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CONTENTS.

PIRST PAGE. -Our Agents. Spiritual Phenomena: Harvard Professors Speak visioer: "Idealogy." rd Professors Speak for the Spirit-Spheres. The Re-

SECOND PAGE. - Postry: Light. The Spiritual Ros-frum: What is Spiritualism? After Death-What? The Spirit-World; Its Nature and Location. February Magazines. Verifications of Spirit Messages.

THIRD PAGE .- Postry: The Boy that I Knew. "Rappings." Banner Correspondence: Letters from Con-mecticut, New York, California, and Illinois. Obituary Notices. List of Spiritualist Lecturers.

FOURTH PAGE.—Labor, Capital, and the Churches, The Banner of Light Messages, The Healing Art, Sects in Colleges, "Boffin's Bower," Decease of Mrs. Walling-

FIFTH PAGE.—The Coming Anniversary, Foreign Notes. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE .- Message Department: Invocation : Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Henry F. Gardner, Mary Foote, Edward Dunn, Mrs. Henrietta Ohittenden, Sarah Partridge, Louisa Early, Ira Page, Leonard Sherman

SEVENTH PAGE .- "Mediums in Boston," Book and Miscollaneous Advertisements.

EIGHTH PAGE.—Brief Paragraphs. Spiritualist Meetings in Boston, Berkeley Hall Meetings. The Boston Spirital Temple at Horticultural Hall. Peril to the People Cleveland Notes. The Arbitration Movement, etc.

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Society at St. Petersburg is just now much occupied with the revival of a very ourlous story. About three years ago there was a spiritualistic seance at the Officers Club in that city, at which the spirit of a faurous departed general was called up, and prophesied, among other things, that there would be a great war in 1886, in which Russia would take, the leading part. As the ghoat of the deceased warrior mentioned, among the names of officers who would greatly distinguish themselves in the war, those of some men who did not even figure in the army list, the affair was looked upon as a joke and nothing more was thought of it. But, by a strange coincidence, among upon as a joke and nothing more was thought of it. But; by a strange coincidence, among recent appointments to the rank of commissioned officers the very names appear which the spirit had foretold, the bearers being men of no family; who have risen from the ranks... The incident has caused quite a sensation. It would be very strange if within a short time we should see Russia drawn into a war with Austria, as a result of the struggle between Servia and Bulgaria.—London Life.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear she responsibility of their statements,—Publishers B. of L.

HARVARD PROFESSORS SPEAK FROM THE SPIRIT-SPHERES.

BY ALLEN PUTNAM

To the Editor of the Banner of Light;

On the forenoon of Jan. 29th, 1886, was received through J. V. Mansfield a very welcome, interesting and valuable communication, which I deem worthy of publication and preservation. A statement of causes which brought it forth may impart interest to what follows.

On an evening in or near the month of April, 1885, the writer was one of a company of thirty to forty Spiritualists assembled in the parlor of W. A. Dunklee, on Tremont street, Boston. The host, knowing that I had been present at and participator in the doings of the investigation of Spiritualism by certain Professors of Harvard College in 1857, invited me to give some account of the same. In my account I spoke in commendation of the general character of Prof. Felton-the challenger to the investigation, though not one of the investigating committee. I had known him from his youth up; we were fitted for college at the same academy; were in college together-were intimate friends; the friendship existed when we became contestants in the press concerning the character and merits of Spiritualism, and was not broken by our argumentations and conflicting views. Each retained confidence in the other's uprightness of intention and desire to promote public good, though each viewed the other as having been beguiled into harmful paths of error pertaining to the source, character and prospective operations of the strange phenomena then abounding in the com-

munity. My commendation of that Professor, as a man, whom I had known well for thirty years, and ever found pure and benevolent in his intentions, rekindled smouldering fires in the bosom of Mr. Mansfield, who was one of the listening company, brought him to his feet, and moved him to dissent in burning ardor from the justice of my characterization of my old friend. Mr. Mansfield, no doubt, had justifying cause for his strong language in reproof of one who in blind zeal worked discourteously and harshly against the ostensible producers of phenomena which that Professor indiscriminately viewed as the productions of fraud and imposture.

Shortly subsequent to my thus getting knowledge of the prolonged vitality of the fires of Mansfield's indignation toward my friend Felten, who years ago passed out from his mortal form, my thoughts turned to consideration as to how those fires could be extinguished. Felton, a spirit, years ago, told me, through Mrs. Rockwood, medium, that through Mrs. Ricker he had been convinced of spirit-return and action among us before he passed from the plane of mortal life, but "position constrained him from avowing it." He also said that he was then befriending the cause of Spiritualism. The query arose whether I could get Spirit Felton to write out his present views of Mr. Mansfield and his work, through Mansfield's own hand.

Much time passed on ere fitting opportunity and requisite means were mine for trying the experiment. Sunday, Jan. 24th, 1886, I met the spirits' scribe at the Lyceum session in Paine Hall. He then cordially invited me to call upon him at any time, saying also that he would gladly write for me gratuitously. Thus a way was opened for my attempt.

On Wednesday, Jan. 27th, I wrote the letter, which will appear below. The next day was so stormy as to confine me to the house. On Friday morning I took the letter to Mr. M., told him the letter was long and peculiar, and that it might take him some time to answer, and therefore that I would leave it for him to reply to at his leisure. The letter was still in my own hand, and had not been touched by him. He asked, "Did you write the letter yourself?" 'Yes," said I. Then said he: "Sit down now at the table and write a single question to the person to whom the long letter is addressed. I can do better while you are present." I sat down and wrote, folding over what was written, thus concealing it from his sight.

The long letter was as follows: 46 CLARENDON ST., BOSTON, Jan. 27th, 1886.

SPIRIT CORNELIUS CONWAY FELTON: Dear friend in the days of our youth, and my conestant about spirit operations in the days of our manhood: Memory now carries my thought to the King Saul, asks, "Why hast thou disquisted me?" I seek to get some thoughts from you through one whose memory and views of you disquiet him very much, and

approach to him may disquist you.

I never lost esteem and respect for you—never districted the goodness of your motives, though I often did the wisdom of your processes of action toward. Spiritualism and Spiritualists. I now am bent upon an experiment. I desire to

learn whether a spirit can use the physical organism to write out his or her views, where that organism be-longs to one who hates the spirit that dictates.

Please answer the following questions: 1. Do you now see or know that spirits do use Mr. J. V. Mansfield as their amanuensis? 2. How do you now estimate the effects of his labors

upon mortals and spirita?

8. Are you conscious that you ever misjudged him, or harmed him by thought, deed or word?

4. Please express your present, estimate of him and his work.

you to notice-whether it pertain to me, your old | become cognizant of some past doings by these | conceived many then new and valuable ideas friend, to the cause that most interests me—Spiritualism—or to any other matter. Your friend in your youth, in your manhood, and

such now while your home is in the spirit spheres, ALLEN PUTNAM. P. S .- You need not put Mr. Mansfield's name in

your response, but say thus and so about the person to whom my inquiries pertain. The short letter written in the scribe's room

was: SPIRIT CORNELIUS CONWAY FELTON: My Dear Old Friend: If you can, please say what you now think of Mr. Mansfield as an amanuensis for spirits.

ALLEN PUTNAM. Jan. 29th, 1886. I sat down in a chair eight or ten feet from Mr. M. His hand soon commenced to write. and in less than twenty minutes. I think, he handed me the following on the sheet which

contained the sealed request:

"My honored and very dear brother, once college mate, and life long friend, I am so pleased to meet you calling for me. I was with you, and so were our old but dear friends, Dr. Luther V. Bell, President Walker, Peirce, and H. F. Gardner, this early morning. It was by our united action that you were forced to come and talk with me through the man I so abused while I lived in mortal. But, friend Putnam, I did it not maliclously, or with any feeling of selfishness like attempting to shut out the light of truth, which was then dawning upon the age we lived in. But it was from a desire I had that the people should not follow a bubble that would, in my opinion, burst, and that too in the near future.

I freely and fully beg Mansfield's pardon for the course I took at the time he so kindly and freely invited my investigation and criticism. I now see, as millions have, that once, perhaps innocently and honestly, they opposed one light of truth, and later were forced to admit the fact.

I have often talked this matter over with Eustis, as to his and my doings with young Willis. We are convinced of our wrong doings, and now are ready to proclaim such to you and the world.

I now know that your friend M. is all that he has professed, or all that is claimed for him by his and your friends. Tell him I sincerely beg pardon for all the pain I have in the long past caused him.

Your friend and brother, Jan. 29th, 1886.

CORNELIUS C. FELTON. Such was the response. My experiment sucseeded far beyond my expectation. It brought forth Felton's free and full supplication for Mansfield's pardon for abuse bestowed upon this scribe for spirits, when he asked Felton to investigate and criticise his operations. I hope and trust that this suit for pardon will contribute to the peace of both the abuser and the abused.

My questions were fully met by the responses having application to Mansfield alone. But my friend heeded my hint that more would be welcomed. His notice of other matters indicates probability that he perceived the purport of my letter to him prior to the morning of the day of its presentation to the scribe. He says that early that very morning he, Dr. Bell, Pres. Walker, Prof. Peirce and Dr. H met, and by united will-powers "forced" me to visit Mansfield.

Why those spirits, rather than any other of his and my many old associates and friends now in spirit-life? Obviously, in my view, it was because each one of those men, while mortal, took part in or surely had accurate knowledge of onslaughts by Harvard Professors upon mediums and Spiritualism.

Whatever may have been the views and feeltheir acts pertaining to Spiritualists in the light of a spirit-sphere, amid which truth would reveal itself and justice make demands for righting wrongs committed as far as ofroumstances and conditions would permit, they probably up to that time had found it difficult to command befitting mediums, magnetisms and recipients for information so combined as to render it expedient, if possible, to satisfactorily put their present views and feelings before mortals.

My relations to those men, in matters pertaining to Spiritualism, did formerly and still do differ somewhat from those of any other mortal. This fact may cause them to view me as prominently deserving and well fitted to be recipient of their present views of some of their mundane transactions. The statements contained in Felton's response apparently have the sanction of all the persons he names, as one band which, after consultation, joined in applying powers which "forced" me to go and submit my letter.

What were the relations of these men severally and of myself to the famous Harvard In-

VESTIGATION in 1857? Prof. Felton was the challenger of Spiritualists to the trial. Dr. Gardner accepted the challenge. Prof. Peirce was a prominent and very active member of the investigating committee. Dr. Bell was present at the investigation as a very intelligent and unblased observer. I went with Dr. Gardner as his counsellor and aid when he met the investigating committee, to specify and agree upon conditions for the trial; also was present at the trial throughout. While thus aiding Gardner I was working against two-Felton and Peirce-whom I had well known, and who had well known me, for nearly thirty years. I had their friendship and they had mine. Dr. Bell and President Walker were my acquaintances and friends. I alone of all graduates from Harvard was open contestant for Spiritualism then; and am, I think, even down to this day, the only graduate from itualism on the rostrum, or in the public press, over his own signature. These facts may have pointed to me as a preferable one to be receiver of the statements which those spirits have become ready to voluntarily put before the mun-

professors which they now know and feel were in the department of Psychology, and he perwho hereby learn that changed views have ums and Spiritualism since they have scanned them in supernal light. One other person was named by Felton, not

as his adviser and aid on the morning of the conference of spirits, but as one with whom, as he states, he had often conversed in reference to their treatment of young Willis; they (as they most surely ought to be) are ready "to proclaim-do proclaim to the world" that they are convinced of their wrong doings in that case. Spirit Doctor H. F. Gardner, I congratulate you! How joyous to you must be your retrospect now! The cause in which I aided you and in which you fought undauntedly, your contestants now, in their abodes above, con-

cede to have been the cause of fact and truthglorious truth. Accept my congratulations, and give me your helping hand to work on in the same cause to the end of my sojourn here. ALLEN PUTNAM.

46 Clarendon street, Boston.

*Many years ago, in a small work entitled AGASSIZ AND SPIRITUALISM, I published an account of the transactions at the Harvard Investigation; and I think "Young Willis." now widely and most favorably known as DR. *. L. H. WILLIS, has put forth in print an account of his unjust and cruel expulsion from the Cambridge Divinity School because of his mediumship. Therefore no specification will be given here of the errors and wrongs embraced and perpetrated by these Harvard professors while mortals, which now, when they are residents in supernal spheres, they see and freely confess to their survivors and successors below to have been errors and wrongs.

The Bebiewer.

"Idealogy."

To the Editor of the Banner of Light: The above is the title of a work consisting of two volumes in one, embracing 338 pages, written by the late Dr. Laroy Sunderland, and pubundertaken to set forth his peculiar views of the Science of Mind-for that seems to be the meaning of the title-with special reference to the phenomena of Trance, Mesmerism, Revivalism, Mind-Cure, Mental Epidemics, Mediumship, Spiritualism, etc. The work has been hailed in certain quarters as giving to the world | cle of proof-is, to an intelligent observer of the facts which knock the foundations from under all the religions which regard invisible beings or entities besides living human ones." Of course, Spiritualism, Ancient and Modern, is supposed to be utterly demolished by it!

I have been urged to write and offer for publication in your columns a review of the book, particularly with reference to its bearings on Modern Spiritualism-and especially for the reason that the author has seen fit to sharply assail myself for some utterances alleged to ings of any one or all of them after viewing have been made by me many years ago, as he has done other prominent Spiritualists, including the editor of the BANNER OF LIGHT; and it has been suggested that neglect to notice so pretentious a work will be construed by the opponents of Spiritualism as indicative of inability to reply.

Other occupations have prevented a careful examination of the work until now; but having made such an examination, I feel constrained to say that it does not seem to me to call for any extended review in the interest of spiritual truth. To any discerning mind the book carries its own antidote with it. The likeness of the author, which is given as a frontispiece, presents what a daily paper has justly characterized as the portrait of "a nervous, emotional, wild, excitable man, . . . whose whole nature is singularly bereft of modesty and good, sense"; and one needs but to read a few pages of the crude, incoherent and egotistic utterances contained in the preface and the have asked them in a medium's presence the opening chapters to see that the portrait does no injustice to the author, and that he is not a safe nor even an intelligible guide in dealing with the intricate problems of Mental Science and the occult phenomena of the human spirit, whether possessing an earthly body or a spiritual body.

A long personal acquaintance with Dr. Sunderland during his lifetime—the writer having followed his course from the time that he was a Methodist revival preacher through his career as a public lecturer on Psychology, "Pathetism," etc.-fully confirms the above estimate. He was a singularly unbalanced and idiosyncratic specimen of humanity, possessing progressive tendencies, with fine abilities and acute perceptions in some directions, and yet a strange blindness in others, and an overweening selfconceit which led him to imagine himself the source of pretty much all that has been discovered in modern times in the field of Mental and Psychical Science. He occupies pages in this volume in setting forth his achievements that inatitution who has openly advocated Spir- in this line, and in denouncing those who, he alleges, have stolen his ideas without acknowl edging him as their source—apparently unable to conceive the truth now generally admitted by more modest and more philosophic minds, that the same ideas, in substance, may be born dane world pertaining to their treatment of me- in many minds independently of each other, diums and Spiritualists while on this mortal provided they are properly capacitated and cir-

plane. No other mortal had possessed better, sumstanced to receive them.

If as good, opportunities than or as myself to No doubt Mr. Sunderland in his earlier years

Artington, Mass. is not it, strings, that a main's fun-knee bone is the his work.

5. Comment upon any effice matter which it pleases if an good, opportunities than or as myself to No flower Mr. Sunderland in his earlier y amortons of the arm. Checker Tenes.

persecutions of honest manifestors of genuine formed many novel experiments and accumufacts and promulgators of important truths. lated a large mass of significant and instructive The members of that band knew that no other facts. But his mind, unfortunately, was illegisurvivor of them could comprehend the extent | cal, erratic, idiosyncratic. He knew not what and character of special mundane errors and to do with his facts. He was sadly blind to wrong doings by themselves better than my their real significance. He could not build up self, and none other would be more likely to from them a system of Mental or Psychical put their confessions before the world and Science which commended itself to the common try to aid them in righting the wrongs of their sense of mankind, but lost himself in a maze. mundane teachings and acts. This I gladly at- of assumptions, and subsided, at length, into tempt to do, in kindness to them, kindness to apparent charlatanry. To him, no doubt, bethe mortals whom they aspersed, and to all longs the honor of first introducing the phonomena of Modern Spiritualism, in the form of come to Harvard professors relative to medi- the "raps," through the mediumship of his daughter, into Boston and New England. He was also the first, so far as the writer is aware, to give public lectures and to publish a paper in advocacy of spirit-communion in this country and the world. He had then the whole field to himself, and had he possessed a well-balanced mind, capable of dealing rationally with the novel facts, he doubtless would have taken and held the position to which he aspired—that of leadership in the new movement. But his ideas were bizarre and unacceptable, except perhaps to a few as crotchety as himself. His credulity and extravagances were such that he soon became involved in perplexities from which he could not extricate himself, and ere long he "soured" on "the spirits" whom at first he had so enthusiastically welcomed, and became a bitter opponent of rational Spiritualism. This he continued to antagonize during his life.

His mind was so constituted—doubtless by an unfortunate heredity-that he seemed incapable of dealing justly with an opponent, or of fairly representing the ideas of one who differed from him. Misquotation and distortion of the language of those whom he essayed to criticise were his favorite methods; and these are markedly illustrated in his references to the undersigned in this volume-which are merely a rehash of unfounded attacks and inexcusable misrepresentations made many years ago and fully answered at the time. They deserve no further notice at this late day.

I have searched the work in vain for any concise and intelligible statement of the author's theory; but from his rambling; filogical and incoherent utterances gather the following as its substance, namely: That the trance is always self-induced, as are also all "miraculous cures," all mesmeric and "revival" phenomena, all trance-speaking, visions, and most other lished since his decease. In it the author has supposed spirit-manifestations. These phenomena, and all purported spirit-communications, he alleges, proceed from an "IDEA" that somehow gets into the mind of the medium, and evolves all the results !

This assumption-for it is neither more nor less than a sheer assumption, without a partifacts of Spiritualism, about as rational as the proposition that a man may lift himself to the moon by pulling at his boot-straps !

Mr. Sunderland, however, admits the reality of that phenomenon which he is pleased to term "the mystic rap," also the possibility of intelligent communication by means of it with unseen intelligences of some nature; but he insists that its source is not and cannot be known, and hence it is useless and dangerous to have anything to do with it. Further, he strenuously denies that the raps are or can be caused by human spirits-our decarnated friends-for the purely dogmatic reason that 'we do know that all our knowledge and our relation with this earth is wiped out by death, and, if another existence remains for us after death, it must, in all its relations, be new, as our existence is when born into this life"! How he knew this, or how anybody else can know it, he has not deigned to tell us, but seems to think that his dictum ought to settle the question forever for all mankind!

Nevertheless he claims to have witnessed certain "haunted-house phenomena" in which "unseen intelligences" manifested their presence-intelligences, he affirms, that "neither belong to our world, nor have they a particle of independent knowledge either of our planet or of us and our affairs. This [he continues] has been in 'favorable conditions' always admitted to me when I have questioned them; and I reasons for their assuming our names, and pretending to be our relatives, and the answer has been to this effect, namely, 'We please our medium, and we gratify all the interested parties in the circle '!" (P. 161-2.) This frivolous declaration of wandering,

haunting and confessedly ignorant ghosts, the author readily accepts as outweighing all the testimony and all the proofs given by thousands of intelligent spirits the world over, that they are still human beings, and still interested in are still human beings, and still interested in their earthly friends! Such an opinion shows an utter unsoundness of judgment. To a rational mind, the mere fact that these unseen intelligences could understand and use human language, and could give such an intensely human reason for their conduct, is sufficient proof that they were human beings, (of a low order, no doubt,) notwithstanding their pretended ignorance or deals of mundane origin.

no doubt,) not withstanding their pretended ignorance or denial of mundane origin.

I can but think that the posthumous publication of this crude and disjointed work, so far from contributing any useful aid to the solution of the great problems of Mental and Psychical Science, has only resulted in spoiling a large quantity of good white paper.

I will venture to add that I have good reasons for believing that Mr. Sunderland, since his entrance upon the other life, has found that his knowledge of and relations to this world have not been "wiped out by death" as he imagined they would be; but that he now sees and deplores his great delusion when here, and deeply regrets the putting forth to the public of this crude production of his blindness and ignorance. He would, I am confident, gladly seeit consigned to oblivion.

Arlington, Mass.

For the Banner of Light. LIGHT.

The dawn that breaks our earthly night of death Heralds our entrance to the Spirit-Land With light so deep the distant ages seem Like shapes that fill the mirror of the mind, When memory wakes her photographic power: The world, its men, their passions and their deeds, The hidden object and external show, Burst into view, as an electric lamp Illumes the trame of some busy street. LIGHT is the Word, the Message, and the Guide Who leads from step to step of wisdom's stair-The glorious book of the immortal soul, Where God himself has written with the stars ! Light falls on wreaths of purple and of green, On forms of beauty and supernal shapes Whose glory went before their earthly close. As sinks the sun, by night-clouds closed around, At morn to rise in golden splendor full, Bo pass our friends from darkness into Light: The tears, the pain, the partings, and the dread Of the cold earth forever leave them there !

Indianapolis, Ind.

The Spiritual Bostrum.

JAMES M. ROGERS.

WHAT IS SPIRITUALISM?

A Discourse Delivered before the Brattleboro'. Vt., Liberal Association. BY E. J. CARPENTER.

(Reported for the Banner of Light.)

