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OUR AGENTS

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The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass, are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Ili Worth 10th street. Subscriptions received for the Rammer of Light at \$2,00 per year. The Emmer of Light can be found for sale at Academy Hall, No 810 Spring Garden street, and at all the Spiritual meetings; also at \$03 North \$20 street, and at news stand at the Chestnut-street end of the new post-office.

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SLIPSHOD ENGLISH.—Apropos of Mr. Escott's "bull" in the current number of The Fort-nightly, that "the Duke of Wellington was the who was living when he died," a correspondent writes: "The turn of expression reminds me of a paragraph a year or, two ago in Tae World (written, if one may judge by internal evidence, (written, if one may judge by internal evidence, by the same author), wherein it was stated that 'the queen felt so deeply for Mrs. Wellesley when the news reached Balmoral of the death of the dean of Windsor that Sir Henry Ponsonby was at once despatched to Haslewood, where he died.' Perhaps however, the best recent instance of this kind of absurdity produced by slipshod expression was Earl Fortesone's famous notice of a question in the House of Lords, in the session (I think) before last. The noble lord proposed to sak the Government 'whether they would consider the practicability of introducing some provision for alleviating the great hardship now suffered by the family of any clergyman if he dies while occupying his glebe, as many clergymen have latterly found themselves reluctantly compelled to do." The Government was released from the necessity of tackling this thorny question by the House resolving itself into laughter. tion by the House resolving itself into laugh-ter.—Galignani's Messenger.

The Kostrum.

COÖPERATION.

A Lecture by J. CLECC WRIGHT, Delivered in Merchant's Hall, Vineland, N. J. Tuesday Evening, Jan. 5th, 1886.

[Reported for the Banner of Light.]

MR. CHAIRMAN, LADIES AND GENTLEMEN: At the time I suggested the subject of Cooperation for this lecture, I was not aware that any steps had been taken for the formation of an Industrial Cooperative Society in Vineland. I supposed that some talk had taken place, and some little speculation indulged in in regard to the propriety of taking the initiatory steps.

What I propose to do to-night is to draw your attention to the subject of Cooperation as it has developed itself in England, Scotland and Wales. You who are old enough will remember the times of Robert Owen, and you may have heard of Fergus O'Connor and the land scheme. You may have heard, too, of the great French Socialist, Louis Blanc, and the plans these men had for the improvement of the material condition of the working classes. Now there is no question but that in all countries there is a manifestation of wide-spread poverty. Whatever the commercial laws of the world may be, they tend on the one hand to make a very few rich people, while the great bulk of the people are poor. Some of them are a little above the poverty line, a great number are just upon it, and a vast number more are beneath it, and it is becoming a question to the philanthropic statesman how to relieve society of this terrible incubus of poverty, how to ameliorate the material condition of the people.

You have a federal constitution in the United States that started upon one of the brightest and loveliest ideals that ever was embodied in any system of national government in any age of the world. The principle that Jefferson embodied in the Declaration of Independence has never been practically applied in the government of this country, or any other. This principle of equality has never been successfully carried out. No plan has ever been devised from the time of Lyourgus till to-day for satisfactorily distributing the results of labor where these results should fall: So that at the beginning of the present century several minds were very actively engaged in trying to solve this vexed social problem. The increase of population, and this increase being greater than the food supply, developed various social and political sects in the old countries of Europe. America had not then felt the pressure of population, and her vast unoccupied territories had not made the millstone of poverty so galling: but America is filling up, and soon the social conditions of this country will equal in severity those of the older populations of the world. You are making large cities rapidly; land is being taken up, and the country will soon be occupied. The probability is that one hundred years from now on the same ratio of increase there will be two hundred millions of people owing allegiance to the stars and stripes.

Now this is something for the people living to-day to contemplate: With increasing population, with the industrial prospects of the world, with the talent manifest in society and with the educational culture that is going on, there is likely to continue and develop all these vast processes of manufacture which have been developing for the last forty years; machinery will be invented to minimize labor, machinery will be applied to agriculture, labor will be the same everywhere in every department, so that the natural tendency of growth will bring down the laborer's wages. The workingman in this country can never obtain the wages he has been accustomed to in the past. The equilibrium in the commercial world is sure to come, just as you have an equilibrium in the astral worlds and systems by which we are surrounded, so there will come an equilibrium in the social conditions of this world. It will be found out that a man living in India. working for a few cents a day, and a man living in the Western States of America, working for dollars a day, cannot subsist together: the conditions will destroy such a possibility in the future: and what is the reason? It is because communication between the different parts of the globe is now so easy. It used to take a man four weeks to come from England here: now he can reach here in a little over seven days. It only costs about one cent a pound to carry bacon from Chicago to Liverpool; so that practically, as far as trade is concerned. Chicago is nearer to Liverpool than Liverpool is to Birmingham, and Birmingham has therefore to suffer all the disadvantages which geography imposes, which are the same as those which exist between Liverpool and Chicago. Now I wish you to comprehend the full meaning of this idea, that geography is being obliterated by steam, and that has produced this closeness of national and international relations which has altered and is continually altering this vast problem of labor.

I want to speak to workingmen upon this subject, especially in relation, as I may say, to the economics of labor. You must take it for granted that never again in the history of your labor will wages reach the level of the past; by no process of tariff you may establish can it ever come again; the process of equilibrium is going on. Then how are you going to meet the condition that stares you and your children in the face? I do not agree with Ruskin, who unites with the old Vicar of Wakefield in declaring that it is far better to bring into the | England is not possible in the United States.

world a large family than to study political | Let me say here that the cooperative principle economy. It will be found that large families, notwithstanding the opinion of Ruskin, will come to be an evil rather than a good to the community, although it has not been so in the past in America, because of the vast extent of business principle, fitted to any time, and in unoccupied territory. In older countries, like England, a large family is a curse, and I remember, when I was residing in the agricultural County of Kent, it was considered a disaster for a child to be born in a family, especially a female child—the social condition caused by the pressure of population is so great! Now where is the relief for this condition of things to come from? where does the evil press the hardest? The evil presses the hardest, as Henry George has expressed it, in "rent." Rent is that which oppresses the whole community. When you go to Philadelphia and pay six cents car-fare for a ride up Market street. that is six cents of rent. Everything comes down to rent, which is so much taken from labor. These ideas were well understood in older countries long ago, and out of them sprang the agitation of Fergus O'Connor which took firm hold of the minds of men in England and Scotland in: 1848-advocating the parceling out of the land into small holdings of four acres each. This turned out to be a failure; after the great meeting in 1848, on Rennington Common, the whole thing collapsed. The socialists of that time, interested in the land scheme and impregnated with the ideas of Robert Owen, started industrial cooperation. Prior to the year 1848 there were a few societies in existence, numbering thirtyseven in England, Scotland and Wales, formed for the purpose of distributing the commodities of daily consumption in the household; but as none of them paid a dividend upon purchases, they did not become cooperative societies in the proper sense of that term.

Rochdale may be described as about the pioneer Cooperative Society. It was organized about 1844, but really adopted the principle of modern Cooperation with the collapse of the O'Connor agitation. Rochdale is a manufacturing town in Lancashire, twelve miles from Manchester. Its industry is woolen and cotton, and it has a population of about 84,000 or 85,000 people. A great deal has been written upon this Rochdale society, because as an individual society it has attained vast proportions. The streets of Rochdale are rather narrow, but better paved than the streets of Philadelphia or New York. The town is built of brick, and in one of the oldest parts of it, adjoining the old market-place, is a little lane called "Toad Lane." You would be very much disappointed with Toad Lane if you saw it, but in passing up it you come in contact with a magnificent stone building that would occupy about one of the squares in the city of Philadelphia; this building is several stories high, and you would observe that there were several departments in it: There is a department where you can buy butcher's meat, another where you can buy clothing, another where you can buy furniture and iron-mongery—anything that a man can possibly want he can get there. If you ascend two flights of stairs you come into a large room; this is the reading-room, and all the daily papers published in England are there on file. This reading-room is for members and members' children. Passing out of the reading-room you enter another room of equal size entirely filled with books. This is a library belonging to this society, and members and their children can take these books home to read. A librarian is always there, and the leading papers published in America are there. This reading-room is open on Sunday, though at first there was a great deal of opposition to this; but the society was determined to have the reading-room open on Sunday, for the reason that they believed that the members composing the association should be well read and well educated, and that to do this, workingmen who are employed from six in the morning to half-past five in the afternoon, need Sunday for educational purposes.

Now this is a gigantic affair, and no doubt a stranger for the first time looking upon this large building would ask the question: "Who owns this building?" The answer would be the working people of Rochdale own this vast affair, and the workingmen of Rochdale have made it; men who work from six o'clock in the morning till half past five in the evening have done it; they have managed it, they are

managing it now. It is difficult for me to present to you an adequate idea of the vast extent to which this movement has grown during the last thirty years. There are some localities that have completely imbibed the principle. The Lancashire people are remarkable for their thrift and enterprise, and as might be expected the movement has acquired unusual strength there-Every town and village has its cooperative store. In the leading towns the bulk of the people belong to and buy always at the store. Yorkshire, Durham and Northumberland follow in the wake of Lancashire. The sootyfaced collier of Northumberland and Durham, supposed to be sadly behind the rest of workingmen in culture and thrift, (which is a mistake.) has thoroughly comprehended the principle of cooperation. There are numbers of colliery villages without any other than that of the cooperative store. The commodities consumed by the inhabitants of these villages are bought at wholesale prices, and distributed by the organization at their own store. These goods cost them less, and in all cases the store is the people's Savings Bank, and a business school. In the minds of a great many people I have talked with upon the subject in this coun-

try, there is a misgiving that what is possible in

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is a practicable business principle, applicable to the business habits of any people. It is not a wind-bag scheme, to collapse when pricked by the needle of adversity; it is a reasonable any country where thrift and intelligence exist. The time has gone by when the objection could be raised that it is impracticable. Men said that once, but the large cotton mills of Lancashire, erected and conducted on the cooperative principle by workingmen, have put forever to rest the objection.

Cooperation is a magnificent success. In 1882 the number of societies in England, Scotland and Wales was 1,200; members, 64,000; share and loan capital, 8,000,000 pounds; annual sales, 25,500,000; and the divided profits amounted to the grand sum of 2,100,000 pounds. These figures do not convey to you the blessings they have brought to thousands of homes. How many hungry children have been fed, and how many poor workingmen's house cheered and made comfortable. The figures which I have just given do not include societies for manufacture. They are the societies which exist for the distribution of goods of household consumption upon which dividends have been paid to the purchaser.

Cooperation has won the support of such profound thinkers and scholars as Thomas Hughes, Morrison, Joseph Cowen, Thorold Rogers, Auberon Herbert, Thomas Brassey, Lord Ripon, Lord Derby, John Stuart Mill and Professor Stuart. The political economists of the utilitarian school have given a unanimous support to its moderate doctrines. Its aims are in no way revolutionary; it has no agrarian impulses; in a practical way it seeks the elevation of the people by first providing the material comforts of life.

Now you want to know what these Industrial Cooperative Societies are like, and the best way to tell you is to sketch the method by which a very poor man can become a member : Suppose a man is in debt. Some of you know what pleasant associations debt gives to you—how harassed you are, how you dream about golden happy sunshine, and the glories of the Summer-Land; like a prisoner you dream about the free air of heaven and the sweet buttercups and daisies outside, and you in your waking reveries and philosophical reflections take consolation in the saying that there is more happiness in the pursuit of a thing than in its enjoyment. Well, that may be true of some things, but it does not apply to debt. Every man is happler out of debt than in it. I tell you now how to keep out of debt. Do not be too foolishly proud to live below your income. Resolve to spend less than you earn. To live above your income is a social folly and a crime far greater than neglecting to pay your pew rent. A poor man in debt to his grocer can become a member of an Industrial Cooperative store, and start upon the enviable career of money-making in the following manner: I will describe the process as I have seen it. One cold winter's night I saw a poor workingman in a town of Northeast Lancashire standing looking in at the door of one of these Societies. The store was crowded by people making their weekly purchases; old people and young mill-operatives with their scant weekly wages in their hands stood in front of the counters. They were all clean and prim. The glare of light dazzled the eyes of this man. By his side was a woman poorly clad. They had the marks of dejection, and that dyspeptic flush peculiar to people in debt. She wants him to go in, but he wants her to go in. (Some workingmen will always send their wives to do the unpleasant work; many a poor woman has to stand before the counter and plead for a week's longer credit, in that her husband has been sick.) The man goes in, the wo man remains outside. He speaks to the secre tary, who says: "You can become a member by paying a shilling." (And what is a shilling? Twenty-five cents.) "You can become a member by paying twenty-five cents." "And can I go to the reading room, and can I have books out of the library?" "Yes." "And can I go to the quarterly meetings?" "Yes." "Can I become a director?" "Yes." "Well, but how can I get my groceries here; 1 am in debt : I have been buying my goods from such a one, and I owe him so much, I cannot put any money in." "Well," says the secretary, "how much have you?" "I have ten shillings" (about \$2,50). "Well, now, if you will spend that \$2,50 per week ready money with us, we will make it all right, and you can spend just as much as you like elsewhere." The man says: "I can spend five shillings a week with you." He spends five shillings a week, gets his book, and at the end of a quarter (twelve weeks) he will have spent at the store twelve five shillings. which will be sixty shillings, or three pounds. When the secretary and treasurer come to reckon up the book they find that there is no capital on which interest is to be paid. He does not yet own a share, which is rated at five pounds (\$25,00), but he has spent three pounds there, on which he is entitled to a dividend of three shillings in the pound. So at the end of the quarter he gets back nine shillings, which go toward making his share, which, with the one shilling he first paid, makes ten shillings deposited in the store. This process may be repeated another quarter, and as the dividends

share and becomes a member in full standing. It is by this means that the poorest people of Rochdale, or Lancashire, or Northumberland, or Derbyshire, have built up their Cooperative Societies. They have not been built by the moneyed class, by capitalists, but by the careful thrift and industry of the people. In managing a Cooperative Society it is very necessary

accumulate the man gradually pays for his

capital. The larger your capital, the greater are the obligations upon you for interest. Those societies which have been the most auccessful have had what may be designated a sinking fund; that is, out of the profits of the society a certain sum is set apart every quarter of undivided profits for depreciation of shop buildings, shop fixtures, horses, carts, wagons, and various other things. This depreciation comes out of the profits before the dividend is declared, and then there is a certain sum voted at the quarterly meeting by the members, each member having one vote-money not being a power, but intelligence in cooperative societies is power. (When money becomes power it becomes a monopoly. You see that in your vast railway systems in this country, wherein large monopolies are created by the voting power of stock.) One man, one vote; no man can have more than one vote at a quarterly meeting of its members, and the members decide how much shall be set aside for the sinking fund of that quarter. New members are constantly coming in to swell the trading capacity of the organization, so that you are actually buying and holding commodities as stock without paying any interest whatever upon that money, and that so far increases the earnings of the store, and secures the permanency of its financial position. Sometimes in a bad state of trade great runs have been made upon these societies. Nearly all the societies allow their members to withdraw their share capital, and sometimes it is an advantage to do so, for as a rule they are loaded with too much money; so in order to encourage thrift among the working class they say, We are now prepared to make our store a savings bank to you, and we will book your funds as loan money, and when a certain sum is reached, if you wish to withdraw it you shall give us a fortnight's notice—the greater the sum the greater the notice required. This loan money and the sinking fund form the backbone of a strong reserve necessary to tide the society over difficulties which come in hard times of trade.

Now from what I have said you will see how these vast organizations have grown from little beginnings, but it is far better that the society should start small than large. Take Oldham, for example, which probably stands to day unequalled as a cooperative centre; as you enter Oldham you notice a great number of tall brick chimneys and large square brick mills. What are they? They are all cooperative mills, the money all found by the people, not by the capitalist, for there is an extremely strong prejudice against them on the part of capitalists. Private owners of mills in Lancashire are scarce, for nearly all the manufacturers of twenty years ago turned their mills into cooperative societies. I can remember when there was not a cotton cooperative factory in the whole Valley of Rosendale, where I was born, a locality containing a population of about eightyfive thousand; and now there are about two million five hundred thousand spindles in that valley belonging to the working people. These vast mills are managed by workingmen, and immense profits have been in past times derived from these undertakings. Now I want you to see the tremendous extent of this undertaking. and the millions of pounds that are invested in Lancashire, in Derbyshire and Yorkshire. As far as the distributive associations go, according to returns made in 1884, the collective trade done by the societies of England. Scotland and Wales amounted to eighteen million pounds, and this vast sum was all turned over by workingmen-workingmen, at the head, managing the societies, doing the buying and selling, etc.

To make a cooperative association like this successful, experience is necessary. The main qualities which go to make a successful tradesman are needed in the buyer and manager. As a rule the huver is not the manager. It is better that the buyer should not be the manager. Unfortunately we live in a world that is not absolutely honest, and precautions have to be taken to make men so, and if the buyer be the manager, unless he is an archangel he will. after a while, take a bribe : it may be a little at first, and he may feel insulted the first time. but many a man will be insulted for twenty-five dollars, and in England managers of cooperative societies often have agreed to be insulted for five pounds, and to be right down well insulted for ten pounds. It is important that the pathway of managers, buyers and salesmen should be so mapped out that it is easy for them to be made to do right and difficult for them to do wrong.

In commencing any enterprise like this you are beginning a peaceable social revolution; you will find obstacles in your way, from vested interests; men who are interested in the destruction of a scheme like this will tell you that the thing is propagated by adventurers and dishonest men. Now when you hear such talk, look over the Atlantic and behold England and Scotland, and think of the eighteen million pounds which are being turned over there annually. That will answer all arguments against you. A great deal depends in working a Cooperative Society on the proper methodical manner in which the accounts are kept. These accounts need at all times to be open to the inspection of every member, providing the person pays the expense of the secretary's time, for it should always be considered that the secretary's time is money and belongs to the Association—and this should apply also to all having dealings with it, so that they may be satisfied as to the real bona fide character of its commercial standing. Now you do not want to be dishonest men; this whole thing wants to stand upon a solid, just commercial foundation. You want a president, and this president will be ex-officio a member to be careful not to have a large unemployed of all the committees. You want a treasurer

and a secretary and a manager. But when your society is small you will not need a manager. Your secretary will be able to discharge the various functions which devolve upon a bookkeeper, upon a secretary and upon a manager; in fact, you do not need a building of your own to start with. You can rent a building, or if you cannot rent you can find a house where a member resides where the goods can be had and where distribution can be made.

In the cooperative circles in England the day the dividend is paid is of more interest than the fall of a political party. It is a day of proud triumph. The heart of the thrifty housewife throbs with exultant pleasure. She has learned the lesson how to spend less than what is earned—the greatest lesson for any community of men and women to learn; it is the beginning of all solid progress.

The great fortunes of the world have been slowly built up by savings; many men have begun from very small trifles. Men who grow rapidly rich soon grow rapidly poor; some men go up like a rocket, but as swiftly descend; but the men who achieve success are those who go slow, and learn to stick; when a man reaches forty he begins to find it is a rather hard pull, and he begins to think he must stick if he is to get anything in this world. Poverty is a curse; it means ignorance, it means crime, it means injustice of every kind and wrong; consequently if the material condition of the people can be raised, it will raise the moral and spiritual in turn. Now here is an advantage for the poorest. This is not a rich man's scheme, not a plan for doing things rapidly, but it is a method of growing slowly.

I remember some time ago walking in the Park in Manchester, and I stopped before a marble statue erected to the memory of Brotherton, who was the first member of Parliament from Salford. He started life as a poor mill hand, and he carefully saved his money. On one occasion he attended the sale of a nobleman's estate and personal effects. After the sale was over, Brotherton having bought a great many things, there was a little box, a very small box, and the nobleman came with tears in his eyes, and said to Brotherton. "Will you give me this small box? It was my grandfather's. It is not worth sixpence; will you give it to me?" Said Brotherton, "I cannot give you that box." "You are very hard with me, Brotherton." "No! had you taken care of the little boxes in your lifetime this would not have been mine." Now it is the little boxes that we are all of us daily throwing away, that we ought to save and accumulate to help us along. We forget that it is in trifles that success is obtained; and as I looked at Brotherton's white monument, there on the pedestal was written: "The greatness of my wealth consisted not in the extent of my possessions, but in the fewness of my wants." A man may be rich with only \$500 a year, and a man with \$90,000 a year may be as poor as Lazarus. Every man, whatever his income, who lives up to the extent of it, is a poor man. Any man who spends as much as he makes is a poor man. I am not opposed to rich men. As a rule a rich man is an indication that there has been a virtuous life somewhere-I mean a virtuous life in the sense of thrift or industry, of careful spending. Take a man who has in his lifetime accumulated a competency, and you will find he has all the elements of thrift, he is a useful citizen. A man to live and thrive, to be useful, to sustain a continuous life's progress in this world must be cautious, must be wise, must be saving; he must spend less than he makes.

Now this Cooperative Society which you have formed I hope you will succeed in thoroughly establishing. I know you can do it; there are reasons enough; there is talent enough and poverty enough here to do it. I tell you that this is not to succeed by anything else save necessity. I thank Nature regularly that there is such a thing in this world as necessity; it nudges us along, and it is this nudging that we are directly in need of, and which helps the world along. Life becomes beautiful and grand to any man when, after a quarter's labor, he can go and look at his shop-book and say, "Well, I have so much dividend for this quarter-that is saved"; and although he may be sick, or may break an arm or a leg, or be out of work, he has so much provision made for such a contingency; and thus he goes on quarter after quarter, and life has an added interest and the man's saving capabilities are stimulated. Credit always puts a man in a bad position. It is related of the Italian patriot, Mazzini, that he lived in a back chamber, just off Fleet street, in London, and he contracted a little debt in a store on one side of Fleet street. Mazzini was an exile, but a proud man, and he never walked on that side of Fleet street after that. He then contracted a similar debt with a tradesman on the other side of Fleet street, and he then ceased to walk down Fleet street then he went into Oxford street and ran into debt there; then he ceased to frequent Oxford street. Similarly he followed with other streets, and he fairly banished himself to the suburbs.

It is an awkward thing when one has to go down the next street to avoid a creditor. We want a new social system, which this movement will help to bring about, and usher in a better and a happier day for the laboring class: to enable them to physically prepare a solid groundwork upon which can be nobly reared the domestic morals. Happy physical environments lead to the cultivation and practice of the rigid virtues; a virtuous life affords the necessary condition for the useful development of the intellectual faculties; the full enjoyment of those thoughts and experiences without which life is shorn of its glory; and the expansion of those refined tastes and aspirations which find expression in the sober contemplation of those exalted speculations connected with the advancement of the soul into the mysterious immensity of Immortality.

