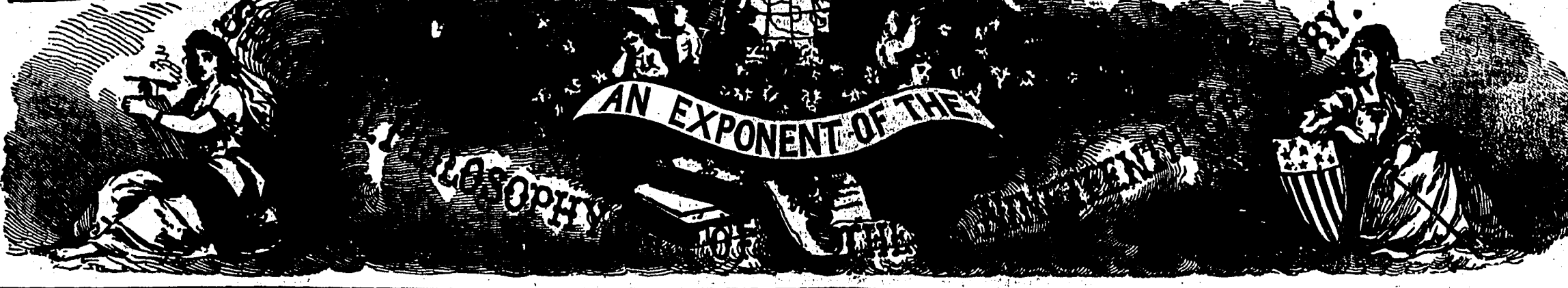


BANNER OF LIGHT.



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OUR AGENTS.

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Saratoga Springs, N. Y.
Great as the interest has hitherto been in Saratoga in Spiritualism, it has recently seemed to have largely increased. This was evinced by the fine attendance at Grand Army Hall on the last day of last month, to listen to the lectures of Mr. H. A. Donnelly, who, taking for the theme of his remarks the passage in the fourteenth chapter of Job: "If a man die, shall he live again?" spoke of death as the twin sister of life, and said the momentous question was answered in the affirmative by hosts of angel visitors who throng the circle-rooms. At the close of the lecture Dr. Mills gave spirit names and descriptions, some of them quite remarkable in minuteness of detail, and all of them highly satisfactory to an audience that filled not only every seat, but extra ones brought in for their accommodation. It was announced that Mrs. H. Morse-Baker was to occupy the platform last Sunday, and that on next Sunday Fannie Davis Smith of Vermont will be the speaker. Mrs. Mary Edy Huxford has been holding materializing sittings in Saratoga and Ballston, great interest being manifested in the phenomena occurring at them.

Spiritual Phenomena.

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

HOW DO WE KNOW WHAT WE KNOW?

To the Editor of the *Banner of Light*:

What I know I know through my senses. I cannot see with the eye of faith, about which I often hear Christians speak, and never could get hold of that substance of things hoped for which the Christians say faith is, nor accept the evidence of things unseen which faith alone presents. Through my senses I see and read writing, hear talking, see objects and motions, and collect evidences of intelligence in forms and persons when I do not see them, as I did a few days since when I sent by telegram a message to the *BANNER* office from New York, and received an intelligent answer, by which I knew the messages went and came. I was not hallucinated, and no person can make me believe I did not communicate with the office. Now let me try my senses in another line.

On the cold and windy 27th of February, after having several reliable messages from my wife in spirit-life through Mrs. M. C. Morrell, whom I have known many years as one of our most faithful and reliable mediums, I stepped into the rooms of Mrs. Thayer, the well-known flower-medium, formerly of Boston, now at 323 West 34th street, New York. I was scarcely seated when the raps came on the table, and she said: "Charley Foster is here and wants to write on the slate." My wife and several others also soon reported, and rapped answers to questions. That was hearing the sounds that brought the intelligence, and not particularly different from the way I got the intelligence from the *BANNER* office by telegram.

Soon after Mrs. Thayer handed me two clean slates, and asked me to examine and hold them, put them together and hold them under the table, she taking one end in one hand, through the cloth which hung over the table, I holding with both hands, one at the end of the slates, through the cloth, and the other hand hold of the side of the bare frames, with about one-third of the slates and frames in full view, outside the cloth. In broad, bright sunlight, and in plain sight of me all of the time, as I watched them, while I could hear plainly the writing on the inside as if with a pencil—and yet I knew no pencil was put in them, not even a particle of one, for I put them together and put them under the table myself, and held firmly to them till the writing ceased and three raps announced the work accomplished, when, on drawing them out, a large red ink fell on the floor from the slates, which I still have, as well as the slates. In plain, straight lines, and much better orthography than mine, was written on the upper side of the lower slate the following:

"My Dear Old Friend—How glad I am for this opportunity! God bless you. Many an hour we have spent together when I was in the physical body, and I am with you still. Remember me to all who think of me. The dear *BANNER*! God bless them for their undaunted courage in defending me after I had gone from view. Accept this from your old friend, CHARLES FOSTER."

On the under side of the upper slate was plainly written as my spirit-wife used to write when on earth:

"My Dear Companion—How happy I am that you are here to-day, and what pleasure it gives me to write you a few words. I am with you most of the time, and try to help you. Remember me to all who think of me. The dear *BANNER*! God bless them for their undaunted courage in defending me after I had gone from view. Accept this from your old friend, CHARLES FOSTER."

Mrs. Thayer and I sat talking while we could distinctly hear the scratching on the slates, and if my senses and my reason are worth anything, I know neither the intelligence nor the writing came from either of us, and those who choose to attribute it to a God or Devil are welcome to their explanation. For many years I have needed no test of spirit-life and intercourse, but I give this specimen to skeptics to add the testimony of my senses and reason to that of the many thousand witnesses of both mechanical and intellectual intercourse between the two spheres of finite existence.