Before entering upon a discussion of the subject to which I desire to direct your attention at this time, allow me to define what I take to be the meaning of the term Spiritualism. To me it implies a belief in, and not a belief in simply, but a knowledge of the ability of spiritualism. who have left the earthly body to return and communicate with persons here in the flesh. I believe this can be done by them under proper conditions, but it must be done, if at all, in accordance with the state of cordance with natural law, as everything else is. I do not believe in anything supernatural, if by that term is meant something above and independent of natural law. But if by the term supernatural is meant something that occurs under a law not understood, I can accept it, not otherwise; and under this head I would class all so-called "miracles" described in the Bible or elsewhere. I do not believe anything over did or ever can occur outside of natural law, or—what I look upon as the same

God's law.
Therefore, if there ever is communication with those the world calls dead, it must be in accordance with law, whether that law is un-derstood or not. We see around us every day derstood or not. We see around us every day the operations of nature going on regularly, and it does not make any difference whether we understand the law or not; the operations continue. We cannot tell just what the process is, in all its detail, that makes a blade of grass grow; but we know it grows, for we see it, and there can be no delusion about it. If it is a delusion about the law see the second of the second o

About the time I came to Brattleboro', 1849, the subject of Spiritualism began to agitate the public mind. As there began to be a call for spiritual literature, I, in the way of business, procured and sold a considerable number of books and pamphlets relating to the subject. Still I could not believe a word in it; and why? Because I thought it was claimed to be something supernatural, and that I never could believe in from the time I was old anough to think About the time I came to Brattleboro', 1849, the subject of Spiritualism began to agitate the public mind. As there began to be a call for spiritual literature, I, in the way of business, procured and sold a considerable number of books and pamphlets relating to the subject. Still I could not believe a word in it; and why? Because I thought it was claimed to be something supernatural, and that I never could believe in from the time I was old enough to think for myself. I presume I at that time ridiculed the matter, as many do to day who know nothing about it. I do not blame any one to day who has not seen the manifestations for their skepticism in regard to them, for I could not believe until I was forced to by the evidence I received. I have said I not only disbelieved but ridiculed, but one day it occurred to me that it was foolish to ridicule what I knew nothing about, so I thought I would read what its advocates had to say. I took up the first volume of Judge Edmonds's work on Spiritualism from my counter and commenced reading it, and bemy counter and commenced reading it, and beis quite lengthy, I found its ablest advocates
did not claim anything outside of natural law.

Then I was work on Spiritualist I in the same of similar things
fore I had read through the introduction, which
is quite lengthy, I found its ablest advocates
observed. Of these were the raising of the apparent dead and turning water into wine. I Then I was ready to investigate the matter: I did not believe it, but thought I would investi-gate the subject and judge for myself, and I emgate the subject and indge for myself, and i embraced every opportunity that presented itself
for a year before I found sufficient testimony to
convince me of the truth of the matter. During
that year I saw many things I could not account
for by any hypothesis known to me; yet I did
not know but it might be done by some law unknown to me without the aid of spirits.

In the summer of 1854 I happened to be in
Boston, and among my business accusintances

Boston, and among my business acquaintances was a man whom I knew to be reliable, who was a Spiritualist. I asked him to tell me where I could find a medium who was generally accepted as being truthful, and he told me to go to Geo. A. Redman, on Carver street. I went there, and made an engagement for a scance there, and made an engagement for a seance without giving my name or place of residence.

At the appointed time I called on him, and in broad daylight sat down to a common three

foot and one-half table, without any covering or any appliances that could possibly aid deception, no one being present but myself and the medium. He asked me if I had ever seen anything of Spiritualism, and I told him I never had much, but wished to investigate the subject. He then requested me to take paper from the table, out it in atrips and write upon from the table, cut it in strips and write upon them the table, cut it in strips and write upon them the names of half-a-dozen or so of my friends who had passed on; to do this so that the could not see what I had written, and then to roll them up into little paper pellets; and also take half-a-dozen blank papers similar in appearance, and roll them up in the same way.

I did so, put them on the table and thoroughly mixed them up, so that it would have been impossible for me to place out any name I had. possible for me to pick out any name I had written. He then inquired if there was any spirit present whose name was written on those papers. Immediately there were three dis-tinct raps on the table. He asked the spirit if it would rap when he took hold of the paper. his name was written upon: three raps again. The medium then commenced to draw from the little pile of paper pellets in the centre of the table, and when he took hold of the fourth or fifth paper there were immediately three distinct raps. Addressing the spirit he said: "Is your name written on that paper?" Three raps. "Will you spell your name when the alphabet is called?" Three raps. I then took a card containing the sliphabet and commenced to point at the letters with my pencil. The stant my pencil touched the first letter of name three raps came, and so on, until the let-ters composing a name! I had written were picked out and written without the least hesiploted our and written without the least nest-tation or mistake; it proved to be the name of an old isobolimate; and payriolarly intimate friend of mine. The medium then saked me if I had written such a name. I told him I if. I had written such a name. I told him I had. He requested mezto open the paper and see if his name was on it. I did so, and found it wat. The apirit who purported to be my friend immediately took possession of the medium. Tose and shook hands with me as heartily as any old friend ever did in my life. Let a see any old friend ever did in my life. Let a see any old friend ever did in my life. Let a see any old friend ever did in my life. Let a see any old friend ever did in my life. Let a see a see any old friend ever did in my life. Let a see a see

go in awimming together \$50. It could not get away from the testimeny, for Locatively knew that the medium had no knowledge of the per-son whose name was on the paper; the did not know but it was my grandfather. It was a very happy test to me, because in the summer of 1840, fourteen years before, we went to school

together at Shelburne Falls, and used to go in swimming together almost every day all summer. That was only one of a number of tests I received at that sitting I could not account for in any other way than that they who gave them were what they daimed to be, the spirits of friends who had passed on to that land we are all hastening toward. I need not weary you with the details of other tests I received at this and at other sittings; in fact, it is impossible for me to give to you all the little points that came up at that scance which were very convincing to me, but might not be to any one came up at that seance which were very convincing to me, but might not be to any one else, as you can very readily conceive; such, for instance, as, were you talking with an old friend you had not seen for a number of years, little circumstances of your school-days, that had been forgotten, would be brought to your mind when alluded to.

From that day to this I have been a firm believer in the possibility of spirits communicating with us here whenever the laws that govern such communion are complied with, and since

ing with us here whenever the laws that govern such communion are complied with, and since that time have embraced every opportunity that has come within my reach to further investigate. I have visited a great many mediums, both public and private. Very many times I could get nothing satisfactory, at others I would get astonishing things, and when I least expected them. There is no one here that cannot see similar things if they do as I have done, and take the trouble to investigate. I have never accepted any teachings from the spirits as true unless they accorded with my reason. I receive what they give just as I do the statements and opinions of people here on earth, and I cannot see any reason why we should rely upon the teachings of the spirits out of the body any more than spirits in the body, but I will accept anything from either that accords of the body any more than spirits in the body, but I will accept anything from either that accords with my reason. It seems to me that we are spirits to-day just as much as we ever shall be. When I raise my hand it is a spirit manifestation, because it is the spirit within that furnishes the motive power to move the matter the hand is composed of. When the spirit leaves the body it does not move any more than any other inspirate body. leaves the body it does not more any more than any other inanimate body. Words are entirely inadequate to express the happiness it affords me to think and believe, and I may say to know, that the so-called King of Terrors is no terror at all. I look upon death as no more to be dreaded than sleep, because it is just as natural to die as to sleep, to eat, or to do any other act of life. It perhaps may not be agreeable to us, looking at it from our standpoint, to leave our friends, and go to some other country we are not very well acquainted with; therefore it behooves us to study the manners, customs and habits of the country we are traveling toward, and must surely go to if we believe in the immortality of the soul; and the more we study it the less dread we shall have of the change we call death.

Among the many communications I have re-

Among the many communications I have re-ceived and read purporting to come from those who have passed from among us, it is very rare for them to say they died or that they are dead; but they almost invariably say they went out or they have passed on, or some phrase that implies a continued conscious existence, and a studied effort is made to avoid that word which we use so much, which to some extent, at least, implies annihilation when we say he is dead. "Death is swallowed up in victory." Yes, it is victory, if we so live here that we shall have no regrets to haunt us; if we so live that we

hear, feel, taste or smell anything, our reason tells us there is something to see, hear, feel, taste or smell; if our reason is dethroned from any cause, then perhaps we cannot be so sure of what we hear, etc.

Now I have been in the habit, for some years, of investigating the phenomena of Spiritualism whenever I have had an opportunity, and perhaps it may not be uninteresting to you if I relate something of my experience within the last twenty-three years; at least I speak for myself when I say ft is very interesting to me to hear other people tell of their experiences.

About the time I came to Brattleboro', 1840, the subject of Spiritualism began to agitate the public mind. As there hears the subjects is what we are all striving piness. Happiness is what we are all striving the subject of Spiritualism began to agitate the public mind.

der the same law, the same or similar things would occur to day if the same conditions were observed. Of these were the raising of the apparent dead and turning water into wine. I have seen many things as wonderful myself, and read accounts of others that occur to day that can be verified by testimony that would be sufficient to convince any one who was not completely blind. There have been many people hung for crime on less testimony than I could produce of the truth of these things: but if produce of the truth of these things; but if I should bring such facts up here to day the skeptic would say it is all a delusion if he did

not call it by a harder name.

If I could say anything to induce any one to investigate this matter for themselves I should be happy to do it. I cannot believe in the popular idea of a Saviour who is going to save us from the consequences of our own acts; we must do it for ourselves. It is somewhat the same in this matter—you must investigate for yourself, and then you will know what you are talking about, and can give a reason for the

faith that is in you.
The spirit of truth comes in the same way. The spirit of truth comes in the same way. No one can comprehend it for you. You are not enlightened by the conviction, or by the intelligence, or by the consciousness of your neighbor; if the power be not quickened also in your own spirit, his knowledge is of no value to you. Your knowledge reveals finally to you the fact that he that you are not the same way. the fact that he and you are on the same plans of thought, but if you are not both there one cannot discover it for the other. One may help the other; each one may win another to a lof-tier standard of truth, but when it finally

aoul itself."

An evidence to me of the entire independence
of spirit of matter is in the fact patent to every
one, that we can think a great deal cleaver than we can write or talk; the act of writing or talking is dependent on the physical, and the thinking is spiritual. If I could write or talk as I can think, I could present this subject in a much clearer, manner than I do, and this is evidence to me that if the spirit was free from the physical body it could express itself to another spirit much better than we now do to each other. By this I am led to think that a spirit labors under a great difficulty in expressing itself through a medium, being unable to get such control of the physical body as to give the thought in as definite and clear a form as it could give it if he could talk to us without the intervention of the physical body.

"It is to be supposed that a spirit generally could express itself better through the physical body that it had become accustomed; to for a lifetime than through another; but they find themselves after they have passed from marth, in order to converse with those they laft behind obliged to use and instrument. in order to converse with those, they laft behind, oblised to use such instruments, as they
can find, and if, they cannot get entire control
of the medium, of course the communications
will be more or less imperfect, as we know they
are now, when we find so much difficulty in expressing, our thought through a body we have
used for a number of years. From this we can
reason that when we meet our friends on the
other whore, we shall be able to exchange our
thoughts in a more intelligible manner, and not
be as liable to be, misunderstood. When the
thought can be seen without the form of speech;
we shall be known then for what we are, and
hypoerisy will be unknown.

"It has been said." Language was invented
to conceal one's thought, and I think if I was
called upon to prove that, it would only be retessary for me to call your attention to the
conversation of two deet and dumb persons

conversation of two deaf and dumb persons who never had learned the use of our language; their thoughts would be given by the expression of the face, the gesture, and, in fact, by the

whole body, and could be understood by those whole body, and could be understood by those they are conversing with.

In closing this somewhat desultory presentation of a great truth, permit me to urge upon you the necessity of a patient, persistent and impartial study of the phenomena and philosophy of Spiritualism, in order to arrive at true views regarding it, and to acquire a just appreciation of its inestimable value.

After Death-What?

The recent lecture by George A. Bacon before the Ethical Society, entitled, "The Bugbear of the Ages; or, After Death-What? brought out one of the largest audiences of the season, says the National View of Washington, D. C., and proved to be a novel and instructive discourse.

D. C., and proved to be a novel and instructive discourse.

Though unique in its views, it was forcible in its illustrations, and strong with emphatic affirmations. The conclusions reached, said the speaker, were the result of his own experience and investigations—corroborated by an innumerable number of candid, truth-loving, intelligent men and women. Beside these was the uniform; consistent testimony of thousands of returning witnesses. Following a pleasant introduction, he claimed that none knew to what extent illogical and unreasonable teachings, specially those of theology, affect the social happiness, the moral status and well-being of society; but that they do largely affect it there is no room for question. Hence it was pertinent to aid in removing that which according to one's perception is so disastrous in its consequences, so destructive of human happiness, so fatal to true progress. He expected the views he presented would be challenged, and they ought to be. Men differ in their conclusions, as they do, for example, in their personal appearance. Why should they not? The background of their lives, their experiences, the character and sum of their thoughts, vary as do the conditions that enter in and determine the result of their surroundings.

Referring to the great bugbear of the ages, which he said was the fear of death, he contended that "man makes a death that nature never made." The popular ides was that death is the veritable king of terror—the arch enemy of man—the one thing above all others to be dreaded. The instinct of self-preservation will

of man—the one thing above all others to be dreaded. The instinct of self-preservation will take care of and forever assert itself because it is imminent in man; but the fear of death, intensified and perpetuated by theology, arises from ignorance, which, as Shakspeare says, "Is the curse of God, knowledge, the wing with which we fly to heaven."

Wherein can man serve his kind more practi-

Wherein can man serve his kind more practi-cally or righteously than in seeking to remove this nightmare of the past, which has so long dominated and paralyzed his reason? What method so convincing to show this fear of death method so convincing to show this rear of death to be without just cause, than by making known what follows the separation from the body, at death, of the animating principle; what occurs when man makes his exit behind the scenes of mortal life—his sensations and experiences on realizing his entrance upon another stage of action; in short, what death reveals to the individual?

veals to the individual? When death, so called, takes place, where is or what becomes of that which the body was known to possess—thought, intelligence, personality—that which the scalpel of the anatomist cannot find, nor the retort or crucible of the clemist discover—the man stripped of gravitating body? By every law of logic and philosophy, the real man is in existence. Mat-ter is indestructible; the correlation of forces is not confined to physics; motion and life are continuous.
It is no less true than trite that "all things,

It is no less true than trite that "all things, visible or otherwise, are but expressions of the producing cause; the cause must be the reality, or no effects would be produced. Whatever man creates, represents his thoughts. These creations are the forms of his thoughts. these thoughts are the offspring of his intelligence, his thinking principle," Whence the existence of this thinking principle? In the momenclature of that philosophy which includes all the phenomena of nature, it is of the spirit—spiritual. Reasoning from well-known philosophical principles, he extended his conclusions, based upon the inductions of science, to the life that principles, he extended his conclusions, based upon the inductions of science, to the life that follows this; and challenging refutation, he affirmed that at the disconnection of the spirit from the body, the man withdraws or escapes, from the physical man through the front top of the head, the coronal region, and always presents a counterpart of the human, a perfect likeness existing between the natural form and the form and structure of his mainth hode. the form and structure of his spirit-body, which is no less natural than the former, with senses

corresponding to all external senses.

The essences and emanations that are evolved from the physical body constitute the clothing, or body, of the interior man. The newly promoted individual finds himself possessed of all his original faculties and powers, and amid conditions that are as natural as those he left,

The average moral man, who, irrespective of all creeds and dogmas, is disposed to help others as well as himself; who contributes his full quota to the happiness of all; whose normal nature expresses itself in deeds of kindness, goodness, usefulness, etc., such breathes an at-mosphere refreshing in its purity; he opens his eyes upon landscapes more picturesque and beautiful than ever he looked upon before. He sees and recognizes friends and relatives, who take charge of and attend to his special needs. If they are such as require a period of perfect rest, as in cases of prolonged and severe illness, an adapted asyium receives him. In the great majority of cases, one attends, fully conscious—an interested observar—the funeral services over his own body. He finds that his moral and spiritual status determine his condition and surroundings there; that the "civil-service" law gives place to the moral service code. take charge of and attend to his special needs. vice" law gives place to the moral service code. vice" law gives place to the moral service code. He passes for what he is exactly worth, sees himself—and others see him—as he is, without any disguises. Counterfeits are unknown. He carries with him his intelligence, affection, memory, will, desire—all that constitutes his personal identity. He gravitates to his proper place with all the, exactitude inherent in the principles of attraction and adaptation. Death furnishes better facilities for perpetual progress than this life affords. The arts and sciences, in all their progressive unfoldings, are his to than this life affords. The arts and sciences, in all their progressive unfoldings, are his to pursue who has the inclination. Homes being a necessity of our nature, homes, in all their complete significance, exist after death. The law of physical kinship yields obedience to the dominion of the spirit. The higher law of spiritual affinity, of reciprocal attraction, is the one potent force operative after death. The changes that await him pertain to his higher intellectual and moral growth. No doubt there is an inhabitable sphere of refined and spiritualized matter existing in the heavens, among the suns and planets in space, the veritable dwelling place of man after death, having definite locality; and conditions appropriate to his changed relations. The principles inherent in the formation and outcome of this world, go to show that from it there must proceed emanations that help form a spirit-world. The same

over all Wisdom guides, Justice reigns. Love prevails. Locomotion ensues from will-power; dwelling-places indicate development; clothing corresponds to character; thought is wighing structure records with prediagonalne. clothing corresponds to character; thought is visible. Situation accords with predisposing desire. Association is determined by congeniality. Persons approach each other through mutual attraction. Moral states are expressed by colors and emanations. Personal progress depends upon the harmonious cultivation of spiritual graces. As the outer reveals the within, each is seen as he is, and none can be misjudged. Out of it all is seen that moral qualities forever abide, and that spiritual unfoldment becomes the highest good. ment becomes the highest good.

The Spirit-World; Its Nature and Location.

In the columns of our London contemporary, the Medium and Daybreak, Mr. Alfred Kitson publishes a review of the various conceptions entertained in the past concerning "heaven," at the close of which he presents the teachings of returning spirits, in a clear and concise summing up of information given to him through many mediums, during his long and systematic experience with them. He says: "There is being continually given off from

our earth a fine etherealized or spiritualized substance or matter, which is so fine in its nature that our senses are unable to perceive it. Every animal, from man down to the crawling Every animal, from man down to the crawling insect at our feet; every tree, flower, grass and moss, is helping on the great work of the spirit-ualization of matter. Nothing lives in vain. The rose out in the edge-row, the little modest flower blooming all unseen, unknown in field and forest, does its individual part in the work. Not a year, month or day passes but vast supplies are climinated from the earth and sent on the interpretary in the continuous stream is heplies are eliminated from the earth and sent of their upward mission; a continuous stream is be-ing given off, which ascends until it reaches an altitude of its own spiritual density, when by the law of gravity it is arrested, and forms a 'zone of about 120° in width; that is, it extends about 60° on each side of the equator.' This zone is as subject to law as the earth itself. It zone is as subject to law as the earth itself. It is not an immaterial world as some preach. It is matter, but vastly refined or spiritualized, and none but spiritual senses, whose organs are of the same spiritualized material, can perceive them; and its scenic, topographic and vegetative forms, partake of the same refined; spiritualized nature. Bearing this fact in mind, we can in part understand the difficulty communicating spirits have to encounter and grapple can in part understand the difficulty communicating spirits have to encounter and grapple with, when endeavoring to describe their spirithomes, which generally ends with: 'There is nothing on your earth which for loveliness, reinciting on your earth which for loveliness, refinement and artistic beauty, we can refer to in order to convey to your minds anything like an adequate idea of the exquisite beauty and harmony that prevails here. All on earth is so crude, and your most lovely, your most refined and artistic, productions are gross and imper-fect in comparison with ours.' Such must, from the nature of things, he the case, because the finer the material the finer the production.

the nature of things, he the case, because the finer the material the finer the production.

The refining and spiritualizing process ceases not here. The laws of Nature are incessantly at work, improving on their last efforts, and eliminating a still finer material from this already refined zone. And as the process goes on, the finer product ascends yet another stage until another spiritual zone is formed; and from this zone is elaborated yet a third.

If the first zone is so exceedingly more refined and spiritualized than the earth, so that not even its best productions can be held up as comparisons, what must be the state of perfection, loveliness, and exquisite heauty of the third, which is three times removed from the earth? Truly we may say, that 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man' to conceive the loveliness and beauty of those spiritual homes.

As these zones have the earth for their foundation, and are in accordance with the aspirations of its inhabitants, they accompany it in its orbit and flight, through space, always bearing the same relation to the countries of the earth; so that the most perfect harmony reigns throughout.

earth; so that the most perfect harmony reigns throughout.

throughout.

The spiritual bodies of the denizens of the spirit-world bear the same relation to the zone they inhabit as our physical bodies do to the earth. Those who inhabit the first being denser and grosser than the second, can no more see it than the physical senses can discerntheirs. Thus spirits from the higher zones may stand side by side with those of the lower without the latter being cognizant of the fact. So at spirit-circles there may be a large company of spiritual visitants, and the controlling spirit, if he be of a lower plane may be ignorant of their presence, and communicate to that effect and still be sneaking the truth to the best of hig ability. But the higher can always see the lower.

ways see the lower. In changing from a lower to a higher zone. the act is not accompanied by a scene similar to our change from the physical to the shriftual. There is no worn-out casket to shuffle off ual. There is no worn-out casket wall and leave behind. The change is gradual. Even with us, who are inhabiting the densest bodies we ever shall, a gradual change may be effected in our constitutions from the gross and sensual to one of delicacy, by cultivating the virtues and a judicious selection of food. In this process the finer elements are used, and In this process the finer elements are used, and the grosser eliminated and got rid of. So it is with them: by cultivating their better and higher nature they gradually eliminate the gross elements of their spiritual organization, until it attains a finer quality than the zone they inhabit; when, by the law of gravity, they rise to the next, which is in harmony with their spiritual body, and aspirations of their being. The third and highest zone of this earth is not the ultimate abode of the soul, else must humanity in time become stagnant for must humanity in time become stagnant for want of a higher purpose, and new spiritual heights to attain.

o attain.
THE USE OF EARTH-LIFE.

