who denounce mediums for accepting much less pay than they take themselves.

### The Labor Question.

In *The Age of Steel*, published in St. Louis, recently appeared a collection of views on the subject of labor in this country, in connection with its condition and its claims, from men of influence and standing in various walks of life, which possesses a peculiar interest at the present time. They are the views of representative manufacturers, workmen, political economists, professors, miners, and so on; and a summary of the opinions expressed by them shows that strikes and lockouts are an inevitable result of the wage system and of the present forms of labor organization. Arbitration is commended on principle, and in general the writers favor the passage of laws embodying its principles. One professor holds that the competition which is the basis of the orthodox political economy is already a thing of the past in the sphere of wage adjustment, and that it has been vitiated by combinations on both sides. Another professor suggests that arbitration has the great advantage of subjecting the acts of parties to it to the efficient and powerful control of an energetic public opinion. He says it recognizes that the interests at stake are not merely those of the laborer and employer, but also those of the community at large.

The Secretary for the Board of Arbitration for the manufactured iron trade of England says that the benefit and success of the system of arbitration for settling disputes, as compared with strikes and lockouts, fully establishes its utility and adaptability, and no parallel can be found in the history of trade for so advantageous a method of settling difficulties. A representative of the manufacturers says of the division of certain percentages of surplus profits among employees that they had no reason to regret the amount of money thus distributed, it having given them a very loyal and conscientious class of men, while the manufacturers themselves do not feel any poorer for the outlay. Better than all, they say they never have had the slightest trouble with their workmen, or any symptoms of dissatisfaction. Rev. Heber Newton writes that "if society is to advance, and the mass of men to be lifted higher, a more just division of profits must be found. Nay, then, if we are to avoid bloody revolution and anarchy, such a reform must accomplish itself in some way." Another writer advocates profit-sharing if based on industrial partnerships. There is a great variety of opinion on this subject of cooperation. As a rule, the manufacturers do not regard productive cooperation as practicable in this country. The labor commissioners, however, advocate cooperation, as being beneficial to employers and employed.

### Messiah and God.

*The Jewish Chronicle* says in reference to a remark encountered in some paper that "Jews never can by any possibility be converted to Trinitarian Christianity, but may some day be converted to Unitarian Christianity," that it had always thought that Unitarians allowed their Trinitarian brethren to enjoy the monopoly of the converting business, but regrets to find itself mistaken. But, adds the *Chronicle*, "since Unitarians and Jews are agreed on the one main point as to the oneness of the Deity, would it not be well to let them agree to differ on the remaining points? If Unitarians imagine that Jews will ever be induced to place Jesus higher than Moses, and to regard the gospels as teaching a loftier and more practical religion than the Pentateuch, the sooner they are undeceived the better. Judaism, moreover, has its historical factors, which the Israelite is not likely to ignore at the bidding of the Unitarian, whom he never so wisely."

On this subject of the oneness of the Deity and the character of the expected Messiah, Rabbi Solomon Schindler, of this city, in the first of his recent impressive series of lectures on "Messianic Expectations," confesses that the Israelites of the present generation have been witnesses of the death of an idea which was conceived more than two thousand years ago by their nation, which has passed the stages of childhood, manhood and old age, and has expired never to be revived again.

Rabbi Schindler said his object was to show to others the tomb in which the Messianic expectations of the Jewish nation are buried. He pays his respects, however, to Christians, who distrust the patriotism of the Jews on the ground that they are still expecting a Messiah, and wishing to return to Palestine. He speaks of the shock they ostensibly feel when the Jews tell them that they no longer expect a Messiah, and have not the faintest desire for a political restoration of their own nation. They are shocked, he reminds them, because this information strikes at the root of their own religious belief; the whole structure of the Christian religion rests on the belief of the Jewish people in the advent of a Messiah. They do not know at present, says the Rabbi, whether to prefer that the Jews should be indifferent citizens or indifferent to Messianic expectations. Therefore he regards it as doubly the duty of the Jews to spread that information as far as their Jews reach, and to show the Gentile world that Messianic expectations are not essential to Judaism; that it can exist without them; that the Jewish mission is not chained to Palestine, but embraces the whole world; that Israel itself is the Messiah whom God has destined to enlighten the nations of the earth. The Messianic idea he asserted to be originally a political idea, and that it never had a religious or spiritual tendency. Above all things, that idea, long since dead, is furthest possible from the other and totally unrelated one of Christianity, that any Messiah was the equal of God, and was God.