A skeptic asks why do you not write on the top of the slate in sight of you? And I ask why does not God or nature organize human forms or animal forms in the light before us? or germinate seeds on the surface of the soil in daylight? and why does not the photographer develop his pictures in the light? Why does nature materialize her forms in the dark as spirits and artists do? Why is the light an obstacle? Why does not water congeal at a temperature of fifty above zero? Or why do we and spirits pay any attention to natural laws?

WARREN CHASE.

SITTING WITH MRS. HUSTON.

To the Editor of the *Banner of Light*:
On the evening of Feb. 28th I attended a materializing séance given by Mrs. Beale Huston

at 488 Tremont street, Boston. The circle comprised eight visitors, and from one to five spirit-forms in materialized form were recognized by each person present.

In one instance a form appeared to a gentleman present, (an entire stranger before the séance—as is capable of positive proof—to the medium and company,) in the perfect semblance, so he states, of a departed friend. Altogether, about twenty forms came from the cabinet.

E. R. KNOWLES.

MATERIALIZATIONS WITH MRS. H. V. ROSS.

To the Editor of the *Banner of Light*:

The mediumship of Mrs. H. V. Ross of Providence, R. I., was never more fruitful of excellent results than at the house of Charles W. Clough, 75 High street, Pawtucket, on the evening of Feb. 5th. The sitting was purely impromptu, not the slightest preparation having previously been made. Mrs. Ross had been invited to the house of Mr. Clough to tea. After tea the suggestion was made that she give an exhibition of her powers, which she rather unwillingly consented to do. A shawl was pinned across the doorway of a room adjoining the parlor and the lights turned low, though each of the five persons in the room could distinctly see each other. Mrs. Ross had scarcely seated herself within the cabinet when the form of a woman dressed in white pushed aside the curtain and came into the parlor, followed by the brother and sister of Mr. Clough. These were distinctly seen by all and conversed with. The spirit-brother of Mr. Clough closely resembled him in this life, though larger in stature, and did now, so much so even that a gentleman present remarked upon the resemblance. Later, the form of a little girl drew aside the curtain, saying: "I want Charlie," to which Mr. Clough, whose Christian name it is, answered, the little one vanishing a few moments later as Mrs. Clough approached the spirit-child. The form of an Indian in full costume afterward appeared, giving the name of "Canonchet." He walked about the parlor, shook hands with all, and appeared to be attracted by the bright fire in the stove, making motions of satisfaction and pointing to it. While examining a sofa-pillow of bright colors he suddenly paused and retreated to the room in which the medium was, but returned in a moment accompanied by two ladies in white, who with him still further admired the pillow. The extreme beauty of one of these forms strongly impressed the spectators. "Canonchet" continued to move about, expressing himself by gestures, and allowed Mr. Clough to stroke his hair. He also was attracted by the cuff-buttons of the player at the organ, as well as the organ itself, and on his retiring the first notes on the organ of "Yankee Doodle" would cause him to return. An old friend of Mrs. Clough appeared and conversed with her upon matters she knew to be unknown to all except herself and the communicating spirit. During the evening no less than twelve distinct individual spirits were seen, and conversed as naturally as those in human form and occupants of this sphere. The manifestations, in view of no preparation having been made, strongly impressed all with the fact that under certain conditions spirits can become visibly present and prove their identity, and of the ability of Mrs. Ross to furnish those conditions.

MRS. CHARLES W. CLOUGH.

Pawtucket, R. I.

MATERIALIZATIONS WITH MRS. W. H. ALLEN.

To the Editor of the *Banner of Light*:

Having attended séances for materialization held by Mrs. W. H. Allen, I propose, with your permission, to give a brief account of what I there witnessed, prefacing it with the statement that my son, Willie E. Fiske, passed to spirit-life from Norwich, Ct., three years ago last May, and has since many times come to me in materialized form, giving proofs of his identity beyond all possibility of doubt.

Mrs. Allen held a séance at her house on the evening of Jan. 31st under what may be termed strictly test conditions. She was dressed in black; during the séance twenty-two forms came dressed in white. A spirit came who said that in this life she was a healing medium, and that her name was Mrs. Pierce. She asked to have her height measured, and her wish being complied with it was found to be five feet seven inches. Mrs. Allen's height is five feet three inches. Bell Pike came, a bright, active spirit, and sat in her father's lap. At her request her height was measured, and found to be four feet six inches; and another spirit also wishing the same was measured, and found to be five feet six inches. A small child came. She appeared about the size of one three years old, and said, "Mamma." Five of my spirit friends came to myself and husband; two of them never came before. One claimed to be my Aunt Laura Cook. She was insane at sixteen years before she passed over, and at this time personated her insanity in such a natural manner that I recognized her at once. Another of my spirit-friends personated drowning. The first we noticed was a form lying on the floor, face down, with her hands extended, as though trying to save herself. No one seemed to know who it was, but she finally beckoned to me. I remarked I did not remember of any of my friends who were drowned. My husband said, "Yes, your Aunt Lols was drowned in a pan of milk when you were five years old." Then I remembered having been told all the circumstances. It was supposed she had a fit as she was about to get some milk. When found she had the pitcher in her hand. The form now arose, and said, "I am your father's sister, and

was drowned in a pan of milk." I had not thought of the affair for years, and certainly know that not a person in the room ever heard of the peculiar manner in which she passed away in Massachusetts fifty-two years ago. A young girl came who claimed me as her sister, and said she passed over when a baby. She evidently was my mother's first child, a girl, who passed to spirit-life at the age of three weeks. I speak of these two who came to me because they never came to me before, and their manner of appearing gave evidence that they were materialized spirits, not transfigurations.