The earth is the schoolhouse in which the soul is individualized, and tutored in the subsoul is individualized, and tutored in the sub-tle powers that control its earthly tenement; the body, which it must achieve, ere, it has more important tasks and duties assigned to it. Like a little child in its first efforts to walk, there are many stumblings, bruises, pains and failures mistakes and regrets; and at times, to outward appearance, it may seem as if it were to be lost in the pleasures of the senses, and never rise to a higher knowledge and percep-tion of its birthright and diving nature, But. outward appearance, it may seem as if it were to a necessity of our mears, homes, in all their complete significance, exist after death. The law of physical kinship yields obedience to the dominion of the spirit. The hister law of spiritual affairs in the pleasures of the senses, and never fisc to a higher knowledge and perception of the spirit. The hister law of spiritual affairs in the postative store operative siter death. The changes the await him pertain to his higher intellectual and moral sprowth. We doubt there is an inhabitable sphere of refined and spiritual statistics in the heaven, among the sums and planets is space, the veritable of the sums and the sums and planets is space, the veritable of the sums and the s

wisdom, power and majesty, thereby increasing their love and reverence for Him.

Thus is given to the world through that much despised, maligned and contemned power, Spiritualism, a knowledge of the hereafter, its conditions and surroundings, without the aid of miracle or mystery—a blessing and consolation which the world has not hitherto enjoyed.

consolation which the world has not hitherto enjoyed.

The highest aspirations of humanity are encouraged and fostered by the blessed prospect of having them ultimately gratified, if not in this world, in one higher and transcendently more beautiful and harmonious. The old authoritative command, 'Thus far shalt thou go, and no further,' is supplanted by the angel command, 'Come up higher and learn of the works of thy Creator!'"

February Magazines.

THE PHRENOLOGICAL JOURNAL opens with " Med. ical Missionaries," illustrated with portraits, and giv-ing brief biographies of five men who have distinguished themselves in the direction indicated. Of the other contents, "Hot-House Education," in which the false and health-destroying system of education, properly designated "cramming," now in yogue, is clearly set forth, and very deservingly condemued. Dr. H. Reynolds contributes an article upon "The Physiological Basis of the Faith Cures," quoting Dr. Rush as having said: "I have frequently prescribed remedles of doubtful efficacy in the critical stage of acute diseases, but never till I had worked up my patients with a confidence bordering upon certainty of their probable good effects. The success of this measure has much oftener answered than disappointed my expectations." New York: Fowler & Wells Company.

VICK'S ILLUSTRATED anticipates the coming Spring with instructions appropriate to its readers' wants, prefacing this month's number with an elegant colored lithograph of the handsome and bardy "Rosa Rugosa." Rochester, N. Y.: James Vick.

JOURNAL OF THE AMERICAN AKADEME.—The paper read at the January meeting in Jacksonville, Ill., by Mrs. Helen Campbell of New York, entitled "A Prophet and a Martyr of To-Day," with the conversa-tion that followed its reading, are given in full. The subject treated is "The Bab and Babism," and the style of the author is so lively and her description so vivid that the paper seems to carry the reader to Persia, and enable him to judge the Bab according to his Oriental environment. Newark, N. J.: Alexander Wilder, Ed-

THE SIDEREAL MESSENGER gives the conclusion of Galle's Catalogue of Comets from 1860 to 1884, some mention of the solar eclipse to occur the 29th of next August, and a valuable compend of astronomical information. Northfield, Minn.: W. W. Payne.

SIGNS OF THE TIMES furnishes a table of celestial influences for the month, detailing each day's tendencles, remarking that we are just emerging from one of the planet Mercury's longest periods of affliction, which periods are detrimental to the intellectual classes and all literary interests. Evidences are pited to show that this condition has prevailed during the last two months, closing with the gratifying announcement:"Very fortunately, Mercury is fast receding from the points of mischief and improving conditions in the respects noted may be looked for." Boston:

THE INDEPENDENT PULPIT. - The current number is the last of the third volume. In it the editor defines his "Attitude toward Spiritualism and Materialism." taking exception to that of those who object to a presentation of both sides of any open question. Waco, Texas : J. D. Shaw.

THE VACCINATION INQUIRER learns from the War Office that notwithstanding the soldiers doing service. in Egypt have been carefully revaccinated and pronounced proof against smallpox, there have been 145 cases, of which 12 have proved fatal. London : E. W. Allen

THE TRUTH SEEKER .- The editor, Rev. John Page Hopps, gives a lengthy account of the Artesian Well in Chicago, and its discovery through the medial gifts of Abraham James. London : Williams & Norgate.

THE HARMONIA contains an interesting miscellany relating to the phenomena and philosophy of Spiritualism and a number of brief spirit messages. Waco, Texas: P. A. Richards.

THE FREETHINKER'S MAGAZINE supplies the agnostics with matter adapted to their tastes, including articles by leading writers of the materialistic school. Salamanca, N. Y.: H. L. Green.

Verifications of Spirit-Messages. DR. SAMUEL MAXWELL.

To the Editor of the Banner of Light: The enclosed letter will explain itself. to publish it, or any part of it, to swell the evidence of the grand truths of spirit-return, I am sure the writer would not object. Respectfully,

MRS. M. H. TURPEN. 158 West 25th street, New York, Feb. 5th, 1886.

MRS. M. H. TURPEN—My Dear Madam: Excuse me for the liberty taken in thus informally addressing you without further introduction. I plead in justification of my act the fact that I am in possession of information you have asked, through the Banner of Light, of Dr. W. L. Jack. Not knowing whether or not he knew, I take the liberty of writing you.

I married a cousin of Dr. Samuel Maxwell, formerly of Richmond, Ind., where his first wife; Aurella Swain, died. From there he went to Chicago, there attended medical lectures at the Eclectic Medical College of Cincinnati, after which for some time he practiced medicine, in Chicago, both with and without medicines, by magnetic treatment. In 1875, he was chosen Professor of Chemistry in a medical college in Philadelphia, and died there in April, 1877.

He has twice reported to the Banner Circle Room, the first time some three or four years ago. He was developed as a trance speaker before passing over, and delivered many able and eloquent lectures. He also married a sister of Mrs. Suydam, the fire test medium, and if I am not mistaken Mrs. Maxwell now belongs to the Spring Garden Street Association of Spiritualists of Philadelphia, Pa.

I have received many messages from him since he passed on. It was he who, convinced me of the truthfillness of materialization, as I have often held him by the haud in a Rood, light and seen him dematerialize, sometimes sinking into the floor, and sometimise simply becoming transparent and invisible. I recognize the message you refer, to as coming from him without a doubt. Yours fraternally, B. F. Hayden.

DR. O. O. JOHNSON.

I wish to acknowledge a message which appeared in the Banner of Liver Nov. 12th from Dr. O. O. John-son, of Framingham. He was a Romeopathic physiclan, considered skillful, though spoken of as "an odd genlus." I have known of him for many years, and if no one else was glad to hear from him I was. For two or three years I was associated with him as an officer tu Mt. Waite Division, No. 38, Sons of Temperance, in Framingusty, 1 I hope to hear from him again. Yours for the truth, Mas. D. M. LOWELL.

Salisbury, Mass. without her beauty, and the

Pamphlets Received.

ANATOGY OF THE TREDCOY OF NATURE AN OPEN Letter for Hobe G. Ingerroll. Stanford Printing Open Letter for Hobe G. Ingerroll. Stanford Printing Ownshap, where Haven, Gt. 1912 THE FORLORN HOPE OF SHAVEHER. BE PARKE, PHEDULY. Reprint of Anti-Blavery Campaign Document of 1840.

HOW TO HATTERTAIN A BOOTAL PARTY. New York:

J.S. Ordivie & Co. 1877 Advance. And Wrather Guide 1881 (By. Waiter H. Homith, President of the Astron Metsorological Association, author of Vendor's Anti-Marko 700 William (1912 President of Darles Wallington). Montrest, Canada.

WASHINTONN LIFE PRESIDENCE OBSTANT ALMAND OWN 1882 Ulfreitrain.

Dr. Charles O. Garbert, Quiver, Taxas,

says: "I have used your Emulsion for over & year, and have derived much benefit from it in the marasmus of children, being tolerated by the atomach when all other medicaments were rejected." as in break of contrability and a

PHYSICS. This is one or the standard works of the almetsenth century. Bystybody should have been a like a l

THE BOY THAT I KNEW. Among the people I've chanced to know
In the course of my varied career,
Was a certain youngster who, years ago,
I held exceedingly dear;
A rollleking, hazel-eyed, mischlevous lad—
Not painfully good nor shockingly bad,
Though a trifle precoclous, I fear.

He was wise in the larger wisdom that comes
While the fingers still number one's years;
He was staggered by none of life's hard sums,
Dismayed by none of its fears.
The future that stretched away at his feet
Was full of promise, and tempting and sweet,
And free from the gall of tears.

And wonderful things he intended to do—
This boy whom I used to know.
For fame he would win, and fortune, too,
When to man's estate he should grow.
He would help the poor, lift up the oppressed,
And cause his name by the world to be blessed,
As he told me, with cheeks aglow.

Ab I well for that youngster of other days,
And well for his golden plans;
If he failed to tread in the dreamed of ways,
Call the fault not the boy's but the man's;
If the world, as he found it, was not the same
As that which he dreamed would bring honor and fame,
'T was the world which youth ever scans!

They tell me he still is alive—the boy Whom I knew in the years long fled—
And I would not their simple faith destroy,
Though I know, in truth, he is dead!
He died when the freshness of faith went out
In disappointment and sorrow and doubt,
And the man was born instead!

I know that the world declares to day That I am that youngster of old—
That the man is the boy grown hearded and gray—
But the world has been wrongfully told!
For Time has killed the gentle youth,
With the sharp, keen blade of naked Truth—
And left him stark and cold!

> [From Peck's Sun.] "RAPPINGS." BY RALPH FARO.

[Conclusion.]. Was there no effect? Strange that there should be none while there was being waited to us what seemed to be inspirations of the intangible, the mysterious

I am writing now with a sad feeling of disappointment that there has vanished and faded away from me opportunities that, had they lingered, might have resulted in discoveries of interest to the scientific world, and opportunities that have gone, passed away, and that now only come to me as the memory of some well-remembered scene in dreamland. Why then should I linger longer in delineation? Why still pause with pen above the paper trying to recall other memories of the past times? Why, indeed, but that in all of this story I have deviated but once from my high ideal of narrator, and allowed in one instance only to creep in a damaging bit of testimony? It relates to Lily Cummings. Strange that I should have, while striving so hardly after the hidden truth, allowed myself to have become interested, and my verselty as a narrator to have become questioned by such a charming and innocent cause as the daughter of my new friend. And yet I did, and mention it here that the reader may know the whole of the truth, and also from the fact that she now enters into the story.

What of Lily Cummings? I remember her now as a part of that scene in dreamland, and recall her as I saw her sitting at the instrument and playing an accompaniment to the rumbling sounds that were com-ing from the rappings on the table. I recall a room in which there glistened an incense-like burning of slumbrous lamp light; a room adorned with plotures, and trinkets, and flowers; a room carpeted with rare rugs. and hung with costly curtains; a shimmer from a fire in the grate, a stillness in the room, and watchers at the table; a scholarly man seated, and paying close ed to what his spirit-friends were rapping; a girl seafed at the plane, a winsome, sunny girl with bright, flowing ringlets and blue eyes, a slender fairy crea-

Perhaps I was not so much interested in the rappings as I told myself that I was at the time. Perhaps in keeping close heed to the strange occurrences at the table, or watching its undulations, I was drawn toward the plane, because it too resounded with raps and sounds that were at least intangible. There was, I admit, a fascination in listening to the melody she was making when that musto was accompanied by a tattoo beat upon the instrument. I cannot now recall that she treated me in a manner otherwise than she did other of the guests; and yet it was a gentle courtesy that flattered far more than anything else she could have done. Ah, my friend, be watchful of yourself when brought in contact with a woman of gentle, winning manners. If she be otherwise than such, you are warned, and go to your imprisonment knowingly, but she of the gentle, thuid nature entangles you, and well, you only realize it when you are fully imprisoned in the web.

ments at the mansion. Rach guest was made to feel the gentle courtesy of her manners, and it was she whom the spirit guests seemed to obey in all their manifestations. I have often heard said that in the seances held by Spiritualists the bad spirits often come and interrupt with disturbances and cause confusion. If they came to the old mansion she must have changed them, for we had no disturbances. 🐠

The old; gentleman, in order to prove to the more skeptical of us the truth of Spiritualiem, had tried to induce the spirits to play upon the guitar in accompaniment with the plano. This they had promised to do, but had not performed until one evening after such a promise had been given; and we remained in walting, a lew chords were struck on the instrument as it lay unfouched upon the table-only a lew, and we could get no others. But another feature came. Lily was playing a soft dreamy air when those of us nearest the instrument could hear, faintly at first, and then more distinctly; a baritone voice that was singing at her side. It did not come from the rappings, but as the song ended there came raps that sounded as the soft murmur of wind through the branches of trees, growing fainter and fainter until dying away. Lily

It was Philip, father." "Yes, yes, my onlid, I know," said Mr. Cummings; tremulqualyn"it was indeed Philip," and for the only time the old gentleman showed traces of agitation.

After, this the owner of the partone volce owner.

Again and again. We could grow more distinct until well heard, but it would grow more distinct until well heard, blong in never getting loud. The guitar would have chords strock poor it, and many initiations not before mentioned came, among others that ing of the death of a friend. Louid not keep it from of a tempest with mound of the wind through pines! my mindow I related this to many of my friends. Some The lamp would sway gently to and fro, the doors' creak as though ready mawing on their hinges, and raps would be heard in all parts of the room. We work in reality, it seemed, in the abode of apints; and had spirits materialized there, not one present would have been astounded.

In fact the old gentleman had promised us such, but an event occurred that put an end to out visits out friends were going away. A message had arrived. one for which Mr. Cummings had been walting and ther were to go at once. I know then, when I heard, what their departure meant for me. And I know that there had been, spart from the rappings, a vital interest in Lily Cummings.

I know for tile one time in my life what it is to have

hope. Let me hurry on i no need to weary the reader maniferato They, were going away on the morrow and a few friends were to be gathered there to witness the closing manifestations. I was to have been of the number, but circumstances had delayed me until I was alraid this last evening would not find the among them. The old gentleman had promised something new in the manifestations, and I remember how chariadd Thad felf at not deing) present, not so much riroustie manifestations, but that I might for the last time see my friends and bid them good bye.; When the task which had delayed was included, I hurriedly started for the old house. It was late, but I still hoped

the room where I was accustomed to finding them. As of great interest happening withiu, for the inspiration that came told me it was so, and I opened the door and stood upon the threshold. There were friends seated about the room. The lamp seemed to burn with a slumbrous beauty greater than ever before, and dreamy ecstatic strains of music filled the air. I gianced at Lily seated at the plane, and then looked toward the center of the room. The guitar hung suspended in the air above the table, and was swept by unseen fingers, there were rappings in the room, and the deep notes of the unseen baritone. The air was "Home, Sweet Home." As I made a step forward. the old gentleman raised a finger in warning. "List," he said, "they are sounding the note of departure. they are going to leave us to-night."

I stood and witnessed the scene, and there remains with me now a picture of that room, what I saw, what I heard-a picture I shall never forget.

Ah! well, they are gone now and the old house is tenantiess. As I sit here writing these last few lines. I can hear the wind moaning through the branches of the maples that, like old friends, surround it in its

Lead with the state of the contract and the contract of the co

a great hope of 'kin' existence inguer and nobler than to my friends of the BANNER of Light; they would anything I had known before. "Alas! it was put his to know my last sensitions of earth-life, which with a fore-scene, the the short modern and the state of the state of

OLD WESTBURY L. 1. Joseph Postwrites: "For many years I have been a constant reader of your Salted for the old house I was in the house I could hear many years I have been a cohetailt reader of your trine of point Communion. Our trine of the point communication of the point communication. Our trine of trine of trine of the point communication. Our trine of trine

continue to apread its beneficent light before the peo-I paused for a moment, I knew there was something pie. Those who do not read it are not aware of the loss they sustain by not knowing of the truths it con-tains in evidence of the immortality of the loved ones who have vanished from material sight."

Our correspondent proceeds to say that in 1874 he had a cancer taken from his under lip by a painful process. Three years after another appeared. This was kept in check, but showing a disposition to ex-tend, he sought further relief. He had been told, ten months previous, of a cure having been effected under singular circumstances : Amedium in Boston at one of his seances received a communication from a spirit giving her name as Lucy Snow, asking him to write to Capt. James Moore, Long Island, and tell him to use Remedy R. on his cancer immediately. This was done, and it was found that "Capt. Moore knew a man who had been curing cancers among his acquaintances for years in a quiet manner. His name was Raynor, and the Captain thought his ours must be 'Remedy R.' So he called upon him, and without explanation asked him to care the cancer. The remedy was applied, and in a few months a cure was effected. Previous to this an eminent New York physician had told him he could do no more for him.

From Rusins, N. Y., Feb. 3d, 1888, Hiram Bust, aged of years 6 menths and 39 days.

Mr. R. was born in Dover, N. Y., July 4th, 1794. When about twenty years of age he came to Rusina, where he has since resided. On the lith of October, 1800, he was united in marriage with Miss Mary Taylor, who survives him. Eight children came to add, by their presence, in the 100 of this united and happy household. Five of them proceed their heloved and respected father to the "Lend o' the Lend o' the respect of the survives him. Eight children came to add, by their presence, in the 100 of this united and happy household. Five of the "Leaf, the own was the wifeed the Hoil. Charles Doublitte Woodont, the eminent project of the "Leaf, the post was and any intended the survive said courisating to lithe glorious and any light doctrine of the continuation of lith glorious and subjine doctrine of the continuation of lith glorious to the dissolution of the striby body and the communion between the dissolution of the striby body and the communion between the dissolution of the striby body and the communion of earth-life. This, twin me and indeed the was foorful and hopeful till his chiefige their place. He was foorful and hopeful till his chiefige their place. He was foorful and hopeful till his chiefige their place. He was foorful and hopeful till his chiefige their constitutes man in the highest sense of that word. In harmony with his reduces that a spirituality be employed to omiciate St. his funeral, Rev. J. H. Harter, of Augura 3d, W. on the class addressed a sharps concourse of relatives and ricends on the "Origin, History and Destributed Sass," masking promisent in his discourse the doctrine of 18 place of 18 p

ther present libers is the contener.

born in 1820. He became a resident of Skaneateles in 1842, and in 1844 was married to Miss Amy Greenfield of that town. For about forty-four years Mr. Cornell was continuously a resident of the village, the only exception being the period from the spring of 1852 to the fail of 1853, about a year and a half, which he spent in California, ite was a faithful husband, a kind father and good citizen. His widow, after over forty years of companionalip, survives him, with three soms and two daughters. The funeral services were field at his late residence under Masonic auspices, Ito, Mr. Nichols being the officialing clergyman.

From East Auburn, Me., Feb. 6th, 1880, Mrs. Juliann Leavitt, aged 86 years 6 months and 9 days. Another veloran Spiritualist has passed from our earthly rision. The angel-world may trace the scroll and echo the jaudit, "Well done," Mus. L. M. LEAVITT. East Turner, Me., Feb. 18th, 1880.

From Plymouth, Vt., Jan. 20th, 1886, Cyrus Johnson,

From Pipmoun, v.t., oan, oan, 1850, open and paged 75 years.

A good man has entered the spirit-home, and he was ready for the summons. He has long been a believer in the Spiritual Philosophy, and at his request A. F. Hubbard dolivered the funeral address to the assembled friends.

Tyson, Windsor Co., Vt., Feb. 10th, 1884. H. A. L.

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CONTENTS.

CONTENTS.

Preface.
The Next World.
Prince Albert. "England and the Queen."
Harriet Martineau. "Life in the Spirit-World."
Charles Kingsley. "Reform in Spirit-Life."
Judge Edmonds, "The Two States: Real and Ideal."
Judge Edmonds, "Rich Sien of New York."
John Stuart Mill, "Immortality."
Horace Greeley. "Home of Horace Greeley."
Professor Agassiz. "Evolution."
Secretary Soward, "Statesmanship from a Spiritual Standpoint."