### "After Death—What?"

Was the question discussed before the Ethical Society in Washington, D. C., Sunday afternoon, 20th ult., in which Mr. George A. Bacon, a devoted Spiritualist, took part. His remarks upon the subject, which were reported at length in the daily press of that city, are very interesting reading, and we shall therefore reprint them in our next issue.

### Decease of a Prominent Medium.

Mrs. L. D. Blandy, daughter of Ira Davenport, Sen., and sister of the celebrated "Davenport Boys," passed to spirit-life on Saturday, Feb. 18th, at her residence, 766 Dudley street, Boston, aged 39 years 1 month 21 days. Her demise was caused by an enlargement of the heart. Mrs. Blandy was gifted with the same order of development for physical phenomena which rendered the Brothers Davenport so powerful in the field of Spiritualism's demonstration: she having given sances successfully in New England and throughout the Middle and Western States—creating everywhere a favorable impression.

The secular press—the bigoted portion of it—is playing with ancient chestnuts, and getting burnt. A trap was set of late for Henry Slade, the grandest medium for the physical manifestations living to-day, in West Virginia, and those who have sent out the statement from there that Dr. Slade was detected by "watching under the door," and they "were rewarded with a complete exposure," etc., etc., we take no stock in whatever. Now the fact is, Dr. Slade has no occasion to do anything with his "agile foot" while the spiritual manifestations are going on in his presence. We have tested him many times, and therefore know what we are talking about. One instance we will especially refer to, as it completely demolishes the statement made of late that the manifestations were made by this medium's feet. We were present at a sitting with Dr. Slade in New York City, several years ago, in company with Mr. George A. Bacon, of No. 2025 P street, Washington, D. C. (who unquestionably will verify our statement). The sun was shining at the time in two windows, so that we had plenty of light; we all three sat at a common wooden table, the medium opposite this writer, while Mr. Bacon sat at our left, at one end of the table. We then requested Dr. S. to place his feet so that Mr. Bacon could hold them "in chancery," which he did. In the meanwhile we firmly held his left hand across the table in ours. A common chair at this time was standing at the end of the table, at our right. We asked the question: Could the power manifesting, independent of any muscular action of the medium, raise the chair from the floor? If so, we should be pleased to witness the phenomenon. Instantly the chair, without contact of visible hands, was raised up on a level with the table, and dropped to the floor and fell over on its back. We asked to have it raised up, which was instantly done. During the whole of this experiment the "agile toes" spoken of by the press—and the worst of all is the *Boston Daily Herald*—could not possibly play any part in the strange movements of the chair in question. Another important fact in this connection, serving to prove the reliability of Dr. Slade's mediumship, was witnessed by us at the same séance. Back of the medium, upon a bureau, was an accordion. While he held the left hand of the Doctor across the table, he reached and took with his right hand the accordion by the handle. He held it up in our presence, when, to our astonishment, two tunes were beautifully played upon the instrument, "Sweet Home" and "Auld Lang Syne." But the most surprising thing witnessed by us was the fact that we both, as well as the medium, saw fingers up as far as the second joint, and no further, play the keys! This was no illusion; it was in broad daylight; and the medium was as gratified as we were in witnessing the wonderful performance. Prof. Zöllner, the scientist, has witnessed more, if possible, wonderful exhibitions of spirit-power in the presence of Dr. Slade, full accounts of which may be found in his late work entitled "Transcendental Physics." It is, therefore, too late in the day for any, whether they call themselves Spiritualists or otherwise, to parade before the public such charges as have lately appeared in the secular press against Dr. Slade.

The *Boston Herald* recently observed that "the progressive theology of the Congregational Church consists in granting an extension of the opportunity between death and the last judgment, for repentance on the part of those to whom Christ has not been offered." To which observation the New York *Sun* promptly and very justly replies, that it is to be apprehended that such a statement is inaccurate. It asserts, we should say with perfect truth, that "the Congregational Church cannot grant such an extension, because only the Most High has such power. The church may teach, add and explain the *Sun*, 'that a certain kind of wicked men may repent and be saved during a certain period after they are dead, but it cannot establish the doctrine as Divine truth.' And it counsels greater accuracy of expression in considering subjects 'of such awful moment.' The readiness with which it will be noticed, the *Boston Herald* voices the purpose and assumed authority of the church, in speaking of it as having power to 'grant an extension' of time to sinners after leaving the body, again shows the influence which Old Theology, and New Theology, too, has over even that portion of the press which makes special boast of being independent.