I invited Mrs. Allen to come to my rooms, No. 281 High street, Providence, and hold another test-séance, which she did on the evening of Feb. 7th. There were present seven gentlemen and three ladies. We used for a cabinet a clothes-press built against a solid wall. At her own request Mrs. Allen was examined by myself and other ladies, with a result satisfactory to ourselves and the company. The séance continued one and a half hours, during which five male and twenty-two female forms appeared. Our son Willie was the first to materialize. He walked to where his father and I sat, and said, "Mother, I have come here at last. I will try and sing outside the cabinet." (In this life he was called by all who knew him a very fine bass singer.) He sang one piece, then said, "I will have to bid you both good-bye; I can't stay any longer." Three young men came to their friends, then Mr. Foster's aged father. Emma came to her blind brother, who always knows her by a birth-mark which he can feel, being a ridge on her left hand. While he played on his harmonica she danced and waited beautifully, then dematerialized. Several who came at the séance above described came to this, while others also gave glowing proofs of their identity.

In conclusion, I would say that I have seen a great deal of Mrs. Allen's mediumship and have been to a great many of her materializing séances; they have given me the very best of satisfaction. Yours respectfully,

MRS. S. W. FISKE.

Attested by Dr. S. W. Fiske, William Foster, Jr., George Harvey, C. F. Pike, Mrs. O. F. Smith, Mr. Abbie Smith, Mrs. Paul Harrington.

THE MEDIUMSHIP OF MRS. BLISS.

To the Editor of the *Banner of Light*:

It was in the séance-room of Mrs. Bliss I first became an investigator, and subsequently a firm believer in the phenomenon of spirit-materialization. Circumstances have given me an intimate acquaintance with this medium and a generous opportunity to understand the value and honesty of her remarkable powers. Through all conditions she has remained a faithful instrument in the hands of intelligent spirits seeking to demonstrate the fact of immortality to doubting minds. Understanding, as I do by personal experience, the trials and sufferings of a highly sensitive organism subjected to evil and antagonistic surroundings, I can appreciate the herculean struggle she has made to brave the ordeals through which she has been called to pass in her mediumistic work.

Sunday evening, Jan. 24th, I spent two delightful hours with a harmonious company in Mrs. B.'s séance-room, 129 West Concord street. The cabinet, of simple construction, is placed in a corner removed from any chance of the medium's egress from the room unless the sitters make way for her by breaking the circle, the most liberal opportunity being given the investigators to scrutinize the apartment before the séance opens. The familiar forms and faces of Captain William T. Hodges, Harry Montague, Adah Isaacs Menken, Lucille and Helen Weston, "Billy," old Mrs. McCarthy and beautiful, statuesque Alice Brooks were the first to present themselves, amid demonstrations of cordial welcome. Capt. Hodges came out in full uniform, and calling a gentleman from the circle, gave him some Masonic grips while clasping hands and talking with him. By request, "Marching through Georgia" was sung, the Captain standing outside the cabinet and singing in a voice audible to all the inspiring words of the famous old war-song. Suddenly, before the strains of the melody had died away, the tall, manly figure sank out of sight, and the brave soldier was once more invisible to the material eye. During the evening "Miss Blueflower" gave a quaint description of her recent visit to Philadelphia and the kind attentions of friends there. Spirit William Verity (better known as "Billy") sang very correctly and melodiously two verses of a pretty ballad, and gave evidence of having improved wonderfully as a vocalist during the past year.

Many spirits unknown to me came to their friends and relatives and were fully recognized. I was told. Whether others present were clairvoyant I know not, but to me the room seemed filled with a large company of beautiful spirits, white lights, colors and symbols or emblems floated in every direction. A pleasant feature was the presence of little Alice Bliss, who fearlessly left his nurse's side and ran to the cabinet to kiss "Billy" and talk with "Blueflower." Mr. Louis Jones presided at the organ, and the séance closed with remarks from honest "Little Wolf," and a general expression of satisfaction and pleasure from all present.

In a chat with Mrs. Bliss I was given a pleasant account of her Philadelphia visit, and the cordial reception extended to her by old friends and new. Her séances were held at the residence of William S. Winner, 1023 Brown street, and were patronized by many of the leading and influential people of that city; Mr. Figue (of the Seybert Commission), Mr. Furness,

an honest intellectual investigator, and Dr. Alcott being among the number. Capt. Edward Roberts and Mr. Abbott took charge of the séances with a zeal deeply appreciated by Mrs. Bliss, who spoke in warm praise of the efforts made by generous hearts and hands to make her stay one of profit as well as pleasure. Years hence, when the susceptible conditions of mediumistic organisms are intelligently understood, liberal comprehension will take the place of bigoted denial in respect to the identity and progression of spirit manifestations, and the investigator will seek to surround the medium with proper elements in place of selfish and detracting suspicion.

I hear from friends that Mrs. Bliss has held highly successful séances in New Bedford and Chelsea this season. May the efforts of herself and guides to keep the standard of mediumship high and honest be duly appreciated by the public at large, in my sincere wish.

GEORGIA DAVENPORT STEVENS.

8 Pembroke street, Boston, Mass.

MATERIALIZATIONS WITH MR. AND MRS. CAFFRAY.

To the Editor of the *Banner of Light*:

As materialization seems to be a topic of general interest among Spiritualists, and to a great extent among those who are not, I would relate an experience in that phase with the sensitive, Mrs. Joseph Caffray, of this city. On Tuesday evening, Feb. 26th, there were twenty-one persons besides Mr. and Mrs. Caffray in the séance, all believers in the phenomena. Forms to the number of fifty-five came from the cabinet to their friends, some appearing several times. Two and three at one time was the rule, not the exception. These forms consisted of both sexes, of all ages and sizes, and included several Indians. It was a very remarkable séance. At my left sat Mrs. E. E. Reynolds, a sensitive, who, when the séance was nearly finished, turned to me, and said, "There is a spirit friend of yours here, a lady; her name is Mary. She says she will try and materialize." Not many minutes elapsed before a form appeared, and my name was called. I went to the cabinet, touching both hands of the spirit in my own, and preventing my seeing the features plainly, asked, "Is this Mary?" She replied, turning her face so I could get a better view of it, "No! It is Josie. Mary will come very soon." She had hardly finished speaking when another form came from the cabinet, hands extended, and exclaimed, "I am Mary, and so glad to meet you. It was more difficult for me to come than for Josie." After a general conversation between the two of several minutes, Mary said, "There is much more I would like to say to you and talk about, but cannot remain longer, as the forces are now nearly exhausted. Good-bye." They returned to the cabinet.