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Professor Agassiz, "Evolution,"
Secretary Seward, "Statesmanship from a Spiritual Standpoint."
Bulwer (Lord Lytton), "Metempsychosis."
Titian, "Art Notes."
Abraham Lincoln, "My Passage to Shirif-Life."
Charlotto Cushman, "Death by Fire."
Kawin Kornest, "Present State of the Brama."
Charlotto Cushman, "Death by Fire."
Kawin Kornest, "Present State of the Brama."
Charlotto Cushman, "Death by Fire."
Ramy Fern, "Spirit-Flowers,"
Hans Olristian Andersen, "The Story of the Great King."
Georges Sand, "Chateau in the Midst of Roses,"
Mrs. Gaskell, "The Spirit-Bride."
Fennimore Cooper, "LoneBrar, an Indian Spirit's Story."
Herodotus, "Pre-Historic Man,"
Geo. Smith (Assyriologist), "Explorations; Assyrian and Spiritual."
Dr. Livingstone, "Leaves from my Spirit Journal."
Victor Emanuel, "Italy and the Church."
Pope Pin Nono, "Bless, and Curso Not."
Thiers, "To the Republic of France,"
G. H. Lewes, "Epic of the Soul."
William Howitt, "Christonity and Spiritualism,"
George Thompson, "A Call to Freedom,"
William Howitt, "Christonity and Spiritualism,"
George Thompson, "A Call to Freedom,"
Ralph Waldo Emerson, "Philosophy: Ancient and Moorn."
Cord Resconsfield, "The Political Situation in England,"
George Eliot, "A Change from Materialism,"
Ican Stanley, "Spiritualism: The True and False,"
Garibaidt, "The Liberator of Italy,"
Garibaidt, "The Liberator of Italy,"
Garibaidt, "The France and Freedom!"
Wagner, "The Music of the Future,"
Jane Carlyle, "A Tribute to Thomas Carlyle,"
James T. Brady, "The Canse and Treatment of Crime,"
Peter Cooper, "The Canse and Treatment of Crime, "Peter Cooper, "

World."
World. "Spiritualism, A Liberator."
Czar of Russia, Alexander II., "The Autocrat's Doom,"
Lord Frederic Cavendish, "Capital Punishment Condennel." dennod; "Karl Friedrich Zöllner, "Spiritual State of Germany,"
Karl Friedrich Zöllner, "Spiritual State of Germany,"
Cromweil Fleetwood Varley, "Astronomical Origin o
Spiritual Phonomena."
Bishop Colenso, "Mistaken Policy of the Church."
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BOSTON, SATURDAY, FEBRUARY 27, 1886.

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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 Pierpont.

Labor, Capital, and the Churches.

The labor question is the coming question, beyond all further doubt. The politicians have for a long time been trying to get over or around it, and to work up other and smaller issues to draw away public attention from its treatment; but the urgency all the while grows greater, events combine to force them to meet the issue openly and squarely, and further delay or neglect becomes more nearly fatal. The most that has been done thus far has been to plaster a sore that can never be healed on the surface. The hurt is vital and at the core of things, and will have to be treated internally and radically. Above all, it is positively certain that the invisibles are actively employed in urging forward a movement that has for its only object the establishment of just and equitable relations between the small employing class and the immensely larger class of the employed. When the spirits take part in earthly issues, it may be believed that there is a power engaged on one side or the other, which is sure in the end to prove irresistible, for they view the struggles of men only to sympathize with the weak and suffering, and to establish the rule of justice

We have had two special discourses on the subject from Boston pulpits, within the last two Sundays-one from Dr. Miner and the other from Mr. Savage. The former proposed as a relief theory that the whole dispute between labor and capital should be made more intelligible to both sides, as well as to the entire comthe facts involved. The wages and condition of labor are published broadly in the current journals already; now he would have capital submit a statement of the costs and profits of its operations with just as little reservation. His inference manifestly is, that in this way a broad-based public opinion on the subject would be formed, that would be better than any plan of special arbitration, and far more likely to become permanent as a standard relation of the contesting interests. The chief merit of this suggestion is that it is practical, which has not hitherto been the case with other proposals. The only hitch would be, to persuade capital to show its hand. Men and corporations do not like to expose their affairs to the public scrutiny, nor do we think the day is very near when they will consent to do it. Nevertheless, capital may yet be driven by the pressure of circumstances to do what it once would never have consented even to think of

It is always to be considered, too, that the chief competition which capital has to encounter is with capital itself, the labor consideration forming an element of the problem instead of being in any real sense a competitor. Labor, in fact, is included in the issue, and never stands outside of it.

Mr. Savage, for his part, treated the question morally, which of course is practically, yet without beginning at the beginning, as is necessary. He is discoursing upon it serially, severing it into topics. He insists on freedom of contract between labor and capital. When that is attained he thinks the labor question will be solved for the whole world. Then, he triumphantly asserts, "the individual laborer, through cultivation, theory, learning, personal self-control and economy, can pass over the line that divides labor from capital." With perfect truth does he say that there are two ways of looking at these strikes: as interferences with the conduct of business, and merely an attempt of people to rise out of their proper spheres, and as symptoms of the growth of humanity, which we ought to try to understand and guide to the accomplishment of satisfactory results. He justly holds this widespread labor movement, this modern unrest in the world, to mean simply the development of the individuality of the peoples and their rise to be free and contented men and women. The rise of the individual is the law of human growth everywhere. There must be combined power, and there must be freedom; and the former must exist solely for the sake of the latter. There must be a central power equal to the protection of life and property, and there must also be the perfect freedom of the indiwidual within the limits of his own rights.

In the Illinois State Journal very recently appeared a striking article on the labor question and breadth of the country shall be taxed for in connection with the churches. The writer the profit of certain influential protected inobserves that it will have to be admitted that | terests.

church attendance is on the visible decline among wage-workers. He states by way of illustration, that in Illinois there are 600,000 men between the ages of 16 and 40, of which number only 50,000 are church-members. Careful inquiry shows that less than one-fifth of the wage-workers go to church, while threefourths of the entire number of employers and business men are regular church-goers, and one-half of the entire members are communicants. There are, he adds, 200,000 families in New York City, and only 13,000 of the number own their homes. Of these 13,000 eighty per cent. are church-goers and forty-eight per cent. are members of churches. Of the remaining 187,000 families, crowded into tenement houses, flats, boarding houses, and worse places, where there is just as little as possible of home life, many of them reduced to the hunger point-of these 187,000 families less than fifteen percent. ever attend church. In Chicago the churches are never half full, and there are not churches enough to seat forty per cent. of the citizens. Churches are thinnest where population is

In New England, not one in ten of wageworkers go to church. The wage-worker is made to feel that the church does not belong to him, but to his employer. Workingmen look upon the church as thoroughly capitalistic in its tendencies; and we ourselves will add that a great many men of large thought and profound culture have long regarded it in the same light. Workingmen see the lines of social class distinctions as carefully drawn in the churches as in the ball-room. Workingmen, when spoken of at all in the pulpits, are too often referred to as riotous mobs, strikers, communistic rabbles, and so forth. The writer in the State Journal says that the average minister condemns them with an air of superiority supported by the pocket-book of the richest members of his church. The preachers preach what the "boss" element in the church want them to preach, and the workingmen let them preach it largely to empty pows. Capital cuts down the wages of labor to the starvation point, and then turns around and makes big presents of money to the churches.

The following passage from this writer is so good that we give it entire: "Workingmen assume, after studying the life and

teachings of Christ, that the church has forsaken Christianity, has lost its religion. They assume that religion consists in doing, more than in believing. They assume that a pure conversion requires not only that a man shall 'feel good,' butthat he shall pay back to his neighbor the price of the chicken he stole the night before he 'got religion.' Observation has convinced them that getting the religion of the church does not work a moral reformation in a man's deal ings with his fellows, especially his hired hands. They feel that the church has forsaken Christianity, which in its essence depends solely upon moral character and human sympathy, rather than upon church organization or creed. Christianity began its career by an open and loud war upon all kinds of sham. Jesus found society based upon false distinctions and bypocritical profession. The Pharisees were a vain. selfish, intolerant sect of bigots; the Sadducees cynical, cold, money-loving, immoral. A puerile system of exegesis obtained in all matters relating to the law so that not only was the spirit killed, but the very leter distorted. In all this Jesus could discern no spirtruality no truth. Above all, the facts were apparent to Him, that they who howled the loudest about the law were least moral in their lives. There can be no doubt that Jesus first began his work by attempt ing a reformation of the Jewish Church, and only changed his plans and began a counter organization when he became satisfied the church was inseparably joined to wealth, fraud, hypocrisy and sham. Among the poor fishermen he found a rough, ignorant set of men, with undeveloped natures, but true to the core and in all things just what they pretended to be. To the education and elevation of these he devoted his life. From them he drew his followers; among them he lived. From their firesides he pointed out the shams of the church and the society around them. From the poor are drawn most of his illustrations. He was preëminently the friend of the poor; not entirely because of their poverty, but also because of their moral worth. Then, as now, it was impossible for a He paused for a moment, and then said, "If I man to be very rich and very moral. Jesus thought it | get no evidence of the statements made, as was as likely a camel would go through the eye of needle as that a rich man would go to heaven; not because of the wealth, but because of the methods necessary for the acquisition of great wealth in any age of the world. The religion of Jesus Christ was thus based upon justice. Moral worth blotted out all dis-tinctions wealth had made in society. In his opposition to the oppressions of wealth, and social distinctions based upon wealth, Jesus was the first Knight of Labor."

The writer's concluding reflections on the situation, as well as on the subject, are excellent. These ground movements, he thinks, are not irreligious, but intensely religious, and come when the people possess more of moral purity than the Church does, which pretends to be the guardian of public morals. The demand is ever for a higher righteousness than the church secures. The very first of the proclaimed purposes of the Knights of Labor is, 'to make industrial and moral worth, not wealth, the true standard of individual and national greatness." As God made of one flesh all the nations of the earth, so that all men are brothers, it is only through love, justice, and fellowship one for another that we can demonstrate our love for God. If the church chooses to continue to lend her influence to the support of a system of immorality that pauperizes thousands to enrich a score, and to build up social castes, the people will forsake her and she is doomed.

Coming to the political bearing of the case, one of our city dailies remarks with truth that 'protection" is just as applicable in justice to the workingmen as to the manufacturing capitalist. For more than two generations, it alleges, they have been taught by the capitalists that it was the undeniable duty of the government to use its machinery for the purpose of 'protecting" and making certain classes of business profitable, and in this way enriching favored individuals at the expense of their less favored neighbors. The workingmen have a logical reason for asking why, if it is the duty of the government, by its laws, to put money into the pockets of woolen manufacturers and iron-makers, which would not otherwise flow into them, is it not also the duty of the government, by the same intrumentality, to make money flow into the pockets of the laboring classes, which would not otherwise come to them? "If"—says the same paper—"socialism can be practiced for the benefit of a relatively small and by no means necessitous class, why should it not be practiced for the benefit of a large and admittedly necessitous class?" No logical denial can be made to this claim; for it is just as much the function of the American government to restrict the profits of the wealthy to a limited percentage, and provide that all in excess of this shall be divided among the workingmen, as it is for the government to decree that the people throughout the length

The Banner of Light Messages.

We find in London Light of Feb. 6th, 1886, under the heading, "Evidence of Extraneous Intelligence," a communication signed "C. C. M." in which the writer in alluding to the verification of spirit messages in the BANNER is extremely presumptuous, to say the least, as

we shall presently show. He says:

"We all know the two or three apparently unanswerable cases recorded by 'M. A. (Oxon)' in 'Spirit Identity.' These cases lead to the presumption that there must be many similar ones. But where to find them? For instance: for many years past THE BANNER of LIGHT (Boston) has devoted a page or more weekly to the record of 'messages' from deceased persons, apparently strangers to the circle. For a considerable time I read these with some attention, but failed to find that any regular and systematic attempt was made to verify the statements. I have long ago ceased to follow these messages, and indeed am not now a subscriber to the paper. But surely these communications, still, I believe, going on, ought to be investigated, whenever possible, by some careful and competent inquirer (who would of course ascertain the possibility or otherwise of prior information by the professional medium of the BANNER Circle), and the results reported."

Now in so far as the BANNER of LIGHT is

Now in so far as the BANNER OF LIGHT is concerned, we are abundantly able to prove that the writer above quoted is entirely igno-

rant of the facts in the matter he alludes to. During the first year of the publication of the BANNER we tested all the messages given through the instrumentality of the trance-medium, Mrs. J. H. Conant, before publicationdid just what "C. C. M." says ought to have been done. We wrote to parties named in the messages, who resided in distant parts of the country, whom we were positively assured our medium knew nothing whatever of, and in nine. cases out of ten highly satisfactory corroborations were returned. This encouraged us to go on with the good work. As years passed we seldom made personal inquiries, as our time would not permit us to do so; but, instead, inserted a standing notice, asking for verifications; and we have published thousands of acknowledgments from time to time ever since, from reliable individuals all over the country, and sometimes from foreign countries, going to show that individual spirits of whom we knew nothing during their earthly existence gave evidence of their identity to their earthly relatives and friends. But in this article we have not the time to give the reader the evidences in detail of which we are in possession; we may do so at a future date. We will, however, name one special case which may possibly satisfy Light if it does not its superficial critic.

Many years ago Professor Gunning, the geologist, who was then we believe a resident of Chicago, called at our office, as a skeptic, he said, to know if possible what evidence we could adduce to prove the return of the spirit after its mortal exit. We gave him many evidences of the fact within our knowledge; but he still doubted. Taking up a copy of the BAN-NER which was on the table, he turned to the Message Department and carefully scanned the reports of the messages therein, when his attention was attracted to a message given by a spirit Scotchman to his wife in Glasgow. 'Now," said he, "in the first place I want to know whether or not you or your medium or any of your acquaintances ever knew anthing whatever of the person who purports to give this message?" We solemnly assured him that we had no knowledge whatever, previous to the delivery of the message, that such a person ever existed. "Very well," said he: "I am going to London soon, and I shall make it a special point to run over to Scotland for the sole purpose of ascertaining for myself whether this thing is an imposition or not, as the name of the deceased individual is given, the town in which he resided, the name of the street, and the number of the house in which it says he resided." "Very well," we replied, "nothing would gratify us more than to have you do so." printed in the BANNER on my return I shall denounce it as an imposition." He then cut the message from the paper, and carefully put it in his pocketbook.

Several months elapsed ere we heard from him, when he called at the office, and related i his experience. He said he went to Scotland. to the place named in the message, found the street and number therein specified, and knocked at the door, when a middle-aged lady appeared. He asked if Mr. So-and-So lived there. Her reply was, "He dld, but he is dead. I am his widow." The Professor was then invited to walk in, when he drew the slip from his pocket, and read it to her. "Why," she said, with great surprise, "if my husband was n't dead, I should think he wrote it, for it sounds just like him. Where did you get it?" He explained that he had clipped it from an American paper that professed to publish messages from the dead, and that was all he knew about it. Then, bidding the lady good-bye, he retired, he said, meditating upon the subject of the possibility of spirit return. Still he doubted, he remarked to us, although he had under the circumstances no reason to question our integrity in the matter, but it was inexplicable to him, and he should investigate further. Whether he ever did or not we never knew One thing was evident, however, and that was: on his return to this country he did not carry out his previous intention of denouncing us as impostors, which he undoubtedly would have done had he failed in his mission.

It is but just to the present medium of the Banner Circles-Miss M. T. Shelhamer-to record that during the past two years two hundred and eighty-six valuable and direct verifications of published messages given through her mediumship have been received, showing the mass of testimony which must have accrued in the six years and over during which she has presided at our séances.

When our time admits we shall give the reader much more evidence of direct spirit-returnenough to convince any reasonable person that the spirit messages printed in this paper-accounts of which are taken down verbatim by a competent reporter-are what they purport to be, namely, bona fide emanations from the spirits whose respective names are given.

Regarding the present agitation on the labor question, a Washington correspondent writes us in the course of a semi-business let-ter: "The Spiritual Congress has a mighty scheme on the tapis relative to government matters, and if the plans of the unseen workers can only be carried out successfully, the world will be the better for it."

BAD EFFECTS OF VACCINATION.—Ellen Terry, the actress, is in very bad health. Directly after her return to England from this country she was vaccinated, and her life was long imper illed. Evidently she has never recovered, and her present illness is the sequence.

The Healing Art

Has been controlled by a dominant and intolerant materialism which flercely opposes all spiritual ideas, denounces progressive philosophers as victims of credulity, and assails all mediums as base impostors. This is the attitude to-day of the London Lancet, the representative of medical orthodoxy in England, and is substantially, with scarcely an exception, the attitude of the "Regular" medical press of this

The Homeopathic and Eclectic portion of the profession no longer occupy this ground, as they protest against intolerance, and many physiclans of those classes are active friends of true progress. But as a body these advanced portions of the profession do not occupy any very definite attitude. Many of their members, especially in Boston and New York, sympathize more with conservatism than progress, and manifest a decided prejudice against the clairvoyant and spiritual methods which have had such brilliant results within the past thirty

The difficulty in the medical profession every where lies in the absence of any philosophy above the physical. Nowhere in any medical school is the soul recognized as an essential element of the human constitution. Nowhere is the great psychic organ, the brain, included in the curriculum of the college, except to study it as the head of the spinal column and seat of hemiplegia, softening and apoplexy.

The wonderful spiritual powers that operate through the convolutions of the brain are as much unknown to day in medical colleges as they were in the days of Galen. Thus all spiritual philosophy is barred out, and the door is closed by the haughty intolerance which proscribed Prof. Hare, and every other scientist who recognized spiritual truths.

There is to day but one exception to these remarks-but one system of medical science that embraces in its scope the soul of man and its connection with the body through the psychic and physiological functions of the brain. We refer to the system of Anthropology, which originated in the experimental demonstrations of Prof. Buchanan, and has been publicly taught by him for forty years in medical colleges with which he has been connected, and is still taught by him in the College of Therapeutics, located and now in session at No. 6 James street. Boston, having been made widely known by his volumes of "Therapeutic Sarcognomy," and "Manual of Psychometry," and more fully expressed in his "System of Anthropology," published thirty years ago.

To this new system of medical science, which comprehends the Soul, and places Spiritualism in its just position in the circle of Science, solidly based upon anatomy and physiology, and fortified by all the guarantees of Science, the attention of all advanced thinkers will be more and more given as they realize the supreme value of Spiritual Philosophy and the necessity that all false doctrine and pseudo-science should be put out of the way. The Manual of Psychometry has demonstrated the power of clairvoyant and psychometric practice; Therapeutic Sarcognomy has demonstrated the power of magnetic healing and established its proper methods, and both have shown the truth of Spiritualism as a potent agent for diffusing wisdom and for elevating the moral and physical

> For the Banner of Light. '83-'86. S. B. BRITTAN, M. D.

In Memoriam.

We pledge to you this day in friendship sweet. And ling'ring, trust our absent friend to greet: In the broad worlds, where'er your feet may tread-Walking with living, or with those called dead-Receive our salutation, and hold dear Our earnest greetings for your third New Year

May loving ones as erst surround your way, Helpers to basten on your perfect day! Wisdom and Truth walk ever by your side. And Peace and Righteousness with you abide t Companions meet for him who, long ago. Chose these as guides unto his steps below!

No Lethean cup we'll drain on this fair night, But treasure both our sadness and delight; For sweet and bitter through our lives must blend. Forever binding closer friend to friend; From our own selves we should estranged rove If one experience could forgotten prove !

So, bon vougge! We ary to you again. Ignoring our great "loss" for your dear "gain"; In our advance your new life has begun, But, raving earthward, like the rising sun The olden friendship glows within our breast. And brings its peace and joy and gracious rest! LITA BARNEY SAYLES. Jan. 4th, 1886.

Sects in Colleges.

President Eliot, of Harvard University, and President McCosh, of Princeton College, recently met to discuss in public the question: What place should Religion have in a College?" The debate grew out of a controversy held by the two Presidents a year ago on a related topic at a club meeting. President Eliot maintained that the most useful college was one in which no sect dominated. There were, he said, ten hundred and sixty-eight students gathered at Harvard from all parts of the country. No religious sect was dominant among them, with a diminishing prospect of there ever being one. He described three types of American colleges, distinguished from each other by their religious policies. First came the thorough-paced denominational college, where the students are obliged to be instructed in its peculiar tenets. Next came the semi-denominational college, which is the commonest type of the American college, having been originally established to train ministers for some denomination, but which had drifted away from its moorings. And finally came the unsectarian college, illustrated by Harvard. Of the latter he stated that its officers were appointed without reference to denominations, and its students were not questioned as to their religious convictions, and were free to go to church or nowhere.

In answering the question, What is the advantage of the unsectarian college? President Eliot said that under its wings all forms of religion are safe. It offers security against any attack on a student's faith. Voluntary activity in religious matters is stimulated. When young men make a choice, it is a conscious one. They learn that the doctrines and rules of living common to all sects have more practical importance than the doctrines about which sects differ. The disadvantages alleged are, that such a college loses influence through want of support by any sect; that it appears to be indifferent to religion; that it does not know truth from error. But President Eliot said that all such assertions are fallacious. Toleration does not mean indifference. Religious liberty does the balance, but we trust it will receive the not mean the extinguishment of religion. A overwhelming deleat it deserves.

national college in America must be tolerant. A fruitful source of irreligion is mutual denunciation among sects. Teachers can demonstrate that science is creating a very spiritual idea of God, and that there is no real incompatibility between religion and science.

President McCosh said in reply that he came into the discussion to help counteract the increasing tendency to leave out religion in the teaching of our colleges. At Princeton College, said he, is a truly catholic religion, and no interference with the convictions of any. He divided colleges into two classes instead of three: where a place of importance is given to religion, and where no serious interest in divine things is professed. He thought the character of the community is determined largely by the character of the highly educated men who are graduated from colleges, and hence it is of vast moment that these graduates should be trained in a knowledge of God. He would have religion taught for its own sake as well as for the sake of morality. He thought the practical method of progress is first to Christianize and afterward civilize. He was afraid that unsectarianism would degenerate into agnosticism, and that young men will settle down with the conviction that nothing can be known of God or of the world to come. Not since the break-up of the Roman empire, said President McCosh, has the question, "Is life worth living?" been asked with so much persistency. He thinks the college teacher should be able to answer it when asked by the college boy. He contemplated the probability of religion being given up in several of our colleges, but he thought it would be an ominous day when it happened. But it is plain that he is all the time thinking of sects, which are by no means religion.

"Bofflu's Bower."

The fifteenth annual report of the above highly commendable philanthropic institution has just been received by us. Its contents fornish evidence additional to the great amount already on record of the useful work it has accomplished and the untiring efforts of Miss Jennie Collins in that work. Boffin's Bower is an unchartered institution, and this, says the report, has rendered the past fifteen years of hard work doubly so; but it seems unavoidable, for, remarks Miss Collins, each season convinces those who are laboring in a field where the demand is great but the laborers comparatively few, of the great need for something to meet miscellaneous cases, for which no charter can be made to provide : "A charter protects a special work; and the disappointment is very great when an applicant discovers how slight a point excludes her from a benefit, although the means may be ample."