EDISON A MEDIUM.—Rev. A. L. Hatch, Congregational minister, of 59 Liberty street, New York, furnishes the following statement to the New York World: "You know he (Mr. Edison) is a medium, and his great invention of quadruis a medium, and his great invention of quadru-plex telegraph instrument was revealed to him in a trance state. He sat one day, and, passing into that condition, seized some paper lying be-fore him and wrote until he had filled several aboets with closely-written notes. Then, wak-ing up and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual ex-pletives, and said he had got the idea he had been struggling for so long."

Scott's Emulsion of Pure Cod Liver Oil, with Hypephosphite Will Build Up Wasted Systems. Dr. R. B. Pusky, Elizabethtown, Ky., says I have prescribed Scott's Emulsion frequently in the last ten years, and take pleasure in commending it as a valuable remedy both for adults and children in wasting conditions."

For the Banner of Light. BURNS TO HIS PRIENDS. Response to the toast "Robert Burns," given at c Masonic Celebration of that post's birthday. BY J. W. STORRS.

> From warlds aboon the earth and moon, To this gude brithers' meeting, Wi' kindly ward, auld Scotia's bard Wad bring fraternal greeting. B'en, bending o'er this mystic floor, Wi' craftsmen a' sae civil, Wad tak' a han' for brither man, Wi' plumb, and square, and level.

But, harkee, frien't Do ye na' ken That whom ye wad be toasting, Not lang aback the lads in black Were ready for the roasting? Buch sinfu' lout as they made out The rhyming Highland laddle, Should scarce expect the warld's elect To gle the han' sae ready.

Hae ye forgat, of proverbs, that poot the birds o' feather? What matter, though, or yes, or no, If but who meet together Shall drink the wine of peace divine In love's unstinted measure? If naught of ill shall e'er infill Our cup of social pleasure?

Forevermore! Forevermore! How lang they dwell upon it! A thousand years of woe and tears, And Rab had just begun it ! For so, alack, the lads in black Made woeful declaration; But, dinna ken? there must hae been Some slight miscalculation;

For through the dark, nor care nor cark To make his han' unsteady, Wi' self-respect, head full erect Went out your Highland laddle, Firm in belief that every sheaf Wi' human limitation. That he might bring before the King. Wad meet wi' approbation.

It might hae been-it might hae been That he had some misgiving When in the dust the sexton thrust His carcase from the living : But soon on high his raptured eye Beheld the gate immortal, Wi' all along a surging throng Up crowding to the portal.

Wi' mony an old slave king of gold, Wi' tithes long time defaulted, And human owls-conceited fowls !-Wi' plous face exalted. Each nature bent, wi' full intent To smuggle through the portal, From customs clear, such warldly gear As had survived the mortal.

While each proclaimed himself, and named The deeds on which were resting His claim to grace, or special place Of honor at the feasting. Poor Robbie sat, without the gate, Sae humbly at the portal. Nor dared recall one thing of all His doings in the mortal,

St. Peter took his ancient book, And read this general order: "Who enters here, no burthens bear Across the shining border: No filthy lust for golden dust : No pride of wealth, or station; Or unco' zeal for heavenly weal Through some puir soul's cremation.

" Who enters here are such as wear The garments of that meekness-In some good way, that comes for aye From conscious human weakness. Then in the book he bade him look, And where had been recorded Ben Adhem's name, lo ! by the same Was place for him accorded.

Though often wrang, my song I sang-I make nae idle boasting-As heart inclined, for human kind. Nor feared a final roasting. For great or sma' the King of a', The unco' righteous scorning. Full well I knew wad give the true

The lads in black got mony a whack For mony a provocation: Not that I thought the things they taught Bore not some good relation To honest truth. Yet why, forsooth. I asked, should bardle clever, By Satau's rod be sairly prod Forever and forever?

Sie wrang, indeed, by man decreed To ony erring mortal Wad bring the houn' of justice down, An' kick him from the portal. For why the name of justice shame Wi' mercy less than human? In fierce alarm, need heav'n to arm Against the seed of woman?

Though at the gate men choose to wait, What harm to the Creator? Tow'rd heav'n, alack, each devious track Winds heavenward soon, or later. A sorry knave, though, who would save Himself through others' sorrow: Who rests his hope, through heav'n to grope, On what he hopes to borrow !

No, no, sair heart, bear thou the smart. Fire burns the han' that takes it. Sin's debt, as made, if fully paid, Must be by him that makes it. Yet all the years, amid the spheres. Reveals use vale of sorrow : Nae grewsome lot, that love hath not Made brighter on the morrow.

Then, brither man, as best ye can, Upon the earth—your mither-Do as ye would that ithers should For aye, and with each ither. Nor fear and quake, lest heav'n shall make (As per the Orthodoxias) Of thee a roast, to please" the host In heav'n's proscenium boxes.

The lightnings flash, the thunders crash, The dauntless sallor warning; Black tempest rails, yet never fails The sunlight in the morning. So comes a night, when earth's rush-light Must cease its feeble burning; Yet, courage, friend ! That night shall end With sunlight and the morning ! Birmingham, Conn.

"It was Jonathan Edwards who said substantially that such was saving grace, that the redeemed could look over the parapets of heaven upon the pit of hell and rejoice at the tortures of the damned.

M. Claretie once heard Victor Hugo exclaim, with a solemnity that was curiously out of accord with the last assertion in the remark:
"Yes; I feel that I shall be complete only up yonder! That which later I shall speak, now I only stammer. I shall continue my being in sublimating it. I am the tadpole of an archemost!" angel!"

A free translation, says an exchange, of the heraldic motto which a United States department officer rented for his recent dinner party is said to be: "The eagle does not catch files." Of course not. The American eagle is bald-headed. The flies catch him.

JAMES PYLE'S PEARLINE is highly indorsed by housekeepers and others who have tried it ANO soap is required, and cleaning is done with a saving of much time and labor. All housekeepers should use it.

CRITICISM OF DIFFERENT AUTHORS. BY E. D. BABBITT, M. D., D. M.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

"A careful study of the phenomena of life will convince us that these involuntary powers are much more important than as mere engines of animal life... in support of this view it may be noted that many clairvoyants can see from the pit of the stomach, the brain or eye not being used in the process."—J. Burns, in Medium and Daybreak.

Now it should be remembered that vision never occurs, either in heaven or earth, without an eye to see with, though perception may be brought about by different senses. When a thing is seen it is always done through the instrumentality of either the spiritual or physical eye, although the refined rays of this inner vision may sometimes enter through the epigastrium or other parts of the body where the nerves are abundant.

ant.
"The only stable elements in the human body are the organic and soul laws or principles, and food-material is their only organ or medium of impression or expression... The human soul can bring into activity its highest and sublimest powers and faculities only through a perfect material organ or medium. This medium can be nothing element of the research of food-material that reason must supply. We would elevate gastronomy and dietetics as supply. We would elevate gastronomy and dietetics as the reason of the human mind."." V. W. Blanchard. M. p., in Lecture at the Food Cure Parlors, New York.

W. Blanchard. M. D., in Lecture at the Food Ours Parlors, New York.

This is a speelmen of the one-idea kind of philosophy that people are apt to adopt when they get interested in any one department of life's avocations. The hydropathists formerly considered water the chief power of nature, and overdid matters by considering men and women as a kind of amphibious animals. Others find oxygen the panacea, others find all goodness in herbs, Windship considered that muscular development was to remedy human ills, and lifted himself to death at the age of forty-two years, and the aircure man declares that air is the greatest thing in nature because without it all people would die in a few minutes. But if the spiritual forces, or the sun-power, or the electricities that constitute the life of things, were to be removed, all living beings would fall dead in a moment, as if struck by lightning. All of these things are the blessed gifts of heaven and earth to man, but foods are not the highest, however valuable, for though aiding in the development of the lower phases of spiritual and mental forces, it requires spiritual aura, the magnetism of sunlight, and the more refined potencies of nature, to kindle these higher forces of man most effectually.

'In the phrenic, hepatic and gastric zone are tritability, combatter violence, jealousy, warrice, dopmatism

forces of man most effectually. "In the phrenic, hepatic and gastric zone are irritability, combative violence, jealousy, avarice, dogmatism and arrogance, the passionate impulses which have made the mental portrait of the billous temperament. In the gastric and abdominal zones we have the selfsh, restless, violent and gloomy passions which stimulate the appetites and promote intemperate indulgence while they rouse all the muscular energy of the lower limbs. "-J. R. Buchana.

Everybody it seems is liable to commit some errors, and when so philosophical a writer as Dr. Buchanan makes a mistake, it does more harm than when a more obscure writer errs. By the above passage it would seem that God and nature have made a kind of a botchwork in constructing a human being, having given him such deprayed organs as those of jealousy, avarice, arroganes, seitshness, and "violent and gloomy passions, which stimulate the appetites, and promote intemperate indulgence." This seems to be bringing us back to the doctrine of innate depraytry, and placing us on the old theological basis which declares that we were "conceived in sin and shapen in injustry." But when we look at the human system in its normal functions, we find that such organs are not to be found, and that it is only the diseased and perverted condition of these functions that has this hatefulness about them, there being nothing innately infernal he the human brain or body any more than fire or water are infernal because when misdirected they become elements of destruction.

"What is it that causes the parts of a living animal or-Everybody it seems is liable to commit some errors.

elements of destruction.

"What is it that causes the parts of a living animal organism to undergo change into effete matter incapable of any further animal functions; and what is it that gives to these parts the power of self-regeneration, when new matter is presented under proper conditions? These questions are the physiological fanis faturs, which it is feared will forever evade the grasp of scientific inquiry. They constitute one of the great mysteries ever present in the mind of the student of nature, and one the grandour of which is so immense that it is a problem with which our intelligence cau scarcely grapple,"—Text Book of Physiology, page 436, by Austin Flini, fr.

can scarcely grapple. "—Test Book of Physiology, page 480, by Austin Flint, fr.

Thus speaks one of the great physiologists of the present day. The mystery which seems to him so immense would become comparatively simple if he would only become acquainted with spiritual forces, and those refined elements of nature which are concerned in chemical affinity. I will give him a hint. The tissues of the whole body have a chemical affinity for certain particles of the blood as it sweeps through the network of capillaries, and immediately seizes them. For the time being the new tissue thus formed becomes chemically satisfied. But the nascent force of a new rush of blood, made active by the electricities developed by motion, working with a fresh affinity, will drive off some of the more dormant particles, and enter as a new element into the old tissue. These more dormant portions thus thrown off will be carried into the veins, heart and lungs, and then by a new chemical astion of the inspired oxygen will be thrown into the air as carbonic gas, etc. I cannot see where any special mystery lies in this building up and tearing down process of life, for chemical action is always routing one set of atoms and replacing them by another set which may for the time be more active, just as is done in the well-known process of respiration in which oxygen is received and carbon eliminated.

"The brain of man liself is an assemblage of molecules armaged according to physical laws; but if you ask me to deduce from this assemblage the least of the phenomens of sensation or thought, I lay my forchead in the dust, and acknowledge human helplessess, "— Prof. Tyndall's American Lectures on Light,

If the dear Professor bad not been so averse to investigating the phenomena of clairvoyance and spirit-

If the dear Professor had not been so averse to investigating the phenomena of clairvoyance and spirit-communion, he might have learned a good many things about even so mysterious a matter as the "phenomena of control of the phenomena of vestigating the phenomena of clairvoyance and spiritcommunion, he might have learned a good many
things about even so mysterious a matter as the "phenomena of sensation or thought." He could have
learned that thought is attended by the motions of
some ethercal forces, but is not developed by these
forces alone nor by the external gray matter of the
brain alone, as physiologists are apt to suppose, but
by both combined, aided by the atimulus of a force
higher than that of matter. He could have learned
that thought has its favorite dwelling-place in the
front brain. Inconnection with blue ethers, and is correlated with amativeness in the back brain, where red
ethers prevail, blue and red objects always working of
on the law of chemical affinity, while these are ngain
fed by certain bodily organs below, which they in
turn feed and stimulate. He could have learned that
when these ethers and their stimulating blood are
drawn more and more away from the front brain,
thought and consciousness become more indistinct
and dream-like, until finally they are lost altogether
and sleep ensues. He could have learned that there
sail, in the interior brain, which, when the coarser re
ethers are drawn aside, manifest themselves at times
with lightning rapidity of thought and with all the
wonderful phenomena of intuition, clairvoyance and
spiritual perception. He could have learned that
these refined forces of thought and the inner soul can
be fed and increased by the spirit-world, by the presence of spiritualized human beings and by the fine
forces of nature, such as sunlight, oxygen and other
pure elements. Having learned these facts he would
be prepared to understand the mysteries of clairroyance, clairaudence, psychology, psychometry, trance,
mesmerism, nervous force, and various other things of
which our scientists are generally profoundly ignorant.

Mit. William T. Hornaday has issued a somewhat fremarkable work, called "Trao Years to the Inventor

mesmerism, nervous force, and various other things of which our scientists are generally profoundly ignorant.

Mr. William T. Hornaday has issued a somewhat remarkable work, called "Two Years in the Jungle," and the Christian house of Scribner & Co., New York, has dared to publish it. In this the hill and sea Dyaks (pronounced Dyahs) of the Island of Borneo are desoribed as a very remarkable people, especially in their chastity and honesty, in which they are in advance of any Christian nation upon earth. He sums up their character in the following language:

"We see in these strange children of nature all the cardinal virtues without a ray of religion, morality without ministers, the Christian graces without Christ or gospel. They keep no Sabbaths, pray no prayers, build no temples, worship nothing and nobody, and scknowledge no higher tribunal than the bar of public opinion on the one hand and the Barawak government court on the other. The Dyak is perhaps the most happy and contented human being under the sun. His wants are few, and his native jungle supplies nearly all of them... In hospitality, human sympathy and charity the Dyaks are not outranked by any people living, so far set know, and their morals are as much superior to ours as our intelligence is beyond theirs. If happiness to the goal of human existence, they are much pearer it than we. In this instance, at least, it is not the highest civilization that has evolved the most perfect state of society... Borneo is no field for the missionary, for no religion will give the Dyak angle that will benefit him or increase the balance of his happiness in the least."

Mr. Hornaday is to be commended for bringing out so much with regard to these remarkable people.

their character in the following language:

"Yo see in these strange children of nature all the cardinates in the strange children of nature all the cardinates in the so strange children of nature all the cardinates. The children of nature all the cardinates in the so strange children of nature all the cardinates. The children of th

some reason why these people possess this harmonious life. In the first place they go nearly nude, their usual dress being a "chawat" or slight strip of cloth around the loins. In this way they have a constant sub-bath and air-bath over their whole persons as they move around, and thus gain a vitality and power far beyond those of civilized nations. Travelers inform us that a Dyak can walk a white man down and then carry him by the mile on his back, or march off for hours, carrying a burden of several hundred pounds as though it were a small fafir. In fact, it is said to be exasperating to a European to attempt to keep pace with him. This vital power, of course, gives him chertuland happy feelings. In the second place the absence of clothing does away with the need of tailors, dress makers, seamstresses, weavers, laundrymen, shoemakers and many other trades, and so an important burden of life is removed. In the third place, it can be demonstrated as a fact that the nude nations have greater chastity, as a rule, than those people whose systems become overheated and perverted by being closely wrapped about with clothing.

"They (the Kalsios in (Central Africa) have such a nice sense of unstice and equity that they will; by no means.

being closely wrapped about with clothing.

"They (the Kalsios in (Central Africa) have such a nice sense of justice and equity that they will; by no means, make any encroachments on the territory of their neighbors. Their dealings among each other are characterised by mutual confidence and good faith which Christians would do well to imitate. No man is afraid of being cheated, and no man is cheated. No precentions are used to prevent theft and robberies, and no thefts and robberies are committed. When one of them wishes to dispose of an article, large or small, he attaches it to a sprig of palmbranch, which significs for sale, and leaves the article in a certain space, enclosed by pallsades, which answers the nurpose of a market-house or bazaar. When people to to this emporium to make purchases they solect the articles which they want and leave what they consider a fair equivalent in the place of each article; and the former owner never has any reason to be dissatisfied, although the purchaser is allowed to fix the price of the article according to his own estimate."—Dr. Livingstone's Seventeen Years in the Wilds of Africa, p. 192.

Dear, honest Dr. Livingstone! He went out as a

Dear, honest Dr. Livingstone! He went out as a missionary to Africa, but he found some people there that should have come to England and America as missionaries to us, who are fighting for dear life for all the filthy lucre we can get hold of. Those of us who are struggling to gain something better with which to bless the people have no time for this scramble for gold, and so cannot get our part and must suffer. "Justice and equity," says the Doctor. Beautiful words! What countless seamstresses, manual workers and brain-workers are giving out their lives, and how few are noble enough to come forward voluntariy, like the Kalalos, and lay down a true cquivalent for what is given. lent for what is given.

"There are no external senses, whatever the psychical, natural or seufish man may believe and affirm, for the simple reason that there is and can be no external perception. There are no external sounds, for sound is a sensation, and that exists only in the mind. If the music is not in us it is nowhere. Light and color are not outside of me but in me."

but in me."

"The sensorium is not in the body."

"The sensorium is not in the body."

"Nervous diseases are not in the nerves."

"Where we Mink a pain to be, there it is to us, for it exists only in thought."—Extracts from Primitive Mind Cure, by W. F. Evans.

mediums. She tells them not to feel faint and true
where the service of year primitive Mind
curs, by W. F. Earns.

I have often commended the works of Mr. Evans,
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Curs, by W. F. Earns.

I have often commended the works of Mr. Evans,
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Funeral Services and Cremation of

the Body in New York City. "The remains of Daniel Hindley were incinerated at the fount Olivet Crematory, at Fresh Pond, yesteriay afterson. The widow was present with a number of other lastives. Undertaker S. Merritt Hook, of New York ity, was in charge of the cremation. The body was brought City, was in charge of the cremation. The body was brought from New York and arrived at the crematory at about 1 o'check. Hindley was a clork in New York City, and was thirty-three years of age."

The above from the New York World of February 19th, announced the practical belief in the wisdom of incineration as a means of disposing of mortal remains, entertained by our ascended brother, Daniel Hindley, and duly carried into effect by his survivors on the mortal plane.

Mr. Hindley had been suffering from attacks upon his mortal frame by consumption, to which the body finally succumbed, liberating the indwelling spirit, though not removing it from the side of the faithful wife still remaining with us.

Mrs. Hindley, as a medium for mental and physical phenomena, is well known and greatly appreclated by a large circle of friends in New York City, and quite a numerous gathering of such, and of the relatives of our arisen brother, assembled on the morning of the

Verifications of Spirit-Messages. MISS REBECCA BOWKER-PHINEAS E. GAY.

Spiritualists of this vicinity will not ask for verification that Miss REBECCA BOWKER and PHINEAS R. GAY were prompters of the statements ascribed to them, put forth as theirs by Lotela, and published in the BANNER OF LIGHT of Feb. 13th. They both were long and well known as efficient workers in the field of Spiritualism; both were set free from material restrictions last June; each at the age of more than fourscore years.

Spiritualism has had but few so persistent, generous unselfish aiders of its mediumistic instruments as were Miss Bowker and Mr. Gay through more than a score of years. My acquaintance and my associations with each of them were intimate and long continued.
In one rare, but eminently beneficent mode of labor-

ing to benefit unknown, weak and benighted members of the human family, Miss Bowker was persistent, self-sacrificing and generous to greater extent than any other of my acquaintances. Her mundane labors and experiences in connection with benighted ones in the spheres unseen were such as give to her words, now when she mingles with them in their abodes, an authority more commanding than often addresses us from spirit realms in reference to the good resulting from yielding a kindly listening ear to the lowest and weakest spirits who gain lodgment in mediums. What did she do?

Throughout eleven successive years she, on each Wednesday, rode several miles from her home to a medium, spent hours with her, and compensated herpecuniarily. Miss Bowker's main purpose in this being the unselfish one of giving benighted and weak spirits opportunity to get into rapport with the medium and herself, and then to give those spirits such advice, cheer and help as she could. Her hospitality to all mediums at her own home was ever free and generous, and contributions to their pecuniary needs were freely made. Such was her course here. What does she say now?

Though her words have already been seen by readers of the Bannen, the facts above stated may tend to gain for them a new hold upon the reader's mind. and keener perception of their import and importance. Lotela, speaking for Miss Bowker, says :

ance. Lotela, speaking for Miss Bowker, says:

"This spirit speaks a word of encouragement to all mediums. She tells them not to feel faint and turn aside from the true path, but to press on with the good work. They don't know what they are doing for humanity and for the benefit of the world, especially those who have tried to help poor, undeveloped, weak spirits. Don't send them away when they come. She says she has seen many such spirits that came to her when she was here; they are now bright, earnest workers, and are thankful for every word of encouragement they received in coming back to mortal life. She wishes all to push on in this good work, not to be afraid of going wrong, or of being contaminated by contact with these undeveloped spirits, because if they are received in love, given good advice, and helped to grow up from their dark conditions, they will never do any harm to you, but will only try their best to help and bless you."

That generous spirit omits to specify benefits to

of eight academies; her works, numbering nearly a thousand paintings, included portraits of the sover-eigns and royal families of all Europe, famous authors, artists, musicians, and learned men in Church and State. The first of a series of papers on "Wonders of the Alphabet." is entertaining and instructive to young and old. Among its illustrations is a table showing the Phonician alphabet and Egyptian Hieroglyphics or symbols, with the English letters they represent. Frank Stockton continues his sprightly " Personally Conducted" articles, leading stay-at-home travelers through Florence and Venice. Palmer Cox introduces his inimitable Brownies as circus performers, and for short stories we are given "Quaker Esther's Ride" and " The Great Snowball Fight." Contury Co., New York. Cupples, Upham & Co., Boston. MAGAZINE OF ART.—An historical sketch, "Chests

and Cabinets," with five engravings in illustration, is one of the chief features of this number. "The Tiber: Ostia to Bagnorea," describes points of interest, remnants and ruins of ancient grandeur and opulence on that famous river, with six illustrations. As a frontispiece we have a full-length picture of Miss Farren, painted by Lawrence. The poem and picture page has for its title "A Black Night," poetry by Allingham, drawing by Hennessy; very effective: Numerous illustrations of ancient sculpture and architecture are given in connection with a deeply interesting account of "Art in Persia," by William Holmden. The remaining pages are filled with instructive reading matter and engravings of superior excellence. Cassell & Co., New York.

WIDE AWAKE.-The delightful series of poems and pictures, "Youth in Twelve Centuries," is represented in this number by "Nan-tze, of Ngan-King : 800" B. C.," and "Chom-Bin, of Kin-Yuen: 800 B. C." Blizabeth Stuart Phelps furnishes a vividly descriptive ballad, "The Tenement House Fire," with five fullpage illustrations by Hassam. New chapters are given of each of the serials : "Royal Girls, and Royal" Courts," "A Midshipman at Large," "A Girl and as Jewel," "A Cycle of Children," and "Dilly and the Captain"; and in "Pleasant Authors for Young Folks," the reader is given a portrait and aketch of Harriet Beecher Stowe. D. Lothrop & Co., Boston.