To me this was very satisfactory evidence of materialization: Josie coming and giving her name when I was not expecting her, but was expecting and looking for Mary. At the close of the séance Mr. Caffray closed the folding doors, thus shutting the cabinet, with the medium, in the back parlor, and taking a handkerchief tied the knobs of the doors firmly together. Turning the light low he requested that some spirit would materialize, and come through the closed door. In a few seconds, seemingly, a form was seen coming through the solid door. It was the daughter of a lady and gentleman present. They went to the spirit. The gentleman informed me that to all appearances his daughter looked and seemed the same as when she materialized from the cabinet. Other forms came and returned in the same way. This closed one of the most remarkable and satisfactory séances for materialization it has ever been my pleasure to attend.

J. R. NICKLES.

No. 161 Bleecker street, New York.

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

NUMBER EIGHTEEN.

In the earlier days of my spiritualistic experiences I was quite conversant with the late JOHN B. CONKLIN, of New York City, a medium who possessed the spiritual gifts alike of *typing, speaking and writing*. As was then quite common with writing mediums, Conklin always wrote from the right side of the paper to the left, so that to read a communication the recipient was obliged to have the writing reflected from a mirror, or held up to the light so as to read from the blank side of the paper. The cause assigned by the spirits for this mode of writing was, as they alleged, that the aura or power that propelled the hand of the medium came from the underside of the paper, which thus made the writing from left to right to the communicator. I have known spirits to make several fruitless efforts to write automatically from left to right as mortals do, who would proceed rapidly the moment they reversed the writing and make it run from right to left. It would require the space of a volume to detail my experiences with this medium, so I will confine myself to the relation of only enough of them to convey to the reader some idea of his methods. On an occasion at my house at Vaucluse, when my deceased wife's sister and myself were sitting with Conklin at a table, the following communication was received among many others through the typing and writing process: "Dear sister, do you know that I can move a table through you? Do not hesitate or fear to become a medium. I can manifest to you what here a pencil that lay on the table was hastily seized by the hand of the medium, who wrote, 'when alone, if you will have faith, it is not strange, dear sister, that spirits communicate in this way. It is in perfect accord with natural laws. Since my death I have often visited you, and on one occasion thought that I had made you sensible of my presence. I am as much with you here now as I ever was. The spirit-world is a beautiful place, and is all around you. I guard and watch over my dear children with as much care as when I was in the form; this continues with the alphabet message." Shortly after the medium's chief controlling guide, claiming identity with George Fox, the founder of Quakerism, took the pencil and wrote: "We do not withhold from writing or answering your questions, my son, when we have the power to do so. We are governed by laws and conditions. I do not use the plain language, in order that I may more readily separate my identity from those who are present." Here followed quite a lengthy characteristic message from George Fox, commencing: "I have not come to give you an endearing message, but to instruct. I

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or line around the article he desires specially to recommend for perusal.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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

A Feast of Good Things.

The first number of our New Volume (next issue) will be a choice one. We shall publish a lecture by the guides of Mr. W. J. Colville, entitled

"THE GREAT NEED OF MORE SPIRITUALITY AMONG SPIRITUALISTS."

A fine Spiritual Essay,
"WHAT I FOUND IN SPIRIT-LIFE,"

BY SUSIE,
Through the mediumship of Miss M. T. Shelhamer.

A very readable original article,
"GEORGE ELIOT'S MATERIALISM,"

BY PROF. HENRY KIDDLE.

An original poem,
"NEWS BOYS AND VAIN BOYS,"

BY WARREN SUMNER BARLOW.

We shall also print in this number
AN INTERESTING HISTORY OF THE INDIAN SPIRIT MAIDEN "LOTELA."

By particular request that a sketch of the little Spirit Indian maiden LOTELA—whose name often figures in the Message Department of the BANNER OF LIGHT—be written out for publication, one of her and our spirit friends volunteered to give us the points from his side of life. More especially did we feel the necessity of giving an inside view of why Indian messenger spirits are so often kept en rapport with trance mediums, because even at this late day the public have but a faint idea of the facts in the case. It is because the Indian spirits possess more powerful magnetic qualities than other spirits, and therefore they can control the physical forms of mediums when adverse conditions prohibit the higher intelligences from communicating through their medial instruments.

In addition to the above Messages from the so-called Dead, Verifications of Spirit-Messages, Correspondence from different sections of the country, Editorials on a variety of current topics, Reports of public meetings, etc., etc., will be given, making one of the most interesting and readable numbers of the BANNER we have ever published.

As it is the earnest desire of the publishers of this paper to put forth a sheet deserving of public patronage, they feel to call upon all its friends, who have not already done so, to renew their subscriptions and induce others to lend a helping hand in the same direction.

"The Impassable Gulf."