As regards the work of Boffin's Bower the past year, there have been 1403 applicants for employment, of whom 927 were supplied. During the winter 2,340 poor women and girls have been given free dinners. The receipts from all sources have been \$1,877,90; expenditures, \$1,-795.00. leaving a balance of \$82.90. During the last year the Bower has been deprived of three great helpers, ex-Gov. Thomas Talbot, Hon. Charles W. Slack and Col. T. W. Pierce, they having passed to the higher life.

There are in this city upward of 20,000 shop girls, and it would be a fair estimate to say that 11.000 work for less than five dollars per week, some as low as three. Miss Collins relates a number of touching incidents of life under such conditions. One young girl said to another, "Why do you look so sober?" The reply came, "I will tell you in confidence: this calico dress I have on is all I have in the world. and to-morrow (Sunday) I shall have to wash and iron it to wear next week." The tears fell from her eves upon the work on which she was engaged. Referring to the employers who are more than just to their people, Miss Collins speaks in pleasant words of the Nonotuck Silk Company, in Florence, Mass., Macullar, Parker & Co., Isaac Fenno & Co., Rhodes & Ripley, and G. W. Simmons & Co., of Boston.

Decease of Mrs. Wallingford.

Some weeks since we announced that Mrs. Mary E. Wallingford, better known to the Spiritualists of the country by her maiden name, Miss Mary E. Currier—daughter of Walter W. Currier, Esq., of Haverhill, Mass.-lay at the point of death at her home in Maplewood, Malden, Mass. The stricken invalid has since passed to spirit-life (from quick consumption, at the age of 37 years 1 month)-entering on Feb. 19th upon the realities of the new state of being which she did so much in the past to unfold to the human understanding through her remarkable mediumship, which manifesting itself from her tenderest years embraced in the days of her labor, development for physical, musical, test and other phenomena. Latterly she married Mr. Walter Wallingford, and brought to the domain of quiet home life the same sterling characteristics which were hers when occupying a more public station.

Her passing on was a perfect triumph over all that could in any way be called "death." One who stood beside her in the last hour informs us that she was perfectly calm, conscious and resigned, calling her father and mother, also the members of her own household, to her bedside, announcing that she was about to enter spirit-life, and asking them all to refrain from weeping. As her lifelong friend, Rev. James B. Morrison, at this time entered the room she clasped his hand in recognition and said: "My eyesight is gone; I am going; good bye, all of you"; then peacefully folded her hands, closed her eyes, and her spirit took its flight to join the company of dear friends gone before. The funeral took place on Tuesday last, Rev. Mr. Morrison officiating.

One by one the early instruments of spiritcommunion are passing to their reward. May those who remain take courage, for the night for them also is "far spent" and the morning is at hand when they shall, like her, "put on

the armor of light." May the consolations of Spiritualism be with and sustain her bereaved partner and parents in the days that are to come.

A contemporary says—and with truth that Boston leads all other American cities in offering Sunday opportunities for the higher and more elevating forms of recreation. The Public Library always opens its lower hall, where all current publications of the day may be read; the Museum of Fine Arts is open free from 1 to 5 every Sunday, and the throngs of people who visit it indicate the appreciation of the privilege. On a recent Sabbath 1461 persons were registered by the turnstile that guards the entrance; and there are usually from 1500 to 2300 visitors during those four hours.

13 The Iowa medical law is still hanging in

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The Coming Anniversary.

As we noted in a recent issue, the 31st of March is coming nearer, and societies and local committees everywhere should do what lies in their power to, especially honor the recurrence of the Anniversary of the Advent of Modern Spiritualism. What our brothers in the South are doing may be judged by a perusal of the appended, which is the official announcement of the Association having the Louisville celebration in charge:

GRAND ANNIVERSARY CELEBRATION OF MOD-EBN SPIRITUALISM AT LOUISVILLE, KY.,

To be held in Llederkranz Hall, Sunday, March 28th, to Sunday, April 4th, under the auspices of the Southern Association of Spiritualists and the Spiritualists' Society of Louis-

The location of this reunion, and the time it occurs, should and doubtless will attract Spiritualists from every section. The following programme has been arranged, and the speakers and mediums named are engaged for the dates specified:

Programme.-March 28th-Morning, Samuel Watson, afternoon, G. W. Kates, night, Warren Chase; March 29th-Afternoon, Miss Zaida Brown, night, Samuel Watson; March 30th-Afternoon, Miss Lizzie D. Bailey, night, Charles Dawbarn; March 31st - Morning, Mediums' meeting, afternoon, Samuel Watson, night, Mrs. A. M. Glading; April 1st-Afternoon, Mediums' meeting, night, Mrs. A. M. Glading; April 2d-Afternoon, A. C. Ladd, night, Charles Dawbarn; April 3d-Afternoon, Visiting speakers and mediums, night, Visiting speakers and mediums; April 4th - Morning, Miss Zaida Brown, afternoon, Samuel Watson, night, Mrs. A. M. Glading, and short addresses by all the speakers and tests by the mediums.

In addition to the above, Mr. Bert Woodward has been engaged as a platform test medium, to give daily tests after the regular lecture. Mrs. Anna Cooper Cissna, the well-known slatewriting and materializing medium, will be present. Mrs. A. C. Hawkes, a slate-writing medium, will also be present. Other mediums are expected. All are invited. Mrs. A. M. Glading will give psychometric readings and delineate spirits present. Miss Zaida Brown, under control, will improvise songs and give tests. Miss Lizzie D. Bailey will give platform tests. Short addresses and tests after each lecture will be given by visiting speakers and mediums. Friday, April 3d, will be devoted to speakers and mediums present, not on the programme. Singing and music will be a special feature provided by the Louisville society. This meeting will be a historical event, and should be largely attended. Special rates for board at hotels and private boarding-houses will be arranged. Reduced rates on all railroads entering Louisville will doubtless be arranged.

For further particulars see Light for Thinkers, published at Atlanta, Ga., or address H.C. Krell, 618 East Jefferson street, Louisville, Kv. For membership tickets and general business of the Southern Association, address G. W. Kates, Secretary, Atlanta, Ga.

A liberal lady, Frances M. Bartlett of Cambridge, who passed to spirit-life some time since, willed one eighth of her estate to the Baldwin Place Home for Little Wanderers, of Boston. She will never regret having done so. We wish some one would think to will the BAN-NER a sum sufficient to allow us to send it out to the world each week free of expense to the recipients. Many spirits have returned saying. had they thought to have aided our grand work pecuniarily before leaving their earthly bodies. which they might have done just as well as not without the slightest injury to their own people, they would be better satisfied than they now are. We remember well one case in particular-that of J. M. Beebe-who died wealthy. On communicating with us shortly after through a medium, he said: "Oh ! if I could inhabit my earthly body once more, even but for half an hour, I would make a far different disposition of some of my property than I did. I now humanity which I neglected to do, and thereby bettered my own spiritual condition; and I am unhappy in consequence of not having done so." Another case was that of a wealthy man of Lynn, Mass., a Spiritualist, who passed on several years ago. He subsequently returned, saying: "My brother, I might have given the BANNEB establishment \$20,000 before my demise, and my own people would never have missed the money. I had but a faint idea of the importance to the human race of your institution, else I should have done so. But from my spirit standpoint I see what a mistake I made, as I fully comprehend why the spirit-world workers inaugurated the Message Department of your paper. It has accomplished immense good, not only in the mundane but the supermundane sphere of existence. Therefore, go on, dear brother, in the good work, notwithstanding the innumerable obstacles you meet with, for your reward is sure in that land where injustice has no foothold, where each individual receives full compensation for that which his life on earth entitles him to."

The Golden Gate says : "Do the Spiritualists of San Francisco realize the great work which may be done for good in the Children's Progressive Lyceum? We need more workers in this department to teach the principles of the grand faith that is to make the children better men and women than they could possibly become under the teachings of the theological Sunday-school. Spiritualists, do not forget the children." Glad to see our contemporary on the Pacific coast thus stirring up the lukewarm Spiritualists there in regard to the vital importance of active work pertaining to the Children's Spiritual Lyceum. This special movement is of mighty import, as, through the teachings of the Spiritual Philosophy to the children, they will in adult life become proficlent in the grand work which is to liberate the world from the thralldom of the creedal doctrines that have kept it in ignorance so long. And we ask the same question that our contemporary has put, namely: Do the Spiritualists in other portions of the United States realize the great work which may be done for good in inaugurating Children's Progressive Lyceums? Go to work in earnest, friends, and the final result will be glorious, as you will learn on the other side of life if you should not here.

Spiritualism prevails to an unlimited extent in the Caroline Islands, says an Havana journal, Revista de Estudios Psicologios, whose information thereof comes from naval officers, who testify that in those islands seances are held and communion with spirits through mediums is of common occurrence.

Look out for a "snake in the grass" in the new "Board of Health" business.

Plutarch on Superstition.

Lecky calls Plutarch the Montaigne of antiquity, although, as Emerson says, Plutarch had a religion which Montaigne wanted. It was a stretch of fourteen centuries that separated the two-master and scholar. Plutarch's essay on "Superstition, or Indiscreet Devotion," is one of his best, and, with that on "Fortune," perhaps most read and oftenest quoted. It was Plutarch who said that souls are naturally endowed with the faculty of prediction. His faith in the immortality of the soul was fixed. He rested this faith on the same basis as the doctrine of the Divine Providence. In this essay on Superstition, he says that "he that dreads the divine government, as a sort of inexorable and implacable tyranny, whither can be remove? Whither can he fly? What land, what sea can he find where God is not? Wretched and miserable man! in what corner of the world canst thou so hide thyself as to think thou hast now escaped him?"

"Never hale a superstitious man"—he says-"from the altar. It is his place of torment: he is there chastised. In one word, death itself, the end of life, puts no period to this vain and foolish dread; but it transcends those limits, and extends its fears beyond the grave, adding to it the imagination of immortal ills: and after respite from past sorrows, it fancies it shall next enter upon never ending ones."

He describes the atheist as one who sees not the Gods at all, and wholly overlooks them. while the superstitious man "mistakes their benignity for terror, their paternal affection for tyranny, their providence for cruelty, and their frank simplicity for savageness and brutality."

"Profoundly and Horribly Miserable !"

At the last meeting of the Guardians of the City of London Union, says The Herald of Health, the Rev. R. H. Hadden commented severely upon the entertainments provided for paupers at Christmas time. According to the report of the discussion published in the City report of the discussion published in the City Liberal, Mo., among the materialists, which was also Press, the reverend gentleman observed that published in the New York Truth Sceker, and gives "in pauper establishments a great deal took place at Christmas time which he thought quite out of place;" and added, "he did not want to make the people happy on Christmas day, but every day he would like to make them profoundly and horribly miserable. He would treat the people as criminals, and he hoped the wheel and oakum shed would be kept going." This is a Christian (?) minister who is talking, though the language is strangely at variance with His who in His teachings when on earth placed brotherly love and charity above all churchly observance. How will this reverend tyrant feel when he stands on the other shore of life, and looks back at the long procession of his "deeds done in the body"? We feel sure that a public instructor who like him wishes such accumulated woes to descend upon the poor and unfortunate among his own countrymen, will find his natural status in spirit-life to be "profoundly and horribly miserable," and deservingly so, too i

THE SPIRIT MESSAGE DEPARTMENT for the present issue opens with an Invocation asking that peace may go forth from land to land. from home to home, from heart to heart, binding all in one fraternal chain, which will uplift mankind to a plane of spirituality and of pure life; Questions find answers by the Controlling Intelligence touching the true signification of death, life in the next sphere of being as compared to its mode in this, the components of existence, the consciousness of life after the decease of the physical body, the personality of immature births, "possession" by undeveloped intelligences, etc.; Dr. Henry F. Gardner, well known to the Spiritualists of New England, speaks a strong and timely word to the modern media; Mary Foote, of Boston, desires in a more private way to reach the recognition of her parents; Edward Dunn, of New Orleans. while sending a word of remembrance to those he left behind, also states in quaint language learly see that I might have done much for the great difficulty met by returning spirits everywhere in their efforts to attract the at- ter's, in Cobden, Ill. tention of their earth friends and the world in general, when he says: "Spirits have to do a mighty lot of shouting to get heard in this world. I hope people won't always be so hard of hearing"; Mrs. Henrietta Chittenden. of Chelses, returns a mother's thanks from spiritlife to those who are caring for her orphan children: Sarah Partridge desires to communicate with her brother in San Francisco; Louisa Early, of Boston, brings comforting assurances to her mother, brother, sister and friends; Ira Page, of Springfield, O., comes to express his interest in earthly life and in mortals, and also to prove that it is possible for a man to return after the dissolution of the body and manifest his individuality; and Leonard Sherman delivers a message for his wife which, in conjunction with the views he himself expresses, he desires forwarded to C. M. Sherman, of West Windsor, Vt.

The Spiritualistic press are very fond of utilizing the BANNER's original matter without giving it due credit therefor-which, to say the least, goes to show that it is thoroughly appreciated. This reminds us of the fact that some years ago a weekly secular paper in Texas printed regularly several columns of our articles upon spiritual topics in leaded matter on its editorial page. We thought this a rather singular procedure at the time, but said nothing about it. At length, however, the editor wrote us a private note, asking permission to continue, assigning as a reason that the people in his region were too bigoted to read a paper devoted to Spiritualism; but they would peruse the matter he printed from the BANNER and endorse it fully in his paper. We answered that he was welcome to adopt anything he pleased published in the BANNER, without credit, provided it was the means of enlightening any readers in his locality.

Mrs. Maud E. Lord will be at the Facts Meeting at Horticultural Hall next Sunday at 8 P. M. and give a descriptive seance. This lady is a capital medium for spirits to use to give light to the world. This we know, as we have had sufficient evidence of her mediumistic qualitles to warrant us in personally endorsing her.

We beg leave to call the attention of our friends in California—and we have many in that section—to the fact that Mrs. Albert Morton, of 210 Stockton street, San Francisco, is a capital psychometrist; and we advise them to test her powers. Besides, she makes it a specialty to diagnose and heal disease.

We are informed by those having the matter in charge that, up to date, nearly nine hundred dollars have been subscribed toward the Home which the friends are striving to secure for J. H. Harter, of Auburn, N. Y.

Versus Medical Laws.—At a time when the "Regulars" in medicine are seeking on every hand to extend the slavish rule which they exercise over the people of many States by and through proscriptive medical laws framed in the interests of their own class, it is vital that a strong and at the same time perspicuously condensed array of facts and evidence going to show the injustice of such sumptuary enactments should be distributed broadcast, especially in those localities where medical bills are pending in the Legislatures. To meet this want a pamphlet of some 16 pages, gotten up by anti-medical monopolists, for use in the struggle now going on in New York State, will be found of great value, as only slight changes are necessary in its contents to fit it to duty in any State where unsuccessful medicos are vociferously crying out for legal protection against the too close-for themcompetition of the successful "irregulars." The work is alike powerful for showing the wrongful character of these statutes, and the baneful effects observable where such laws exist. Another 8-page pamphlet, giving the evidence which was placed before the members of the Massachusetts Legislature in the year 1885 -which evidence accomplished so much toward the final prevention of the passage of the Doctors' law then asked for-will also be found of use. These pamphlets are on sale by Messrs. Colby & Rich at a very low price per quantity, and should be extensively circulated at this juncture.

Attention is called to the announcement made on our seventh page by Dr. James R. Cocke, regarding his Thursday evening series of developing seances.

Foreign Notes.

[Translated Expressly for the Banner of Light.] Annali Dello Spiritismo contains an interesting er ay on "Natural Religion," by Agostino Perini; the continuation of a series of articles by Viscount Torres-Bolanot; quotes from the BANNER the account of the spiritual manifestations which recently took place at an extract from Mrs. Britten's " Nineteenth Century Miracles," recounting the series of phenomena which took place at the Court of Napoleon III., through the mediumship of D. D. Home. We notice with pleasure the list of spiritual works now published in Italy. They are thirteen in number, and are not mere pamphlets, the more pretentious numbering 424, 480 and

504 pages respectively. La Fraternidad informs us that the Spiritualists of Buenos Ayres have tendered a reception to Senor Hernandez in recognition of his great victory over Prof. Peyret. It has also been determined to present him with his bust in bronze, and a subscription has already been started for that purpose. Dr. Charcot, a magnetic healer, is performing wonderful cures-among others, restoring the use of her limbs to a young girl who had been paralyzed eight months. The Colegio Fraternidad, a spiritual college, held its anniversary on Jan. 8d ult., at the Theatre Goldoni, Don Cosme Mariño, editor of Constancia, presiding. In this point, at least, our South American brethren are in advance of us. Having become convinced of the truths of the Spiritual Philosophy they do not confine themselves to Sunday Lycoums, but establish colleges for its propagation, wherein the youth are daily taught; hold their exercises in public, and invite their skeptic neighbors to enterfreely and examine. The rich Spiritualists of Buenos Ayres, when they reach the other shore, will, in consequence, have one regret less than the rich Spiritualists of the United States. We notice with pleasure that the account of the late literary reunion, published in pamphlet form, is in great demand, and on sale at all the bookstores in Buenos

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

Individuals or societies desiring the services of J. H. Harter at weddings or funerals, or to lecture on Temperance or Spiritualism, can address him at Auburn, N. Y.

Thomas Thompson, Secretary of First Spiritualist Society of New Bedford, Mass., writes us that the meetings of that new organization continue to be very successful—the lectures and tests by Frank T. Ripley having wrought a great work in that city.

Hon. Warren Chase lectures for the People's Meeting in New York City Feb. 28th; speaks in Louisville, Ky., during March and April; May 2d, in Evansville, Ind.; the rest of May his address will be at his daugh-

Dr. Dean Clarke, whose lectures we are informed are everywhere highly appreciated, wishes engage-ments for the first, second and fourth Sundays of March; also for the Anniversary,

Miss Jennie B. Hagan will occupy the rostrum Sunday, Feb. 28th, at Cataract Hall, Sawyer's Mills, Dover, N. H.

Mrs. H. S. Lake, and her husband, Prof. W. F. Peck, have been resingaged by the Spiritual Society of Cincinnati for the month of March. Mrs. Lake will also speak at the Cassadaga Camp on the 7th, 8th, 11th and 13th of August. Address, 5 Harffs Row, Paradrome street, Cincinnati. O.

Mrs. Abby N. Burnham spoke Feb. 7th and 14th in Haverhill, and 21st in Amesbury to large audiences. On the 27th she will speak in Amesbury; the 28th in Newburyport; March 7th in Boston (Berkeley Hall); March 14th in Greenwich, Mass. Address 1148 Washington street, Boston.

J. W. Kenyon has lectured many months before some of the first societies of our large cities. "His high inspirational powers." so writes a correspondent, "are well adapted to the treating of subjects scientific and philosophical." Address him for engagements at Jackson, Mich.

ments at Jackson, mich.

Dr. H. P. Fairfield has of late delivered eight lectures in Fairfield, Me., and created such an interest during his stay as to call out an earnest desire to witness the spiritual phenomena. The people there de sire a good test circle medium to visit them. Parties desiring particulars can address E. W. McFadden, Fairfield, Me.

Mrs. Clara A. Field will speak in Amesbury, Mass., the second Sunday in April; the first two Rabbaths in May she will be in Manchester, N.H. She can be ad-dressed for engagements at her office, 2 Hamilton Place, Boston.

Newburyport, Mass. To the Editor of the Banuer of Light:

Miss Jennie B. Hagan was with us Sunday, the 21st and gave the best of satisfaction. Mrs. Abby N. Burnham will be with us next Sunday, speaking and giving tests, psychometric and otherwise.

Miss Jennie B. Hagan conducted a very successful séance in the Ladies' Aid Parlor on Friday evening last, being assisted by William P. Holt and Mrs. Kate A. Parent.

A memorial service in honor of the memory of Allie Hoyt, who passed to the higher life three years ago, was held at his father's home Saturday evening.

was neid at his lather's home saturday evening.

Mrs. Kate A. Parent, President of the Parkhurst
Society, New York City, conducted a largely attended
circle in the Ladies' Aid Parlor Monday evening. A
banquet followed the circle.

Dr. S. I. Noyes, who came here for the purpose of
helping a brother in poor health, is to return to Atlanta, Ga. The result of his treatment is a surprise to
everybody. He has also performed other remarkable
cures.

everypous. At the celebration of the First Anniversary of the Ladies' Aid Society last week the poem was delivered by Jennie B. Hagan. The music was furnished by the Lyra Orchestra.

OUR NEXT CAMP-MERTING.—At a meeting of the Directors of the State Association held Feb. 5th, it was decided to hold the camp-meeting in Oakland, commencing Friday, June 4th, and ending Monday, July 5th. Correspondence is being held with speakers and platform test mediums in the East, and two or more will be secured, as well as the best of home talent. The Board have made such financial arrangements that no public appeals for aid will be necessary, and the expense to those attending the campmeeting will be made as light as possible. Spiritualists throughout the coast should arrange to take in this camp with their summer vacato take in this camp with their summer vaca-tion. Let it be a delightful reduion of all pro-gressive souls upon these western shores.—San Francisco Golden Gate.