CASSELL'S MONTHLY.—The first of a number of historical sketches, entitled."The National Hymn of Europe," describes the circumstances that called into existence the inspiriting "Marseillaise." "London for Londoners " reaches its third and last chapter. An American describes the personal characteristics of "The Boston Lawyer," and many shorter articles with continuations of scrial stories, accounts of recent inventions, etc., complete this month's lastic, Cassell & Co., New York! Annihilate had been of I

THE QUIVER.-" Bunyan in Prison," is the subject of a full-page engraving and a poem. The opening article describes some London spires and varies, by various causes rendered notable, and the remaining, contents, including serials and several about stories, are replets with good thought and instruction in right modes of life. Cassell & Co., New York, and district the several state.

WHITING PLANGUETTES for sale by Colby & Rich. Price 60 cents.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY

ISSUED WEEKLY

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THE

NEXT WORLD

INTERVIEWED.

BY MRS. S. C. HORN,

Author of "Strange Visitors,"

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Banner Correspondence.

Massachusetts.

MALDEN.-T. H. Perkins writes: "Having taken the BANNER OF LIGHT fifteen years, I endorse all you and others have written in regard to the evils of vaccination, and the attempts to compel the dear people to swallow poisonous drugs and to be cursed for life by infectious matter in vaccine lymph. I wish to state some facts to show the inconsistency of the theories and practices of these pretended guardians of the public health. Is it any wonder some people believe in total depravity, when so called scientists and medical men demand that the people shall be polsoned with drugs and the putrid matter from vaccine lymph? What are the facts? Thousands to day are suffering pain and misery from the effects of mercury, calomel, strychnine, quinine, oplum, fusel oil and whiskey, which the medical profession has administered to generations past. I claim this taint in our blood from the above causes to be the origin of many of the fearful and dangerous diseases which affiliat humanity to-day, and the frightful mortality of infants and children; that the medical profession to-day is powerless to remove this taint from our blood. It is well known to microscopists and scientists that all decomposed, putrid matter produces septic organisms (Bacteria, Bacilli, Microbil, etc.), which these learned authorities claim originate these diseases. They also claim that imperfect drainage, sewer-gas, gutter-mud. filth, foreign rags, contaminated water etc., are agents which spread these maladies. Dr Sternberg of the National Board of Health says of cholera. It takes 380 degrees of heat or steaming to destroy these germs and infectious matter.' He says of diphtheria patients: 'Isolate the patient in an airy room, with as little furniture as possible; disinfect all discharges, especially those from the mouth and nose, everything they have touched, for fear of spreading the disease. 'No one but the nurse or physician should be allowed to see the patient.' Another medical man says of scarlet fever : 'A person coming out of a house or family having scarlet fever can impart it to a person on the opposite side of the street. Dr. H. O. Marcey of Boston, in his address to the New York Medical Association, says : 'The medical profession talks learnedly of measures adapted to the cure and prevention of disease, but the sad, humiliating lesson of the mortality tables teaches that these invisible monsters (bacteria, etc.) are stalking broadcast through the land, serving prince and beggar alike in their remorseless grasp.

Dr. Sternberg says, The mud of to-day is the dust of to-morrow; with all its deadly septic organisms it is taken into the lungs and respiratory passages of those who breathe them, causing there dangerous diseases.' A learned scientist in the Science News (Boston,) says of smallpox, 'No one need fear these diseases if their blood is pure and healthy. Can he find one person in a thousand, in civilized life, whose blood is not diseased by poisonous drugs and vaccine bacteria? Dr. Quint, of St. Petersburg, says vaccine lymph developsinto bacteria, vaccine bacteria.' Are these scientists, microscopists and medical men consistent with their own theories of the causes which produce and spread these diseases, and the measures they demand shall be taken to prevent their spreading, when they charge the blood of human beings with the very septic organisms and infectious matter from the rotten, pu-trid sores of beasts? They have ransacked heaven and earth, every crack and corner of the universe, and their own brain, to find these little monsters and to prove them to be the causes of these fatal diseases. Is this common sense? Here are the very living germs themselves, active and ready for work, and humanity their victim. Another point: if drainage, sewer-gas, filth, gutter-mud, foreign rags, etc., cause these discases, how is it that all who live in such localities and who breathe the air and drink the water are not attacked? How is it that any escape? What have these guardians of the public health to say of the army of physicians who travel through the community from smallpox, scarlet fever, diphtheria, to consumption, teething babies, weak and sickly people, without even a whift of any disinfectant, their clothing and respiratory organs charged with infectious matter and septic organisms? Are their respiratory passages different from those of their patients or other people's? According to the theory of these scientists, the former are traveling pest-houses, cesspools on wheels, bundles of domestic rags, carrying disease, and death through the land. These are the monsters Dr. Marcey could not see. Do we hear any complaints from Boards of Health? Not, a word. Why demand that children in families having scarlet fever shall be kept from schools for months, for fear of contagion, when doctors rove through the community unmolested? Is it any wonder that one-eighth of our race die of consumption, or that one-half die under five years of age?

If these millions of septic organisms are in the water we drink and the air we breathe, why are they not in putrid matter from vaccine lymph? One medical writ er in the Popular Science News (Boston,) says, 'Smallpox in several localities is making alarming ravages in spite of vaccination; one man has died of confinent smallpox; he had been repeatedly and successfully subjected to kine-pox vaccination, but all to no pur nose. So of many others: the freshest and most perfeet specimens fall in hundreds of cases.' No doubt they fall to prevent smallpox, but they never fall to destroy the vital forces of the blood and cause a life

Children, up to seven and eight years of age, who never were sick, upon being vaccinated were ever after sick and miserable. It is time the people should know these facts in this matter of vaccination and tainted blood. Let us see to it that the sewerage and drainage canals, etc., of the human city are kept in a healthy condition and action, that the skin, pores, ducts, capillaries and minute blood-vessels which form the outer covering of our hodies are kept free from decomposed and diseased matter, thereby assisting nature to combat disease. Dr. Nichols, of Boston, says of the skin, pores, ducts, etc.: Nine-tenths of all the maladies which annoy us are caused by skin obstruction or a diseased condition of the perspiratory process.' He should have said mercury, calomel, oplum pills, iron bitters and vaccine lymph have produced this diseased condition and action of the perspiratory process, and polsoned our blood drawet streethid

WORDESTER Thomas W. Sutton writes : "You perhaps ere this have come to the conclusion that the Spiritualists of this city were in a state of inactivity from their fallure to make reports of their meetings through your columns—but such is not the case. Meetings have been held in G. A. R. Hall every Sunday afternoon and evening, and during the past four months we have had the pleasure of listening to the grand eloquence of A. B. French and Dr. F. L. H. Willis, the sound, solld sense, and earnest, honest thoughts of that veteran champion of progress and reform, Hon. Warren Chase, and to Mrs. Amelia H. Colby, that grand instrument for spirit control, through whose lips have been given to us, in a most candid and fearless manner, the truth as seen from beyond the vell. It would occupy too much of your valuable space for me to enter into the applects of her lectures; I will only say, I hope the Spiritualists of this country will keep her fully employed; let those who have heard her hear again and again, and those who have never heard her avail themselves of the first opportunity that offers, for they know not what they are losing. She stands equal with, and in my humble opinion superior to, Wm. Loyd Garrison, for while he labored to break the chains of a physical slavery that bound the negroes of the Bouth, she and her spirit controls are endeavoring to break the chains of a spiritual alayery of the most debasing kind; in which myriads of her fellow beings are held of their own free will and accord. I During the two months she has been with us we have had, the largest, and most intelligent audiences assembled in our hall since the Association was formed; and I can truthfully say that mose have had any but words of praise to speak of her, and she will leave here with the respect, esteem and beet wishes of all who have listened to or met her. We regret exceedingly that our engagement with her cannot be prolonged from two months to two years, and we bespeak for hor, a cordial reception from the friends of profites, and reform whetever she may go. May the be blessed with many years of life and health to abor in that wast virging, the world, for the clava-

holland notice the sive

tion of the human race, and the entire abolition of slavery in all of its many forms."

New Hampshire.

STRATHAM .- A correspondent writes : " Great interest has been manifested of late among the Spiritualists and liberal-minded of this vicinity. The meetings for social converse have been greatly enjoyed, but we have desired the presence of good mediums, and through the efforts of interested friends we have had our wishes gratified.

A most successful séance was held on the evening of Feb. 8th. at the residence of Mr. F. H. Burleigh, a well-known citizen of this town, by Mr. David Brown, the popular medium of Boston. The circle was large and harmonious: the tests were satisfactory in every respect, and spirit-identification was complete. The control spoke relative to the new hall that is shortly to be dedicated to Spiritualism through the generosity of a lady resident of this place, and who was present on this occasion. This fact was unknown to the medium, but was appreciated, by those present, who are looking forward with deep interest to its completion.

It is the general wish that the medium will visit this locality again, and should he do so he will receive a hearty welcome."

New York. BELMONT.-Carlos L. Slafter writes: "We have long felt the need of Spiritualist lectures here, and during the past month have again listened to inspired utterances from the lips of Mrs. R. S. Lillie on four occasions here and at Friendship; also Mrs. C. L. V Richmond's two Sunday discourses at Cuba. Would it not be a good plan to establish a Lecture Bureau whereby a circuit may be established, say from Roston to New York City, Elmira, Dunkirk, Buffalo, Rochester, Albany, and touching all the intermediate towns where speakers are needed? Railroad fares could then be obtained at reduced rates, and the traveling expenses between the lecture towns be light; whereas now the railroads get a large part of that the lecturers receive for their labors. This would give the lecturer a date every week day evening as well as Sundays. With a notice in the columns of the Banner of Light, I believe every town would respond to the call where speakers are wanted, thereby opening a communication in which satisfactory arrangements can be made I trust these thoughts will meet the approval of all parties, and lead to practical results."

... Vermont.

ROCKINGHAM .- A correspondent writes: "The Spiritualists of this place having greatly enjoyed and received instruction from the services of Mrs. Hastings, express their minds as follows:

ings, express their minds as follows:

'We, the undersigned, citizens of Rockingham, Vt., take pleasure in recommending the services of Mrs. Zelia S. Hastings to all people who may be interested in good works and the search for truth. Mrs. Hastings is a most instructive and pleasing lecturer, and her good heart and superior intellect are most thoroughly engaged in the work. To those who are not now acquainted with her we certify that her reputation is above reproach. In new fields, in which it is now proposed to employ her, she deserves, and we boileve will have, abundant success and blessing:

Osman H. Emery, Mrs. Lucy A. Emery, Hiram Britton (Fresident of Spiritualists' Society), Levi M. Bowman, Edward Day, Merrill P. Hall, Marion Hall, Mrs. Esther I., Marble, Miss, Frank Day, Mir. Frank Day, Mir. Frank Day, R. Frank Day, Mrs. Josie Flagg, Frank W. Fulier, Fred. C. Fuller, Mrs. Carrie Fuller.

Rhode Island.

PROVIDENCE .- E. R. Knowles writes: "Sunday evening, Feb. 14th, Dr. Pratt, Mr. Chappell, Mrs. Hull, Mr. and Mrs. Spinning, Mr. and Mrs. Roscoe and others held a satisfactory circle at the house of Mrs. H. V. Ross. After the scance for materialization, whereat every one of the company met and recog nized one or more of their spirit-friends, a dark circle was held, and beautiful manifestations and convincing tests occurred, particularly the tangible presence of spirit-hands in response to the silent wishes of several. Independent voices were heard and interesting communications given through the mediumship of Mr. Roscoe."

PROVIDENCE.-Wm. G. Wood writes that he called on Mrs. Peckham in Dexter street, and found her in control of her guide, Brightlight, who told him many things that eventually proved true, and corroborating the truth of statements made through other

Wisconsin.

APPLETON .- L. D. Nickerson states that written nessages are constantly received from a spirit-brother, which are full of consolation and instruction to all who are privileged to peruse them. In this way much light is shed among inquiring minds concerning the experiences, etc., of departed apirits. The medium brough whom these messages are written is the daughter of the controlling spirit, and there is no doubt of the reliability of their source.

Notes from Florida.

16 Editor of the Banner of Light: It is now three weeks since we arrived here. During that time we have had some cold days, but much of the time the weather has been charming. The travel South has been less than usual, and the hotel proprietors are feeling depressed in consequence. Doubtless the severe cold weather which set in just as the tide of travel was turning southward had the effect of deterring many from leaving home. The sere and yellow leaves of the orange trees, the ground strewn with the frozen fruit, are indeed sorry sights, causing one to feel the uncertainty of all things ma terial. Some of the groves are apparently ruined, while others in close contiguity are uninjured. All agree that the cold has been the most severe ever experienced in this section of the country; but coming as we did from the rigorous climate of the North, the coldest weather we have experienced since our arrival seems mild in comparison to that to which we have been accustomed.

Taking it all together, the climate of Florida is infleed delightful. To one accustomed to the undulating scenery of our New England States, the level, sandy soil of Florida seems monotonous. The eye

deed delightful. To one accustomed to the undulating scenery of our New England States, the level, sandy soil of Florida seems monotonous. The eye misses the restfulness of hill and dale. The pines in which this country abounds are grand and stately, but they lack the symmetry and grace of our northern pines. We never hear the soughing of the wind through the branches of these southern pines, either because the branches are so few, or because they are at such a height that the sound cannot reach our ears. Belieview, the town where we are at present located, is a dry, healthful spot. The township is new, the first house having been erected less than two years ago. Since that time the growth has been rapid. A large number of buildings are in process of erection at the present time.

Ocals, about twelve miles distant, is a town, or city, as it, is termed by Floridians, of between two and three thousand people. It contains some nice buildings, and is considered a healthy locality. In all these Bouthern cities and towns there is a very noticeable lack of that thrift and cleanliness which characterize our Northern cities. The streets here in many places serve as depositories for rubbish.

No person visiting this section of the country should fall of paying a visit to "Sliver Springs," a phenomenally incid stream; so clear that the smallest object at the bottom can be distinctly seen at a distance of seventy and in many places eighty feet. The day we visited this charming spot was exceptionally favorable. The sun shone brightly, and there was not breeze enough to cause a ripple upon the water. Owing, to some peculiar chemical combination or action of the water at some points, it assumes all the colors of the rainbow, and tinges everything at the bottom of the stream with a coloring wonderful to behold. The most delicate mosses, grasses and ferns may be seen at the bottom of this phenomenal stream, with every frond clearly defined and uninhabited a section of the water, they wave the appearance of brilliantly tined flo

free Thought.

To My Esteemed Friend, A. E. Newton: Having read with much interest and deep

sympathy your article in the BANNER of Feb. 13th, on "How to Recommend Spiritualism," it would not be strange, owing to our different phrenological organizations and the widely different training in our earlier years of life, if we did not see events and results exactly alike. whilst we might not differ in our views of the value and importance of the subject which we both labor to extend. For myself, I am not wholly a non-resistant. I could hardly go into an enemy's camp with a white flag, when he was armed to the teeth and shooting at me and my friends all of the time, and I knew he was wrong and I was right and abundantly able to defend myself and the right, and there try to compromise with the wrong. I never, in old anti-slavery times, had any confidence in compromises with slavery, and I think Bro. Newton had not. I prefer the Garrison plan of attack, even if there is some good, as there was in slavery. I think we have in both cases always lost in compromises with error or falsehood. My brother seems to think we are the cause, by our attacks on the churches, of their opposition and persecution of us and our cause. I had supposed that his own experience in dealing with the church to which he belonged when he and his estimable wife became convinced of the truths of spirit intercourse, would have convinced him of his error in this and of the animus of the churches in the aggregate, but if that did not, certainly their course toward us and all of our teachings and manifestations, and our mediums ought to have shown him that they were the attacking party, and he ought to have learned from James Russell Lowell that "the feller that fust gets mad is most allers wrong." I do not wonder at the warm sympathy my brother feels for the lady he refers to, who, like himself, had been chained by a creed in the darkness of superstition and was catching a few stray rays of light, and, like him, I should try to help her with the old plan of "milk for babes." Where did she get her ideas that Spiritualism was the work and doctrine of devils but from the church, where devils are believed in and taught to the devotees as the origin of all that opposes them? Certainly no Spiritualist teaches the existence of a devil unless he or she gets it from the churches. When would this lady or any other person learn any of the facts or truths of our philosophy if the churches could keep them from it and from us? For myself I think it as well to take this mat-

ter straight and clear as to dilute it with any adulteration or alloy of a theology wholly opposed to us, and at enmity with us, and as unscrupulous as it was in attacking astronomy and geology, as we are as sure to overcome them as were these sciences. I do not think Bro. N. would advise a teacher to pander to the ignorance of his pupils, who might feel sure that the earth was flat and the sun went around it: but he might arouse their prejudices, and make them think he was teaching the doctrine of devils. But suppose these pupils set themselves up as his teachers, and attack his theory with all the bitterness and bigotry that is arrayed against us by the churches, in what relation is he as a teacher to lead them? Shall he yield? I should not, when I had the demonstrated truth, which they ignored, despised and opposed with all their force. It is not individuals, like the lady referred to, that we attack: it is the institution that keeps such honest minds in darkness and superstition, and that closes its houses, built by the people to obtain just such light as we have, against us, and fills the minds over which it has control with a belief that ours is the doctrine of its devils. I have never known any doctrine of devils except that taught by the churches, and declared such only because it opposed them. Astronomy and geology were both branded as such by the Church even the art of printing was called the work of the devil; and the Rev. Mr. Mattison's book, explaining spiritual phenomena, was illustrated with pictures of this Christian devil controlling mediums. I am willing any one should go into this pool of superstition, or march with the salvation army, if he or she chooses, and fish out whoever can be hooked; but for myself, I prefer to stand on facts and science, philosophy and reason, and try to enlighten with

truth without compromise. WARREN CHASE. Feb. 16th, 1886.

To the Editor of the Banner of Light: I cannot refrain from sending a few lines to express the pleasure and gratification with which I have read an article in each of the last two numbers of the BANNER, by A. E. Newton; and entitled: "How to Recommend Spiritualism." Having been for over thirty years, before becoming a Spiritualist, a member of the Congregational Church, I can fully appreclate the stand taken by Bro. Newton. Many times have I been pained while listening to lectures by a class of Spiritualists who seemed to feel that in order to recommend Spiritualism they must denounce all other religious beliefs, and I do not doubt but many others have had the same feeling-but happily I discovered there was a better and more rational view of

Esq., which proves him to be a clear-headed man, and a profound thinker. To my mind that instructive article is admirably well-timed and arranged, and will, I trust, be read and studied by thinkers everywhere. N. G. SAYLES. Golden, Col.

Passed to Spirit-Life

From Cleveland, O., Saturday evening, Feb. 18th, Mrs. Ellen Stewart, aged 69 years (a natural death, hastened b meumonia).

meumonia).

Peacefully, during sleep, her spirit left for its new home, The transition was a natural one, and, being a Spiritualist for over thirty years, the event was not dreaded, but on the contrary pleasantly contemplated by her. Mrs. S. was identified from the start with all the spiritual organizations in this city. She was, at time of passing away, a member of the Lyceum and the Good Samaritan Relief Society—attending the former for the last time Sunday, Feb. 7th, out of respect to our martyred needlum, Mrs. Athadine Smith, voting on the resolutions of sympathy. Mrs. Stewart was (and s) a gentle, loving spirit, with amile and a kind word for everybody; an earnest advocate sand defender of the Spiritual Philosophy at all times and in all proper places, incorporating its highest teachings into her daily life, Having but one son (Willie), who lives in San Francisco, Cal., her home for the past few years was with her life-long friends, Mr, and Mrs. Wm. McLauchian, who tenderly cared for her in her declining days with fillial affection, Bidding good-stoke to hove in spirit-life.

The funeral services were conducted by Mr. Thos. Lees, assisted by Mrs. T. V. Gooke, a prominent resident medium of Claveland—Mr. Samuel Bussell and his two daughters, Mrs. Emerson and Mrs. Pas, rendering great service

by the spiritual songs they sung. The remains were placed in the vault of Erio-Street Cometery for future interment.

From Vincennes, Ind., Feb. 7th, Lewis Grant, Sr. From Vincennes, Ind., Feb, 7th, Lewis Grant, Br.
The Vincennes Datly Commercial of Feb, 11th speaks of
him as follows: "The funcral of the late Lewis Grant, Br.,
took place yesterday (Wednesday) afternoon from the late
residence of deceased, on Wabash Avenue, where hundreds
of friends and admirers assembled to pay a last tribute of
respect to the memory of a man of whom it can be said no
died without an enemy. If ever a man lived who was honeast in his political and religious views that man was Lewis
Grant, Br. Whenever he saw a fellow-being in distress he
did all in his power to relieve him. Every act of his life
was filled with charity, which he dispensed with a lavish
hand. Men, women and children of every creed paid him
homage, and the chief mourners at his funeral, aside from
his own family, were people who differed with him in religion, politics and other things."

On the evening of Feb. 9th, 1890, after a long and painful Illness, Horace Cornell, of Skaneateles, N. Y., aged 65

He hasfor over thirty years been a firm believer in Spirit-He has for over thirty years been a firm believer in Spirit-ualism, and his house was ever a home to earnest seekers of that beautiful faith. He leaves a devoted wife and five children to mourn his loss, and will long be missed by a large circle of friends. He found great delight in perusing the HANNER OF LIGHT from his first issue, and to him the "River of Death" would but bear him gently to the society of loved ones gone before. His funeral, which was con-ducted by the Masonic Order, was largely attended at his late residence on Academy street.

Skansatcles, N. Y., Feb., 22d, 1886.

[Obtivary Notices not exceeding twenty lines published gratutionsly. When they exceed that number, twenty cents for each additional line will be charged. Tan words on an average make a line. No postry admitted under this heading.) In remitting by mail, a Post-Office Money Order on Boston, or a Drait on a Bank or Banking House in Boston of New York City, payable to the order of Colley & Rion, is preferable to Hank Notes. Our patrons can remit wether fractional part of a dollar in postage stamps—ones and twos preferred.

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The Next World.
Prince Albert, "England and the Queen."
Prince Albert, "England and the Queen."
Harriot Martineau, "Life in the Spirit-World."
Charles Kingsley, "Reform in Spirit-Life."
Judge Edmonds, "The Two States: Real and Ideal."
Judge Edmonds, "Rich Men of New York."
John Stuart Mill. "Immortality."
Rorace Greeley, "Home of Horace Greeley."
Professor Agassiz, "Evolution."
Becretary Seward, "Statesmanship from a Spiritual Stand
point." "FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated painting designed by Joseph John. Bloin, copied in black and two tints. Size of sheet, 22x28 inches.