The same Rev. Mr. Townsend of whom we have taken occasion to speak before in connection with liberal preaching, has recently delivered a sermon in Jamestown, N. Y., on the subject of Hell, or Sheol, as the revised translation has it. As we find it reported in the Jamestown Sun it forms rather impressive and certainly fresh reading. His audience was a crowded one, showing that the general mind is very far from being indifferent to matters relating to the other world, whatever Orthodoxy may think or say about it. The text of Dr. Townsend was the familiar parable of Lazarus and the rich man. He began with stating that eminent scholars have differed in their interpretation of this remarkable passage. Among them, Neander said it was beyond the scope of this parable to give us any clue to what might occur in the spiritual world. Others have located the scenes of the parable on this side of the line we call death. Others still have taught that the passage declared a literal hell of fire. And so forth and so on. Our preacher, however, wished to apply to it the simple method of common sense. It was a picture, not a logical statement.

It was given, he said, to reveal a certain truth; which is, that there may be a reversal

of human conditions, that the selfish rich man will not always be rich, and the self-sacrificing poor man will not always be poor. Not that all rich men were selfish and bad, nor that all poor men were self-sacrificing and good. But that in that other land outward condition and inward character more nearly correspond. Selfishness sinks, goodness rises.

Life is by no means completed here; seeds are sown in man's nature that never ripen here, but are sure to ripen hereafter. But it is said, "there is a great gulf fixed" across which there is no passage. There are those who teach that this impassable gulf is eternal hell. This Dr. Townsend said he sincerely and earnestly denied, because the term itself does not include the idea of eternal punishment, because Christ never said there was a hell of eternal punishment, because it is nowhere explicitly declared in the Bible, and because it is an atrocious affront to the goodness of God. He said he was utterly unable to see how any one who studies the fact of eternal punishment can accept this interpretation of the parable in question.

He next proceeded to give a couple of extracts from the utterances of two ministers who have endeavored to express the idea of eternal punishment. They surpass anything for ferocity of conception to be found in Dante. The man who could riot in such devilish fancies, feeling that such a vast majority of human beings are surely to be consigned to such torments, deserves to keep the company of none but devils himself. He can have no excuse for his language but in the supposition that he is in the very delirium tremens of old theology, which teaches that even a child is exposed to the eternal wrath of God. We would not desecrate the white space in these columns by the reproduction of the horrible picture of hell sketched by the two ministers whom he quotes—one of them speaking to a graduating class of theological students. Nevertheless, as Dr. Townsend himself says, the description of hell given by them is insipid, cold, tame, colorless, in comparison with the great reality, if the dogma of eternal hell be true. The words are rose-leaves compared to the rocks and hills that fall upon the damned. Eternal hopelessness—who can describe it? If it were true, those who deserve heaven would be persistent with tearful prayers for leave to go and carry water to cool the burning tongues of the damned.

It is beyond human power to conceive of a being so indescribably malignant as to put such a punishment on any of his children for the sins of this transient life. It is atrocious in the thought. This doctrine of eternal hell the preacher declared to be a lie against God and man. He denied, on the authority of the most eminent scholars, and after a careful examination by himself of the words in the original, that any one of these words—damnation, hell and everlasting—had any right whatever to be in the Bible; all of them are imported words, mistranslations. They have no critical, or just, or moral right to be there. And once taken out, as they should be, the idea of punishment is mitigated, softened, ameliorated. The "impassable gulf" of the parable consists not of any physical differences between men, but of their moral differences.

In answer to the question whether a man can change his character after having passed over the line we call death, Dr. Townsend unhesitatingly said he believed he could. The rich man in the parable, it seems, began to have a better feeling in his bosom, for he asked that Lazarus might go and warn his brethren, so that they should not come into the place of torment he was in. The parable simply contains the lesson that if we sin we cannot escape the penalty. As soon may we annihilate the universe itself as escape the punishment of sin.

One More Word for the "Rights of Man."

Our leading editorial on the question of Labor and Capital, published in the BANNER OF LIGHT of Feb. 27th, has attracted much attention among thinking minds, as the letters of approval and indorsement of the opinions expressed in that article we are receiving from thoughtful and observant correspondents fully attest.

We are in receipt of a copy of a sermon delivered on the Labor Question by the Rev. D. L. B. Libby, at New Britain, Conn., Feb. 21st, and published in the *Harford Sunday Globe* of one week later, which is full of practical thought on the great subject with which it deals.

Unable, from lack of space, to utilize the full report of this discourse, we place before our readers the following extracts, that they may see how those questions of import to humanity are laying hold of the clergy, and forcing their way into the pulpit, as well as through the press of the country. Despite the too potent fact that money and aristocracy seek to rule, it is well known that the foundations of true society rest upon that solid stratified soil which is made up of the moral and physical strength, the industry, integrity and manliness of the sober, energetic and intelligent working classes. This the clergy has found out, and it will not do for them to ignore the rights of labor, or to keep silent when the mass of their followers—who look to them for guidance and counsel—are harassed and oppressed by the grinding claims of a moneyed monopoly. Mr. Libby speaks truly when he says:

"But you ask what shall determine the standard of wages? I answer that there is a law governing this which both capital and labor ought to regard. And that law is, that the cost of producing labor ought always to set the standard of wages. And in the cost of producing labor must be included that of rearing up a family, of educating the children to the age of sixteen years; that will provide a decent support for old age, providing the persons practice good economy and maintain temperate habits. By a natural standard of wages I do not mean the Chinese standard, or the Japanese, but the man-honoring and God-honoring, free independent American standard."

It is stated by high authority that wages which are less than twice the cost of the uncooked and unprepared food of the laborer will not meet the requirement of the natural standard. In other words, a workman cannot live and prosper on them. They are in reality starvation wages.

Proper wages are our social, moral and national safeguard. They will induce the growth of the low and ignorant class, which is the dynamite and destructive class. Proper wages will do away with that vast host of the idle class of workmen, now numbering not less than one million and a half. Again, such wages will increase the expenses of the workmen; as the receiving of more wages means more buying and selling of all kinds of goods, food, clothing, furniture, books and papers. Thus the capitalists will in the end make increased gains. If we would avoid one of the most threatening evils to our free society, then let us see to it that workmen, so far as it is possible, have living wages. There is a strong tendency to create four classes of people in our country—the idle, the pauper, the ignorant and the vicious. To save ourselves from establishing such classes, we must see to it that by paying proper wages we do not form the fourth,

the vicious, and the other three will not be formed."

