

THE SECOND COMING OF CHRIST.

BY JAMES RUSSELL LOWELL.

Said Christ our Lord, "I will go and see how the men, my brethren, believe in me." He passed not again through the gate of birth, but made himself known to the children of earth. Then said the chief priests, and rulers and kings, Behold, now, the Giver of all good things; go to, let us welcome with pomp and state him who alone is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of Man should tread;
And in palace chambers lofty and rare
They lodged him and served him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him,
And in church and palace and judgment-hall
He saw his image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head.
And from under the heavy foundation-stones
The Son of Man heard bitter groans.

And in church and palace and judgment-hall
He marked great features that rent the wall,
And opened wide and yet more wide,
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"Oh! Lord and Master, not ours the guilt—
We built but as our fathers built.
Behold these images—how they stand,
Sovereign and sole, through all our land!"

"Our task is hard—with sword and flame
To hold the earth forever the same,
And with sharp crooks of steel to keep
Bull, as thou ledest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And, as they drew back their garment-hem
For fear of defilement, "Lo! here," said he,
"Are the images ye have made of me!"

The Spiritual Rostrum.

Spiritualism: Its Relation to the Social and Political Problems of the Day.

A Discourse given through the Mediumship of
MRS. CORA L. V. RICHMOND,
At Berkeley Hall, Boston, Sunday Morning,
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(Reported expressly for the Banner of Light.)

INVOCATION.

Infinite God! thou Source of all life, thou Giver of every gift, thou Soul Eternal, in thee each soul lives, moves and has its being. Thou ineffable Light and Love, thou divine and perfect Source of wisdom and knowledge, unto thee we turn in prayer, laying upon the altar of thy love every offering of devotion, all that is best and highest. Man would bring unto thee the attribute of praise for that life that is divine. For all outward things, the blessings of the earth, there is the thanksgiving of the human heart; but as time and change bear the treasures away from the senses of man, he would praise thee more for the treasures of the soul, for that which is eternal, for the life and light that endure forever, for the earth with its knowledge, for the wisdom that surpasses all things, for the knowledge that brings a consciousness of life eternal. Oh! may the nations learn to praise thee with louder voice than the clashing of arms, with sweeter tones than the sound of battle, with lovelier thanksgiving than the preparation for war; may society learn to praise thee with higher attributes than the mere outward sound and song of praise; may it be the praise of love divine, the uplifting of all that are lowly and down-trodden, the exaltation of humanity unto its highest and best and noblest attributes; may the world praise thee by growth from within; may every heart praise thee, each bringing its tribute of joy, of thanksgiving or of obedience unto the altar that is within. If there is the chastisement of sorrow, may the heart learn to praise thee for sorrow, knowing that this also bringeth strength; if there is the baptism of joy, may the heart learn to praise thee for joy, not with pride and exultation, but with humility and ministrations unto others; if there is despair, may the angels of light turn the shadows into glory, and if the burdens seem harder than the spirits of mortals can bear, may the immortal part rise in its strength to overcome the forms of earth. May thy children learn more and more and forever the lesson of life eternal within the house of clay, so that its light shall illumine all the dark places, that all the vaults of fear and doubt and pain shall be banished by its brightness; from every sepulchre where human hopes are buried and human aspirations seem to have faded, may the light of immortality and truth and perfect light of love so cause their treasures to be restored again that they shall live forever within the life and in the thoughts of every child of earth. May all know the one eternal message of divinity that works through angels, spirits and men, until it reveals itself in the glory of the perfect blossom of human life, the fruitage of which is that tree of life whose leaves are for the healing of the nations. Oh! may these fluttering leaves of truth, these divine messengers of perfect love, this fruitage of thine infinite presence, fill every heart and life with thanksgiving and praises now and evermore. Amen.