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

At "Craigle House," Old Cambridge, Mass.

The plate is 24x2 inches. The central figure is that of the GREAT POET. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetries. The artizan is in his workshop. To the extreme left stands the caryed book-case, containing all the Poet's own works, in their original manuscript, flanked by those of De Quincy, Irving, Bacon, Milton, Danté, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdoin. The Sage of Concord, Raiph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Chestnut which stood before the Old Blacksmith Shop. Samuel Taylor Coloridge's Inkstand rests near the open desk on the table.

This beautiful historic work of art is a lasting souvenir and ornament for altino-room paster illianting souvenir This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parior, library or onice of any American home. We will mail the engraving free to any one sending as \$3,50 for a year's subscription for the ANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

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there was a better and more rational view of the matter. Could such articles as these by Bro. Newton be read by every person in our land, it would do much to remove the prejudice existing in the minds of many against the cause of Spiritualism.

Milwaukee, Wis., Feb. 24th, 1886.

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The Banner of Light for Feb. 13th and 20th contains a two-part article by A. E. Newton, Esq., which proves him to be a clear-headed

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the varies anales of opinion to which the varies and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not mased. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

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

Banner of Pight.

BOSTON, SATURDAY, MARCH 6, 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 Plessons.

Allopathic Ins and Homeopathic Outs.

Not many evenings ago the Trustees of the Boston City Hospital gave a hearing to the remonstrants against the petition for the establishment of wards in the hospital for the homeopathic treatment of patients. The petitioners were represented before the Trustees by legal counsel. The testimony given in opposition to the petition by the regulars who now have the hospital in their control, is of special interest, as showing the animus of their intentions from the beginning. They clearly want all the hospitals, legislatures, and machinery of social life in their undisputed control. Dr. H. W. Williams stated, to begin with, that the medical staff did not care to come forward as remonstrants in the matter. He thought the good sense of the Trustees (taffy) would show them the utter impracticability of the proposed scheme. But since it had been requested of them, they would proceed to present their objections.

Dr. C. D. Homans, of the surgical staff, said he had been connected with the hospital from the beginning. (Therefore, no doubt, his preiudices were entitled to be taken for good reasons.) The staff opposed the proposition of the Homeopaths, he said, because patients would be subjected to all kinds of experiments. Medical practitioners knew very well there could be no system adhered to in medicine; a cerity of great numbers of clergymen themdoctor could only do the best he could. He could see no good in introducing the proposed system; it was no improvement on the system =atisfactory years. He had no particular objection to any gentleman coming into the hospital as a physician, if he would give up the name of Homeopathist. He thought there could be no school of medicine in the hospital. (Yes; that is all very well for those to say who now hold the fort; but suppose a Homeopathic physician should be green enough to go to the hospital and say he wanted to come in and practice, but that he belonged to no school of medicine; how far inside the doors would he be likely to get before he was collared and rudely hustled out as no "physician" at all, but an interloper and a crank? If there is indeed no school of medicine in the hospital, then why do the regulars so persistently fight a petition from irregulars to come in? The public do n't quite see.)

When this last witness was asked if he would he willing to let another scheme of practice have a chance in the hospital, that could show that it could cure fifty per cent. of cases where the present scheme cures but twenty per cent.. he replied that he must decline to answer any hypothetical questions.

Dr. D. W. Cheever said he had no doubt that patients brought to the hospital received better treatment and care than many rich people. He claimed that this was due to the systematic manner in which the hospital was conducted. He thought the introduction of Homeopathists both improper and impracticable. The esprit du corps of the present staff would be destroyed. The superintendent of the hospital would likewise be subjected to a cross-fire of criticism.

Dr. Edward Cowles, a former superintendent of the hospital, testified that troubles innumerable and insurmountable would be encountered by the admission of another school of medicine. (The other doctors had said, it will be remembered, that there was no school of medicine recognized in the hospital.)

Dr. George C. Shattuck, editor of the Boston Medical Journal, called attention to the names attached to the petition, said to be six hundred in number, and stated that a large number of them were printed signatures. He said further that it was a difficult matter to separate the questions of propriety and practicability. If one sectin medicine was recognized, he thought all should be. If a patient had a right to select his system of treatment, he had a right to select the physician, and this he considered impracticable. Such patients, he remarked, would have the same right to choose the term during which they would be treated. He reiterated what another witness had asserted, that those who had charge of the medical part of the hospital did not practice any system. It was their duty to care for the sick, and ours them if they could. (That is all that the so-called irregulars want to do. They simply want to oure the sick If they can, To refuse to admit them, then, is sesuredly to do so on no other ground than that they do not belong to the school that now has control of the hospital.)

A letter was read from Dr. Edge, of the Board | they will only look after themselves, obey Spiritualists in that city.

that there was nothing to recognize; there that if Homeopathy were admitted into the hosleft out; and finally, that the patients are well

taken care of now. There were several other medical and of course "regular" witnesses; one saying that it diums. It do n't follow because a person comes was not worth while to try experiments; another suggesting that the city erect a separate building, since harmony was impossible in a hospital run with such diverse schools of prac- their honeyed speeches, are not their best titioners with their necessary attendants; and another asserting that the present medical staff applied everything in Homeopathy that seemed to be of any value to them. The remark of the last witness occasioned a brief lively tilt between the witness and the counsel for the petitioners, the latter being a decided believer in the Hahnemann school, evidently.

This ended the hearing. The ins clearly do not intend to let in the outs through the doors; if they come in at all it must be through the windows. Although, according to their assertions, there is no school of medicine inside the hospital, they are no less determined that no other school than their own shall be admitted.

A Revolution Going On.

A distinguished professor in the Union Theological Seminary of New York, and a doctor of divinity as well, recently made the statement in a discourse delivered in a Brooklyn pulpit, that during the last thirty years there have been more changes in thought than since the beginning of the world. That is a very sweeping statement to venture, but the man who made it, Rev. Dr. Hitchcock, is one not likely to indulge in the least exaggeration of opinion in this respect. And the changes to which he particularly referred were those in religion and theology, as one might conclude. Here he could speak with authority. Dr. Hitchcock dated the beginning of these remarkable changes only twenty-five years back, when Darwin gave to the world his great book on "Natural Selection," though not for ten to fifteen years after that was this revolution really visible. During all that interval of time the new doctrine contained in this famous book was encountering the rising hostility of the pulpit, and it was not until the lapse of that time that science was forced to accept it as the foundation of its own theories. The natural selection, or evolution, doctrine is now the accepted basis of modern science.

The New York Sun remarks, in connection with this discourse of Dr. Hitchcock, that the revolution going on is "far more radical than that involved in the transition from paganism to Christianity," since paganism, no less than Christianity, was founded on a belief in the supernatural, but the new philosophy ignores it all, stopping short with the natural and the material, the Bible being no more to it than profane history, and poetical selections, and the scriptural theory of man's origin and destiny being treated like any other work of mere fancy. It is a philosophy that declines all quarrel with the church. It ignores the church, in fact, and would no more think of reasoning with the theologian than of discussing "Gulliver's Travels" as a record of serious fact. The theologian is left out of the account altogether as a believer in a fanciful theory. This view, observes the Sun, is not confined to a few at the present time. It is presented, with more or less thoroughness of conviction, among all sorts of men in clubs, at dinner parties, on the give free expression to their opinions. It has men so far as to destroy the vitality of their ing back the Atlantic Ocean. faith, and is gradually undermining the sinselves.

These clergymen defend the continuance of it would be an awful calamity to take away their religion from the mass of the community, and from women and children more particularly. One such recently replied to a person who wondered at his still saying grace at table-" We must keep up the Church as the most powerful police institution." The question comes up, then, what is to be the result if this no-belief of the new philosophy continues to spread everywhere as it is now so rapidly doing? If the Church is to be kept up as a mere scare, its certain decay and disappearance may be predicted without any further argument.

For what, we would ask, has the new revelation of continuous life made by Modern Spiritualism come, but to take up the thread where ecclesiasticism, tradition and superstition lay it down? If the threatening danger is from agnosticism, here is a sufficient protection against it right at hand. Spiritualism offers actual, recognizable fact to fill the fatal histus for the human spirit which science never can fill. Science is doing its work faithfully in destroying the dark and dreaded old superstitions, but it offers nothing in their place. Spiritualism comes forward with the demonstrable fact, and that at once scatters all doubts and satisfies with a knowledge which is beyond the reach of faith.

Characteristic Spirit-Message.

We call especial attention to the message on the sixth page of last week's BANNER from Spirit Dr. HENRY F. GARDNER, who was well known in this city as agent for a long time of the Pavilion Hotel on Tremont street, but more especially as one of the most active, outspoken and influential of the pioneer Spiritualists of this section of the country up to the time of his transfer to the higher life. Now he informs us that he is just as active as ever in the good work of Spiritualism, which is destined to revolutionize the whole religious world, and finally establish mankind on a firmer and better platform than ever before.

But we particularly advert to this message because his remarks should be heeded by certain Spiritualists of the present day-those especially who have entered our ranks since his demise-wherein he asseverates that he does not like to see the acrimony, the inharmony among them which he witnesses; and he thinks some of them need a good rap over the head to bring them to their senses." That is just what we think. And they will get it in a way they little dream of if they do not speedily ing for the enactment of the" law for their change their programme, for the spirit-world workers will not allow the glorious cause they have been so instrumental in inaugurating to be set back by the bickerings and misrepresentations of those who are sowing seeds of dissension in our ranks. And this is why friend Gardner says: "I do not fear any setback 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 ences at the hall of the First Association of

of Visitors, saying in regard to the petition | their spirit-guides, attend to their duty as it is set before them by their own influences, then was no important demand for its recognition; they will march steadily ahead, working nobly on a good platform." He knows, if it becomes nepital, a gross injustice would be done to sects | cessary, the irate persons alluded to above can be squelched in the twinkling of an eye. Then, again, he thinks "a very strong word ought to be said to those who pretend to be the friends of meto 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 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." How true this is. We have had unmistakable evidence of the disagreeable fact since January 1st, when Dr. Gardner's message was delivered at our Public Circle-Room. But the time, it is to be hoped, is near at hand when unprincipled people who profess to be Spiritualists for selfish purposes solely will be ignored, as a few already have, who have entered the church, and yet call themselves as much Spiritualists as ever. The world of causes—the spiritual—rules the world of effects-the mundane-hence the tares are being weeded out, in order that the beautiful flowers of Spiritualism shall expand and send forth a delicious perfume which will permeate the whole earth.

A Dogmatic M. D.

The North American Review for February printed in its "Notes and Comments" (as a sort of rejoinder to Miss Elizabeth Stuart Phelps's vigorous setting forth of "A Great Psychical Opportunity" in a previous issue) a puny attack upon Clairvoyance, Mesmerism, Spiritualism, etc., over the signature of one "S. S. Herrick, M. D." The effort consists of little more than a string of dogmatic assertions, of which the following are specimens: "Clairvoyance is only a variety of fortune-telling" "its believers are satisfied with vague shadows "-" apparitions are simply visual hallucinations"--" exposures of its impositions [those of Spiritualism] have been made by public lecturers, who performed the usual feats of the mediums, and agreed to repeat any others which might be produced "—" stripped of jugglery and unconscious muscular action...the performances of the writing and speaking mediums can be explained on grounds already laid down by physiologists"—"it is a mistake to suppose that Spiritualism is capable of any practical and useful application"—"it is received by faith without evidence, or contrary to the best

evidence," etc., etc. It is easy for a bigoted M. D. to indulge in statements of this reckless character, ad libitum, but they only prove either his ignorance, credulity, or perversity-not to say mendacity. It would be quite as easy to meet such assertions with bald denials and counter-statements. which would be equally valid. But mere assertions affect only the ignorant and the unthinking. In intelligent and well-informed minds they excite disgust for him who indulges in them, even though he seeks to bolster them up with the title "M. D." The voluminous literature of Spiritualism furnishes abundant and overwhelming evidence of the erroneousness of this M. D.'s statements, while the columns of our own and other Spiritualist journals are every week adding cumulative testimony from almost all parts of the globe to the reality of spirit-intervention and of open communion with the world of spirits. To stay this tide of exchanges, in workshops, and wherever men proof, the dogmatism of all the M. D.s, with that of the D. D.s added, will prove as ineffecttaken hold, it says, of multitudes of church- ual as was Dame Partington's broom in sweep-

Explanatory.

We regret that our London contemporary. their ministrations mainly on the ground that Light, has so strangely misapprehended the paragraph it quotes from the BANNER in regard to rendering pecuniary assistance to an English Spiritualist, and it calls to mind the assistance rendered "American mediums, to wit, amongst others, Davis, Slade, and the Fletchers," etc. Now, so far as Mr. Slade was concerned, when in trouble, our friends in England wrote us for pecuniary aid to prevent his imprisonment, and the friends in this country responded to our call by remitting some twenty-one hundred dollars, which, subsequently, Mr. Simmons, Mr. Slade's agent, informed us didn't do him or Slade any good. Under these circumstances we did not feel like calling upon American Spiritualists for funds to be sent to England to assist any

other medium in trouble, and said so. We would not, however, have our London contemporary infer that American Spiritualists are unwilling to assist any needy medium or speaker sojourning among them, whatever their nationality may be. More than one medium has come to us across the waters—from England and elsewhere—only to find himself reduced in purse, a stranger in a strange land, and sadly in need of pecuniary aid and heart sympathy. All such we have been glad to assist when a knowledge of their condition has come to us, and our spiritualistic brethren around us have not been slow to respond to any appeal made upon them for these cases. Every such good work we are willing to engage in, and would expect our foreign spiritualistic friends to be equally prompt in relieving the distresses of any American medium who might happen to be stranded among them. This, however, does not touch the point at issue, which is, that the duty of the Spiritualists of each country is to take care of its own reduced mediums who are at home in their own land, without sending out a call to other countries to contribute to this home work when they have all they can do to take care of their own deserving but needy

We trust our London contemporary will see the justice of our remarks, and accord to us that same fraternity of feeling that we extend to all workers in the spiritualistic field.

The Iowa Medical Bill.

We are glad to be able to announce, shows strong signs of failing of passage by the Legislature of that State, it being pretty generally noised about among the law-makers at Des Moines that "the people have not asked for it," and that it is only the doctors who are "seekown selfish purposes.

An instrument signed by John Abbt, P. B. Benson, John G. Wire, Mrs. C. M. Husted. and M. R. Pittman, sets forth that Mrs. Isa Wilson Porter has, for several weeks past, been doing a good work in New Orleans, La., in the giving of private tests at her rooms, 196 Corondolet street, also lectures and tests to the audi-

Obsequies of Mrs. Bigelow.

We informed our readers in the BANNER OF LIGHT for Feb. 20th, that Sarah M., wife of Lucius A. Bigelow, Esq., of Boston, and eldest daughter of the late Otis Tufts, passed to spiritlife at Jamaica Plain, Mass., on the 15th of that month. Mr. Bigelow has been known in years past as an earnest supporter of the local Spiritualist meetings at Music and Beethoven Halls, eto.; his wife also was deeply interested with himself in the spiritual phenomena and media. She was, to the close of her experience in the mortal, firm in her friendship for the cause, and in her certainty of a continuous, natural, individualized and conscious life beyond the grave.

Her obsequies occurred at her late residence, on Myrtle street, Jamaica Plain, on the afternoon of Feb. 18th. A large company of sympathizing friends and relatives gathered, and the floral offerings were many and varied. Rev. Mr. Tilden of Milton paid an appropriate tribute to her memory, and a quartette rendered several selections. The columns of the Evening Transcript, Boston, for Feb. 19th, contain an eloquent tribute to her life and example, extracts from which memorial we here transfer to our own:

to our own:

"... The sudden death of Mrs. Bigelow carries sorrow to a large circle of friends by whom she was greatly beloved. With an appreciative taste for the beautiful in nature and art, and with a discerning and plauning mind and great energy of character, she was well fitted to be prominent in social life; but to her the past forty years have been an unusual experience of constant suffering, unable to take any out-door exercise save in her carriage, and for sixteen years denied even this privilege... Within the past six months new developments of disease made it apparent that life hung by a slender thread, liable at any hour to be sundered; but this brought no conscious terrors. Amid the approaching shadows of death came also the comforting beauties of heaven... As the winter months were passing she expressed the strong desire to live until the spring should again reveal about her home the song of birds, the follage of trees and the beauty offlowers. In a higher sense than her best wishes the springtime has come, and she has 'stepped over the threshold' into the more than glorious world,

"Where fragrant flowers immortal bloom,
And tows unrems are given:

"Where fragrant flowers immortal bloom,
And joys supreme are given;
Where rays divine disperse the gloom,
Beyond the coafines of the tomb,
Appears the dawn of Heaven."

A Practical Demonstration.

A. E. Giles, Esq., of Hyde Park, Mass., a firm believer in and a prominent advocate of the freedom of medical practice in this State, has just received a personal illustration of the truth of his position. He writes us under date of Feb. 25th: "I have been confined at home for four weeks past by a phagadomic ulcer-very dangerous-on and under the right cheek, but am now much better. Gen. Hancock died from a similar one, not on so dangerous a place as was mine. He was attended by regular M. Da. and I by one of the spiritual school." are pleased to note friend Giles's recovery, emphasizing as it does the utter injustice of the doctors' plot laws of the present day, which, wherever passed, seek to sustain at the expense of the life or health of the patient the Allopathic system (however unsuccessful) and to extirpate the "spiritual school," which is proving altogether too successful for the disciples of fossil medical codes.

"Immortality."

Of Warren Sumner Barlow's recently published poem bearing the above title, an Episcopal clergyman, of New York, in the course of a lengthy and appreciative review, says: "Mr. Barlow has avoided a two-fold danger. He has kept from the vague, dreamy, ill-defined views of the one class who believe in nothing beyond the merely physical, with clearness and force: and from that other class, who frown on those who do not say 'Amen' to their rigid, contracted and somewhat selfish views of the future. We congratulate the author on having pursued the middle course, avoiding extreme dogmatism on the one hand and irreverence and flippancy on the other. The subjects are treated in a careful, sympathetic and thoughtful manner, and are marked by boldness and breadth of thought, as well as by reverence and devoutness of tone and style."

A Victory in Massachusetts.

The Regulars in Medical Practice met a signal defeat Feb. 25th, in the report from the House Judiciary Committee: "Inexpedient to legislate," regarding the proposed measure compelling mayors of cities and selectmen of towns. when contracting for medical treatment for paupers or inmates of penal institutions, "to employ only physicians who have been duly licensed by proper diplomas."

Saco, Me., is said to be a very sickly town, for the reason that at a recent temperance meeting there a statement was made to the effect that in two hundred days sixteen thousand prescriptions were filed at the liquor agency for medicinal use, thus averaging about three doses for every man, woman and child in town; and this, notwithstanding the Maine prohibition law is in full force there. No wonder the people are sickly when they gulp down so much of the vile stuff they legally (?) procure at the State liquor agency. We call upon Neal Dow to explain. A correspondent writes to us from Winsted, Ut., who advocates prohibition "first, last and always," that "this is the only remedy for the liquor traffic," etc. While alcohol is manufactured, and while appetites continue to crave it, the stuff will work destruction—there is no question of this fact—no matter how many stringent laws prohibiting it are enacted. We can only look forward to the education of our young to such an abhorrence of intoxicating liquors and the traffic therein that they will neither be dealt in nor drank. The law of heredity will then settle this vexed question, when nothing else can. "What is born in the bone must come out in the flesh "applies to the question under consideration with marked emphasis. How true is the saying that the sins of the parentashall be visited upon the children even unto the third and fourth generation.

THE SPIRIT MESSAGE DEPARTMENT CONtains within its limits this week the usual Invocation, together with the answers returned by the Controlling Intelligence to questions propounded in regard to materialization, its relation to the spirit-body, etc., the paternity of Jesus, and "elementary spirits"; Edward R. Place, who some years since was a prominent pen advocate of Spiritualism and labor reform in New England, brings a characteristic communication, wherein he declares himself to be still possessed of an active interest in the progressive work of spirits and of mortals in all that pertains to the elevation of man; and words of interest will be found from Mrs. Mary E. Chase (of Newark), Sarah Stone (of New York City), Charles Batchelder (of Boston), Mrs. E. J. Hollonman (by Controlling Spirit), Uarlos Whitney (of West Fairles, Vt.), Edson F. Emery (of Buffalo, N. Y.), Mrs. Marcia E. Allen (of Walpole, N. H.), Sarah Bennett (of Memphis, Tenn.), C. E. Thayer (of Boston) and Arlella

Decease of M. Aksakoff.

The Pall Mail Gazette announces the decease. Feb. 8th, of M. Aksakoff, whom it characterizes as "the greatest Panslavist of our time." He died at Moscow of an aneurism. He was a kind of Russian John Bright, with the Panslay Crusader faith substituted for the English. man's Quakerism. He was one of the two articulate men in Russia-M. Katkoff being the second—whose voices were heard by the West. He probably better than any other man of his time gave expression to the vast incheate aspirations of the Russian patriot. Some of the best of his speeches have been translated into English by Mme. Novikoff in her "Russia and England." M. Aksakoff was known to the Spiritualists of England and America as a prominent figure in the very forefront of the movement in Russia-he having been instrumental in bringing to that country the Broth-

ers Davenport and other mediums. During Henry Slade's visit to St. Petersburg, few years since, M. Aksakoff certified to phenomena seen by him, in the following words: I can, as a witness, testify that the writing was produced upon a slate which the Grand Duke alone held under and close to the table, while Slade's hands were on the table."

A Singular Presentiment and Its Sequel.

An instance of mental presentiment of a very peculiar kind is reported by the press as having occurred on the U. S. flag-ship Lancaster. now oruising in the Southern Atlantic. The bandmaster having learned that the ship was to touch at Rio de Janeiro, requested his discharge, giving as his reason that he had for years been under the presentiment that if he went to that port he would die of yellow fever. Discharge was refused. The ship entered the harbor of Rio, and the bandmasterimmediately took to his bed with all the symptoms of yellow fever. The identity of the malady soon established itself. He was taken to the plague hospital on shore and there died. One of the bands. men who kissed him as he was removed from the ship also died. These two are the only cases at Rio for months. The fever has not spread, and no man besides the unfortunate bandsman caught the fever, the health of the ship's crew remaining excellent.

Homeless Soldiers.