Every word of this we commend. We also endorse the following strong language, in which he speaks in condemnation of the employment of child-labor:

"One question in which workmen must have strong interest is that child-labor reduces the wages of adults. We are thus making the shackles with which to bind our free limbs and of ourselves. We are creating a class of weaklings, physically, mentally and morally. Do you doubt it? Then go with me to the great factories in England. Let us visit Manchester and look upon the men and women we see enter there. Look upon their half-grown and weakly forms, their pinched features. Look upon the children covered with mops of rags and filth, and then doubt it no longer. Do we want to produce such a class as that in America? That is true of England is true of France. Indeed, conditions of labor are even worse. From reliable tables of statistics I find that out of a draft for the French army 4,000 men were rejected from 10,000 drafted, and this was in an agricultural district. From a draft of 10,000 taken from industrial and factory departments 9,900 were rejected. Not a very encouraging phase of human progress."

Then follows this good word for the poor working-girl who is employed at starvation prices. The italics are ours, for they emphasize our own sense of respect and honor for the poor girl who amid the temptations and trials of toil and hardship can maintain her womanly virtue and dignity:

"There is another evil to which I would briefly allude in passing, and that is the over-work and under-pay of women in the factories, of the unhappy conditions and moral evils to which they are exposed, conditions under which we would shudder to place our daughters. I have the most profound respect for the virtue and purity of young women who have gone through the temptations which assail them because of factory life, of poor pay and over-work. A famous writer and observer has said that poverty is the result of starvation wages is the main cause which induces impurity among women."

The BANNER OF LIGHT stands firm and square upon the humanitarian side of every question or issue of vital importance to mankind—of which we are satisfied this subject of Labor is one.

The adjustment of the relative position of Labor to Capital, leading to the final settlement of its important points, for the highest mental, moral and physical advancement of the people—not the few—is a question that not only works upon the sympathies of every just-minded mortal, but that calls out the thought and influence of every wise and humane spiritual intelligence who toils for the redemption of man from the bondage of oppressive injustice.

Our spirit-friends assure us that the present agitation of this vast and momentous subject has been stirred by unseen powers, who, breathing upon the ideas of thinking minds on earth, have fanned them into the flame of thought that has burst into outward expression. We are informed by our spirit-friends that this movement will continue until some definite and honorable platform is adopted, through peaceful arbitration, upon which Capital and Labor may stand side by side—to the end that the uplifting of down-trodden humanity may speedily become a grand fact.

Protect the Public, not the Doctors.

In a recent number of the BANNER we noted the fact that a bill had been introduced into the New York Senate, the aim of which was to protect the Regulars from being sued at law, should it prove that they had made incorrect, not to say blundering, diagnoses in their practice. At the time of such mention we expressed surprise at the unparalleled assurance of these Allopathic satraps, who, having first gotten a law passed, giving to themselves and their allies the monopoly of medical practice in the State, on a plea that so-called irregulars were ignorant and dangerous to the people, next turned about and demanded a law that should protect them from the legal results of their own demonstrated ignorance. The Boston *Globe's* New York correspondent, "Howard," has given this bill the following sharp criticism, the concluding portion of which we have italicized as being a statement of fact that but few outside the "Regular" limits will dispute:

"I see there is a bill in the State Senate, introduced by Senator Daly, to shield physicians who make errors in diagnosing diseases from being sued or held to account for so doing. The bill is introduced forward by the New York County Medical Society. With a great major-general dying from diabetes, while being treated only for a carbuncle, and the general laxity of physicians in making diagnoses by jumping to conclusions with their eyes only instead of logical deductions from the conditions of all the important organs of the body, it is about time that the public, and not the doctors, should be amply protected by law."

Beware of Impostors.

The yellow-paper handbills, setting forth the "wonderful" manifestations, purporting to be of spiritual origin, of a brazen set of wily impostors, are still being circulated to deceive the public. We have exposed these frauds so often it seems hardly necessary to revert to them again; but we do so, as correspondents are still sending us these handbills, and asking us to caution the public against the base counterfeits. The latest comes from Woonsocket, R. I., purporting to be a "reappearance of the world-renowned Eddy Brothers." Now the fact is, one of the genuine Eddy Brothers is an invalid, and therefore is not exercising his mediumistic gifts at the present time. The Woonsocket *Evening Reporter*, we are pleased to know, showed up the humbug in its true light, for which it has our thanks. Later, another similar handbill advertised these humbugs as exhibiting at Lyceum Hall, East Boston, last Sunday. The Woonsocket bill announces "William Harris" as "manager." The East Boston bill gives the name of "J. T. Palmer" as "manager." These parties are not known as Spiritualists at all.

Notice.

Those of our readers who having forwarded to this office questions to be answered at our Free Circle, have not yet seen the appearance of those queries with their answers on our sixth page, are requested to bear patiently with us. Each question we receive is presented at the Circle by its Chairman, and attended to—if deemed suitable—by the Controlling Intelligence. It then appears in print in due time, but it sometimes happens that a question with its reply is not printed for two or more months after its receipt, there having been others waiting their turn for consideration in advance of it.

The National Woman Suffrage Association of Massachusetts will hold its fourth annual meetings in the Melrose, Boston, on Tuesday and Wednesday, March 18th and 19th. Meetings will be held on Tuesday evening at 7:30, and on Wednesday at 2:30 and 7:30 p. m. Mrs. Lillie Devereaux Blake, of New York, will be the principal speaker.

In Re the Message Department.