The great reformer of the world is Spiritualism. Any power that makes man aware of true growth and real existence must work the only reform. Edwin Arnold, the poet, whose wondrous vision has been enabled to perceive not only the light of Asia, but the light of all the Oriental religions, has recently said of immortality that the world is not assured of that, but that the world clings to the belief of immortality; he also says that if there were an edict of science that could speak the one word, "yes," in answer to human questioning; or if there were one accredited herald from the immortal world revealing the future, full nine-tenths of the large proportion of crime would cease to exist in the world. Then if Edwin Arnold would turn his eyes westward instead of eastward, toward the Occident instead of the Orient, to the present instead of past revelation, he would find that the "accredited herald" is at our doors, that the messenger is here, that the work which he predicted or now announces concerning the knowledge of immortality is already being accomplished in the world.

Over thirty years ago, when Modern Spiritualism made its appearance, it said in so many words, "I come to reform the world." The world stood aghast and refused to recognize or honor its presence, and now even organizations and societies for man's progress say, "What is Spiritualism doing? There seem to be no organizations or other great working bodies among you, no institutions of learning; you have no schools or colleges in your midst. What are you doing?" In many cases people say, "Why don't Spiritualists do something for the cause of temperance?" Woman suffragists say, "Why don't Spiritualists do something practical in acknowledgment of the work of woman's suffrage?" Reformers say, "Why don't Spiritualists do something in the way of political reform?" Then listen: the world has been leaping off the branches for hundreds of years from the same tree of social, moral and political evil; but the tree still grows on. The highest and best government in the world is talking continually about political corruption and seeking to purify its various departments. Spirit-

ualism came to put the axe at the root of the tree of human evil; it came to decide upon the most important and vital thing connected with existence, i. e., man only an evanescent, material, earthly being, or is he immortal? The whole moral problems of the universe are involved in the answer to this question. If life is but for a day; if he builds the structure of his material life only for a time; if all his mind and thought and energy are only to be devoted to earthly existence, then there is but one standard of moral excellence. But if this is a portion of the life divine; if here and now man is living in eternity; if before putting off the earthly life he is pervaded with immortal power, then the whole structure of his social, moral and political relations must be changed. It is precisely there that Spiritualism works reform.

Spiritualism came to reform death, to resolve it into life; came to reform fear, to resolve it into trust and knowledge; came to reform the darkness which rests upon humanity concerning the nature of man's existence. On the one side, materialism shuts out the light of the soul; on the other side, theology makes of that light such a shadow that no one will receive it. In this the reform which Spiritualism is doing must begin entirely in an opposite direction to that which any human association of reformers have adopted; but when you ask "what has Spiritualism or what have Spiritualists done in reference to temperance?" every message from the spirit-world is a message of temperance. From child, mother, sister, father, brother, friend, the message to each one receiving it says, "Live temperately; live lives of purity; do that which is highest and best; overcome your physical appetites and temptations, outgrow the things that chain you to the senses." So that Spiritualists, taken as a whole, are better temperance associations than all the superficial external pledges put together that the world can know.

They ask, "Why don't Spiritualists do something for woman's equality?" What is Spiritualism doing? Without any outward voices or associations it has chosen invariably and impartially from girls and boys, in infancy and maturer years, those who are to be the instruments and mediums for its ministrations; has placed them upon public platforms, where they have been received as apostles. These are the highest advocates of human suffrage, and when bearing the word of immortality none question their right to be there. It has invariably upheld woman as equal with man in the promotion of all that makes earth beautiful, side by side with him in all that belongs to the unfolding of Spiritualism and of the human race. So now, wherever you go among spiritualistic gatherings, there is no distinction; in fact, if there is a preference shown, it is for women who are chosen for the messengers of Spiritualism.

Then you ask, "Why don't Spiritualists do something toward political reform?" Between two evils (i. e., two equally corrupt political parties) Spiritualists generally choose the least in their political preference; but when both evils are equal, how can they choose any? In the political machinery of this nation, and even that of England as it now exists, there is not much choice for advanced Spiritualists to work any political reform; but let there be any platform to include that which he believes, any questions that represent the principles that lie at the basis of spiritual truth, he certainly does not withhold his vote or his voice from sustaining it; but to join in any existing political organization the body of Spiritualists would be stifling the moral principle upon which Spiritualism rests. It is man, not the machinery of the nation, that is to be reformed; it is the selfish, individual lives that are to be made good, not the plans of the government. And there can be no perfect system of political government in this country other than that which is provided by the Constitution, until the individual members of humanity will not only rebel against the evils of corrupt administrations, but upast them entirely by qualifications for fulfilling the law according to the highest nature that is within man. Spiritualism, instead of pitching up the external surface of existing political evils, prefers to undermine the whole fabric as it is now administered, and make it a growth of liberty, justice and love from the foundation.