Haverhill, Mass.—Good Templars' Hali. To the Editor of the Hanner of Light:

A. B. French, Esq., of Clyde, O., spoke for the First Spiritualist Society of Haverhill and Bradford, Sunday, Feb. 21st, at 2 and 7 o'clock. The subject of his alternoon lecture was "Death's To-morrow." In it he gave as he alone can give, first, the cold materialistic view of life and its possibilities, which leaves man at the grave, spiritually. After which in a clear and juckd manner one of the finest arguments, rich with a life-study of the prophecies of man's dual nature, that it has ever been my privilege to listen to. I certainly would not attempt to repeat the beautiful lesson given, as any other than a verbatim report would do injustice to the speaker and his audience. In the evening Mr. French spoke upon "The Signs of the Times," in which he ably portrayed the coming man, politically, socially and religiously. We realize that we are reaping a harvest of rich thoughts during this engagement with Brother French.

Mr. French will occupy the same platform next Bunday, Feb. 28th. Spiritualist Society of Haverhill and Bradford, Sun-

Horsford's Acid Phosphate. Excel-tent Results. Dr. J. L. Willis, Eliot, Me., says: "Horsford's Acid Phosphate gives most excellent results." ALLEN PUTNAM, Esq., will answer calls to lecture

or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

Special Notice.

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

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THE BRISTUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00.
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Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Neclai Notices forty cents per line, Minion, each insertion.
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AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Maturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be seen every Tuesday, Wednesday and Thursday, from 9 un-til 1, at No. 20 Worcester Square, Boston.

Dr. Jas. V. Mansfield, at 82 Montgomery treet, Boston, answers sealed letters. Terms 4w* F20 street, Boston, answers sealed letters. 33, and 10c. postage. 4w*

\$3, and 10c. postage. Read Andrew Jackson Davis's adverisement in another column.

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H. A. Kersey, No. 1 Newgate street

castle on Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

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The Messages published under the above heading indicate that spirits 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 sak the reader to receive no doctrine put torth by spirits in these columns that does not comport with his or her readen. All express as much of trath as they perceive—no more.

EFF It is our earnest desire that those who may recognize

these columns that does not compensation.

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

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

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

All express as much of truth as they perceive—no more from the messages of their spirit-friends will verify them by informing us of the fact for publication.

All expressions as a superior from the friends in earth-life who may feel that it is a pleasure to piace upon the alter of spirituality their foral effectings.

All expressions of such from the friends in earth-life who may feel that it is a pleasure to piace upon the alter of spirituality their foral effectings.

All expressions from all parts of the country.

(Miss should not part is distinctly understood that she gives no private sittings at any time; neither does shore-elve visitors on Tuesdays, we deneatays or Fridays.)

All expressions of funding integrated this department of the Banness should not be addressed to the medium in any case.

Lewis B. Wilson, Okairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Jan. 1st, 1886. Invocation.

Our Father God, our love ascends to thee in songs of thanksgiving and praiss. We recognize thy supreme power, we acknowledge thy wisdom, and, oh! most of all, through the experiences of life do we realize thy tender care and protection. While we bless thee for all that thou hast bestowed upon humanity, for its discipline, for its possibilities, for its power of unfoldment, yet we especially praise thee at this hour for that gift of human love, which, implanted in the heart of man, blossoms out in beautiful fruition, and expands in the home circle, in the endearments of family life, in the social relationships that bind man to man as brother and brother, and in all the sweet amenities which beautify the daily pathway of mankind.

kind.
We would understand that we are really akin with all the earth, and we would that peace might go forth from land to land, from home to home, from heart to heart, binding all in one fraternal chain, which will uplift mankind to a plane of spirituality and of pure life.

life.
For all these plessings that have come to us from time to time we thank thee, only asking for an extension of these perfect gifts, and seeking to become worthy recipients of angello blestings.
For the new year opening before us may we gain strength and power and endurance, and as its days go by may they bear to each heart some new measure of instruction, some new meed of knowledge, that will uplift, strengthen and purify for the coming time.

Questions and Answers.

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

QUES.—Is what we call death anything like what it appears to the physical senses?

Ans.—Death may appear to the physical senses to be something terrible: a struggle may seem to be going on in the mortal frame which to the anxious watcher appears full of agony, yet it is but the struggle of the spirit to free itself It is but the struggle of the spirit to free itself from the outer casement, from that which impedes its flight and weighs it down. Many times there is no physical agony, there is no torture for the sufferer, but the spirit is already so conscious of its coming freedom, so ready to spring upward from the temporal, that it has lost all care, all sensation of physical, carnal life. Rarely do we find a case where, at the last moment, when the struggle is in progress, the spirit

where were one finds that it has less of us who knew we had the truth and payard from the temporal, that it has less of us who knew we had the truth and the payard from the temporal, that it has less of us who knew we had the truth and the payard from the temporal, that it has less of us who knew we had the truth and the payard from the temporal and an anywhere were two of me, and one as the payard from the temporal of the truth of h. I knew the payard from the temporal of the truth of truth of the truth of the truth of truth of truth of truth of the truth of truth o in himself a stimulating power enabling him to rise above the conditions which hold him down, and grow outward into a larger sphere of ex-

perione and of being.

Q.—[From the audience.] A very intelligent spirit has lately informed your questioner that everything which had an existence, even the lightning light, was described. everything which had an existence, even the lightning itself, was composed of animalculus.

Can this be so?

A.—Your spirit friend conveyed to you a great truth in expressing himself thus. So do we obtain knowledge from our spiritual investigations, for instance, that nothing can exist. not even the lightning which flashes athwart the sky, and vanishes in an instant from your gaze, without this living, vital power. Scien-tists in the spirit-world claim that this power is made up of living animalcules, which, although not perceivable to the external sense of man, may be investigated, weighed and examined by the superior sense of advanced spirits. Elec-

A.—So we understand it.
Q.—[By the same.] Your questioner was talking with another intelligent spirit who claimed to have no knowledge of any existence in the spirit-world until he came, by some means, he knew not how, into control of a medium. He said that when on earth he had no belief in a future state of existence. I was also informed by an ancient spirit, that he (the first mentioned spirit) had remained in spirit life an almost illimitable length of time without ascer-

almost illimitable length of time without ascer-taining he was alive. Can such a thing be?

A.—We have ourselves come into contact with a spirit who had, for many long years, lain in a dormant state, unaware of his spiritual ex-istence, seemingly cold and lifeless, this condi-tion being a psychological one induced by the condition of the mind. This spirit at length was aroused to consciousness through the psy-chological power of hengigent anirity. Who conchological power of beneficent spirits, who conveyed him into the presence of a medium on earth, and retained him there for many weeks. The medium and sitters were unaware of the strange presence, yet all sensed a cold uncongenial positive influence for which they could not account. The guides attendant upon that circle showered their magnetism upon the uncircle showared their magnetism hips the unfortunate 'spirit until he became named into:

Mis and partial consciousness, when he was
drawn to the medium—a benevolent woman
now, in spirit-life—and was abliged to take possession of her organism. Then he became the thinking world. But they have a mighty
aware of his condition to an extent; he sensed
the external surroundings, and understood that,
we was uncomparing their instruments so
the external surroundings, and understood that,
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he was uncomparing the properties. the external surroundings, and understood that he was once more in a life that he could domprehend, and he manifested himself accordings who will be ready to help them carry on the good work.

If the part he withdrawal from the circle, and from contact with the medium, he found himself according to the manifested himself according to the most he withdrawal from the circle, and from contact with the medium, he found himself, for the first heatons of life and learn them, one by one. Now he is a grand working spirit, and like a little child was colleged to take up the first leasons of life and learn them, one by one. Now he is a grand working spirit, and surround to take up the first leasons of life and learn them, one by one. Now he is a grand working spirit, and surround the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give for the city and in older places, and give he is the city and in older places, and give he city and in older places, an

who do not believe in a future life are at once fully aware of their change in passing to the spirit-world; but where there is coldness of

spirit-world; but where there is coldness of spirit-not only alack of knowledge concerning the future, but a non desire to understand or know anything of it, and rather a longing for annihilation—this lifeless, unconscious condition may be found.

Q.—At a scance years ago with a medium three spirits presented themselves, claiming to be my children and desiring recognition. They proved to be three children who had never seen the light of day on earth. In later years they have frequently manifested in materialized form, bearing a strong family resemblance, expressing and calling out the same affection that they would have done had they remained on earth for a longer period. Is this experience a common one? common one?

A .- It is perhaps not common, because the conditions which have been provided your spirit-friends by you are not commonly given to those who come thronging from the spirit-friends by the spirit-friend the spirit-friend that the world. We always have maintained that the child who passes from contact with mortal life ere it sees the light, even where there has been no proper development of the physical form, but the embryo has been destroyed, still has a but the embryo has been destroyed, still has a spiritual existence, and usually maintains a strong attachment for those on earth who might have been its physical protectors and guardians. There is an affinity between the spirit and those of earth to whom it has been attracted; this affinity resides in the soul; it is a sympathetic, affectional impulse or emotion, and, properly developed, becomes a strong attachment, binding the spirit to those of earth. You have provided favorable conditions for the approach of your spirit family. These earth. You have provided invorable conditions for the approach of your spirit family. These souls who would have been your children here, had they attained proper development on earth, are none the less the children of your affection in the spirit-world; they claim you as one with themselves; consequently they come, asking your affection and yielding theirs to you in return

Henry F. Gardner.

It is a good while since I spoke from your platform, Mr. Chairman, and so I come here to-day and wish you all a "Happy New Year." This is not my principal object in coming, however; if it was I might as well have staid away. I have heard some of our veterans in the field of spiritual reform asking for me. They want to know where I am and what I am doing. It would be hard for me to answer their first question, where I am, for I don't remain stationary in any one place, but I go about, here and there. in any one place, but I go about, here and there. Of course, I make my headquarters in Boston, but I swing out in a sort of circle from the old centre, and try to make my influence felt in

many quarters.
"What am I doing?" Well, trying in my
own way to help along the good work of Spiritualism. I have not lost interest in it, in the slightest degree; it rather grows upon me, and I make use of it, looking after mediums and workers, and trying to strike a blow, here and there—where I can—for the cause of truth. I have not lost my old-time vigor, and, although I am not always seen and not always heard, yet I am very sure that I am sometimes felt.

I bring greeting to the old friends and associates. They are growing weary and worn in the field, but I am glad they do not lay down their burdens; I want them to press on a while, for it seems to me that we have now more need

of every worker than we ever had before.

I remember very well the old days, when we were obliged to stand firm and undaunted—those of us who knew we had the truth and were bound to maintain it before the enemy—

I have been looking around in different parts of the country, and have seen what a diversity of opinion there is. I don't object to that. I of opinion there is. I don't object to that. I like to have a man come round to my way of thinking, but if he can't do it, why then let him go on in his own way. I don't know as it is just the thing to have everybody occupy the same position on a question. Don't know that there are elements of growth in that. I think if each one gives what he believes, more light may be gained on any subject. But I don't like this acrimony, this inharmony among Spiritualists, and I think some of them need a good rap over the head to bring them to their good rap over the head to bring them to their

I am not here, as I said, to pick a quarrel with anybody on this New Year's day, but I desire to call my friends to order. They have no definite idea of what is just beyond. In the the superior sense of advanced spirits. Electricity itself we understand to be made up of this moving, living, breathing force, which we call spirit, which man may call God.

Q.—[By the same.] Are these animalculæ individualized? each separate particle having a life of its own?

A.—So we understand it.

O. (By the same of advanced spirits. Electricity in odelinite idea of what is just beyond. In the coming year there is to be a deal of hard pushing, and Spiritualism is to have more attention called to it than ever before. I think I know what I am talking about. I can see the signs of the times; in every quarter of the land there is evidence that men and women whom we never expected to see in our ranks are beginning. ning to look toward us, endeavoring to under-stand what we are doing, and inquiring whether there is really a great truth in our claims or not. This, together with the ferment within our ranks, is going to awaken lively times, and I want all our friends to be in readiness for these things.

I do not fear any set back for Spiritualism. I

I do not fear any set-back for Spiritualism. I see that it is going ahead surely and steadily all the time. I do not fear any great trouble for mediums, for if they will only look after themselves, obey their spirit-guides, attend to their duty as it is est before them by their own influences, then they will march steadily ahead, working nobly on a good platform.

I think a very strong word ought to be said to those who pretend to be the friends of mediums. It do n't follow because a person comes to you with a great deal of smooth talk, and an

to you with a great deal of smooth talk, and an oily tongue, that he is your friend. Some of those people who gather around mediums, with their honeyed speeches, are not their best friends; and I think it is time the particular and near associates of mediums gave their attention to the conditions that are thrown around these sensitives.

Mary Foote.

Only a very little while has passed since I ascended from the body. It would be easy to count the days—and yet they have been full of the sunshine and sweetness of love to me. I did not think I should pass through this experience and come here to speak my few words of affection to dear ones; and I hesitated before I did so, because it takes a little courage to appear thus in public in trying to reach out to loved ones who may not desire to receive anything of this nature in such a way. I shrank at first from the ordeal, but my great anxiety and desire to reach my loving and well-loved mother, my dear, dear father, and each dear one of the home-circle, impelled me to make the attempt, and so I speak to-day, bearing New Year's greetings, and so much of joy to the hearts I love.

It is really a new year to me, a beautiful, glad new year; all the sorrow and pain and weariness of the flesh have departed. And there was much of weary pain; sometimes itseemed as though the vital forces were rapidly wasting away; then again it seemed as though the time was long—the body could not bear the strain upon it. Yet I did not speak of these things; I could not bring one added pain to the hearts of those I love; but now, as I realize the grand freedom from all suffering, from all that weighed me down, I rejoice in spirit, and I come singing a glad song of thanksgiving and praise for

me down, I rejoice in spirit, and I come singing a glad song of thanksgiving and praise for

ing a glad song of thanksgiving and praise for life and the power that is now mine.

I would like so very much to have an opportunity of coming to my dear parents in private. Surely there is some avenue in this city through which I may reach their hearts, and give them quietty some token of my love and evidence of my identity. I wish them to think of me as still their loving child, as one who, though ascended to a higher and diviner life, still is permitted to join with them in the evening hour and bring an influence of peace and of joy from the world beyond. I wish them to realize that I can lose no tithe of my affection for them, and I claim the same sweet love and devotion from their the same sweet love and devotion from their hearts which they bestowed upon me ere I left them for another world. There is very much I them for another world. There is very much I would say, yet I cannot open my heart here in a public way, that the world may gaze upon it. I only ask that they will grant me the sweet privilege of reaching them in private, that I may bring them all I may be permitted to reveal from the land of sunshine and of song.

Our Heavenly Father has been very good to me. I appreciate and asknowledge his bless-

Our Heaventy Father has been very good to me. I appreciate and acknowledge his blessings, and in this new and sweeter life I find a fulfillment of every promise he has made.

It would please me to speak of plans and ideas which were mine ere I passed from the body, plans and ideas which I know will be outwrought by others more competent to execute them but my influence can be added to theirs. them, but my influence can be added to theirs, and I desire to be useful in ways that will benefit the needy, the lowly and the suffering.

I would like my message forwarded to Rev.
Henry W. Foote, Brimmer street, Boston. Call

me simply Mary Foote.

Edward Dunn.

[To the Chairman:] I am very glad to see you, sir. It's about a year, a little over that, since I went up aloft. I've come down again just to say, "How d'ye do?" to all friends. I want 'em to know I'm not dead—far from it. Well, I lived fifty-six years on this earth before I went up. Don't want any one to think I went down, so I'm particular about saying I went up; and I didn't get into any condition of darkness, but I found a sort of a purgatory, where I had to turn round and look at myself, if you know how you can do that. But I did do it. It was as though there were two of me, and one stepped out of the other and looked back at the first. I do n't understand that now. That one that stepped out was a mighty sharp fellow; he peered right through all parts of the other one, and he saw all there was to be seen.

same, looked about the same, but when I stepped up and spoke to a man I once knew, he didn't give me any answer. I wondered what was the matter with him. Spirits have to do a mighty lot of shouting to get heard in this world. I hope people won't always be so hard of hearing.

But I've got back here, and want to send my remembrances to my friends and tell them I am doing well. I am, getting along first class, and I want to see them putting out efforts to get on in the world, and get up high—I mean in the spiritual way. I've been learning a good many things the last thirteen mouths, and I'm going to learn a good many more before I come back

I lived down in those parts over thirty years. I think some of the people there that know spirits come back will hunt up my folks and give 'em what I say. I was called Edward Dunn.

Mrs. Henrietta Chittenden.

My name is Mrs. Henrietta Chittenden. I would like very much to reach friends in Chelsen, in Boston, and near places. I bring them sea, in Boston, and near places. Foring them my love to-day, and would like them to know I am sometimes with them. I watch over my children, and see the changes that have come to my little ones. I know how they have been provided for, and it makes me happy to realize they will have the care of those who are near to me. I come, bringing a mother's thanks to each one of my states and all those pages to each one of my sisters, and all those near to them. I come, bringing many thanks to all who have been kind and affectionate toward me and mine. It seems to me, if I could make my friends know how close I come to them, watch ing their acts, and trying to help them, it would not only make my own life brighter, but per-haps it would help them in some way, so I have come here, trusting that my few feeble words will be received, and that my friends will accept my good will and love, as I bring it to

them.

Not one who has been so kind to me will ever
I believe that not a spar-

who is still dear to me. He has passed through many changes, and the experiences of life have been—a great many of them—hard and severe. I have watched him, and at last I have come to I have watched him, and at last I have come to desire and even long to communicate with him. He is at present in San Francisco—or at least so very near that city that his mail is gathered there. I suppose there are mediums at that place that he can go to, where I might come and speak with him.

He has had a great sorrow in his life—within the last transparence and I think that he drawn

He has had a great sorrow in his life—within the last two years—and I think that has drawn me nearer to him than anything else ever did before. I wish to give him sympathy and spiritual light, for I believe it is just what he needs. He is restless now; nothing seems to satisfy him. He plunges into business, and occuples his time far into the night in attending to those affairs in which he is interested; but his heart is not there. He wants something—he knows not what—and I think that nothing will satisfy him but light from the spiritual world, because his experiences can be explained, and satisfy him but light from the spiritual world, because his experiences can be explained, and he can see clearly then why these things came to him; why this great sorrow entered his life; and perhaps it will help him to grow reconciled. I think I can give him some light, and I know that another dear one whom he loves, who is in the spirit-world, yet who is a guardian and a guide to him, will be able to explain much that now is obscure to him, which will help him to grow in spirit, and to reach out toward him to grow in spirit, and to reach out toward

the kingdom.

I come here thinking in some way my brother may see my message, and respond to our call. The dear friends whom he loved, whom he thinks so far away, with no power to watch over him, send him their best love. They are with him frequently; they sympathize with and bless him.

Louisa Early.

I went away a good while ago from Boston. 1 left a brother, a sister and a mother here. I had friends and I did not wish to leave them, but I was obliged to go. I heard what the gentleman said about the spirits suffering at the moment of death.

My mother thought that I suffered terribly My mother thought that I suffered terribly at the last moment, and it made her almost ill for some time after. I could not tell her that I had no pain, for I was unable to speak, but I had none. I only felt a cool, sinking sensation, as though I was in some place that was shutting me in, and I must get out of it; so I thought if I tried very hard I should break through and get out into the light and air, where I could see the sunshine beyond and a place that looked like a beautiful country, where there were flowers, trees and green fields.

So I made the effort; I gave a strong bound, and that was all. Then I remember hearing my sister say, "She died very hard; it was such a struggle!" But I had no remembrance of it. a struggle!" But I had no remembrance of it. I did not know what she meant, only I thought it must be at the time when I felt shut in and was bound to get out. The next I knew I was out in the clear sunshine and the fresh air; it was all beautiful; I heard the birds singing, and in a minute or so I heard human voices. It seemed as though they were singing, it sounded so sweet, but I found they were not, they were only speaking to me, bidding me welcome, asking me to go with them to a bright home. I went, and I have been happy ever since.

But I have not forgotten my poor, dear old mother, my brother, sister and friends. I have many times come back and tried to drop a little light, a little of the warmth and beauty of the Summer-Land into their lives. I do n't know as I have succeeded at all. Sometimes I have thought they seemed more restful and happy and contented with their lot, because of my

members of her household, to introduce into the house a well-developed medium, who is under the control of a band of wise, good spirits. If this medium should be a magnetic healer, or possess within his or her organism strong magnetic qualities, it would be altogether better than though the medium did not possess these abilities. If such a medium was secured, and would come to the home, and under spiritual would come to the home, and under spiritual control magnetize the place, and command the undeveloped spirits to cease persecuting the lady, and to leave her side, we believe that a powerful influence could be evoked which would surround the persecuted one with an aura of protection. If this cannot be fulfilled, it might be well for the lady, and some particular near friend who is in sympathy with her, and also possesses a positive mental power, to sit together at stated intervals, and invited. her, and also possesses a positive mental power, to sit together at stated intervals, and invite the presence and influence of wise and good spirits; at the same time the positive friend should quietly and firmly command the evildisposed influences to take their departure. Possibly even this may not succeed, and it may prove necessary for the lady to change her surroundings. We have known of a case where a lady was obsessed for a long time by undeveloped spirits, the atmosphere and surrounding conditions being favorable for the approach of such influences. In this instance the lady, who

spirits who may be instrumental in annoying and perverting the lives of others, and even bringing danger and disaster to those with whom they are associated, who perhaps they would most desire to protect.

Ira Page.

I feel myself to be but one of a vast multi-tude, surging back through the land of souls toward mortal life. In looking back over the past, directing my attention to times and events that are gone, and slowly scanning the path-way of humanity from that to the present time, noting its advance and how it has enlarged in every department of life, I feel but as a humble individual, as one small grain of the great-

mass.
And yet I think that I have a right to try tomake myself known, even if it has been many
years since I expressed my individuality in
practical business life, and moved about in my
own busy way, developing those interests which
I believed would be for the benefit of humanity I believed would be for the beneut of humanity as well as myself and those dependent upon me. I have watched events roll by. I have seen changes taking place in various parts of the world, but none have engaged my aftertion more than those in the vicinity of my earthly home, where I helped to develop certain business interests which have grown and expanded, with the day they are hown in many parts of until to-day they are known in many parts of

until to day they are known in many parts of the country.