Light, of London, Eng., in its issue of the 20th ult., speaks as follows regarding our Public Free Circle Meetings:

"Attention having recently been drawn to the BANNER's 'Message Department,' it may not be out of place to refer briefly to this remarkable feature of our Boston contemporary. For many years it has been the practice of the proprietors of the BANNER to hold, with few intermissions, free public circles every Tuesday and Friday afternoon. To these meetings the public are freely admitted. Proceedings commence punctually at the advertised time; the doors are closed, and no one is allowed, except in cases of necessity, either ingress or egress during the progress of the séance. The medium, Miss Shelhamer, devotes herself entirely to this special work, and only exercises her gift on these occasions. The meeting is opened by an invocation, after which questions are answered by the controlling spirit. These inquiries relate to every conceivable subject, and are answered impromptu by the medium, the replies being apt, to the point, and in many cases clever—the all-round knowledge displayed being in itself phenomenal, and such as few mortals could display if approached without notice for information on any subject whatever. The chief interest of the proceedings, however, lies in the messages which claim to be the utterances of spirits anxious to communicate with their friends. Messages after messages are given, each with its peculiar characteristics, and the communicants are anxious for recognition by friends scattered all over the world. This has been going on for years. Hardly a week passes without the publication in the BANNER of letters from persons who have recognized the communicating spirits. If we take the last issue as a representative one, we find no less than four cases of recognition, the particulars of which appear to have been spontaneously given. In one of the cases referred to the spirit had given a personal letter to his wife in the course of his communication:

"Tell my wife I read the endearing message written to me when the first great grief was upon her—read and understood, and have answered her prayer."

The widow acknowledged the truth of the statement as follows:

"I wrote a letter to him after his death, and put it in his pocket when he had been laid in the casket. In this letter I bade him a last farewell. I told him of my great sorrow, which seemed more than I could bear, and prayed to God that I might be blessed with his spirit-presence. This is the message he referred to."

A correspondent of the same paper, J. H. Gleditsians, writing from Bordeaux, says:

"Mr. Massey tells us, in a recent number of *Light*, that the messages given at the BANNER Circle do not meet with verification. That remark is wanting in exactitude. There is a column devoted in every number of the BANNER to 'Verifications of Spirit-Messages.' I enclose the one from the last paper just come to me. There are people who write from all parts, far away from Boston, to whom messages have unexpectedly come through Miss Shelhamer, gratefully acknowledging the evident genuineness of the communications. One lady, in a late number, says she has been a subscriber for twenty years, and considers herself amply repaid by hearing from a dear friend, to her great joy, through this source. Had not Mr. Massey given up reading the BANNER, as he tells us, he would have seen how many communications are acknowledged and appreciated."

The Devil and Dr. Munhall.

At a roaring revival in Los Angeles, Cal., this last winter, an evangelist, so termed, and named Dr. Munhall, set forth the prince of darkness in colors of the liveliest description. He wanted it understood, he said, that he believed the devil to be wicked from the very beginning of his existence. He said the devil was "no joke"; no merely evil influence, but an actual "roaring lion."

After paying his bigoted respects to the Unitarians, Dr. M. turned on the Spiritualists, saying that they "are roaring, but it is the roaring of the devil." He admitted that they had some power, and supernatural power at that; but he knew it to be the devil's power. He said, poor man, that he would be afraid of it, but that the power of God is greater. If, however, it is simply the power he fears, we should suppose he would stand in the greater fear of the being that possesses the most power. The devil, said this energetic evangelist, "can't stand more than three quotations of Scripture before he will take to flight; but some of you"—he crushingly added—"can't quote ten verses to save your lives." This is the kind of ammunition the "revivals of religion" are made of in that part of the country. Moody and Sankey have just opened their fire in Texas, where Mr. Moody is bound to tell them all about "The Blood." In Tennessee, as we have heard, they jump the sisters to and fro over hollow logs that are said to be filled with the holy ghost. We should say the devil was more of a roarer at these revivalist riots than at places where people mind their own business and quietly let him alone.

Dr. Munhall is too much afraid of the devil, we fear, to hope to vanquish him. The Los Angeles people cannot be a people who care to be driven into goodness by sheer fright. If this goodness is not worth while embarking on for its own sake, then it is just good enough to be let alone. We should say the devil is in such kind of preaching, and occupies poor quarters at that.

To Spiritualistic Societies.

The BANNER is ready and willing to publish all the Reports sent in from the societies which celebrate the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism in the United States. They should be written out as concisely and briefly as possible. The secretaries of societies, wherever located, are requested to bear this invitation in mind.

LESS MEDICINE AND LONGER LIFE.—It seems to be a clearly proved fact that since the abolition of phlebotomy, dosing and other empiricisms of the old school, the average longevity of the north Caucasian natives has increased nearly seven years. Many men who have an unyielding prejudice against medicines, and insist on treating their disorders after a fashion of their own, do seem to maintain health as well as live as long as people who run to the doctor with every beating ill.—*Inter-Ocean.*

This fact is patent to every person of common sense, yet the "regular" M. D.s have been endeavoring for the past eight years in this State to get enacted a law prohibiting people from maintaining their health by "treating their disorders after a fashion of their own"—i. e., employing whom they in their own judgment prefer.

We are informed that a number of Spiritualists and investigators are holding a series of strictly private séances for materialization phenomena, in Charlestown District—remarkably successful results attending their meetings.

Mrs. C. A. Dean, writing from Portland, Ore., informs us that the Spiritualist meetings now held in that city are well attended, and that public interest is on the increase.

Prof. Wallace to Visit America.