But there is no lack of evidence that Spiritualism has had its voice and work to do in all political occurrences that have transpired since its advent. Thirty years ago it predicted the principal events that have transpired in the world of politics since that time: the war for the abolition of slavery, and all occurrences of importance that have taken place in this nation; and England has now fulfilled, in her addition of two million to the voters of Ireland, a portion of the prediction concerning her, while all Europe is standing upon the verge of that seething volcano which Spiritualism said would shake the thrones of monarchs and all forms of existing power to their very centres.

Not yet have they felt the full measure of that power which is being poured out from above, and being called forth from within the hearts of those who form the nation's pride. Russia, imperial in her power, desires to be imperial in her strength, and resting upon the volcano of nihilism, still dares to press her claims forward toward the Orient, seeking an outlet in the East for her augmented commerce. England and the empires of the East, who are watching with jealous eyes the encroachments of Russia, cannot well interfere, since to do so would cause that which always has been predicted—a general European war. In her old age, England cannot long look upon Russian encroachments without fear and anger; so the whole European conflict, which now smoulders, beneath the surface, may at any moment be precipitated by one angry act or one unmeasured word. In the midst of Europe is Bismarck, who, so long as he lives, will hold the power of peace or war in Europe; but when he dies there is no man to take his place. When the present leader of the liberal party in England is removed by death, there is no man to take his place. The nations then, blinded by ambition, will undoubtedly rush forward to the final conflict of monarchy. This has been the prediction of Spiritualism for more than a quarter of a century, and if events should rush along to this precipitation, it will not be because England has been taught the lesson by her experience, but rather because she withholds from her people every measure of freedom (until it is almost too late) which will tend to the advancement and perfection of life.

But deeper than this the various Unions and Secret Societies and Organizations of Labor, for different purposes of reformatory and revolutionary power, that have their ramifications in every country of Europe and even here, tel-

their own story. What humanity is doing is one thing; what kings are playing at doing is quite another. Humanity is made ready, is growing, is expanding, is uniting. This united voice becomes one of strength, and this strength becomes a power that in time of emergency will break forth into expression. God forbid that it should break forth into violence; but if it does, it will be the result of that aggressive tyranny which in itself is war, which forever keeps under its foot the neck of humanity until they rise to overthrow it.

We had hoped that the day had passed for violent uprising, and the recent occurrences in England prove that many wrongs might be redressed without recourse to violence that a quarter of a century ago could not possibly have had a voice or hearing. But nations as a rule will not heed peaceable measures, and we fear that the next great uprising, in proportion to the claims of all these ages, will also be most violent. Let us most fervently pray it will be the last—that Christendom will then learn the great lesson that is being taught from the skies, from the advocates of human progress, and which is everywhere the same lesson; let us pray that there will be adjudication by peaceable measures, the commanding of that which is right because it is right; the preservation of the integrity of nations, not by force of arms, but by power of justice and of love. If this shall be the lesson, then it will not have been learned in vain, even through seas of bloodshed.

Among the most singular indications at the present time is this: that while all religions are in conflict in belief, still they are tolerant to one another in enlightened nations. Spiritualism works its way silently to all; an adequate voice, borne to the highest as well as the lowliest places in Christendom, it finds a hearing everywhere. Not an impartial hearing, it is true, yet not with a voice so faint it might be accepted for a mere voice, but there are those who bend from thrones to hear, and there are those who uplift their heads from hovels to receive its benedictions. Through all the different strata of humanity, in the whole civilized and enlightened world, are those who look to its voice as the solution of all difficult moral and spiritual problems, not to be explained by any superficial remedy, not merely by the advocacy of any particular system of ideas of life; not by certain kinds of garments, and certain food, and certain kind of statutes, and certain kinds of ministrations and external acts, but by the renovation of man's spiritual nature, which places him in divine possession of the victory of daily life, of true knowledge of all the relations of life.