A correspondent of the Boston Evening Record—a disabled, non-pensioned, volunteer soldier-wants to know where to go to get cared for when the soldiers' homes are all more than full, and he is used up by suffering from hunger, cold and storm? The homes which Massachusetts promised when she asked for men to stand as living breastworks, he says, she cannot now furnish too soon; she should not depend upon the efforts of sympathetic ladies and others whilst rich churches are exempt from taxation! As it is, these uncared-for destitute soldiers are on a par with vagrants, paupers and criminals. This is rather a bad outlook for the poor soldier, who has run the risk of losing his life for the perpetuation of the Union. He makes a strong point when he alludes to the exemption of rich churches from taxation, which, if they were taxed the same as other property, would give Boston funds sufficient to care for all her brave defenders of the Republic who are in need. The correspondent doubtless tells the truth.

"What Do the Irish Want?"

This question is asked by thousands of people who read the newspapers. Justin McCarthy, who is well known as a man of truth, says Ireland does not ask for separation—that is, responsible Irishmen do not-from England. He simply wants Ireland to be a State, like any in America. Here are his words:

"Give Ireland the right to manage her own affairs within the line of the sea-toam that washes her shores; give her the right to do for herself what every State in the American Union has a right to do for itself; what every one of the English colonies in Canada and Australia can do; give us this much, and we are willing to live in friendly partnership with you."

All the Spiritualistic Sunday meetings in Boston are very fully attended, which fact goes to show that a deeper and more abiding interest than ever is being manifested in the subject of Modern Spiritualism. The Horticultural Hall Society, under the able management of Captain Holmes, is doing great good for the cause: The Berkeley Hall congregation (in the forenoon), under the management of its grand medium, Mr. Colville, is a marked feature, as his addresses are of a superior order; The Phenomena Association, in Berkeley Hall (in the afternoon), managed by President Ricker, draws crowds to listen to the quaint utterances of the remarkable test medium, Joseph D. Stiles, and by other mediums; it is growing each Sunday more and more in public favor, being attended by numerous investigators, who are deeply interested; The New Era Spiritual Meetings, under the conductorship of Mrs. E. A. Cutting, are also of a highly entertaining as well as of a convincing character; The two Children's Lyceums, of which we publish accounts each week, are grand institutions, vis.: that in Paine Memorial Hall, conducted by Benj. P. Weaver, and The Shawmut, at Union Park Hall, of which J. B. Hatch is conductor. A like favorable showing is made by the First Spiritualists' Ladies' Aid Society, meeting at 1031 Washington street: The First Spiritual Temple, at the corner of Newbury and Exeter streets, of which Mr. M. S. Ayer is manager: The Fact Meetings in Horticultural Hall (in the afternoon), Editor L. L. Whitlock, of Facts Magazine, chairman : Eagle Hall, 616 Washington street—two sessions, and also a session on Thursday, at 8 P. M. - Prescott Robinson, conductor: and College Hall, 34 Essex street three sessions, and Wednesdays at 2} P.M.—Eben Cobb, conductor. Sunday meetings are also held in other localities in the city. So the good

work goes bravely one time: And just here would it not be in order for the BANNER to suggest that the managers of the various societies call a meeting for the purpose of uniting in a GRAND JUNILEE GATHERING on the Sist of March, at Paine Memorial Hall, or Music Hall, or at Mr. Ayer's Temple Building? It would be a memorable feature for our forthcoming Anniversary, would it not? What do you say, friends and co-workers? The combined expenses would be much less than otherwise on the important occasion to be commenorated. Perhaps our very souve contemporary, L. I. Whitlook, would consent to take the initiative in so laudable an enterprise? Noss

An announcement is made on our lifth page by the Smith Organ and Plane Company, St. Tremont sizest, Boston, to which the resider's attention is valled.

Statistics of Spiritualism.

G. W. Kates, editor of Light for Thinkers, Atlanta, Ga., has issued a circular for the purpose of gathering material for a statistical record of Spiritualists, mediums, societies, etc. Our own experience in a similar undertaking, entered upon by us at the request of one department of the United States Census Bureau a few years since, leads us to conclude that however desirable the success of such an enterprise may be, it is useless to look for it, because at the present time it is, for reasons which those familiar with the subject will readily perceive, altogether impracticable. No fair approximation to the actual number of Spiritualists can be reached, and no conception of the real status of Spiritualism arrived at, from any record obtained in the manner proposed. We do not write this to underrate Bro. Kates's efforts above mentioned, but to forestall any idea that may gain credence that any statisti--cal record, made under the best conditions, and with the aid of the most desirable facilities, can give a full report of the extent of a belief in Spiritualism, or the vast magnitude of the work the unseen hosts have in hand.

Our Mercantile Marine.

We should buy and build ships, said Collector Saltonstall at a dinner-party at the Revere House recently. This is just what Boston peo-ple have been thinking for a long time. But why don't they go about it? Here is what the Collectorsaid upon this important subject :

"Here in this great republic, holding the key of the future commerce of the world, we witness the decadence of our commerce until it is almost gone. We are permitting our carrying trade to be done by those who are our rivals, and we intrust our trade to the ships of foreigners. It is painful to me, sitting where I do every day, to see the bright faces of sailors coming to beg of me for a little employment. All this great theatre of employment on the seas is gone. He thought that was a manly employment. His belief is that, if the merchants would insist on the modification of the laws, our commerce would be greatly benefited."

We have always highly esteemed our learned friend PROF. S. B. BRITTAN as a grand worker in the cause of Spiritualism, and were deeply saddened at his sudden exit to the life beyond, as we had hoped he would continue to be of great assistance to us here in his tabernacle of flesh. Now he assures us his time was out upon the earthly plane of existence, and that he is more actively engaged than ever in promulgating the great Truths of the Spiritual Philosophy he had contended for so earnestly while here. It seems that the same vim that characterized his productions in the earthly life still abides with him, as the following message, which was given us through the instrumentality of a medium several months ago, abundantly demonstrates. We now publish it, although of a somewhat personal nature, at his urgent request:

"My Dear Friend Colby-If I had the power vouchsafed me to crush your enemies at one fell blow, I would smite them instanter. But I have not: there fore you must abide in patience. Yet you can rest assured that you will be taken care of through all the wanton turmoil that is so deeply annoying to your sensitive nature. A just God rules, and He will right all wrong. You are a delegated servant of the Most High, and by placing your trust in Him and His ever-watchful angels, you will surely win in the pending strife. I am still your dear friend, as in the past, and I shall do whatever in me lies to vindicate your course. That subtle enemy in the West, who seeks your destruction, and is determined to limit your usefulness in order to aggrandize himself, will ere long come to grief-and be despised by the very men who today are unconsciously in his toils. Go on, dear brother, in the good work, as you have in the past, and the time is not distant when your labors in behalf of our common Humanity will be fully appreciated by the people of Earth, as they now are by the denizens of the Spirit-World. Your Spiritual Brother, S. B. BRITTAN.

A correspondent at Toronto, Canada, remarks: "Three weeks ago we wrote you, asking if you could get us a good, reliable materializing medium to come up here and olons—expenses and salary of the medium guaranteed." We advertised for a medium to go to Toronto, as our correspondent deeired, but none responded to the call. The excuse of those we have spoken to is (or of some of them at least) that they do not desire to leave their magnetized residences, which give the spirits more power to return than in new quarters. This is all we can do in the matter. Mrs. Maud E. Lord, who is a good physical medium, although not "a full form materializing medium," would satisfy the friends, we think, both in Toronto and Montreal (from which quarter we have also had applications for mediums). She may be addressed at this office. Mrs. Hull, of this city, is an excellent materializing medium. She may be addressed at this office. The same may be said of Mrs. Bliss, whose address is 129 West Concord street, this city. Mrs. Ross and Mrs. Allen, of Providence, R. I., also, who are endorsed by responsible parties, should be applied to. Send for them, or some one of them, as our time, will not allow us to act as agents for materializing mediums. Fact is, mediums who may be reliable to one party may not be to another. Spiritualists are peculiar in this respect, as our long experience with them fully attests.

Prof. A. Wilder writes: "I learn that a 'Contagious Diseases' bill has been introduced in the present Legislature of New York, probably to compel vaccination....When this world depends for health and civil liberty on medical men, it may as well prepare for the last confiagration."

Mr. J. W. Fletcher closed a highly successful engagement in Brooklyn, N. Y., Sunday evening. A large audience gathered to listen to his address. We are in receipt of a series of resolutions passed on that occasion which we shall print next week.

A correspondent writing from New Hayen, Ct., feels sure that if a clairvoyant medium should go to that city, take good quarters and advertise his or her presence, the visit would prove both spiritually and pecuniarily profitable.

There will be a meeting of Spiritualists at Liberty Hall, South Royalton, Vt., March 14th, 1886. Good speakers will be present to make the occasion an enjoyable one, and a general invitation is extended to all.

Mrs. Maud E. Lord will hold one of her remarkable descriptive scances at Paine Memorial Hall, Appleton street, Sunday afternoon at three o'clock. Mrs. Lord will occupy the whole afternoon in giving tests.

Mrs. A. Dwinels has removed to 875 Washington street (near Warrenton street), this city. As a secress, trance and prophetic medium she has few equals, and is deserving of patronage.

Notice to Subscribers.

Volume LVIII. of the BANNER OF LIGHT ends with our next issue; and on Saturday, March 20th, we commence Vol. LIX.

We earnestly request all of our present patrons whose terms expire with Vol. LVIII. to do us the favor of renewing their subscriptions.

We also trust that all our readers will do their best to bring in new names for our subsoription list.

In order to prevent loss of papers, and other mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LIX. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

New York Medical Law.

The hearing for the repeal of the medical law of 1880 will take place before the Legislative Committee at Albany on Wednesday, March 10th, and we have been requested to make this announcement that lovers of medical freedom in the State of New York may be present with facts and proof that the Doctors' Plot law now upon the statute books is a represent to the Empire State. This movement for repeal is for the people and by the people, and against close medical monopoly of every kind and nature. A writer from New York says: "There should be a delegation from New York City and Brooklyn at the hearing." Doubtless he means that well-informed persons who know the wrongs committed or perpetrated against the people's rights should attend the hearing. If individuals have facts and evidence, and are not accustomed to presenting them in public, they should send them in to the committee or place them in the hands of those competent to do so, that the issue may be met in a business-like manner. What the committee need, and should be placed in possession of at once, are specimens from the already voluminous mass of facts going to show that the law is objectionable to the people, that some successful modes of the healing art are prevented by it from being employed by the people, and therefore that the statute so preventing such employment abould be repealed.

The Proposed

New Board of Health, referred to in another portion of this issue by a correspondent as set on foot in the interests of Massachusetts Allopathy, has "passed to be engrossed" in the Senate, but is meeting strenuous opposition by the Homeopaths of the State—who see in it a direct thrust at themselves. The Boston Journal of Feb. 27th printed a strong memorial protest to the Legislature from the Massachusetts Homeopathic Society against the proposed measuresuggesting among other things that an amendment be made to the bill whereby the three legalized (?) so-cleties, viz., Allopaths, Homeopaths and Eclectics, be represented on the board as Commissioners—not Allopaths alone. If this is done, to render the measure at all just, the Botanical and Spiritualist medes of treatment should be made equally prominent in the proposed new Board. Composed of representatives of the three societies alone, the Board would be strongly tempted to ignore and obstruct the free operations of other orders of practitioners outside their ranks. This body should be one in equity, composed of material not pledged to any particular school of practice or system of treatment, but willing that all modes of the healing art desired by the people shall be given full freedom of operation, success being the only standard of judgment.

Transition of L. K. Coonley.

Dr. L. K. Coopley, who for over twenty-five years past has labored in the spiritual vineyard as lecturer, physician, and test medium, passed to the better land, triumphant in the knowledge of immortality, on the evening of February 23d. He commenced his work in Portland, Me., but was well known in New England, New York. Pennsylvania and New Jersey, in which latter State he resided for years, as a citizen of Vineland. The funeral service was held in Plymonth, Mass., (where he died), on the afternoon of Friday, Feb. 26th.

The bill to open a part of the Sioux reservation in Dakota is now pending in the U. S. House of Representatives, and is expected to pass. It has been ascertained that a portion of the Indians who follow Sitting Bull in his opposition, uniting, refuse to give their assent to the bill, as required by the treaty of 1868, before it can be put into effect. This line of action is the result of efforts emanating from Washington people who have resisted every attempt to benefit the Indians. This Sloux bill is believed to be the only way in which their lands can be in part opened to settlement. and the money so derived used for the Indians' benefit. The reservation is now 82,000 square miles for 2800 Indians. The bill will retain 11,000 square miles for them and give them a fund of \$5,000,000.

In the Senate, Feb. 25th, the bill providing for the allotment of lands in severalty to the Indian wards of the Government was passed.

The Berry Sisters' last Saturday evening séance was a very pleasant affair, we learn, as the utmost harmony prevailed, as is usually the case at these seances. Why should n't it, when such an affable person as the Chairman of the Philadelphia Seybert Commission was present, besides several distinguished gentlemen from Cambridge?

Cochituate water smells bad. It is bad. Many people fear to drink it. This state of things just suits the liquor dealers, who aver that they are doing a more profitable business than ever before. The Temperance Leagues must bestir themselves in a new direction if they wish for success.

A very interesting description of the Cooperative Societies now at work in Great Britain will be found on our first page, in the lecture by J. Clegg Wright.

Mrs. Maud E. Lord, we understand, will be located at 1742 Washington street, Boston, on and after March 2d. Herseances are highly

Read the report on our second page of the exercises at the first distinctly Spiritualist cremation which has taken place in this coun-

BEF " MENTAL SCIENCE MAGAZINE " is the name under which what was formerly known as The Mind Chre Journal is now published, Rev. A. J. Swarts and Mrs. Emma Hopkins, editors. The February number contains articles by Alice B. Stockham, M. D., Joseph Rodes Buchanan, Mrs. A. M. Diaz and others. Published by Mental Science University, 161 La Salle street, Ohicago, Ill.

A correspondent writing us from Hartford, Ct. states that Mrs. L. A. Pasco, medium, is recovering from a severe illness which has affected her for most of the winter. Next to the assistance of the unseen ones, and good care by her earth-friends, she ascribes her recovery to the treatment, by magnetism and otherwise, of Dr. G. Swan.

Dr. W. Harry Powell, slate-writing and billet test medium, will be in Philadelphia, (his home) March 6th, from his Western tour; he then visits Baltimore and Washington, also points in Virginia. Friends on route wishing to make arrangements for scances can address his Pallsdelphia P. O., Pa.

ALL SORTS OF PARAGRAPHS.

Doctor of my childhood's day,
In your antiquated shay!
Doctor Proctor! tell me, pray,
Why did you
With your well-directed pills
Drench me of my infant file,
And, with easter oil and squills,
Pull me through?

You have won my gratitude
If, while you were at it, you'd
Shown a bit more latitude
In your drugs;
If you'd come upon the some
With a dose of Paris green
Sacred to the coy, serene
'Tater-bugs.
Vet I'll do my duty hare

'Tater-bugs.
Yet I'll do my duty here,
Which, though painful it appear,
Is most obvious and clear
To my eyes:
I'll become a great M. D.,
Just to potens (lest they be
Wretched misanthropes, like me)
Little boys.

It was a thoughtful medical student who remarked when dissecting a body which had been stolen from the cemetery, that it was a grave subject!

When one breakfasts off a piece of nice steak, he should do so with a peace of mind.

"What curious people we Americans are!" one friend observed to another recently. "What do you particularly refer to?" queried friend No. 1. "Why," said No. 2, " I stopped at a temperance hotel the other day, where they sell strong drink on the sly not-withstanding the fact that the landlord is pious, when I heard him say: 'We are obliged to put up drunkards, yet we have this consolation: we may be enter-taining angels unawares! "V" That must be in Maine," said No. 1. "Y-6-8-8, in Portland," was the answer.

A person may have the intellect developed to a very high degree, and yet be far, very far from being a wiso person.—The N. Y. Beacon Light.

Yes, indeed! We see this idea materialised of late to an unwarrantable degree.

Most of the skating-rinks have gone to smash. They were like the average mining stock companies, a snare to catch flats—and caught them. Now these rinks and their rinktom patrons wish they had n't.

> Whene'er you try To catch a fly He'll rapid get away, Like cashiers bold Who're lined with gold, DIGBY. That skip to Can-a-da !

Parson Downs, of this city, whilem of Bowdein Square Church, intimated last Sunday, at the service in Bumstead Hall, that he was going to make it hot for the Baptist Conference people who had expelled him from membership. Said Mr. Downs, "I wish simply to be heard. Since Dr. Bosworth's astonishing revelations I have grown a little suspicious of ministers, and do not care to trust myself alone with too many of them. The time has now arrived when I think I can safely discuss what seems to me to have been a most outrageous proceeding. On next Sunday morning, therefore, in this or in some other large hall I shall discuss my expulsion from the Baptist Confer-

In Alabama they show the tassels of the fir trees as a substitute for tobacco, "which," says a correspondent, "reminds me of the adage, be fir-chewers and you will be happy."

Thomas A. Edison, the well-known electrician, was married, Feb. 24th, at Akron, O., to Miss Nina, daughter of Lewis Miller, a prominent manufacturer, and President of the Chautauqua Sunday School Assembly.

One plank nine feet wide and twenty feet long, without knot or blemish of any kind, and another twelve feet wide, are among the contributions of British Columbla to the Liverpool Exhibition.

Bix year-old Mary M. informed the family a few days ago that she wished to go to church Bunday, as she was interested in what would be said. After much persuasion she was induced to say that she "spected after the men and women had sung the minister would get up and say: 'The Progressive Whist Club will meet with Mrs. M. next Wednesday night.'"—Lew-teton Journal. The Congregationalist reports that the prevailing

sentiment at the Boston Ministers' Meeting, both among Congregationalists and Free Baptists, was cordially favorable to, at the least, the careful consideration practically of the advisability of uniting the two

The oldest printer has commenced to die. The youngest soldier of the late war, the oldest Mason and Washington's body servant will have to look to their

John B. Gou at 5 o'clock in the afternoon of February 18th, at a private residence in Frankford, Pa., to which he was hastily removed after an apoplectic stroke received in the middle of his lecture the Monday evening before.

The Presbyterian remarks picturesquely of Mr. Mangasarian, who recently went over to the Unitaririans, that he "has gone tobbogganing in theology." One of the obstacles which missionaries in India

have to contend with, is the activity of a native publishing firm at Salma, which translates European free thought works as fast as they appear, and scatters them abroad in the various languages of the country.

A clergyman at St. Quentin, California, preached recently upon the suggestive question, "Why are so many of our young men in the penitentiaries, and so few in the churches?"

A naturalist has stepped forward to announce that the bee only puts in three hours' work a day, not so much as a government clerk or laborer. The next will be the declaration that the ant is a singgard.— Macon Telegraph.

Burdette says: "I hold it to be a solemn, self-evident, heaven born truth that a man who will play chess for amusement would saw a cord of wood for a

Thomas Kay urges that bottles containing citrate of aliver be stowed away in life boats. Seven ounces of the citrate will turn enough sea water into drinking water to supply a man for a week.

The novel-reading boy, who ran away to become a king, was brought back, and after a brief interview with his father was positively aching.

The pole hath an infinite trust in the equator, and so hath the equator in the pole; and between them, by wind-currents of interchanging comity, they generate all our delectable variety of climates.—Old Au-

The flight of time is the eternal now.

Sam. Small, the alleged sinner-saver of Chicago, having been denounced as a cigarette debauche, retorted as follows: "There is no evidence that cigar-ette smoking ever kept anybody out of heaven. Going to bed with one's boots on, or breakfasting on pie, may be placed in the same category; yet they cannot be considered as having a celestial tendency."

As an example of emotional religion, the case of the Homer, Ill., octogenarian who cut off his wife's head with a handsaw, because she disagreed with him in disensation of religious subjects, has not been excelled during the revival season.—Indianapolis Journal.

Pride closes the door of spiritual happiness; humil-

The number of women who care to exercise their ight to vote for school officers increased from 1,437 in 1881 to 3,225 in 1885.

A new motor would be a good thing for our street cars, but a new motive on the part of those who manage them is even more needed. They should be run primarily for the comfort and convenience of the public, not to fatten dividends and heap up a surplus.—
Heroid.

SERT FREE.—The Ammoniaphone, one of the greatest inventions of modern times, is advertised in another column, and a full histery, containing endorsements from famous men and women, will be sent free to those who send their address to R. V. VERMORT, 226 Fifth Avenne, New York. Don't fall to read the advertisement in another column, and learn something new and valuable. SENT FREE.—The Ammoniaphone, one of the great

Foreign Notes

[Translated Expressly for the Banner of Light.] Moniteur Spirite and Magnetique has in it an article entitled "Difficulty of Belief of the Spiritual Phenomena," which refers to the present epoch of ma-terialism as a reaction of the credulity of our fathers, remarking that all reactions go too far the other way. If the skeptic is imbued with materialistic ideas, he shows his prejudice by refusing to examine; and if he witnesses from curiosity the production of phenomena, he exerts himself to find some interpretation that will conform the facts to his preconceived opinions. If unable to do so, he says, a priori, that they are contrary to the laws of nature, thus proclaiming arbitrarily the limits of those laws, as if he comprehended them all from A to Z, forgetting or ignoring the fact that Spiritualists are the strongest believers in the laws of nature of any class of people, believing in nothing outside of nature, and wholly discarding the supernatural. The article expresses regret that journals calling themselves liberal are so liliberal to the claims of Spiritualism : "When discussing the subject they limit themselves to the charlatan imitations of spiritual phenomena, which we combat as hard as they do, and which inspire us with the same disgust as it does them." "We designate," says the article, the foolish antagonisms of these anti-spiritual journals as spiritophophia; not being able to attribute to any other cause this repugnance to facts, both experimentally and scientifically proved, as only a form of mental delusion."

La Religion Laique remarks that Theosophists of India are endeavoring to reconcile their subjective ideas with the objective ideas of a large number of Spiritualists; and that it will open its columns to adepts of that philosophy, believing that all thinkers should inform themselves of its doctrines, for the purpose of supporting those which are good and true and refuting those which are false.