It is announced that Alfred Russel Wallace, whose name is familiar wherever among men the Spiritualist Dispensation has been under special inquiry, is about to make a lecturing tour in the United States next winter on his way to Australia. We are pleased to note that the usual acerbity visited upon any public man because he dares to announce himself a Spiritualist, does not seem in this instance to be dealt out toward Prof. Wallace by the press of the nation. The Boston *Herald* states that "probably no foreign scientist would receive a heartier welcome to this country" than Prof. W., and adds:

"The death of Darwin leaves Mr. Wallace as the most eminent living representative of the evolutionary theory, which has now taken almost complete possession of the realm of physical science. Mr. Wallace shares with Darwin the honor of first formulating the theory, both having arrived at the same conclusion through independent investigations, unknown to each other, and their first papers on the subject were made public simultaneously. The generous treatment which these two great naturalists accorded to each other, caring little for personal distinction and ambitious only for the promulgation of the truth, will ever be recorded as an instance of the chivalry of science and a high example of the unselfish pursuit of knowledge, the only means by which the world's store of wisdom may be increased."

The *Christian Register* of this city prints in full, in its issue of March 4th, his celebrated article, "Science and Spiritualism," with which the readers of the BANNER have been already made familiar, and in referring to the matter editorially, remarks:

"His [Prof. Wallace's] interesting and valuable work, which gives the results of studies over a large section of the globe, have proved him to be an acute and accurate observer, and his conclusions are based upon a scientific method is conspicuously illustrated. It is an interesting fact, therefore, to know that Mr. Wallace is a thoroughgoing Spiritualist, and whatever conclusions his readers may have in regard to that movement, they will read with interest, we think, Dr. Wallace's view of the harmony between Spiritualism and Science."

The Chinese Question.

How to get rid of this exciting and growing question is puzzling the wisest heads in the nation. One class is determined that the Mongolians "must go." Another class asserts that the laws should protect them here. The latest information we gather from the Pacific slope is that there are twenty thousand more Chinese in San Francisco than ever before, and every incoming train adds to their number; that thousands of them are on the verge of starvation, etc.; that a quantity of spoiled fish was dumped in an alley-way in Chinatown, and the hungry Chinamen fought for it with the ferocity of famished beasts, clutching it with their fingers and swallowing it in chunks. Another account states that the Chinese question has more than one aspect on the Pacific coast. The San Francisco *Alta* informs its readers that it is in receipt of letters from fruit-growers in all parts of California, asking what they are to do with this year's fruit crop if they are not allowed to employ Chinese labor. They say that white labor is not immediately available, and that the prosperity of the State will be seriously impaired if the fruit interest is to be treated the same as the manufacturing trades. They say that they would prefer white labor, but it must become trained and skillful before they can dispense with the Mongolians.

"Liberal Lectures."

The admirers of the eloquent, truthful and progressive utterances of A. B. French, will be pleased to learn that, under the above comprehensive title, has just been issued a volume containing some of his best discourses, in compliance with the frequent importunities of hosts of friends who desired to possess them in a durable form for quiet, home perusal.

It will be readily conceded by those who have the good fortune to have the personal acquaintance and friendship of Mr. French, that these lectures have not been issued as a spur to his popularity as a speaker, as such motive is foreign to his nature and disposition, and nothing of the kind is needed. They are put in this form that by printed page, as well as by word of mouth, their author may help on the cause of spiritual truth, and give an impetus to the car of progress that is now moving triumphant over creeds, dogmas, and every kind of superstition that has for ages enslaved mankind. We have no question but that our readers will give the book a hearty welcome, and hasten to become possessors of it.

THE SPIRIT MESSAGE DEPARTMENT opens with an Invocation, followed by Answers to Questions by correspondents and others, and by a number of strongly marked spirit messages. The queries considered by the Controlling Intelligence treat of the "stone-throwing" phenomena, the difference between the highest animal and the lowest man, records in the spirit-world, a spiritual counterpart to earth, "spheres," homes in the hereafter, etc. Robert Dale Owen in his communication makes use of language regarding the phenomenon of materialization which merits the attention of every reader of the present number; James Vance wishes to come into communication with Mrs. Mary A. Vance, of Philadelphia; John Richardson, of Montebello, N. H., speaks for his wife and himself to those who knew them when in the mortal; Ellen Dacey, of East Boston, wishes to meet her friends more privately, certain that she can then "say things to them which will be of use to us all"; William Mill desires to attract the special attention of John Wood, of Salem, Mass.; Mary Steele, of Boston, brings cheering words to and an assurance of continued love for her friends left behind; Mrs. Caroline Blossom Tisdale, of Brooklyn, N. Y., expresses her thanks "that I am not separated entirely from the loved ones of earth, but that still, at certain periods, I am permitted to return, and in a measure guide their lives and watch their interests"; and Charles F. Fulton, of Lowell, Mass., delivers a message for Thomas Parker, as well as one on his own behalf.

THE Medium and Drybrook of the 26th ult. gives reports of Spiritualist meetings in forty-one cities, towns and districts in and near London. The growing interest in Spiritualism in England is shown in these reports, about an equal number of places being thus heard from each week.

Mrs. Cora L. V. Richmond, trance speaker, appeared, on invitation, before the Chicago Philosophical Society on the evening of March 7th. We shall speak of the occasion more fully next week.

F. A. Heath, of Boston, was advertised to speak in Veteran Hall, Amesbury, last Sunday. Why don't the friends in this locality send the BANNER an account of their Sunday meetings and séances?

The Ladies' Spiritual Aid Society of Providence, R. I., has for its officers, President, Mrs. M. A. Waterman; Vice-President, Mrs. H. V. Ross; Treasurer, Mrs. Round.

The Spiritualists at Liberal, Mo., intend celebrating the coming Anniversary

citizens, as the large attendance of friends to his obsequies testified. For many years they were subscribers for BANNER OF LIGHT. Mrs. F. W. BRYANT.

(Ordinary Notice not exceeding twenty days, published gratuitously. When they exceed that number, five cents for each additional line will be charged. For every line over an average make a line. No poetry admitted under heading.)

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