My home was in Springfield, O. I remember when it was but a little place, not possessing very many resources, not amounting to much in the opinion of certain outsiders. But I have seen it grow and expand, gathering within itself one branch after another of industry, and building them up, until it afforded its people a large field, where they could unfold their energies with practical beneficial results.

I take a certain pride in that place and feel identified with it. I feel that I have a right to be proud of its growth and development.

My particular interests were connected with woolen manufactures. I endeavored to work

woolen manufactures. I endeavored to work out my ideas practically for the development of that business and making it a success, which

I thought it might be well for me to return.

I did.

I thought it might be well for me to return, through a mortal medium, from the world beyond, and send out a few words to express my interest in earthly life and in mortals, those whom I am attracted to on this side, and also to prove that it is possible for a man to return after the dissolution of the body and manifest his individuality.

I would like it known by those who take any interest in spiritual things that there is a practical, useful life beyond this of earth, where man can develop his intellect and unfold his powers, not only for himself, but as a part of the spiritual universe.

On looking back to mortal life, and contrasting it with my present condition, it seems to me I was but a mere boy, running about in search of information, or something to turn my hand to. But now, in spirit-life, I find many means at the collaboration. I now realize that mortals are only just beginning the lessons of life in their fourneying through the munding. mortals are only just beginning the lessons of life in their journeying through the mundane

sphere.

Many friends are with me on the spirit-side; they have their homes and their occupations, and are contented, busy and happy. I don't think any one can ever be contented unless he is busy, with employment for hands, brain and heart, something to keep him active, and call

heart, something to keep him active, and callout his inner powers.

Wherever one finds that condition, contentment will grow upon him, he will gain peace before he is aware of it, and become rounded out in being. If those who remain on this side of life will try to understand this law, they will realize that they are only beginning life here which is to extend on and on indefinitely in other spheres, where I am certain they will be able to look forward and prepare for what is to be encountered in the great beyond.

You may just simply call me Ira Page.

now she was received, and what a good homeshe has found—how everything is moving along pleasantly and just as she would like to have it. Now, perhaps, if she had been consulted before, and told just what was coming to her, she might have been a little dissatisfied, and thought it was not what she was looking forward to; but she has been transplanted right into a home on the spirit-side that is so natural, and fits her so well, that she is quite contented and don't want to seek for anything tented and don't want to seek for anything.

God has been very good to us; we have a home with dear ones around us and friends who are congenial, with whom we associate who are congenial, with whom we associate pleasantly: he has given 'us: plenty, to, occupy our time and to keep us from fretting over anything that might not go well with those whom we love on earth, and we have come to the conclusion that, in his divine providence, he understands what is best for man, that "he, doeth all things well," and whatever is in store for us beyond, we are quite satisfied must be just what is best.

I don't know as it will seem just right for meto come back from the dead and talk in this

should quietly and firmly command the evildisposed influences to take their departure. Possibly even this may not succeed, and it may prove necessary for the lady to change her surroundings. We have known of a case where a lady was obsessed for a long time by undeveloped spirits, the atmosphere and surrounding conditions being favorable for the approach of such influences. In this instance the lady, who was herself highly sensitive, a person of good moral character and aspirations, concluded to leave her home and surroundings, and to take up her abode in a different locality altogether; whereupon she found herself released from the persecution of those spirits who formerly an noyed her, and entirely free from them, and a band of higher influences gained power to come and take charge of her organism.

Each case must of itself receive investigation, and also attention, according to the case, and it can only be proven by experiment what manner of relief is best adapted for the person who is obsessed. We have found it sometimes the case where a sen bring to come who is obsessed by undeveloped spirits, that the cause of this annoyance may be traced to the private life.

cept my good will and love, as I bring it to them.

Not one who has been so kind to me will ever regret the attention. I believe that not a sparrow faileth but it is numbered by a wise and loving Father, and I know that those who have found it sometimes the nearest of the cause of this her was a controlled by the cause of the ca

Adbertisements.

Dr. F. L. H. Willis

Care Banner of Light, Boston, Mass. Dr. Willis is permitted to refer to numerous parties who had called to the refer to numerous profiles and all the refer to numerous profiles and all the refer to numerous profiles and all the most delicate and compiles and the second by his system of practice when all others had been cored by his system of practice when all others had falled. All letters must contain a return obtage stamp. And for Occulars, with References and Terms.

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Panner of Pight.

BOSTON, SATURDAY, FEBRUARY 27, 1886.

ALL SORTS OF PARAGRAPHS.

An old proverb says: "Keep four paces from you the man who cats no bread." Distrust carnivorous men. Fighting dogs are fed with flesh; a large proportion of farinaceous food enters into the diet of more gentle ones. There is no doubt that the minds and morals of men are very largely modified by their

It is said that the name Dakota is an abbreviation of the Indian word, "Pa-ha-oota," meaning "many heads," or " plenty."

- A full third of the territory of the United States is a sheep pasture of the most favorable character. Texas represents the highest money value in sheep, and the most extensive ranches are there.

CUTE.-A New Orleans man cleans old clocks by winding them up and boiling them. The boiling water loosens the oil and dirt and the movement of the works sweeps it away. The works are then taken out, and the machinery being hot, the water dries at once without producing rust.

During the recent "cold snap" a wagon containing three or four persons, drawn by an ox, passed through Madison. Fla.: the occupants had placed a layer of earth in the body of the wagon, on which a typical Plorida pine knot fire was brightly burning, from which they were warmed.

Bir John Lubbock has made a list of the hundred books which he thinks best worth reading, from the lind down. It would make a pretty library. And many of these books are unaccountable. We cannot tell how they came to be written. Take Shakspeare, for example. How is it that an uneducated yeoman of mid England, who never went to college, could have written Hamlet. Macbeth, Othello, the Merchant of Venice, and all the rest of those wonderful plays? I see but one way to account for it: Inspiration. Homer and Shakspeare, Scott, Byron, Shelley, Goethe and Schiller were what Spiritualists call mediums—like David and Isaiah.—The Herald of Health, London, Eng.

In Germany dogs are to be carefully trained at the various garrisons and sent out with sentinels placed at isolated posts in order to guard against surprise.

If an S and an 4 and an o and a u, with an x at the end, spell "Bu,"
And an sand a y and an spell "i," pray what is a speller to do? also an s and an s and a g and an hed spell ide,"

There's nothing much left for a speller to do but to go and commit Slouxeyesighed.

—Chicago News.

The late Rev. Dr. Chapin, referring once to a timestained newspaper, called it " a pennant fluttering at the masthead of a submerged generation."

Twenty years ago herds of thousands of buffaloes roamed unmolested over the plains of Kansas. Now they are bred for sale, and calves bring \$30 each.

It would seem as though the street car companies in this city own the public avenues through which their cars run. It has come to be a very dangerous operation for a person to cross the streets now-a-days, not withstanding the fact that the law gives the pedestrian the right of way. Something should be done to abate the nuisance, as a nuisance it has got to be.

> My absent friend, With thee I blend, At friendship's holy shrine; May peace and joy And love, be ever thine. C. DIGBY.

The right of self-government is just as precious to Irishmen in 1886 as it was to New Englanders in 1775.

"When things do not go just as we want them to,". said Rev. Minot J. Savage, last Sunday, to his congregation at the Church of the Unity, "we think we ought to look around and see if we cannot place the blame on some one else." That's a fact, every time.

The Amesbury News copied the false statements about Dr. Slade from the Boston Herald recently on its editorial page in leaded type-not knowing the truth regarding the Doctor's mediumship, probably. Now let us see it it will do this medium justice by printing our contradiction of the said calumny, which appeared in last week's BANNER regarding the genulneness of Dr. Blade's medial powers.

In Central Park: She-" If the llon were to break out which would you save first, the children or me?"

Me."—Texas Siftings.

To the Spiritualist, too, there is no "heaven" or "hell." He agrees with the great Persian poet, Omar Khayjam, who, many centuries ago, wrote:

"I sent'my soul through the invisible, Some letter of the after-time to spell; And, by-and-bye, my soul returned to me, And answered, 'I myself am heaven and hell,'''

Miss Grace Hendricks-a relative of the late Vice-President-cowhided H. L. Brown, a leading member of the Orthodox Congregational Church of Anita, Iowa, on the public street there, Feb. 19th, for slan dering her. She rained blow after blow upon him, until he retreated uttering a cry of pain. Served him right. So says a special despatch to the Boston Even ing Record.

Tramps are reported so numerous in Florida that the county commissioners have decided to anchor freight boats in the St. John's river, and send the tramps aboard them for ninety days each.

They have in England a Baronet as hangman-Sir Claude de Crespigny, as he aided the Sheriff of Essex in hanging the three Netherby burglars some time since. In this country, when a burglar is caughtwhich is seldom—he is let off on "easy terms." That's why there are so many burglaries here. Twenty years in the State Prison is what they ought to get.

The Dilke divorce case still hangs fire in England If he had been a poor man, instead of "Sir Charles," whitewashing would have been out of the question.

General Calleja has been appointed Vicercy to Cuba He is instructed to allow a free extension of the franchise to the Creoles, to prepare the island for the separation of the civil from the military command, and the appointment of a civilian as Viceroy—which ought to have been done long ago.

The woman suffragists now in Washington are demanding a sixteenth amendment to the constitution The prominent speakers before the committee are Susan B. Anthony, Virginia L. Merriwether, and May Wright

An Indian prince has ordered from London magnificent dinner tea and breakfast sets, counting more than one thousand pieces in all. Each piece is painted with a different subject, and each bears the coat of arms and crest of the prince.

BIENNIAL LEGISLATION .- The question is raised in the Province of Ontario. Canada, the same as in Maisschusetts, as to whether it is really necessary to summon the local legislature every year—whether a session once in two years would not be sufficient.

QUERY.-Who was the author of the following lines

Two haggard shades, in robes of mist, For longer years than each could tall, Jotned by a stern grye, wrist with wrist, Have roamed the courts of hell.

Their blank eyes know each other not;
Their cold hearts hate this union drear—
Tesone poor ghost was Lancelot,
And one was Guinevere.

Nitrie acid, castor oil, caustie, soda and gastrie juice are among the ingredients used by some manufacturers of oleomargarine, according to the Assistant New York State Dairy Commissioner. And yet many people consume the unhealthy stuff because it is cheaper than the gennine article.

The following was telegraphed from New York to the Boston daily press, Feb. 20th

daughter Mary to leave home. Mrs. Powelson and her daughter disagreed last week, and the latter was ordered to leave the house. As she was packing up her things in the room she heard her mether scream, and, rushing down stairs, found her in a faint. When restored to consciousness, Mrs. Powelson declared that she had seen the spirit of her dead husband, and that he had come down from heaven and told her not to let their daughter leave home. The daughter remained."

THE UNITED SERVICE.—The latest issue of this interesting periodical which has reached our office has a number of contributions by prominent and gifted writers, which are of practical and statistical value in military, naval and civil circles, and also has articles of an entertaining nature in the field of continued stories, poems, etc., the whole combining interestingly with "Editorial Notes," "Book Reviews" and "Foreign Service Notes" in making a choice number of an excellent magazine. Published at 835 Broadway, New York, by T. H. S. Hamersly.

A taste for painting? I don't know, He may, perhaps, be full of it; He did his best to paint a cow, As i well! he made a bull of it.

"What is the first thing you would do, Jones, if you were stung by a hornet?" asked Smith, who had been reading an article on the treatment of stings. " Howl," replied Jones, solemnly, And the conversation abruptly ended.

"Your pa will be tapped to morrow," said a physician to the distressed child of a dropsical father. The boy commenced to sob, and when asked the cause of his grief, said that the old man was a gener, as nothing that was ever tapped in that house lasted longer than a day.—Providence Telegram.

Officers of the Lincoln Institute have purchased ten acres of ground in upper Merine township, near Norristown, Pa., upon which to erect a house and school for Indians. The building will be 150x36, and two anda-half stories high.

Monument-building has got to be epidemic among our people. The most endurable monuments they can erect are those which their hearts build when they assist the destitute poor. These will exist in the soul forever, when those of granite and marble will have crumbled into dust.

You who have seen a loved one vanish in the tomb, think not that he has quitted you. He is still here; he is at your side more than ever. The being mourned for has disappeared, but has not departed. The dead are invisible, but they are not absent.—Vector Hugo.

The daily papers speak of women as the weaker sex. Those who have spoken before the legislative committee lately at the State House in favor of Woman Suffrage do n't appear as weak as the men who have spoken against it. Fact is, women are the equal of men, and this fact will be fully acknowledged ere many years.

Washington's birthday anniversary passed with respectful commemoration on Monday last—all parts of the country uniting in remembering the Father of his Country, and through him, also, the thousands of nameless braves who strengthened his hands to battle in the dark days of the revolution.

Wife (tooking over the paper)—I see the Cotopaxi is experiencing some internal disorders. Husband (indifferently)—I im glad of it. Now that we have American opera we are perfectly independent of these foreign artists.—Puck.

The Indian names of Boston, according to Prof. Horsford, are: Accomenticus, meaning "Beyondthe-bill-little-cove"; Messatsoose (Massachusetts), "Great kill-mouth"; Moshanwomuk, "Canoe-place," and Shawmut, " Near the neck."

"What's this newspaper article about the late John Smith?" inquired old Mr. Badger. "Is he our John?" "Guess he is."
"Well, well! He allers was slower'n molasses in January. He never was on time in all his life, and they used to say he was n't to his own weddin' till the day after the ceremony, and now the day after he's dead they sall him 'the late John Smith.' It beats all how those newspapers do learn so much about a person."—Graphte.

Washington just now is a gossipy town. Is it because it is n't in the United States?

The town of Glenelg, Maryland, is remarkable for the fact that its name spells the same backward or forward.— Exchange.

That's what's the matter with Hannah.

A young lady asked John Ruskin's opinion as to what were the best theological works for a young member of the Church of England to improve her mind with. His reply was this: "I have no time to write you at any length, and I take no interest in any young ladies who study theology."

The editor sat in his sanctum,
When the bore, with his modest request,
Came to nak for the gift of a salekful.

Written up at the editor's best.
The editor looked at him calmly;
His voice it was low, not gruff;
"Do you take me, my friend, for an engine,
With nothing to do but to puff?" —Tid Bits.

No political party can or ought to exist when one of its corner-stones is opposition to freedom of thought and to the right to worship God "according to the dictates of one's own conscience," or according to the creed of any religious denomination whatever. Nevertheless, if a sect sets up its laws as binding above the State laws, wherever the two come in conflict,

Spiritualist Meetings in Boston:

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

Boston Spiritual Temple, Herstenium Hall.

Eccurras very duniant 10 K. M. and Y. P. M. P. Holman.

this claim must be resisted and suppressed at what

øver cost.

The Ladies' Industrial Society meets every other Wednesday afternoon and evening at 176 Tremont street,

Room A.

Berkeley Congregation.—Permanent lecturer, W.
J. Colville. Public service in Berkeley Hall, Odd Fellows
Building, Tremont street, every Sunday at 10½ A. M. and
7½ F. M.; also Friday, 7½ F. M. Weekly meetings in Langham Hall (adjoining): Monday, 8 F. M., Questions and Answer Conference; Wednesdey, 2½ F. M., Ladies' Union;
8 F. M., Musical and Literary Bolrée; Saturday, 3 F. M., Lecture and Conversation. Everybody welcome.

Union Park Hall.—The Shawmut Spiritusi Lyceum meets in this hall, corner Union Park and Washington streets, every Sunday at 10% A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hemorial Hall, Appleten Street, near Tremont.—Children's Progressive Lyceum No. 1. Ses-sions Bundays, at19% o'clock. Seats free, and all are cor-dially invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 45 Indiana Place.

Facts Meetings. Horifcultural Hall, every Sunday at 3 P. M. L. L. Whitlock, editor of Facts magazine, Chairman. Pirst Spiritual Temple, corner of Newbury and Exceler Streets.—Hervices every Sunday afternoon at 3 'o'clock and every Wednesday evening at 7½. All are cor-dially invited. Beats free.

1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 24 Essex Street.—Sundays, at 10% i. M., 3% and 7% r. M., and Wednesday at 2% r. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Essex.—Bundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M., Able speakers and test mediums. Ex-cellent music. Prescott Robinson, Obstrman. Epiritualistic Phenomena Americation holds meetingsevery bunday afternoon in Berkeley Hall, 4 Berke-ey street, at 1% o'clock. D. J. Bicker, President.

1031 Washington Street, Ladies Aid Parlors.
National Developing Circle meets every Sunday at 3 r. M.
James A. Bliss. Conductor, saisted by other good developing mediums. Good speaking and music.

ing medium. Good spearing and music.

New Ern Parlers. 176 Trement Street.—Developing circle, 10% A.M.: lests and speaking, 2% and 7% P.M.

E. A. Cutting, Chairman.

Fraternity of the White Cross, 12 Pemberten Square. Room 8.—Meetings second and fourth Thursdays of each month. Bervice of Silence on Esturday evening. The Messenger will be at the room daily from 9 A.M.
till 2 P. M., to give information respecting the Order.

Chelaca.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Sunday, at 7% P. M., Fred Heath and other test mediums will occupy the restrum. Dodge and Logan, Managers.

The Boston Spiritual Temple at Horticultural Hall.

Mrs. Lillie's subject last Sunday morning was "Reincarnation." A life of thirty years, she said, is but a moment, and the experience in that time is not its completeness. The experience of every one has left an effect, while the act may be forgotten. It is impossible to follow the threads of life to their termination. the Boston daily press, Feb. 20th:

"Before Issae Powelson of Bioomfield, N. J., died,
"Before Issae Powelson of Bioomfield, N. J., died,
If there is a God (Infinite Intelligence), I am a part of
a year ago, he enjoined his wife to never allow his
God. If I am not a part of God, then I may go out

entirely sometime—that is, cease to exist. The materialist may not believe in any future existence, but the Christian must. for life is continuous, even the animal life. The child will have its kitten, the boy his dog, the Indian his bunting ground. What would the Bummer-Land be with only men and women there?

She referred to mankind who live on meats, live by death; that generation after generation man has fed on meat and blood and left a taint, a thirst for blood. The spirits teach, "live without meats."

Certain persons are mediums because they desire to be. Purity or impurity of spirit has no essential part in their being such. Mediums are subject to every phase and condition of carth-life, sensitive to them all in a marked degree, yet bear favorable comparison with others in moral quality. Though some mediums have imperfections, much has been done by them to bring people to a knowledge of spiritual things. They have given out their lives for your souls' growth.

In the evening Mrs. Lillie said, "I see a hand surrounded by light; I hear a volce. Now in place of the hand a child's face is presented; and my subject to-night shall be "Children." The vision opens. These walls disappear, and around and above I behold a sea of children's faces; I hear their whisperings. Some of them are your children who passed away in childhood. Some knew no life-experience here—have been beaten back when they come, through the mistakes of manhood. These are links between you and the beyond. The vision shows a light with a variety of colors. This variety is a representation of the color of each separate oue, as each has its own color. Life—what is it? Life is deathless. There is no power to rob us of it. Kven those who have never opened their mortal eyes on earth have a continued existence in spheres beyond; they are among the brightest lights, the centre of light and purity, but have not the strength that experience would bring them; they are the whitest, not the strongest. We lose our jewels through ignorance and mour their lo

Berkeley Hall Meetings.

On Sunday last, Feb. 21st, Prof. Jackson lectured in Berkeley Hall in the morning, his subject being, "Washington and Gough; The Secret of their Success in Spirit." In the evening W. J. Colville's sub-

"Washington and Gough; The Secret of their Success in Spirit." In the evening W. J. Colville's subject was "Pre-Historic America."

Sunday next, Feb. 28th, the fourth in the present series on the ancient world will be delivered at 7:30 P. M. on "Pre-Historic Egypt: Who Built the Pyramids, and Why were they Erected?" Seats free. Voluntary collection to defray current expenses. A fine musical programme is arranged. Next Sunday at 10:30 by particular request W. J. Colville will speak from the text, "In my Father's house are many mansions. I go to prepare a place for you."

Public receptions for answering questions in Langham Hall (adjoining Berkeley Hall) Monday at 8 P. M., Saturday at 3 P. M. Everybody welcome. Friday evening lecture 7:45 P. M., prefaced by readings. Feb. 20th, "The Gods of Greece, Were they Ancient Herces of Atlantis?" (Homer's Iliad. Part 2.) March 5th, "Early History of the Roman Empire."

Mr. Colville's new class in metaphysics commences Tuesday, March 2d, at 60 West Newton street. After noon class meets at 2:45 twelve Tuesdays. Written instructions now ready for delivery.

The meetings in Odd Fellows Hall, Main street, Cambridgeport, are of great interest and are largely attended. Favorable mention has been made of them in the Cambridge press. Sunday next, Feb. 28th, at 3 P. M., he will sgain lecture in that hall.

Mr. Colville is prepared to make a few engagements out of Boston on Wednesday and Thursday of any week. As applications are numerous, parties wishing his services are requested to write to him without delay. Address Langham Hall, 4 Berkeley street, Boston. Personal interviews with callers, except at the close of meetings, are rendered impossible by press of duties.

Mrs. Rhoda C. Moan passed to the higher life from her way horne. Herely with the class of a god and here way horne. Herely many and the complete of the higher life from her way horne.

duties.

Mrs. Rhoda C. Moan passed to the higher life from her own home. Hotel Windsor, Boston, Feb. 2d, aged eighty-two years. Mrs. Moan had been a believer in spirit-communion for over thirty years, and her life was made happy and cheerful by her strong faith that she would be reunited with her beloved children, five in number, besides one whom she had adopted and loved equally well. Impressive funeral services were conducted by W. J. Colville.