The Sphinz is the title of a new monthly magazine edited by Dr. Hubbe-Schleiden of Neuhausen, near Munich. Among the names of contributors we find those of Dr. Carl du Prel of Munich, W. S. Barrett, Professor of Physiology, Dublin, Dr. Rillott Coues, Professor of Anatomy and Biology, Washington, U. S A., as well as many others of equal repute. The object of the editor is to remain unbiased, and to do as much service for mental as for natural philosophy. It is not his intention to write alone of the present generation, but those of the past. He does not design to limit his field of observation within Germany's boundaries, but attention will be paid to other countries. The editor's aim will be to scientifically explain transcendental facts. The magazine appears to be a valuable acquisition, worthy of commendation, and we sincerely wish it success. Speaking of Dr. Henry Slade, it says: Mr. Slade is acknowledged in America, as well as in Europe, to be one of the most excellent of mediums. The struggles he had to contend with in almost all the countries of Europe at the time of his first appearance in 1877 and '78, resulted in adding to his fame. At that time Dr. Slade made his first triumph by offering his services to Prof. Friedrich Zöliner of Leipzig, who was thereby enabled to scientifically prove the truths upon which he based a transcendental philoso-

Spiritualistische Blätter nays that in Leipzig a large gathering met to hear Herr Holprediger Stöcher, upon "The Siguificance of Eternity to Things Terrestrial." The gentleman discussed the subject most eloquently, saying that the end of carthly life is death, and death is the threshold from which we step into eternity. "If all," he said, "would bear this in mind, how much better humanity in general would be, there existing no more exalted thought than that of eternity. No matter how dark: our lives are, the heaven of eternity is always screne, and looking forward to it we find many truths and much consolation that we stand in need of to sustain our earthly lives. It may seem incomprehensible to the natural mind, but neverthe less we are born with the belief in a future existence.' "It is most singular," he continues, " that unbelief of this great truth is almost invariably found among those enjoying good health and spirits, but rarely with the dying, or those about to lose a loved one. It is a necessity for man to believe in eternity. Even the old educated heathens found how unconsolable earthly life alone was, having expressed it in their tales of Sisyphus, Tantalus, Ixion and Prometheus. At St. Helena, the great Napoleon said : 'There have existed many kingdoms; I also possessed one, but lost it; the kingdom of God always exists, it rests on love."

Movements of Mediums and Lecturers

[Matter for this Department must reach our office by Monday's mail to insure insertion the same week. 1

Prof. J. W. Cadwell, who has of late given lectures in Ohio, has been highly extolled in the press as a master of his profession. Immediately following a course of lectures on Mesmerism and Spiritualism delivered by him in New Philadelphia, the Ohio Demonstrated: "We have heard and sent agrees a special transport of the profession of orat said: "We have heard and seen a great many lecturers on these sciences; but never one who so successfully illustrated the great truths they cluci-

Capt. H. H. Brown addressed the Liberal League in Pittsburgh, Pa., Sunday, Feb. 28th, and will speak in North Collins, N. Y., Sunday, March 7th, and in that vicinity March 4th, 5th and 6th.

Bishop H. Beals closed a very successful engagement at Larned, Kan., Sunday, Feb. 28th. He speaks in Topeka, Kan., during the mouth of March.

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Dr. H. F. Merrill will speak in Shelburne Falls,
Mass., March 7th; Dover, N. H., the 14th; Mechanicaville, N. Y., the 21st. He is engaged in Springfield,
Mass., for the Anniversary.

Mrs. A. H. Colby's address for March is 660 Dudley
street, Boston. She lectures for the Spiritual Temple
Society at Horticultural Hall during the month.

Mrs. Susie Willis Fietcher has been obliged to cancel her engagements in Brooklyn, Albany and New

Mrs. State willis Fletcher has been colleged to cancel her engagements in Brooklyn, Albany and New Haven, owing to the dangerous liness of her father. Permanent address, BANNER OF LIGHT office.

Dr. Dean Clarke is open to engagements the second and fourth Sundays of March, the Anniversary, and for April. Terms moderate. Keep him at work, friends. Address this office.

Frank T. Ripley, platform test medium and lec-turer, can be engaged for the last two Sundays in April, and the four Bundays in May. Address him at Corinna, Me.

Corinas, Me.

The following list comprises the current appointments of Mrs. Juliette Yeaw: Independent Liberal Church in Greenwich, Mass., March 7th and 21st, and Sundays inclusive from April 18th to July 4th; Haverhill, March 18th; Marblebead, March 28th; Providence, March 31st; Temple Helphts, Me., Camp-Meeting, Aug. 14th to 22d; Queen City Park Camp-Meeting, Vt., Sept. 5th and 7th; Sallsbury, Mass., Oct. 9th; Amesbury, Mass., Oct. 19th.

Mr. J. Wm. Fletcher delivered bis new jecture.

Amesbury, Mass., Oct. 10th.

Mr. J. Wm. Fletcher delivered his new lecture,
"Through the War and Around the World with Grant."
Illustrated by magnificent dissolving views, Feb. 23d,
in Broeklyn, before a full house and to great acceptance. He delivers the same lecture in Hartford, Friday and Saturday evenings, in Unity Hall; Monday, Chicopee, Mass.; Tuesday, Boringfield, and Bunday, March 14th, Low's Opera House, Providence, R.
I. Address Ashland House, New York.

Anniversary Celebration in Boston under the Auspices of the Spiritual Temple, Herticulteral Hall. The Thirty-Eighth Anniversary of the Advent of Mod-

ern Spiritualism will be celebrated with appropriate exercises Wednesday, March Sist, at Horticultural Hall, 100 Tramont street. Services will commence at 10:30 in the morning, 2 in the afternoon and 7:30 in the evening.
Mrs. Amelia H. Colby, Mrs. B. S. Lillie, Mr. Eben Cobb and others of distinguished talent will take part in the ex-

Horsford's Acid Phosphate Valuable in Endigention. Dr. Daniel T. Nelson, Chicago, says: "I find it a pleasant and valua-ble remedy in indigeation, particularly in overworked men."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

To Correspondents.

AS No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

Mas. H. N. G., PROVIDENCE, B. L.-We are not aware that Spirit Dickens has accomplished any further literary work through the medium you mention; and are unable to throw any light upon the "why not?"

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and all malignant outes, paid to any address. Correspondence solicites. 251 Hennepin Avenue. P. O. Bex 1927, Dis islaw Hinnespella, Hinn. BOSTON BRANCH National Developing Circle MEETS every Sunday, 3 r. M., at 1031 Washington street, Boston. Admission 25 cents. Members free. Me

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Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Moutgomery Place), every Tursday and FRIDAY AFTERNOON. The Hall (which is used only for these sances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which thuse the doors will be closed, allowing no egross until the conclusion of the sance, except in case of absolute necessity. The public are cordially invited.

The Mousager 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 aphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—in more.

It is our earnest desire that those who may recognize.

son. All express as much of truth as they perceive—
more. It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by informing us of the fact for publication.

All natural howers apon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit
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SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Seance held Jan. 5th, 1886. [Continued from our last issue.]

Edward R. Place.

I feel a little sensitive about coming in here and taking the place of some other spirit, yet I feel impelled to speak to-day, and to bring my influence, such as it is, to mingle with yours in your good work.

your good work.

I am interested in the progressive work of spirits and of mortals in all that pertains to the elevation of man from ignorance, from error, from superstition, as well as all that promises to relieve him of his burdens, such as are entailed upon him through oppression, injustice or aught that is calculated to weigh him down spiritually and mentally.

And so I am attracted here sometimes, Mr. Chairman, feeling in union with you and your good spirit-friends in their work, and that perhaps I can gather here some spiritual influence that can be carried forth to those who are in need, that may help me to drop an idea or a

need, that may help me to drop an idea or a stimulating influence upon some mind and call it out from a condition of ignorance.

But I do not come altogether to speak of this.

I come with my dear companion, joining our love with that of others to send out to one whom we have lately been especially interested in, one whom we slightly knew when we were here in the body, and to whom we have been more fully attracted since our physical decease. That lady is a medium, and lately her powers have been gradually developing; they are in-creasing; and we hope to see a further increase that will result in great usefulness to human

I believe that every mediumistic person is needed in the world, that every sensitive whom the angels can play upon with their influence, is called upon to do a work for mankind. They are all windows which look into the spirit-world, are all windows which look into the spirit-world, through which mortals who are not thus endowed with spiritual power may gain glimpses of the higher, better life. So I believe in encouraging our sensitives. I used to like to get a word of encouragement; it helped me to press on and speak the word which came from the higher life, or use the influence which I knew was brought from helpful spirit-friends. While I have never been ungrateful for any material help I have received, but have treasured in my memory those friends who have always been so kind to me in such ways, yet it seems to me those spiritual blessings, those words of sympathy, those little hand-shakes and smiles of friendship which were given me by those who had nothing else to offer, have been glorified to me in spirit; they have seemed like rainbows of light to guide me upward and onward.

So I come, speaking the word of cheer to the lady to whom I refer. She is sensitive and timid; she does not like to make use of her powers; she hesitates about speaking what is given her by a spiritual intalligences and some through which mortals who are not thus en-

can give him some good sound advice which timid; she does not like to make use of her powers; she hesitates about speaking what is given her by spiritual intelligences, and sometimes retrains from giving that consolation which might soothe a weary fellow-creature. She will know to whom I refer. She has felt to use influence; she knows we have come to try and assist her in her labors; and I hope she will feel strengthened by what we give, to presson and do the work of the higher powers, and to try and be as useful as possible to humanity. And what I say to this one particular person I would say to all mediums, to all who feel the influence from the higher life: Be faithful in your work; do your duty as it is marked out before you; do not shrink from the crosses which it brings upon you, but be firm and strong and determined to do all thatis asked of you by those whom you know to be good and wise in the higher life. I am sure that friends will see to it that beautiful influences surround you. Sometimes your way may be upward, hilly and thorny and altogether disagragable. will see to it that beautiful influences surround you. Sometimes your way may be upward, hilly and thorny and altogether disagreeable, but lights will flash out from the heavenly side which will help you onward and prevent you from stumbling by the way, and as opportunity is afforded, your dear ones from beyond will bring you brighter conditions and loveller pas-

I am in utter sympathy with all friends who are interested in the spiritual work, and I have only the greatest desire to help them in all they undertake for the blessing of man. I am very glad to meet you, Mr. Wilson. You will remember me as Edward R. Place.

Mrs. Mary E. Chase.

I am Mrs. Mary E. Chase. I have dear friends in the mortal form, and while I send them all my love I am especially attracted here to-day to send a few words to my father, my dear old father, who is nearing the spirit-shore. His home is in Newark, and it would have gratified me to have gone to him there and spoken personally, but I have not the power. I have long sought for a medium through whom I could talk with him and tell him of the joys that await him in the spirit-world, but this I could not do.

He knows something of Spiritualism, and is not altogether uninformed concerning what he will find after the body dies; but it seems to me, as it must to him, that if some of his dear ones could come close to his side and speak to will find after the body dies; but it seems to me, as it must to him, that if some of his dear ones could come close to his side and speak to him of the coming change, let him know whom he will meet and just where he will go, it would have been more happy. He is not atraid; he arith and that soon the changing seasons will bear him oneward to the other life. I wanthim to know that mother has been waiting long, hoping and praying that he would come to her, and yet is patient, knowing that whatever was decreed would be for his good and for hers. But now we know that the time will not be long before he will come and she will be among the first to greet him; so will 1 for I was his favore to greet him; so will 1 for I was his favore to greet him; so will 1 for I was his favore to greet him; so will 1 for I was his favore to greet him; so will 1 for I was his favore to greet him; so will 1 for I was his favore to greet him; so will 1 for I was his favore to greet him; so will 1 for I was his favore to greet him; so will 1 for I was his favore to greet him; so will 2 for I was a subtle magnetian challing me to him, binding as together, which we felt more fully than any one sies could do; and so, it was the longest and must intense.

I realize now, from my spiritual education, that there was a subtle magnetian challing me to him, binding as together, which we felt more fully than any one sies could do; and so, it was the longest and must intense.

I realize now, from my spiritual education, in that they was a subtle magnetian challing me to him, binding as together, which we felt more fully than any one sies could do; and so, it was the longest and must intense.

I realize now, from my spiritual education, in that they was a subtle magnetian challing me to him, binding as together, which we felt more fully than any one sies could do; and so, in the subtle was a subt

ences to undergo. I was not sad because of this, for it is well, and I know that they will all be united in the spirit-world.

Narah Stone.

It is a good while since I died, Mr. Chairman, and I do not suppose any of my friends are expecting to hear from me; they have never received one whisper since I passed from the body; but I have sometimes been near them and tried to make them feel my presence.

My name is Sarah Stone. My brothers and sisters, and sometimes my mother, used to call me Sailie. I have sisters: Ellen has never married; Kate has a family, now, of her own; I have a brother William on earth, and one by the name of John who is with me in the spiritworld.

John comes with me here to-day and sends

John comes with me here to day, and sends his love to those who are left—he wishes them to know he is capable of doing so. He passed away early in life. He was strong, seemingly full of energy, and just stepping out on a pati full of energy, and just stepping out on a path that seemed to promise success in material life; but he was suddenly taken from earth. and those who were left could not understand it; they rebelled, and thought there was a wrong somewhere. And then I, too, after a little while was taken. I fell sick, and for many long weeks suffered weakness and pain, and then passed to the spirit world, where I met loby said teacther we have pursued our

and then passed to the spirit-world, where I met John, and together we have pursued our work, our studies and our pleasures, and have been as happy as we wished to be. I think we might have been a little happier if we could have told mother and my brother and sisters that we were together and doing well; but we could not, and so we bided our time.

To-day I speak of these things because I may never have the opportunity of doing so again; the door may be shut so that I cannot come and say a word; but I know I can come with my love to visit those who are dear to me, and bring them influences, and help them overcome the trials of life, and grow strong in their spiritual natures. I shall do this as a part of my work until they join me in the spirit-world. John wishes it known that he still carries on his plans. He could not work them out himself

his plans. He could not work them out himself when here, but he can come to that friend of his who was interested with him, and help him

when here, but he can come to that friend of his who was interested with him, and help him to do those things which they intended to do together. He has already helped that friend on to success. I think it would do John good to have Frank know he has been assisted and attended by his old companion.

Before I came I thought I could tell many things about the past and the present, about what we have been doing, and how we have been looking for the time when we should all be together again, but I find I am not as strong as I thought I would be.

My mother has come to the spirit-world, and she also sends her love to those who are on earth. It is not a great while since she joined us. She feels her attractions calling her back here more fully than we do, because we have a spiritual work to attend to. I think if those who are left know she cau come and help them, it will assist her to rise above material things, and to understand more of the spiritual life to which she now belongs. My sisters and brother live in New York City.

Charles Batchelder.

Well, Mr. Chairman, I don't know as you want to hear from an old Bostonian. I have stepped around this way, and thought I would like to get in and take a look at things. It is a good while since I looked at things through mortal eyes. I was once an active man in this city, and tried to keep pace with what is going on not to get into a rule and extending there.

oity, and tried to keep pace with what is going on, not to get into a rut and crystallize there. If there was anything in a business line that would be an improvement I wanted to know and understand it—and I feel that way to-day, If there is anything going on that promises to better man's condition I would like to get hold of it, and help it on.

My name is Charles Batchelder. I have relatives in Boston. I have a young relative by the name of Henry Batchelder, whom I would like very much to come into communication with, though he may not care to hear from his old relative. I am a sort of an uncle, by the way, of that young man. He may think I will have nothing of importance to convey to him, but there is where we differ. I believe that I can give him some good sound advice which will be for his benefit in more ways than one, and I would like exceedingly well to have the

that belong to their own interior natures, their way of living, and the best manner and method of developing that which is within.

I do not mean to insinuate that I think lightly of this spirit-return, for I do not. To me it is a grand thing. As one of the spirits said, it opens the way between this world and another, and gives a good broad path to those who want to come back and find their friends on earth. I appreciate it, and while I want my friends to investigate and understand it, and get into communion with those who have gone on before, yet it is not my entire object in coming. As I said before, I want to have a talk with As I said before, I want to have a talk with them about their interior lives, and how best to make the most of their earthly opportunities

to make the most of their earthly opportunities to learn of these things.

When here I did not particularly concern myself with the saving of souls, nor do I think I have the power now of saving any one's soul; on the contrary, I think every man must work out his own salvation, attend to himself pretty strictly, in order to get upon a higher plane. out his own salvation, attend to himself pretty strictly, in order to get upon a higher plane. Sometimes a little sound advice is not misplaced. I can see the need of it in one or two cases, where also I think it may be of use. It might fail in its object if I gave it here, and might wound where I intend it to have a sort of healing effect; so if my friends will take the time and trouble to hunt up an open way through which I can come to them in a quiet manner, I will be very glad. In the meantime I bring them my regards and best wishes, and hope to meet them in my own snug little home on the other shore. I assure them I shall give them a hearty welcome.

ent certain particles of matter, certain subtle elements, combine and re-combine them, and form a sort of a solution into which the spirit desirous of manifesting plunged. This vapory solution solidified, so to speak, around the spirit form, making a mold of matter. We have seen other materializations where the form has been built up independent of the spirit-body, and has been acted upon by an extraneous intelligence, as an automaton is acted upon by the magician, the operator, unseen by his audience. There are various ways that spirits adopt in manifesting themselves to mortal understanding; we have noticed that they always take that method which is most in harmony with the conditions afforded them at the time.

Q.—[By the same.] Is the soul, or spiritual body, so plastic and compressible that spirits can clothe it with grosser matter in any form they choose? For instance, can an adult spirit materialize itself in the form of a child or of an animal?

A.—We have never seen an adult spirit clothe its own spiritual form with elements of matter

A .- We have never seen an adult spirit clothe A.—We have never seen an adult spirit clothe its own spiritual form with elements of matter so as to represent itself as a child or as an animal. Such a spirit may come to you claiming to be a friend of yours, and representing himself in some form different from that which is his in the spirit-world. He may have passed away from earth as a child, a mere infant, and desiring to manifest himself to you in such form for purposes of identification, he may be able to materialize the form of an infant, which may be tangible to your external senses; but able to materialize the form of an infant, which may be tangible to your external senses; but in such a case the spirit-body of your friend is not occupying the tiny form before you; it is only acting upon it externally, as you would act upon some machine which you had under operation. So would it be with a spirit representing himself in animal form; the body of the intelligence does not change and assume the animal shape; on the contrary, this intelligence has caused to be built up an external gence has caused to be built up an externa form, which appears to you as an animal, and might represent some idea which the spirit de-

aires to convey.
Q.—[By the same.] Is the spirit-body, organically, a counterpart, in all respects, of the hu-

A.—So we have found it in our experience in spirit-life. Those spirits who are most closely allied to physical life assume bodies closely corresponding to those which belonged to them in the mortal, but as they unfold in spiritual power their forms grow more refined and ethereal, more sublimated to the speak and system to or their forms grow more refined and ethereal, more sublimated, so to speak, and present a clearer spirituelle appearance; and yet, with all the spiritual intelligences we have come in contact with, however highly advanced they may be, we have always discovered that the form they bear corresponds to and represents that which you recognize as the human. It may be so transcendently beautiful and refined as to hear hut small resemblance to the physias to bear but small resemblance to the physical forms which you inhabit on earth, and yet there is the same general contour of form and feature, which can never be mistaken for any other than that of the human form, and, we

may say, the human form divine.
Q.—[By E. P. G.] Do you regard the paternity of Jesus to be Egyptian? And can the Christian religion be traced through Rome back to that country?

A.—It seems to have been the object of Bible historians to keep the paternity of the Nazarene in obscurity. It seems that they, as well as the commentators and thelogians who have as the commentators and thelogians who have followed in their footsteps, have believed that if they could make the great public believe that, Jesus was a man-God, one whose paternity was different from that of all other human creatures, they could more fully prove his divinity, and attract to him the worship of the entire world, but records exist, at least in the higher life, concerning the paternity of this man Jesus, and from them we gather that he was of Egyptian origin, and that his life-line could be traced back from the Roman period to the time when tian origin, and that his life-line could be traced back from the Roman period to the time when the land of Egypt was in full power. It does not matter, however, to this present generation whether Jesus was of Egyptian origin or not; we only have to do with his life-teachings, with his example, and with those spiritual principles which he inculcated. Whether we admire him as a man, or only as a truth—a principle which we must study and reflect upon—it matters not as a man, or only as a truth—a principle which we must study and reflect upon—it matters not if we incorporate into our own conduct those spiritual teachings which were put forth in his name. If we seek to live pure lives, to be just to our fellows, to do good, to labor unselfishly for humanity as a whole, and for our neighbors and friends as individuals, we shall profit by his example, and we shall gather from his life all that was demanded of it by himself or by those spiritual intelligences who held him under their guidance.

der their guidance.
Q.—If "elementary spirits" exist, do they injuriously affect the human race?

A.—We have treated this subject of elementary spirits several times before from this platary spirits several times before from this platary. form, and we can only relievate our former statements concerning them. We know of no elementary spirits, save such intelligences as have never yet gained an experience in contact with mortal life, but are waiting for that have hever yet gained an experience in contact with mortal life, but are waiting for that discipline. We know of no elementary intelligences below the human. We do know of spirits—individualized, conscious beings—who have never yet passed through a mortal birth and experience. These spirits we liken to the state of infancy; they are ignorant, undisciplined, and have no knowledge of life and its activities, but they are sufficiently individualized as entities to realize that an experience awaits them which is for their unfoldment. Such beings do not injuriously affect their fellows, either in mortal or in spirit-life; they are innocent, and although unused to the ways of man, yet have no malignant influence within them. They feel no interest in the concerns of human life, save only the one object and desire for an opportunity of expressing themselves individually and actively through an organism whereby they can gain earthly discipline, in order that they may rise in the scale of being and of knowledge. and of knowledge.

Controlling Spirit.

We wish to make a correction. We understand that in replying to a question concerning "the office of the spleen," which question and its answer were published early in October, we are reported assaying that "the spleen is a fleshly organ lying upon the right side." We fully intended to say, and think that we must have done so, that the spleen is a fleshly organ lying upon the left side, just beneath the ninth and tenth ribs. The mistake is unaccountable. Any one who has a knowledge of anatomy will readily see that the mistake could not have been made by the controlling spirit or by a mortal who knew anything of the human form. We would like to see the error corrected.

Carlos Whitney.

How do you do, sir? I am very glad to meet you, Mr. Chairman, although you are a stranger. If a man is going to a strange place and don't know just exactly how he is going to get on, he is very glad to meet a kindly face and receive a word of welcome.

I have not been over on the spirit shore long enough to understand a great deal about its laws, but I must say that within the year past laws, but I must say that within the year past I have met with greater experiences and passed through more startling events than in all the more than half century of life which was mine on earth. I have now come back to report. I want my friends, especially my family, to know how I am getting on. I would like them to understand that I have met with a good reception. When I stepped out of my body and found myself standing by the side of my wife and looking down upon her, wondering if she could not see me and having other thoughts passing through my mind, I seemed as real to myself as I did before, and a little more so. I had a body that looked a great deal like the one just cast off, and in all respects I seemed about the same man, only perhaps a little brighter.

Then I looked around me and I saw what I now know were spirits, but they appeared very clear and distinct, just like the men and works.

cast on, and in all respects I seemed about the same man, only perhaps a little brighter.