If a man is a mere subject to government, even though he is permitted by theology to have a soul, he dwells only in the atmosphere of his subjectivity. If a man is a mere subject to theology, he has not the victory which he gains externally, because it is under the control of other powers and of authority; and if man is bowed down to the dust by the despotism of materialism, he is under control none the less of a more abject tyrant than all the authority of theology or monarchy can ever be; he has no conception of himself. But let one word ring through all the departments of human life, that every spirit in the universe is as important as every other, and that the man who is the subject, as well as the man who is king, are alike immortal, and the chains fall from his hands, the lock and the fetter, and the dungeon fade away from his conscience, and he becomes a living reality in the great universe of souls.

I care not what a man's outward position may be, if he be dependent upon his daily toll for the smallest pittance or daily bread, the exaltation that will sing in his heart when he knows as a child of God that he is neither fettered by king, priest nor condition in that of worship, will make him free, and his knowledge divine. I care not if he be a king, accustomed to rule over millions, when the knowledge comes ringing into his ears that he is but one in the universe of souls, and his power but an external possession, all that he has been accustomed to arrogate to himself concerning the "divine right of kings" will fall and fade away, and at the bar of conscience he will be admonished that whatever he does unto the least of those entrusted to his care he will be called to account for. Surely there can be no greater solution of every social problem than to know that not only are creeds not made to blind men, nor laws made to enslave them; but that life here on earth has no other bondage or enslavement except in the individual, but has all possession, growth, expansion, expression, and that the right to grow to express one's self, to be the highest that is possible on earth, is a knowledge of the right that Spiritualism brings. Understand us; it advocates liberty, but it is the liberty which can only be born of enlightenment. There is no greater bondage than ignorance, no greater servitude than the blind servitude to passion that bows man down to the dust. He who is enslaved thus is enslaved from within. No matter how many clanking chains may be upon the wrists of martyrs, those who seek for the brotherhood of man, patriots who in Russia or any other land are struggling for their kind; there is no bondage in that kind of a chain. The prison-cells that receive the patriots of Russia are temples of worship, while the palaces of her emperor are charnel houses of slavery and bondage. In this light he who is free in conscience, who is exalted in mind, who has become renovated from within, could even march to the dungeon with exultant steps; while a man might walk to the palace as Emperor with a weight upon his head and heart that would be the most abject servitude.

In other words, the princes, kings, queens and princesses of the earth are those who, by a knowledge of spiritual truth, become aware that there is only one kingdom over which they are appointed to hold sway; only one throne, the heart and life—the only throne where they are permitted to have absolute power is the throne within, and the yoke of the individual conscience is ruler. This is the only empire where no voice and no hand will be uplifted to deny them absolute authority—the empire within the mind and body and soul of the individual life. When this is known, when it is perfectly understood, Spiritualism does more to reform the world socially, morally and politically, than all the appliances of external authority and reformatory statutes the ages have witnessed; for Spiritualism has brought the individual life to the foreground. It is simply because individual life, when it is collected in humanity, is all that there is worth preserving or having. The machinery of governments, the appliances of temporal power, the fixtures of formal worship—these, if they serve an end, may be desirable; but the moment this end is served, the moment this thought is expressed, they become but an appearance.

There is too much machinery in life: the machinery of the government, the machinery of formal worship, of external ceremonial; everything has to be done too much from this outside. Above all things Spiritualism teaches you to avoid the appearance of that which you do not possess. If you are not good, do not pretend to be good. If you have not outgrown the evil within you, do not say you have. You are not to judge one another, but to live true and as nearly perfect lives as your knowledge and growth will permit. Individual judgment: it is this which summons the individual daily to the bar of conscience; this which makes the daily life amenable to the spirit; this which makes you responsible to God, according to your knowledge and not according to your ignorance; this which makes your power over death and darkness and all evils in life, absolute in proportion to the individual growth. What is to make you better people, better members of the household or family, better members of society, better citizens in the great world of humanity, is the reaching out unto this divine solution of life.