Shouters for a Protestant "God-in-the-Constitution" monopoly in the United States should reflect that it is by no means certain that this nation is a Christian one, *per se*. In fact, Rev. Henry Varley, a popular English evangelist, is on record as offering an objection to England and America being denominated Christian, for the very good reason that professing Christians are in a very small minority in either of them. At the time this objection was made the *Boston Advertiser*, while frankly admitting that it was "an unwelcome truth," undertook to furnish an explanation of its "plausibility." One has but to consider, it says, the small proportion which the church-going class bears to the entire population, and then estimate again the small proportion of actual church-members to be found among church attendants, to see that the statement is not without reason. But it also attempted a palliation of it by offering the remark that "the phrase Christian nations has some justification in view of the fact that institutions and laws are so largely based upon the principles of the Christian religion!" This is news indeed to a great many people!

The First Society of Spiritualists of Indianapolis, Ind., meets at No. 7 Miller's Block every Sunday and Thursday evening at 7 1/2 p. m. Mrs. S. D. Buell, President; Mrs. M. E. Taylor, Vice-President; J. R. Buell, Secretary; Miss Clara Sharp, Treasurer.

J. W. Burrington writes from Adamsville, Mass., renewing subscription for the *Banner of Light*: "We feel that we cannot do without it—for it comes to us laden with truth, joy and glad tidings from the spirit-world."

### Closed on the 22d.

Monday next being the one hundred and fifty-third anniversary of the birth of Washington, and hence observed as a national holiday, THE BANNER OF LIGHT ESTABLISHMENT will remain closed during that date.

Parties having advertisements which they desire to renew for the issue of Feb. 27th, must have them at our Counting-Room by 2 o'clock on the afternoon of Friday, Feb. 19th.

### Mrs. Richmond in Chicago.

On Saturday morning, Feb. 6th, Mr. and Mrs. Richmond arrived home, and on Sunday the guides addressed excellent audiences at the usual hours, at services held by the First Society of Spiritualists, for which she has done so much good service in years past. This organization now holds its meetings at Pioneers' Opera House, on West Madison street, near Ogden Avenue.

On Monday evening following the Ladies' Society of the congregation—the "Band of Harmony"—gave her a reception of welcome in Prof. Glendon's Academy (corner Berboy's Court and Mead street). A varied programme of music, addresses of welcome and responses by her guides, occupied the evening. "Oulina" was presented with a basket of choice flowers by Mrs. Orlin, President of the "Band of Harmony." After cordial shaking of hands and fervent "welcome home," the evening closed.

### Medical Regulation (?) in Iowa.

The *medicos of Iowa* (so says *The New Thought* of Maquoketa), have succeeded in bringing before the Legislature of that State "a bill for an act to regulate the practice of medicine and surgery" within its limits, which bears all the earmarks of proscriptive tyranny and self-interested injustice for which such statutes are noted. We trust that the true character of the proposed measure will be fully ventilated at the promised hearings.

Mr. J. J. Morse, the eloquent English trance orator, is being again received with large and enthusiastic audiences at the Grand Opera House Hall, New York City.

Mr. Morse's camp-meeting engagements are: July 11th and 13th, Onset Bay, Mass.; August 1st, Niantic, Conn.; August 8th, 10th and 12th, Neshaminy, Pa.; August 14th, 15th and 17th, Cassadaga, N. Y.; August 21st and 22d, Lake Pleasant, Mass.; August 29th, Onset Bay, Mass. Is open for camp-meetings last three Sundays in July, or during September.

Mr. Morse starts early in October en route for California, via Western New York and Chicago, and will be pleased to entertain correspondence for points on the way. All letters to be directed to him care of this office. Friends should secure him at once, as he has already received calls to hasten on to California.

Mrs. CLARA A. FIELD is located at No. 2 Hamilton Place, Boston, as will be seen by her advertisement on our seventh page. Mrs. Field has been known to the Spiritualists of New England and New York for years past, through her zealous labors as a platform speaker, test and business medium, medical clairvoyant and magnetic healer—in all which departments of medial labor she has accomplished valuable service, and given excellent satisfaction. We recommend her to the attention of any in need of a speaker, a medial adviser, or a physician. She illustrates her lectures with platform tests and psychometric readings of a high order of interest. She may be addressed as above for engagements.