Then I looked around me and I saw what I now know were spirits, but they appeared very clear and distinct, just like the men and women you meet with here every day along the walks of life. I saw my own relatives, the Whitneys—some of them—and I saw some of my wife's people, the Corwins; but they all gave me a hearty greeting, just as you would give a man, a friend and relative whom you had not spoken with for a long time, but whom you were very glad to see. I felt at home at once, and was quite ready to go with them wherever they might lead. I did go, and I found a good home and things that about suited me.

I took up the new life and have been going on with it ever since. I am a busy man, and was glad to find something to do. I have no idle moments. I don't call 'this one, because in coming back here to speak to friends I am doing a good work. I want my old neighbors and all I am interested in to realize that man has a continued life after the body dies; if there are many things he may not understand.

and all I am interested in to realize that man has a continued life after the body dies; if there are many things he may not understand, or questions come up to his mind about the eternal future, he will find an answer after he gets out of the body. It seems surprising to us at first, when we come to really know that the life after death goes on just as easy and natural as the life before death; but we soon get used to it, and live about the same as you do here.

I send my love home. I wish all to realize that I have a warm feeling for them. I would like to speak at any time with them, and give them information of my whereabouts, and I shall be very glad to meet them when they come over to our side of life. My friends are at West Fairlee, Vt., and I am known as Carlos Whitney. Whitney.

Edson F. Emery.

Edson F. Emery.

I do not feel that a great while has passed since I was here moving upon the earth, and filling my place. Looking back to the last spring-time, and then looking forward to this present, and comparing the two situations, I am almost bewildered, yet I know I have not lost any sense or power that belongs to me. Sometimes I feel that they are quickened, and more active than they were before.

I come back, as others come, to reach my friends, and give them tidings of the world beyond this one of matter, and tring them the knowledge that I am living in congenial companionship; and also to come into communication with them, if I can, on certain material affairs which affected me when I was here, and which now have an interest especially for those I left behind me. There are matters I would like to talk over, not publicly, but in some private way. I think it would be good for us all, and perhaps new ideas could be gathered, which would help certain ones, on this side, along in life.

I have seen how matters are being arranged.

life.

I have seen how matters are being arranged. I have seen how matters are being arranged. I have been able to come fairly close, and watch what is going on that concerns those near to me, and indirectly myself. Though I am a spirit apart from the body, yet I have not lost my hold on material things, and 1 still take an interest in them. I wish to send my love, and have all my friends know that I come with warm greeting, not as a dim, intangible shape, but as a man alive with power, and ready to be of use to them.

It would please me much if you could send

It would please me much if you could send what little I have said to Georgiana E. Emery, of Buffalo, N. Y., and announce me as Edson F. Emery, of that place.

Mrs. Marcia E. Allen.

I suppose you would call me an old lady, if you should see me, for I lived fifty-nine years in the body; but I am very young in spirit, as I have only recently joined the immortals in their home of peace. I am happy there. I have no desire to return and take up the trials and experiences of earthly life again. I am very well content to let them go, but I cannot rest away from my dear ones, when I know they should understand how near I can come; how I can watch over them, and even influence their lives, and bring something from a higher world into their midst. I feel that I have a great truth, a precious knowledge, that is a pearl of great price, in realizing this power of spiritcommunion, and I want to share it with my loved ones, so I come to this strange place, among unfamiliar faces, hardly knowing what to say, yet ready and anxious to speak something from the truth, a precious knowledge, that is a pearl of great price, in realizing this power of spiritcommunion, and I want to share it with my loved ones, so I come to this strange place, among unfamiliar faces, hardly knowing what to say, yet ready and anxious to speak sometimes and you cannot quite see clearly and understand what we would have you do; but you know as well as I do that the clouds have all been lifted and the sunlight has streamed down upon you. Then have patience, and hope that in the future you will bask in the same light.

I am a spirit who comes to the lady to whom I send my message, and who is watching for something from me in your paper.

I have long been in the spirit-world and have gained most of my experience of life there, but inding a mission and feeling a call in connection with earthly life, I am attracted back to that dear soul and strive to influence her, in connection with others, for the performance of a work for humanity.

Please to simply ocal me Ariella. to say, yet ready and anxious to speak that will reach the hearts of those I hold most dear.

Most dear.

I am assisted to speak thus by the wise ones who are around me, and I am grateful for this opportunity. If you will be kind enough to tell those who mourn me that I am not dead, that I am more fully alive to-day than ever before, that I feel strong in my spirit, I shall be very much obliged to you. obliged to you.

obliged to you.

I am going to school now—an old lady, you may say, to take up new studies—but I have need of them, there is much for me to learn, and I am like a little child, glad to go to school and study the lessons that the wise teachers give me. Tell my dear ones that when they join me on the other side I shall be most happy to point them the way I have gone, and to share with them the joys and giories of the heavenly life. I am Mrs. Marcia E. Allen, of Walpole, N. H. I am the wife of Mr. Henry Allen.

Sarah Bennett.

As I hear the burden of the song sung, of the story told by each returning spirit whom I watch at this place, and hear them repeat the same refrain, those beautiful lines which were such favorites of mine when here—

"There is no death: what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death"

occur to me again, and I cannot but repeat them, that my friends may know their truth strikes forcibly upon my mind to-day, even more so than it did when I was with them on

the earthly side.

I did not understand Spiritualism. I did not know that there was a broad and open high-way between the two worlds, over which those who are gone to another life return in groups to reach their friends below. I did not understand that mortals can reach up in spirit and grasp hands with those who have gone before, and learn of them the truths of immortal life, but I had a sort of intuitive feeling concerning the spirituality of the life beyond, and I could feel the spirit of the poet when he uttered those sweet and truthful words, and know that they must be real?

I used to talk freely with my most intimate friends, and they understood, my mind on this subject. I did not tell them I would come back and communicate, because I did not know that I could; but I used to say that I would watch over and guard them as it would be given me to do, and in all ways exercise my nower to guard their interests. To-day I come, sending them my love. who are gone to another life return in groups

to guard their interests. To-day I come, send-ing them my love.

My friends are at Memphis, Tenn. I have a great hopes that what I say will be received and understood by those dear ones, and that they will-joyfully welcome me back from the land of souls; knowing that I come only with love and friendship and perfect sympathy.

I am happy in the spirit-world. I have met dear cones, who went before, me. I did not mourn so hopelessly as did others of my friends when our dear ones were, taken, although I

felt a void in the heart as I missed their presfelt a void in the heart as I missed their presence from the home, yet somehow it seemed to me it was all for the best, that my loyed ones were cared for, and that I should find them again after a time. And all this has been granted me. I have seen the clear way, and know that they were transplanted to a higher clime only for their best unfoldment. I have found them again, and we come together singing our songs of cheer, and dropping influences of quietness and peace in the pathway of those whom we love on earth. Sarah Bennett.

C. E. Thayer.

Good afternoon, Mr. Chairman. I have been watching those who have come. I find they are all from distant places, so it seems to me that you won't object to hearing from one nearer home. I am C. E. Thayer, and my terrestrial abiding place was in the good old city of Boston. I have watched its progress and growth, and been proud to call myself one of its citizens. I take the same sort of a kindly interest in the old Commonwealth to-day that I did when years are. I made my home here;

when, years ago, I made my home here; I was called a social man. I had many friends

them along in their onward career." So I have been trying to do this for a good while. I do n't know as I have succeeded very well, but I think I have brightened up one or two spots in the lives of a few, though they do n't know it, and helped them over some of the rough places

To-day I come, bringing fraternal greeting and hall fellowship. I assure those friends that there are plenty of places in Boston, it seems to me, where a spirit can manifest so as to identify himself to his friends, and if they will give me an opportunity of coming at some such place, I shall be very glad to take advan-

such place, I shall be very glad to take advantage of it.

I have a good many with me on my side of life, parents, and brothers, and friends, and we are together, social and congenial, but still there is, at times, an old feeling drawing me back here to those who are bent upon the pursuits of physical life, and do not realize how near the door of the other world is to them. I want to set it ajar, that they may hear some sound from beyond, or catch some glimpse of its light. If I can succeed in doing that I shall feel repaid, not only for coming here, but for the years of trial in endeavoring to reach understandingly those who once knew me.

Ariella?

I am drawn here by a strong influence, be-cause one whom I watch over and try to guide is very anxious that I should speak to her from this place. She has asked me, mentally, again and again, if I would not go to the Banner of Light Circle and send her just a few words, that she might receive strength in her work. I did not like to come, for there are so many others pressing around, wishing to send a message, and also so many, on both sides, whom I don't know, that I shrink from speaking. But I feel that I must.

I feel that I must,
I want to tell my dear friend and medium
that it is all true—what we have told her; we
wish her to feel encouraged, because if she
obeys the word that has been given she will bebrought to the very line of light that has been
prophesied to her through her own instrumentality.

tality.

I bring, as a token of recognition, an anchor of white daisies, so my friend will know that I have come, for I have brought this before and it has been recognized at another place. If wish to say to her: Your father is watching over and to say to her: Your father is watching over and caring for you to the utmost of his power. He is not weak and undeveloped, but strong in spiritual might, and can do all that he promises, if you will only be faithful and obedient. You are not blindly following a false guide; you understand who your guardians are and what the nature of the work you have in view, therefore you may lean upon them as upon a strong staff. I know that the way has been dark sometimes and you cannot quite see clearly and understand what we would have you do; but you know as well as I do that the clouds have all been lifted and the sunlight has streamed down upon you. Then have patience, and hope

MESSAGES TO BE PUBLISHED. Jan. 12.—Robert Dale Owen; James Vance; John Richardson; Ellen Dacey; William Hill: Mary Steele.

Jan. 15.—Mrs. Caroline Blossom Tischelt; Charles F. Fulon; Josephine Carroll; Lewis Sherrell; Elizabeth Bean;

Jan. 15.—Mrs. Caroline Blossom Tisdnie; Charles T. Friton; Josephine Carroll; Lewis Sherrell; Elizabeth Beau;
Haunah Atwood.
Jan. 19.—John Waterman; Charlle Jacobs; Addie Stevens; Julia Dunbar; Fred Cotton; Hannah Hrightman;
Jan. 22.—David Fletcher; Sarah Lawrence; Gen. JamesL. Donaldson; Myra B. Willcut; G. F. H.; John Goldmith; Spirit May,
Jan. 25.—Dr. Charles Hosea Hildreth; John BradfordHubbard W. Case; Louisa Ames; Carrie Draw; John Tirrell. Hubbard W. Case; Louisa Ames; Carrie Drew; Joha Tirrell.

Jan. 23.—Edward S. Norton; Abraham Monroe; Pauline-French; Charles Brower; Mary West; Star Bright.

French; Charles Brower; Mary West; Star Bright.

French; Charles Brower; Mary West; Star Bright.

French; Carrie Bright, Webster; Katle Mason;
French — Dr. John P. Ordway; Frances; to Mr. and Mrs.
Joseph Hall; Carrie Briett; Mabel Howard; Elmer; Meonle; Controlling Spirit, for Capt. Alvah Bradley.

French — J. H. Ford; Mrs. Louisa J. Wilson; William Stephens; George Estey; Nathan Guliford.

French — French — Recommendation of the Congres of the French Mrs.

French — William Mountford; Annie Beaman; Henry Morgan; Hannah Wright; Mary Murphy; George Savge.

French — Carrie D. Blake; Frankis Herbert Gun; Sawyer; Maria Stoddard; John Plerpont; for John B.

Sawyer; Maria Stoddard; John Plerpont; for John B.

French — French — Recommendation; Mary Jane Barner Ellesheb.

Gough.
Feb. 23.—Robert Anderson; Mary Jane Burns; Eilrabeth.
Chamberlain; William Charles Grangie; Eliphalet Field;
Hannah Brewer; George Hale.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to-stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston Massachu-setts, Publishers, [here insert the description of the property to be willed strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its sternal progression."

Colby & Rich, the original publishers, have now on sale at the Banner of Light: Bookstore the fourth edition of "The Squartic Basis of Spintrualism" by the late Ross Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed on this distinguished poet. Afternieus and spiritual solentist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the morial to his collaborers for truth in this sphere of being while it will as the proceeds have a wider and wider reading and a deeper and more profound appreciation on the part of the public generally.

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On Sunday last, Feb. 28th, W. J. Colville lectured in Berkeley Hall to large and deeply interested audiences. The subject at 10:30 A. M. was "The Father's House with Many Mansions." The lecturer introduced the theme by reading John xiv. and commenting upon the circumstances under which the words of the text were spoken. Jesus was a teacher dearly loved by his followers. His presence seemed absolutely essential to their welfare. They seemed to need him always at their side to spur them on to holiness and victory over the manifold temptations which beast them. It was not, therefore, surprising that when he spoke of becoming altogether invisible to sense they should be oppressed with sadness. He told them, however, that his going away was for their best interest, as his departure was only in appearance; in reality he would be always with them, but their spiritual perceptions needed quickening or they could not perceive him. How many there are to day who look upon their worldly losses and bereavements with hopeless eyes, and yet the very trials which are hardest to bear are most productive of spiritual growth. The many mansions in the Father's house are not visible to eyes of fiesh; they cannot be beheld by all who pass from mortal life, for just as sounds are not had a seen by those who have not seeing eyes, so the giorious realities of spirit-life are reserved for those only who can drink in the beauties of the omnipresent spiritual universe. In all lands and all ages the spirit world has been portrayed by seers as natural and homelike. All we really love we shall enjoy after death; but if our choice be evil, then our sufferings will spring not from the denial but from the gratification of depraved taste. We must learn to set our affections on pure and useful objects, then when we quit the mortal frame and each goes to his own place, the place to which he is attracted, a mansion in the skies, not a celiar in the carth, will be the habitation of the spirit. On Sunday last, Feb. 28th, W. J. Colville lectured in Berkeley Hall to large and deeply interested audi-

the skies, not a cellar in the earth, will be the habitation of the spirit.

In closing the lecturer pressed home upon his hearers the deep necessity of thinking more of our spiritual state and less of our outward surroundings; the audience were greatly amused when the grumblers who are unhappy everywhere were pictured before them; the people who tell you your best room and your choicest dainties prepared expressly for them are a shame upon hospitality; while another visitor who takes you just as you are occupies an attic and cats simple fare in the kitchen, leaves your house praising it as though it were a palace. A happy disposition, a contented mind, constant enjoyment in well-doing—these are the conditions necessary for enjoyment in every part of the universe. Those whose joyment in every part of the universe. Those whose chronic discontent makes this world a hell will take hell with them into the next life, while those who are here endeavoring to live down selfishness and take delight in blessing others are surrounding their spirits with an atmosphere of light, a sheen of glory which will give them the lilles of heaven wherever their duty lies.

with an atmosphere of light, a sheen of glory which will give them the lilles of heaven wherever their duty lies.

In the evening the lecture on "Pre-historic Egypt" proved so interesting that the andience unanimously voted to request Mr. Colville to give two more on Egypt on the next two Sunday evenings. Each lecture will be illustrated with dissolving views. The services of a professional gentleman who thoroughly understands the stereopticon have been engaged, and those who attend Berkeley Hall next Sunday, March 7th, at 7:30 P. M.. may expect a rare treat. A short vesper service will precede the lecture, during which a violin solo will be rendered by Mr. Freeman A. Oliver, accompanied on the plane by Mrs. H. E. Morey. Mme. Fries Bishop, Mme. Dietrich Strong, and other distinguished artists will also appear. An admission fee of ten cents will be charged at the door to cover the heavy expenses. At 10:30 A. M. Mr. Colville will speak by request from Matt. ix: 27th and following verses, "Blind Men Receiving Sight."

The public are cordially invited to Mr. Colville's public receptions in Langham Hall (adjoining Berkeley) every Monday at 8 P. M. and Saturday at 3 P. M. On Friday evening, March 5th, a course of lectures on "The Roman Empire; its institutions and Religion," will commence. Service begins at 7:56 P. M. All are welcome. Voluntary collection.

W. J. Colville's new class in Mental Science opened Wednesday, March 4th, in Langham Hall, at 11 A. M. It meets Wednesday, Friday and Monday, four weeks. Terms moderate. Three more pupils can be admitted. W. J. Colville's new class in Mental Science opened Wednesday, March 4th, in Langham Hall, at 11 A. M. It meets Wednesday, Friday and Monday, four weeks. Terms moderate. Three more pupils can be admitted. W. J. Colville's new class in Mental Science opened Wednesday, friday and Monday, four weeks. Terms moderate. Three more pupils can be admitted. W. J. Colville's new class in Mental Science opened wednesday friday and Monday, four weeks. Terms moderate. Three mo

The Boston Spiritual Temple at Horticultural Hall.

After the usual introductory exercises Mrs. Lillie received several questions from the audience, in reply to one of which, relating to the incorrectness of some messages and names received through mediums, she said: The reason why imperfect communications are received is explained best by the telephone. A spirit may not be speaking direct, but through another spirit controlling, and from whom he may be at a distance. In telephonic communications the giver will talk so fast or so indistinctly that the receiver is puralled, or imperfectly receives the matter sent. The spirit now addressing you speaks under limitations. If I used my own body I could not give forth my best thoughts, as you all have found in your own experience; how much less could you do so if using another's organism. It is difficult to express a thought that may not be given many constructions. Spiritual intelligence is not without its conditions. Among the lower class of spirits there may not be communications without an interpreter, except, as is the case here, they are familiar with the language. When higher attainments are reached all such difficulties are overcome. After remarks rehaiting to our previous existence, and on capital and labor, the meeting was closed with singing by Mr. J. T. Lillie.

In the evening Mr. and Mrs. Lillie sang: "Walting 'Mid the Shadows," and Mr. L. "Shadow Land." Upon the conclusion of which Mrs. L. (entranced) said: As I listened to the song just sang I thought that in the past no such song would have been listened to, no such meeting as this would have been listened to; he such song would have been listened to; he such as they approved, put them in one book and called it a bible. Sible history is making to day; but it wants age to give it force. Bibles are the collection of spiritual experiences of men a long time since, a self-appointed council having selected such as they approved, put them in one book and there will be a collection of the spiritual experiences of collection of spiritual experiences of men a long time since, a self-appointed council swil decid received several questions from the audience, in reply to one of which, relating to the incorrectness of

thought and experience. It is the hungry and thirsty who want food and drink; so hearers cannot receive all that is given. Some strong words given in a lecture may not be received by some and yet be food for others. I see this dividing line running down the course of time, and i see a time when the radical expressions of to-day will be the conservative. The bible works from 1648 to 1948 will in the future be revered and made canonical—to prove the previous bible true. These works our present mediums are doing, and these experiences will become history.

A vote of thanks (offered by Mr. H. P. Trask) was unanimously presented to Mrs. Lillie for her able and instructive discourses the past month. Mrs. A. H. Colby will speak at this place each Bunday of March. The Thirty-eighth Anniversary of Spiritualism will be celebrated by this Society at Horticultural Hall, Wednesday, March Sist, morning, afternoon and evening. Particulars hereafter.

SHAWMUT SPIRITUAL LYCEUM - UNION PARK HALL.—The opening services last Sunday consisted of singing, marching and reading from Educator No. 6, on God, Morality, Religion. Conductor Hatch introduced Mr. John Collier, a worker for many years in the cause of Spiritualism. He remarked that the possibilities of children were incalculable; that in directing their thoughts into new channels, discarding the old conceptions of Spiritualism, we were starting on a course of training that would give us a better conditions and a newer civilization. Bro. Severance from the Scituate Lyceum followed, and gave us a worthy representation of the Lyceum cause.

The exercises were continued in a vocal selection by Guardian Mrs. Hattis E. Sheldon, and resitations by Gracie Dyer and Mabel Myers of the Shawmut, and Etta, Hattie and Elia Severance of the Scituate Lyceum. A cornet solo by A. L. Gardner closed the services.

ALONZO DANYORTH, Sec. of S. S. L.

23 Windsor street, March 1st, 1886. of singing, marching and reading from Educator No.

PAINE HALL-BOSTON SPIRITUAL LYCEUM .- A large number of children braved the inclement weather last Sunday to be present at the Lyceum session. Marches and Instructor lessons as usual. Jordan's Orchestra and Master Lewis Poole rendered excellent instrumental music. Headings and recitations were given by Stella Dix, Marion Besse, Dalsy Morris, Master Haskell Baxter, Miss Emma Johnson, Alice Russell, and Mrs. S. D. Francis. Vocal selection, by Blanche Morrison: piano solo, by Alice Hancock. Tickets for the annual Anniversary Ball at Paine Hall, March 30th, are now ready and rapidly selling. Every precaution has been taken by the Committee to have all the arrangements first class.

A Masquerade Social is to be held at Ladies Ald Parlor, Tuesday evening, March 16th. Those desiring to attend must procure invitations of the Secretary, or some member of the Committee.

Next Sunday, March 7th, we hope to have the services of Miss Emma G. Greenleaf, dramatic reader, and Joseph Fennelly, the celebrated violinist. The socials are well attended. At the last, Eva Blanche Morrison, Miss Smith, Marion Besse, Freddie Stevens, Amy Peters, Mr. Benjamin Weaver, Mrs. Francis, F. B. Woodbury, Jennie Halstat, Ida Humphrey participated in the exercises. Public invited Tuesday evenings at Ladies' Aid Parlors, 1031 Washington street.

Francis B. Woodbury, Jennie Halstat, Ida Humphrey participated in the exercises. Public invited Tuesday evenings at Ladies' Aid Parlors, 1031 Washington street. er last Sunday to be present at the Lyceum session.

FRANCIS B. WOODBURY, Cor. Sec. C. P. L.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION-BERRELEY HALL.—A good audience attended the ser-BERKELEY HALL.—A good audience attended the service last Sunday, which consisted of spiritual songs by Mrs. H. O. Mason and daughter, followed by an invocation by Mrs. Ricker of Cheisea, who also delivered an inspirational address, proving to all conclusively that spiritual manifestations have occurred in all ages, and that though many "mediums" and so-called "witches" have audiered martyrdom, the truth is known to a greater extent to-day than ever before. Mr. LeClaire sang several of his solos, which are received so acceptably by our audiences. "Swift Arrow," through his medium, Joseph D. Stiles, gave one of his famous descriptive édances, astonishing skeptics and encouraging the faithful.

At the last business meeting among the names proposed for membership to our Association that of Mr.

posed for membership to our Association that of Mr. Albro, the gentlemanly conductor of the Berry Sisters' séances, was received with applause.
FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston.