SHAWMUT SPIRITUAL LYCEUM -- UNION PARK HALL-Last Sunday the opening exercises consisted of instrumental music, followed by singing, and read-Ingfrom Educator No.6 relative to Washington's Birth Day. The exercises that followed consisted of a dialogue by Miss Emma Ware and Mr. Eimer Packard; reading by Conductor Hatch; recitations by Clair and Marian Doane, Rosa Wilbur, Miss Gertie Coffin. Luin Morse and Master Baxter; duet by Charlie and Eddie Hatch.

Hatch.
[The Secretary received this last week a photograph of our ascended worker, Mrs. A. Smith, late of the West Side Lyceum, Cleveland, together with one of the Assistant Conductor of the Cleveland Lyceum. All Lyceums sending their address to the Secretary will be provided with a sample copy prepared by him to be read on the coming (38th) Anniversary of the Advent of Modern Spiritualism.

ALONZO DANFORTH, Sec. of S. S. L.
23 Windsor street, Feb. 22d, 1886.

PAINE HALL-BOSTON SPIRITUAL LYCEUM .- A Lyceum home last Sunday morning. Among the audi-

Lyceum home last Sunday morning. Among the audience were Mr. and Mrs. Merrill, Mrs. Hurd, Mrs. Griffin, Mr. and Mrs. Adams, who came bringing the glad tidings from Lynn, Mass., that a Lyceum is to be organized there.

The exercises consisted of readings and recitations by Miss Minnie Nickerson, Miss Maria Falls, Mrs. S. D. Francis, Lillian Rich, Freddie Stevens, Horace Johnson and Joseph Axe, and a plane sole by Alice Hancock. John Collier complimented the Lyceum on its flourishing condition, and compared the exercises with those in which he was compelled to participate on Sunday when he was a boy. In closing he said: "Live so that you may have a heaven here on earth; be mutually, physically, religiously strong; keep out of bad company; use no improper language; tamper not with the wine-cup; in short, do nothing that shall hinder your development of a noble manhood or womanhood."

FRANCIS B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place.

FIRST SPIRITUALIST LADIES' AID SOCIETY.-FIIday evening, Feb. 19th, the programme consisted of readings by Mr. J. P. Wilde, Mrs. Susie Childs, Lureadings by Mr. J. P. Wilde, Mrs. Susic Childs, Lucette Webster, Carrie Osgood and May Eggleston, songs and duets by Miss Amanda Balley and Charles W. Sullivan. Sunday evening, Feb. 21st, Mrs. Mary Tompson, of Rockland, Me., addressed the audience to some length upon the subject. "What They Teach Us." Single by Mrs. C. G. Hanson. Reading by Lucette Webster. On Sunday evening, Feb. 28th, the world renowned test medium, Mr. Joseph D. Stiles, will give tests; good speakers and singers will be present. Mrs. ALICE P. TORREY, Secretary.

FACTS SOCIAL.—These meetings are held every Saturday eve, at Langham Hall, under the direction Saturday eve, at Langham Hall, under the direction of Mr. L. L. Whitlock. At the last two meetings music, medial phenomena, and readings, have been given by and through Mr. and Mrs. Shepard Lillie, Mrs. McNeil, Miss Jennie Rhind, and Miss Lena Unthank, Mrs. Whitlock and daughter, Dr. J. O. Street, Dr. J. V. Mansfield, Dr. Charies T. Buffum, Mr. Charles W. Sullivan, Capt. Richard Holmes and others.

It is expected a pleasant company will be present next Saturday eve. All are invited free.

FACT MEETING-HORTICULTURAL HALL .- Last Sunday at 3 P. M. Mr. Allen Putnam entertained the audience with a description of early spiritual phenomena in Boston, his experience in the Harvard in-vestigation, and recent phenomena witnessed by him. Next Sunday at 3 P. M. Mrs. Maud E. Lord will re-late experiences and hold one of her remarkable se-ances. Go early if you want a good seat.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION-BERKELRY HALL. - Last Sunday, after plane and vocal music by Prof. Milligan, Mrs. Mason and vocal music by Prof. Milligan, Mrs. Mason and daughter, Thomas Dowling offered a brief invocation and then addressed the assembly in remarks that were listened to very appreciatively by the entire audience. Mr. Leclaire sang a selection by request; Mrs. Louis Jones gave twenty five tests of spirit-presence and a fine poem; Mr. Charles Bullivan sang "The Moss-Covered Cottage"; Mrs. M. C. Bagley gave fitty convincing tests, and Mrs. Odiorne excellent psychometric readings. Francis B. WOODBURY, Cor. Sec.

RAGLE HALL, 616 WASHINGTON STREET. - The exercises of last Sunday were opened by David Brown with remarks and tests. Remarks were made and tests given by Mrs. A. L. Lull, late of Kansas, Mrs. L. W. Litch, Dr. B. F. Richardson, Miss Jennie Rhind and others. In the evening Mrs. Carlisle-Ireland gave descriptions of spirit friends. Remarks were made and tests given by Mrs. A. L. Lull, Mr. Twitchell and Miss Theresa Duren. These meetings will hereafter be held every Sunday at 2:30 and 7:30 r. M.

Haverhill and Bradford. To the Editor of the Banner of Light: Last Bunday the Spiritualists of Haverhill and Brad-

ford were addressed by Mrs. J. F. Dillingham of Lynn. A large and attentive audience was present. Next Sunday Dr. D. H. Harding of Boston will co cupy the platform. Haverhall, Mars., 700, 226, 1885.

Peril to the People!

To the Editor of the Banner of Light: I have observed from my sentry-box the pro-

gress of the war. The session of a legislature has become the occasion of peril to the people. In the last BANNER I notice mention of attempts in Iowa and Kansas to procure medical legislation of a restrictive character. This is very significant. Those States have medical

very significant. Those States have medical Boards now, but they are not exclusive. The Homeopathists and Eclectics have a share; and, disguise the truth as we may, these divided Boards are only makeshifts till the time when one great Aliopathic Monster shall become able to gulp them all up.

Still, there is some hope. In Missouri, the Supreme Court checked the action of the Board; and now a decision in Illinois has curtailed the province of the one there. I have never heard how the case of Dr. Dent, of Newburgh, in West Virginis, has come on. He carried it into the U.S. Supreme Court last winter on a writ of error; and meanwhile, the Secretary of the State Board incontinently resigned his office and left the State.

Prof. O.S. Fowler has been arrested at Buffalo, and declares he will carry the case up. I trust he will. I believe all this medical legislation unconstitutional; and that every citizen has a legal right to follow any laudable calling, responsible only for his failures. An honest court will some day declare this.

The approach is the state of the two

will some day declare this.

The annual bill has been presented in the two The annual bill has been presented in the two Houses of Legislature at Albany, N. Y. Mr. Baker introduced it, "by request," in the Assembly, and Mr. Fossett in the Senate, the very day the Legislature convened. I have read the bill, and almost wonder at the fatuity of the men who support it. "Atroclous" is the mildest word to apply. It really seems to me that no man having the slightest moral principle, or respect for personal and civil rights, can vote for it. To present such a measure at all is the sublime of brazen impudence and dishonor.

It provides that when any person is charged with violating any of the provisions of the bill, the burden of proof shall be upon the defendant. No court of justice, in any civilized country, has any such procedure as that.

has any such procedure as that.

Every medical society of the Old School is to Every medical society of the Old School is to have a Smelling Committee, a selected body of spies and informers, to be paid by fines from this source. The fact is, that half the Old School doctors cannot get practice, and hence "are trying to drive others out of honest and lawful business; and also to give them a support by means of fines and penalties. It would appear as if no respectable man would serve in such a capacity.

such a capacity.

If a physician, not coming within the province of this bill, shall render any medical or surgical service, he shall have no right to sue for compensation; and any person who shall have given him any fee or compensation may recover twice the amount in a civil action, to-

recover twice the amount in a civil action, together with costs, and a penalty of \$50.

Perhaps sometimes the wheels of human progress roll backward; but if such a bill as this can pass a Legislature, be signed by a Governor, be sustained by a court, and tolerated by a people, then New York will have gone so far back into Tartar and Turkish despotism, that only the light of eternal wrath can make her visible.

At the annual meeting of the Eclectic Medical Society of New York, in September last, resolutions were adopted memorializing the Legislature to repeal the statute of 1880, and

Legislature to repeal the statute of 1880, and other restrictive measures not favorable to civil

other restrictive measures not favorable to civil rights, and to enact again the law of 1844—the only medical legislation that the people of New York ever asked for.

I remember well when that statute was enacted. Horace Greeley supported it in The Tribune. It was regarded by the Old School as their Waterloo. Not till after that was the American Medical Association organized, and that code fabricated which is now denounced by the most enlightened medical men in both hemispheres. The code being broken-winded and broken-backed, the endeavor is now making to confirm its atrocities by arbitrary legislation.

It is yet early to forecast results. Political parties are melting away, and cannot afford to load their records with legislation that must make them infamous. It will never do to make actions into statutory crimes that are not in themselves culpable. There are men in the Legislature of New York who know this.

Yours truly,

Feb. 20th, 1886.

Cleveland Notes.

To the Editor of the Banner of Light: Spiritualism in this city the past month, through the terrible double murder within its circle, which convulsed the entire city with horror, has been brought prominently (if not happily) to the notice of every one in and around Cleveland, and, through the spiritual and secular press, more or less through the entire

and secular press, more or less through the entire country.

Sympathy and Condolence.—Letters and messages from all parts, expressive of grief and condolence, continue to arrive, especially since the Banner of LIGHT article of Feb. 13th. To the many friends who have sent these expressions of love and sympathy to aching hearts, I take this method, on their behalf as well as my own, to tender warmest thanks; and to those who write for particulars of the great crime of Jan. 31st, I would say it is impossible for me to answer personally, and no newspapers of that date are to be had.

Its Morale.—Notwithstanding the papers of this city are daily feeding the morbid curiosity of the readers

Its Morals.—Notwithstanding the papers of this city are daily feeding the morbid curiosity of the readers and making all they can out of the sensation, the status of Spiritualism in this city will not, I think, be at all retarded, but remaining true to its philosophy, reading an impartus

and making all they can out of the sensation, the status of Spiritualism in this city will not, I think, be at all retarded, but remaining true to its philosophy, receive an impetus.

The Vacant Chair at the West Side Lyceum was ably filled last Sunday by Miss Inez Huntington of Rast Randolph, N. Y., a rising medium, now sojourning here, the guest of Mrs. Harriet Bowers.

At the request of the West Side friends, Mrs. L. Martin, the Assistant Guardian of Lyceum No. 1, took charge of the children, supplementing the exercises with an inspirational address, which was highly acceptable to the large audience present. It is more than probable that Miss Huntington will be the successor of Mrs. Smith, and continue the good work commenced by her. The friends regard the presence of this New York medium here as particularly opportune, as the work, if placed in her hands, can continue unbroken.

"Facts."—The editor of this well known magazine surprised us all recently by his sudden and unexpected presence among us. Of course he was soon espied by the vigilant watchmen, Mrs. Pac and Miss Lees, who reported him to the Conductor, at whose request he made a sitring address to the children and the friends. Mr. Whitlook also visited the West Side Lyceum, where he again spoke, and at both halls he took several subscriptions to his Facts. Come again, Bro, Whitlook, but do not slip away again as suddenly as you came.

Orange Blossoms.—As an offset to the sorrows of late the Cleveland friends were pleased to hear of the marriage of Miss Estelle Smith, the soprano of the Grattan Smith Quintet, to Mr. Frank J. Pratt, the tenor singer, both of Painesville, O. May they secure the happiness they seek, and their conjugal lives, like their voices, blend in harmony.

Passed to Spirit-Life.—Mrs. Ellen Stewart, a Spiritualist for over thirty hey eyears, an honored member of all the Spiritual Scoleties here since their organization—aga 63 years—after a well-spont life, passed peacefully away in sleep Saturday night, Feb. 13th, to awake in the m

nivereary of the advent of Modern Spiritualism by Lyceum No. I.

Louisville Retinion.—We are pleased to note the call of our Kentucky friends to participate with them in their forthcoming retinion and Anniversary celebration. We hope the managers of the meeting will prevail on the gifted Neille L. Davis, how Mrs. J. B. Barnes, to ascend the rostrum on this occasion. Miss Davis is too brilliant a speaker and medium to be extinguished by matrimony.

Yours for the cause, Thos. Lees.

The Arbitration Movement. To the Editor of the Banner of Light:

By continued agitation the arbitration movement is

taking the desired shape. There are already four Bills and one Joint Resolution pending in the 49th Congress, in the interests of lasting peace, and several senators, it is said, will soon declare themselves in favor of an arbitration court to settle disputes among nations in place of military establishments. The Bill introduced by Congressman Petitione, of Tennessee, a member of the American Arbitration League, has the true ring and is favorably looked upon by nearly every one. It involves the calling by the President of a Congress of Nations at Washington in 1837, to consider the practicability of a general disarmament, to commence in 1892, and end on the last day of the present cantury. If the pulpit and the press can be induced to urge its speedy adoption, and the people to make it an issue in the canvass for members of Congress this year, they can prevent war and its burden and one Joint Resolution pending in the 49th Con. aces this year, they can bestent war and its burgen

of taxes by simply becoming aroused in the right direction. Let the people send millions of signatures to petitions to their servants in Congress, demanding the passage of the Petitione Bill, so that the buil-dog policy of deciding disputed questions shall not live to curse the coming century.

Let every man and woman help along the general welfare by urging in every way this far-reaching measure so long prayed for, and every nation can rejoice together in a World's Peace Jublice on the last day of the present century.

Yours for the good time coming,

BAMUEL M. BALDWIE.

Washington, D. C., Feb. 15th, 1886.

The following is the document above referred to:

The following is the document above referred to:

A BILL

A BILL
To Promote Peace among the Nations by the Establishment of an International Tribunal or some fixed Principle of Arbitration.

Be the enacted by the Senate and House of Representatives of the United States of America in Congress agasmobled. That the President be, and is hereby, authorized and requested to enter into negotiations with all Governments for the establishment of some international tribunal or some fixed principle of arbitration by which all difficulties and disputes between nations may be settled peaceably and wast prevented.

BEC 2. That the President be, and hereby is, authorized to luvite all the Governments of North and South America, and, in his discretion, any other Governments, to send delevates to an international convention to be delivated in the Government of North and South America, and, in his discretion, any other Governments, to send delevates to an international convention to be delivated in Washington, October tenth, eighteen hundred and eighty-seven, to consider the feasibility and practicability of a gradual and general disarmament, to commence is eighteen hundred and ninety-two, the fourth centennial of the discovery of America, and and on the last day of the present century.

I Endorsed: "January 18, 1886.—Read twice, referred to the Committee on Foreign Affairs, and ordered to be printed."]

Washington, D. C.

To the Editor of the Banner of Light: This city seems just now an especial point of con-centration for spirit forces. There were probably never so many professional mediums gathered here:at

centration for spirit forces. There were probably never so many professional mediums gathered here at any one time before. Never were there so many regularly held developing circles. Quite a number of these are composed of persons who are not Spiritualists, but simply investigators, willing to examine candidly and carefully the facts and phenomena which may come through a circle of persons harmoniously disposed toward this one object.

An unprecedented impetus to the general interest in the philosophy of Spiritualism has been given by the earnest and admirable ministrations of J. Frank Baxter, who is employed by the First Society of Spiritualists this month. His discourses are caim, thoughtful logical expositions of the facts and philosophy of Spiritualism, and whether he argues from a biblical or rational standpoint his deductions are unanswerable. No speaker who has preceded him has attracted so large an audience. Last Sunday evening many persons left the hall disappointed in not being able to obtain even standing-room. His genial manners and evident sincerity have warmed the hearts of our people to him.

Mr. and Mrs. Chapman, at whose house he is entertained, tendered him a reception last week. The commodious pariors were filled to overflowing. The most charming atmosphere of spontaneous good will prevailed, and so great was the regret that many were excluded from participation by the limits of accommodation, that Mrs. Chapman opened her house again on the 17th, when it was crowded to its utmost capacity. The literary and musical entertainment at these receptions is of a very superior character, Mr. Baxter's admirable singing being not by any means the least enjoyable. Next week Mrs. Capt. Cabell gives a similar entertainment in honor of Mr. Baxter.

On Friday, the 26th inst., an entertainment will be given by Mr. Baxter in one of the largest halls in the city for the benefit of the Society. It is a most kind and generous undertaking, and is deeply appreciated by us all.

Reb. 19th, 1886.

Feb. 19th, 1886.

Charles Dawbarn in Providence, R. I. To the Editor of the Banner of Light;
To the thoughtful who gathered in Blackstone Hall last Sunday the lectures of Mr. Charles Dawbarn, of

To the thoughtful who gathered in Blackstone Hall last sunday the lectures of Mr. Charles Dawbarn, of New York, were a revelation; and the close attention manifested by the large audiences indicated an earnest seeking after knowledge which was encouraging. His subjects, "The Belence of Life" and "The Selence of Death," were treated in a thoroughly scientific manner, yet in language the most ordinary mind could comprehend. Any attempt at a synopsis would but mar the beauty of the whole. They must be heard to be appreciated, and we sincerely hope Bro. Dawbarn will be kept busy promuigating the truths he understands so well how to present in a simple yet attractive manner.

At the close of the evening lecture Dr. Mary E. Walker of Washington, D. C., who is stopping in the city for a short time, delivered an original poem on the death of her mother, which was beautiful in sentiment and finely rendered. We have invited her to speak for us next Sunday, in addition to the services of Bro. Edgar W. Emerson, who is to be with us then, and we have reason to believe she will accept.

Monday evening, Feb. 15th, about fifty of the many friends whom Bro. French has won during his too short stay with us, and also those of J. V. Mansfield, who was in the city at the time, gathered at the beautiful home of Mr. F. M. Andrews, and gave them an informal reception, Mrs. L. L. Whitlock conducting the exercises in a pleasing and satisfactory manner.

Words of welcome and hearty good will were spoken by the Vice-President and several members of the Society, and feelingly responded to by the recipients. After which a general good time was indulged in to the satisfaction of all.

On the following Wednesday evening, Bro. French delivered his lecture on "Pre-Historic America," to a large and intelligent audience, whose members listened with unabated interest to the very close.

Yours truly,

Feb. 22d, 1886.

Feb. 22d, 1886.

Providence, R. I.

The Ladies' Spiritual Aid Society of Providence, R. I., gave a public entertainment in that city on Thursday evening. Feb. 11th, Blackstone Hall, notwithstanding a severe storm, being well filled on the occasion. The programme comprised tableaux, vocal and instrumental music, recitations, etc., under the direction of Mr. and Mrs. Roscoe, and participated in by J. V. Mansfield, Mr. Fenner, Mr. Frank Ferrin, Mr. Charles Russell, Mr. Thomas Chambers, Miss Gracle Pratt, Miss Maud Cook, Mrs. Sarah Pierce, Miss Nettle Robinson, Miss Katte MoDougal, Mr. Ernest Goodier, Master Bertie Hayes, Miss Belle Baker, Master Howard Gladding, Miss Cora Pierce, Mrs. Andrews, Mrs. E. H. Clark, Mr. and Mrs. Spinning, Mrs. H. V. Ross, Mrs. E. Metcalf, Miss Nora Fales, Mr. John Chambers, Misses Lillie Bliven, Minnie Cook, Florence Waterman, Annie Mason. Ida Goodier, Sade MacDougal, Master Georgie Goodier, Misses Ada Pitts, Edith White, Emma Graffan, Fannie Whitlock. Great enthusiasm prevailed over the rendering of the respective parts, and every one was eminently well pleased. The Society, by its President, Mrs. A. Waterman, publishes a card of thanks to all who contributed to the success of the entertainment. The Ladies' Aid Society will give an entertainment in Green's Academy, Westminster street, on Tuesday evening, March 2d. Dancing, etc. day evening, Feb. 11th, Blackstone Hall, notwith-

The Lyceum at Onset, Mass.

To the Editor of the Banner of Light: Sunday, Feb. 21st, Miss Cora Blackwood took the position of the musical director. Recitations were given sition of the musical director. Recitations were given by John Shea, Lillie Bessie, Guy Parker and Kimball Hammond; dialogue by Gertie Fairbanks and Nellie Barnard; song by Esther Bates; harmonica sole by Fred Keith; vocal duet by the Bates Brothers. Belect readings by H. Jennie Wanser, Frank L. Union and Chas. D. Williams. Miss Blanche Sheldon, of the Greenfield Lyceum, gave a recitation. Mr. Griffin described China and its people. Remarks were made by Mrs. Stone, and Messrs. Bates and Camp.

Active measures are being taken toward celebrating the coming Anniversary, in which old and young are to participate.

D. N. Ford, Conductor.

Dr. Dean Clarke in Salem.

Last Sunday the Spiritualists of our old historic town had the pleasure of listening to the inspired and eloquent Dr. Deau Clarke. His lecture produced a profound sensation, and many congratulations were expressed to the speaker at its close. The evening lecture was upon "Life and its issues," and was delivered with fluency and power, and many periods were elemanes of rhetorical eloquence rarely equalled.

Spiritualist Meetings in New York. Grand Opers House Hall, 5th Avenue and 224
Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10% A.M. and 7% F.M.
Archanum Hall, 57 West 25th Street.—The People's Spiritual Meeting every Sunday at 2% and 7% F.M., and every Friday afternoon at 2%. Frank W. Jones, Conductor.

nctor,
Metropolitan Church for Humanity, 231 West
2d Street, Rev. Hra T. E. Stryker, Service every
unday, at 11 o'clock A. M. and 7% o'clock P. M.

Spiritualist Meetings in Brooklyn.