The Knights of Labor Organization is said to be the most powerful body on earth, embracing over four thousand assemblies and containing over two million members. As its main efforts are to elevate the American workman, it will eventually, as it should, become a tremendous power in national politics. What is more: it has powerful bands of spirits aiding it in many ways. Workmen who, while in their physical bodies, were kept in poverty by reckless and selfish employers, are active, though unseen, in helping forward the Knights of Labor Organizations.

The officers of the Lake Pleasant Spiritualist Camp-Meeting Corporation held their annual gathering at the Crawford House in this city on the 10th instant. We had the pleasure of meeting Judge Dalley of Brooklyn, N. Y., Mr. Jones of the *Utica Olive Branch*, and others. They spoke in enthusiastic terms of the progress of the cause everywhere, and counseled harmony among the Spiritualists generally, which is a sure sign of a better understanding among the workers in the immediate future.

THE COLLEGE OF THERAPEUTICS, which begins its next session on Feb. 22d, at 6 James street, Boston, is the forerunner of the new class of medical colleges which the enlightenment of the present age demands; and as the views of PROF. BUCHANAN are responded to by advanced thinkers in Europe and in India, we may look for important changes before the close of the present century.

The present officers of the First Spiritual Society of Portland, Oregon, are: D. H. Hande, President; A. S. Miller, Mrs. C. A. Dean, P. J. Grimes, Mrs. L. Durkee, Seth Lewelling, Vice Presidents; P. Haskell, Secretary; P. J. Grimes, Financial Secretary; S. L. Pollock, Treasurer; L. J. Fry, Marshal; C. A. Reed, Corporation Counsel; P. Haskell, S. L. Pollock, A. S. Miller and M. F. Moore, Trustees.

Dr. Samuel Kneeland will give next Sunday evening, Feb. 21st—under the auspices of the Parker Memorial Science Class, at the Fraternity Hall in the Parker Memorial Building—an illustrated lecture (with oxy-hydrogen light) upon Thorwaldsen's sculptures, sacred and classic, from photographs taken in Denmark last summer. It cannot fail of being interesting.

The Children's Progressive Lyceum of Vineland, N. J., was to celebrate its twelfth anniversary on Thursday evening, Feb. 11th, an address by J. O. Wright on the drama, "Thorn Among the Roses," being the attractions: the entertainment to conclude with dancing.

Funds received up to date in aid of the invalid medium, at Laconia, N. H., Mrs. J. B. Pickering: Colby & Rich, \$10.00; R. H. Hare, \$10.00; H. E. Folsom, \$5.00; W. J. Wm. Fletcher, \$2.00.

We received a pleasant call recently from E. J. Carpenter of Brattleboro, Vt., whose name will be found among the cards of our agents on the first page of this issue.

Sarah M., wife of Lucius A. Bigelow, (a prominent Spiritualist of this city), and eldest daughter of the late Olin Trafts, passed to spirit-life at Jamaica Plain, Mass., Feb. 18th.



### Newburyport, Mass.

To the Editor of the Banner of Light:

Edgar W. Emerson occupied the platform Sunday afternoon and evening, and gave numerous tests of spirit presence. Jennie B. Hagan speaks next Sunday.

Mrs. B. F. Smith, the Lawrence test medium, will be in town Feb. 23d, the guest of John D. King. She will give sittings while here.

Mrs. Kate A. Parent, President of the Parkhurst Society, New York, is in town, the guest of Mrs. J. A. Porter. Mrs. Parent will conduct a séance Monday evening, Feb. 22d, in the Ladies' Aid Parlor.

By the time the BANNER has been issued the Ladies' Aid Society will have celebrated their first anniversary by a grand masquerade ball. This society is a wideawake one, and fills a long-felt want.

Contrary to general expectation, our society is approaching the close of the season with money ahead, a positive gain over former seasons. As a whole this season we have had better speakers and mediums than ever before, and have commenced attracting larger and better grade audiences. H.

**Dover, N. H.**

To the Editor of the Banner of Light:

Sunday, Feb. 14th, afternoon and evening.

Dr. B. F. Richardson spoke to large and interested audiences, in Walker's Hall, over the post-office. Among many tests and descriptions, that of Dea. J. C. Hutchins, over forty years resident here, and ex-Gov. Berry, created considerable excitement. Many names were given and nearly all recognized. The listeners comprised many of Dover's best citizens. This is the Doctor's third Sunday here, and his labors must be the means of doing great good.

He will speak next Sunday in Manchester, N. H. — JOHN C. PRAY.

**Horsford's Acid Phosphate.** Beware of imitations. Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

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