THE LADIES' INDUSTRIAL SOCIETY held their meeting Wednesday evening, Feb. 24th, at 176 Tremont street. Mrs. Moses Hunt, President, resigned that poing Wednesday evening, Feb. 24th, at 176 Tremont street. Mrs. Moses Hunt, President, resigned that position, and Mrs. C. N. Mellen was chosen to fill the vacancy. About fity persons sat down to supper at 6 o'clock. After the cloth was removed a very interesting meeting followed. Richard Holmes, Raq., was invited by the President to act as Chairman for the evening, which he did with his usual suavity and grace. He introduced Mr. J. T. Lillie, who gave one of his beautiful songs. Dr. A. H. Richardson spoke of the superiority of Spiritualism to other forms of religion because of its scientific nature. Mr. and Mrs. I. lillie sang a duet. Mr. Eben Cobb gave some sound thoughts on the spiritual influence of a father and mother in spirit over the child, specially a mother's love, which is undying. Mr. H. P. Trask gave some soild reasons for his adherence to the cause of Spiritualism. Mrs. R. S. Lillie, entraneed—her own mother made some very touching remarks regarding herehild (Mrs. L.), whom she left an orphan in infancy. Mr. Dean Clarke, Mrs. Webster of Chicago, Dr. A. P. Pietce, Mrs. Wells of Shiem, all gave (under influence) excellent remarks. Mrs. Lovering of Rast Boston and Mr. J. T. Lillie each enlivence the meeting with selections of music. The Deceting closed with a poem by Mrs. Lillie on "Charity." Mother's Love" and "A Hundred Years Hence," and a song by Mr. Lillie, "A Hundred Years Hence," and a song by Mr. Lillie, "A Hundred Years Hence," The meeting will be at the same place, Wednesday afternoon and evening, March 10th.

FIRST LADIES' AID SOCIETY. - The meeting last Sunday evening was well attended. After a song by Mrs. Mary Lovering the exercises were opened with an invocation by Mrs. Sarah A. Byrnes. Dr. Amos H. Richardson made a brief address, in which he followed no special train of reasoning, but gave good, practical, every-day thoughts. Mr. Joseph D. Stiles, the successful test-medium, gave evidence of spirit-presence to an attentive audience, giving nearly one hundred names, very few of which failed of recognition.

Active preparations are being med. by this Scalety.

Active preparations are being made by this Society for the Anniversary services of March Sist, which will be held in Tremont Temple. The arrangements are nearly perfected, and we hope to have a repetition of last season's success. Mrs. ALICE P. TORREY, Sec.

FACTS SOCIALS AND SHANCES.—These meetings, which are free to all, are designed to give people an opportunity to see something of spiritual phenomena, as well as become acquainted with each other. They are held every Saturday eve at Laugham Hall, in Odd Fellows Building, corner of Berkeley and Tremont streets.

streets.
Last Saturday, Mrs. Lovering sang and was controlled, giving very pleasant communications to some present. Dr. Charles T. Buffum sang and was enthusiastically applicated. Mrs. McNeil was controlled by "Otle," an exceedingly interesting spirit, who very pointedly described the surroundings and conditions of those present to the satisfaction of all.
A special invitation is extended to mediums, singers and elocutionists to be present every Saturday evening.

FACT MEETING.—Horticultural Hall was crowded last Sunday afternoon. Mrs. Maud E. Lord gave a

séance, which was very satisfactory, many receiving communications from their spirit friends. Mr. Whit-lock remarked that he did not know how we could have any better facts.

Next Sunday, at 3 P. M., Mrs. McNeil, whose mediumship has won for her a fine reputation, is announced to be present and give a test scance.

The Lyceum at Onset Bay.

To the Editor of the Banner of Light: A good attendance, as usual, at our Lyceum session. Our Musical Director, Mrs. Whittemore, is with us again after her long absence. Recitations were given by Neille Barnard, Guy Parker, Fred Keith, Gertie Fairbanks, Esther Bates and Johnnie Shea; a dialogue by Bertha and Cora Blackwood and Minnie Niekerson. Walter Wing sang acceptably." When the Mists Have Cleared Away"; Mrs. Barnard and Mrs. Pearce the dust, "Genevieve"; Mrs. Bersie gave a reading, and Mr. Bates addressed the children. Selections were cited by the members of the school in which the word "Honor" occurred.

The Onset Dramatic Club, composed of members of the Lyceum, very creditably presented the drama, in two acts, entitled "Above the Clouds," last Tuesday evening to a crowded house.

Fre. 28th, 1886. again after her long absence. Recitations were given

Dr. Dean Clarke at Greenwich.

To the Editor of the Banner of Light: It was our good fortune to secure the services of that eminent lecturer, Dr. Clarke, for last Sunday. He succeeded in giving complete satisfaction to our he succeeded in giving complete satisfaction to our audience, old and young, and it was a general regret that the inciemency of the weather kept some of our usually large andience from hearing a most valuable and soul-stirring lecture. Such inspiring, logical and cloquent speakers as Dr. Clarke, Hirs. Yeaw, and others who have favored us, are producing an ominous chaking of the dry boose of Orthodoxy that still stalk around our beautiful valley as relies of the scentus age of theology.

H. W. Shitzel.

At Zaseben 'a village in Baxony, on Wednesday Feb. 34th, about twenty acres of land, on which there were a number of houses, suddenly sank out of sight, and a light of water took its place. Three men were Troit a recorded by

A PLEA FOR THE REPEAL OF THE NEW YORK MEDICAL LAW OF 1880.

BY A. S. HAYWARD.

To the Honorable Senate and Assembly of New York: A pamphlet containing facts and arguments has been presented to each member of your Honorable Body, that the reason may be seen as to why and how the Medical Law of 1880 has wrought a great injustice to many worthy citizens of the State, also to those visiting the State for health and recreation.

There are to-day thousands of the most influential citizens of the State who employ practitioners who citizens of the State who employ practitioners who either make use of mechanical means, or have natural healing systs to eradicate disease without the use of mecking systs to eradicate disease without the use of medicine. Many of these practitioners so employed are not educated in the old Aliopathic mode of prescribing medicines—some of which medicines are avowedly of a poisonous nature, and they have no use for them.

In the pamphlet before you is printed the account of my own persecution and prosecution under the law in question while following my legitimate business at faratogs Springs. There are also other cases printed in the same pamphlet, going to show that the law has been made use of to prevent honorable citizens of the State and country from employing practitioners of the state and country from employing practitioners are the skill of the so-called regular practitioners.

tioners of their choice when smitched with discase that often bames the skill of the so-called regular practitioners.

The issue before you resolves itself into the following query: Shall guardianship be placed by statute over all the others of the State in medical matters, under the guise of protecting (?) the people from practitioners they themselves desire to employ in case of sickness? In the pamphlet in question, page 16th, will be found recorded the desire of the people of New York in the year 1833 for the repeal of the law of 1880, or an amendment in the form of a bill printed at the bottom of isst page in said pamphlet. At that time no evidence, in the form of practical examples, was presented to the Committee in proof that the law had infringed upon the rights of the people, but to day you have abundance of fact and evidence that this law does work a great injustice in various ways. For instance, Prof. O. S. Fowler's recent arrest in Buffalo, under the law in question, which should be of itself sufficient cause for the repeal of the unjust and unconstitutional law that now is on the New York statute books, and which has wrought so much injury to the cause of medical progress and freedom, and also of human rights. Prof. Fowler has devoted a long life to teaching the laws of hygiene and health, and he is well and favorably known, and such an act is a disgrace.

Doubtless you will discover on examination of the matter that it is not the people of New York who sak the law to remain on the statute books longer: that they had no voice in putting it there.

Will you, as thoughtful men, take the case home to yourselves and families, and consider whether it be a crime to be cured by an "irregular" practitioner after you have failed to be benefited by the "regular" practice? I have great confidence in your judgment, and that you will see the need of the repeal of the law of 1890, or the enactment of the bill alluded to above (as printed on the concluding page of the pamphlet furnished your members) wheld oes not

Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 22d Street.—The First boolety of Spiritualists holds its meet-ingest this hall every Sunday at 10% A.M. and 7% P.M. Arcanum Hall, 57 West 25th Street.—The People's Spiritual Meeting every Sunday at 24 and 74 P. M., and every Friday afternoon at 24. Frank W. Jones, Conductor

Metropolitan Church for Humanity, 251 West 23d Street, Hev. Mrs. T. B. Stryker.—Services every Sunday, at 11 o'clock A.M. and 7% o'clock P.M.

J. J. Morse in New York City. To the Editor of the Banner of Light:

Another "cold wave" and a biting wind were the uninviting prospects that faced those intending to be present at the various services held in this city on

uninviting prospects that faced those intending to be present at the various services held in this city on Sunday morning, Feb. 21st. Nevertheless quite a large company assembled in the Grand Opera House Hail, on 23d street, to participate in the usual exercises conducted by the First Society, under the spirit ministrations of the guides of Mr. J. J. Morse, whose success in calling out large and appreciative audiences is exceedingly gratifying to all concerned. The duty of the control consisted in the answering some half dozen interesting and highly thoughtful questions, which duty was admirably discharged, eliciting hearty approval. On the previous Sunday upward of twenty-seven questions were discoursed upon, embracing a wide variety of topics, all being dealt with in the usual able manner which characterizes Mr. Morse's controls.

On the evening of last Sunday another very large audience was present to listen to the guides of our friend, who discoursed upon "The Psychology of Crime," and it was the universal verdict of the large concourse, as testified by their sustained attention, continued over an hour, and their frequent applause, as well as the undivided opinion, expressed at the close of the lecture by our oldest Spiritualists, a minister, and several eminent strangers, that the lecture was a masterplece of argument and eloquence. A merciless arraignment of the causes inducing crime was entered upon, and the fountain stream laid bare in the victous and unnatural lives, the abrogation of all the higher functions of motherhood and fatherhood, that the idie, sensual and shallow manifested. Murder, intemperance, vice, their and faisehood each came in for examination, and nothing could exceed, for force and facility of expression, the wondrous wordpletures the control painted. Pleading for a purer motherhood and fatherhood, for a more righteous life among humanity, and that cause as well assefted must ere long be admitted as a potent element in determining the amount of crime in the so-called criminality of t

soon be amongst us again.

People's Meeting, New York City. To the Editor of the Banner of Light:

Hon. Warren Chase, the veteran lecturer, and able advocate and defender of spiritual truths, spoke to the patrons of the People's Spiritual Meeting at Arcanum patrons of the People's Spiritual Meeting at Arcanum Hall, 57 West 25th atreet, yesterday afternoon, upon "Evolution in Religion," and in the evening upon "Why the Spirits Work in the Dark." The lectures were clear, logical, instructive, and intensely interesting, and long will his hearers have occasion to bless the day they heard them. Mr. Chase seemed to be in one of his happlest moods, and his inspiration was of a high order. We all want him to comethis way again as soon as his engagements will permit. Adaline W. Wildes, M. D., of Boston, has recently been in this city, and read to us inspirational essays clothed in choicest language, and abounding with practical thought, especially the last, read Sunday evening, Feb. 21st.

thought, especially the lass, areas couldary evening, Feb. 21st.

Our Mediums' Mestings Sunday and Friday afternoons are increasing in interest since we moved back to our present location. The mediums who participate principally in them are Mrs. Morrell, Mrs. Higgins, Mr. S. A. F. Goodspeed, Mr. Burton and Horace M. Richards, Father Gibbs, and occasionally some stranger medium who may happen to come in with us. The good work seems to progress, perhaps as fast as the conditions will allow.

F. W. JONES. New York, March 1st, 1886.

Saratoga Springs.

The First Society of Spiritualists, Dr. W. B. Mills, President, having leased Grand Army Hall for a series of Sunday evening meetings, the first was held Feb. 21st, H. A. Donnelly occupying the platform with great acceptance. He did the same last Bunday evening, and next Sunday, March 7th, Mrs. H. Morse Baker will be the speaker, and Fannie Davis Smith, of Vermont, March 14th. Mrs. Nellie J. T. Brigham will fill her regular engagements in Saratoga during the present month, and attend the Anniversary Meetings on the 31st. An instance of Mrs. B.'s diligence in the work was given Feb. 3th, on which date she officiated at the funeral services of Lyndes E. Ellaworth, at Wilton, speaking to a large audience in the afternoon, spoke to a crowded house in Saratoga in the evening, and went by the midnight train to New York City in order to conduct funeral services in Chappaqua the next day. ries of Sunday evening meetings, the first was held

Oity in order to conquest unions services in unappaqua the next day.

At the conclusion of the lecture by Mr. Donnelly, above mentioned, Dr. Mills described spirits seen ciairvoyantly by him to be present, most of whom were recognized by persons in the audience.

New Bedford, Hass.

To the Editor of the Banner of Light: Mr. Frank T. Ripley closed his two months' engagement in this city Sunday evening, Feb. 28th, and so acceptable has he proved to the new society which he himself has been the means of forming that urgent requeste are made that he return another season. This sentiment attained expression in a series of resolutions which found unanimous passage. [The resolutions will appear next week.]

Mrs. Sarah A. Byrnes speaks for the New Bedford Spiritualists' Association the first two Sundays of March.

Werrotsster, Mass.

Read what is said under Banner Correspondence, third page, concerning the meetings in this city. acceptable has he proved to the new society which he

W. J. Colville in Cambridgeport.

To the Editor of the Banner of Light: Sunday, Feb. 21st, in Odd Fellows Hall, Mr. Colville gave a purely practical ideal of the life possible to all, with special reference to the characters of Washington and John B. Gough. The former, he said, learned to rule by first learning to obey; putting severe re-

ton and John B. Gough. The former, he said, learned to rule by first learning to obey; putting severe restraint upon his pride and commanding spirit, apologizing even to a private soldier, and standing higher in the eyes of his men after he had stooped to conquer. The greatness of Gough's character consisted in his overcoming vice and error. When he awoke to know his sin he threw it saide, and used all his oratorical powers to denounce it.

The speaker thought that to close liquor salcons and haunts of vice, rival salcons and haunts should be opened, to which young people would be attracted by light and warmth, and social, friendly greeting, ied, even by their love of amusement and beauty and song, into a high and holy life. Theatres should be converted into schools of ethies, isculcating the highest morality. Newspapers should say more about human virtue and less about human vice; not deluge the world with details of crime, while they give only slight mention of deeds of benevolence. They should be sold by thousands because of some great deed of heroism or act of munificence recorded.

The recognition of the divine in humanity solves the problem of the salvation of the free. The antidote of error is the symmetrical unfoldment of all our powers. The education of life is a disciplinary growth; all our days are spent in a schoolhouse, in passing from class to class, from room to room, gaining each day some fresh experience. Those who overcome are not those who never fight, but those whose scars of battle become glorious in the light of immortality, in that life eternal which in all its fulness is reserved for conquerors. Therefore be thankful for temptation, for all that tries patience and gives opportunity to rise above self. Only those who have been through conflict and have succeeded in overcoming can enjoy immortality and stand at the right hand of the Most High.

Bunday, Feb. 28th, Mr. Colville lectured on "The Condition of these in the Fights."

High.
Sunday, Feb. 28th, Mr. Colville lectured on "The Condition of those in the Fature Life who on Earth take no Interest in Spiritual Things." Mme. Fries-Bishop added much to the occasion by her fine sing. Sunday next Mr. Colville speaks in the same hall, at 3 P. M., on "Spirit-Materialization—What Do we Learn from It?"

8. C. C.

Salem, Mass.

To the Editor of the Banner of Light: Dr. J. C. Street's recent visit to this city created considerable new interest in spiritual truths, his practical way of presenting them being such as to disarm all prejudices. This, together with the remarkable illustrations with which his discourse abounds, caused

all prejudices. This, together with the remarkable illustrations with which his discourse abounds, caused many to express a desire for his return, and last Sunday we again had the pleasure of having him with us. At the alternoon service he held the audience in silence for over one hour, basing his theme on the words, "As we live by the spirit let us also walk by the spirit. Be ye transformed by the renewing of your minds."

His evening subject, "Mansions of the Blessed," was presented in so eloquent and graphic a manner that tears were brought to the eyes of many of the hearers. At the close of both addresses, while under control of a remarkable intelligence, an ample opportunity was given for the answering of questions, which was greatly enjoyed by a large audience. His guides answered questions from the audience in a clear and satisfactory manner. At the close of each session Dr. Street held an informal reception, most of the audience crowding about him, expressing the pleasure they had derived from his discourses.

Our nusic was unusually fine, Miss Amanda Bailey presiding at the organ. The choir was augmented by a fine tenor, a contraito, and two bass voices. The services of the day will long be cherished in memory. Delegations of friends came from Beverly and Lynn. It is hoped we may have Dr. Street with us again at an early day.

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

. A large audience gathered in Blackstone Hall last Sunday morning, to listen to Dr. Mary E. Walker, of Washington, D. C. The exercises opened with the rendering of an original poem in a beautiful and impressive manner by Mrs. J. L. P. Spooner. of this city, who has contributed many excellent articles to poetical literature over the signature of "Ode Kirke." Dr. Walker's subject was "The Temple of Truth." Touching the many reforms which had been carried forward for the uplifting of humanity, she designated each as a granite block in the construction of this great temple, the crowning glory of which was the wonderful cap-stone of Spiritualism, making it a structure of symmetry and beauty. The hall proved too small for the evening audience, and many went away, unable to get in. Her subject, "Pure Love and Sacred Marriage," was a plain and thoroughly sensible discourse upon the duties and obligations of the sexes to each other as husbands and wives, fathers and mothers, with a strong appeal for the emancipation of weman from the degradation and slavery which too often enthralls her in her marital relations. Edgar W. Rmerson gave many remarkable proofs of spirit-return at the close of each lecture, all being acknowledged correct. Next Sunday Mrs. R. S. Lillie speaks for us.

March 1st. Washington. D. C. The exercises opened with the

Portland (Me.) Spiritual Temple. To the Editor of the Banner of Light:

Dr. H. F. Merrill has been with our Society during of the new BOSTON SPIRITUAL TEMPLE ever public past month, occupied our platform four Sundays, subscribe for FACTS one year. the past month, occupied our platform four Sundays, and been the means of adding converts to the cause of Spiritualism. Last Sunday was assigned as Children's Day, and the platform was adorned with flowers, to welcome the little ones. Every available seat was occupied, and "Twilight," Mr. Merrill's control, gave the names and dearribed the friends and playmates who had passed into spirit-life. The children were very much interested, and greatly pleased as they recognized them; and many of the audience retired to their homes with tear-dimmed eyes, feeling that immortal life had been proved a fact. Dr. Merrill's engagement with us has been in every way successful; he has made many friends, and is reingaged to be with us again at a future date.

Mr. A. B. Brown of Worcester, Mass., will occupy our platform next Sunday, and lectureon "Philosophy and the Occult Forces." He is a scholar, a deep thinker, and a very interesting speaker. We are glad to welcome him with us.

MBS. ANNIE D. FISHEE, Cor. Sec. Portland, March 2d, 1886. and been the means of adding converts to the cause of

Haverhill, Mass.—Good Templars' Hall.

To the Editor of the Banner of Light:

Mr. A. B. French, of Clyde, O., closed a very successful and satisfactory engagement with the First Spiritualist Society of Haverhill and Bradford on Sunday, Feb. 28th, 1886-speaking at 2 o'clock P. M. and

By request Mr. French spoke at 2 P. M. upon " Mo hammed, and the Wars of Islam"; and at 7 P. M., by request, he spoke upon the "Legend of the Buddha, or the Victory of the Soul." Both lectures were replete with historical research and present adaptation. and were listened to by large and interested audiences. Edgar W. Emerson, of Manchester, N. H., will occupy the same platform next Sunday, March 7th, 1886. W. W. C.

The Proposed New Board of Health To the Editor of the Banner of Light:

The present move for a new commission in the bill recently proposed by the Massachusetts General Court is looked upon by close observers as another court is looked upon by close conservers as another scheme to control the medical practice in the State, and that the "anake in the grass" will show itself in the future, when not only the poor and the criminal will be deprived of any choice in medical practice, but all of the citizens will be under medical guardianship,

willing or otherwise, Now is the time to nip such schemes in the bud Now is the time to hip such schemes in the bud, and thus allow the people to retain medical freedom, and not be found in the future in the predicament of other States, where they at this time are asking the legislatures that their constitutional rights be restored to them. Was Gov. Robinson not opposed to separating the Health Board in the year 1884? What influence has been brought to bear to change his mind? Do the people want to support needless commissionars?

Newburyport, Mass.

To the Editor of the Banner of Light:

Mrs. Abby N. Burnham was our speaker on Sunday last, and, as during her previous visits, afforded the best of satisfaction. Both afternoon and evening Mrs. best of satisfaction. Both atternoon and evening mass. Burnham gave some very convincing tests.

Joseph D. Silies will occupy the platform next Sunday. He is a great favorite with the older people, and his tests are enjoyed by all.

A movement is being made looking to an Anniversary Celebration on the evening of March 31st, and it is hoped that it will be successfully pushed forward.

H.

We to-day publish the prospectus of the BARMER OF LIGHT, Boston, Mass., one of the best scientific publications in the country. It is the oldest paper in this country devoted to Spiritual Philosophy, and well deserves a place in every household, as it is only through the investigation of the many theories that we are enabled to arrive at a true and rational conclusion. Address Colby & Rich, Boston, Mass.

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Spiritualist Association.

The Mississippi Valley Spiritualist Association will celebrate the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism in Liberal Hall, Ottumwa, on Tuesday syrening, March 30th, and Wednerday and Wednerday light, March 31st.

There will be present as speakers Walter Howell of Eng-and, Moses and Mattle Hull of Maquoketa, M. Larkin of Jakaloosa, and probably Dr. J. H. Randall of Chicago, and

Oskalooss, and probably Dr. J. H. Handall of Unicago, suchers.

As mediums, Mrs. Blodgett, Mrs. Schroder, Dr. Adams and others.

Besides the celebration exercises, which are to consist of music, conferences, fact meetings, tests and speeches, there are to be important business meetings—meetings involving not only the future of our camp-meetings, but of Spiritualism in lows.

It is hoped every officer of the M. V. S. A. and of the M. P. P. J. J. S. Co. will be present.

The Liberal Scotety of Ottunwa kindly donate the use of their Hall, and will furnish catertainment for the workers. Board will be precured at reduced rates at hotels for those who cannot be entertained.

Per Order Es. Com.

The Re-Union at Louisville, Ky.

The arrangements are now perfected for the Grand Reunion of Spiritualists in Liederkrans Hall, Louisville, Ky., Bunday, March 28th, to Sunday, April 4th-both dates inclusive; and the Secretary, G. W. Kates, Atlanta, Ga., has issued a circular giving all the details. Many of the best mediums and speakers will be present. On Ami-versary Day, Wednesday, Harch Sist, a Mediums' Meet-ing is to be held in the morning, Samuel Watson will de-liver an oration in the atternoon, and Mrs. A. M. Glading in the evening. The location of this Retinon, and the time it occurs, should and doubtless will attract Spiritualists from every section. Special rates for heard and railroad fares will be established. Persons desiring further information may obtain it by addressing H. C. Krell, \$15 East Jefferson street, Louisville, Ky. 120 150

Spiritualist Meetings in Brooklyn.