If for countless ages the angels have afforded to wait for the present birth of mortal time to give the full measure of their ministrations to man; if they have waited for the eyes to grow to see them, for ears to be attuned that could hear their voices, for understandings to expand that could comprehend the message of life, then surely humanity itself can wait until some portion of this divine result is revealed in human lives. It is only little more than thirty years since the dawning of this new light, yet Spiritualism presents millions of human beings from whom the fear of death has flown, millions of human beings from whom the terror of that which lies beyond death has flown: And there are hundreds of thousands of earnest Spiritualists who are endeavoring to upbuild their lives in accordance with this inward spiritual growth. They make no outward profession, have no outward shrines, have formulated no creed for themselves, but have the intuition of the life that is within them; it is not breathed in ceremonial; it is not chanted in hymn, nor uttered in prayer of outward service; its place of communion and instruction needs no temple dome to preface the voice of worship unto God. The corner-stones in its edifice of worship are made of human hearts and human lives. The structure itself is the upbuilding of humanity, and social life prompted by its divine presence makes the daily truthfulness, the daily affection, the daily charity, the fruitage of that which comes from within.

The political structure of nations that hereafter will be fashioned will be upon the growth of each of these individual lives, recognizing the equality and importance of every soul in the sight of God, and the right of all human beings to the possession of air and sunshine, and the fair earth which God has given. Our method of teaching the world and reforming it is not simply to say to the poor and the criminal and the outcast—reform. But if we were asked to find the panacea for the existing ills in the world, we would rather find the remedy for man's wealth and selfishness and foolish pride; we would rather find the small stream and stop the flowing there rather than in the broader river of crime. The sources of crime are to be found in the upper strata instead of the lower; the small springs that rise in the mountains make the rivers in the valley below; the petty vices of those who claim to be good sow the seeds of moral desolation and darkness in the great horrible streams of human life.

He who is placed in a position of trust, and who by temptation falls, is therefore a greater expression of the power of evil than the one who has never had an opportunity because not trusted. The petty vices of social life are the small streams from which the penitentiaries and the prison-houses are fed. Avoid in your social life the great evil of falsehood, and that which becomes crime in the lower strata would be averted; avoid that in business which is tolerated because it is legal, and which is as much a robbing of your neighbors as the act of a burglar who enters your house and takes your gold—and he who condemns the burglar, but overreaches his neighbor by legitimate speculation, is responsible for the midnight assassin who slays his brother. But the measure of this comes back to you, and when the stream is augmented in the valley, when the river of life overflows with darkness, then you cry out for the remedy for the moral evils that are in the world. Begin with the falsehood you intend to tell your neighbor to-morrow; begin with that which is considered commendable in the ways of strife after prosperity, of deceiving your neighbor if you can.

If you are a giant, and go out upon the street and knock down a little child, it is accounted an outrage; but if you are a giant in business skill, and knock down those who are less powerful than you, the whole world applauds. When the moral judgments, therefore, which are heaped upon the criminal, the outcast, the weak in mind and body, are brought home by the individual conscience, and when individual lives seek to find out their proportion of responsibility for the evils that are in the world, the true basis of spiritual reform begins. All this social fabric, all this political fabric will respond by magic to such efforts as each individual life can make to reform the world by beginning at the very center, which is one's self, thereby renovating that part of the social and political fabric that forms the individual life and its relation to it. Spiritualists, as you have a higher standard of life, as you have deeper knowledge and broader ministrations, as you know of this immortal fact, so take it home to your lives, for the immortals expect it of you. In proportion as you receive so let these gifts blossom forth until the wildernesses of earth shall be planted with immortal flowers, and the spirits of the wise and good shall not stand in the audience chambers of earth without having a voice or representation there.

Since the establishment in Ireland of the Post-office Savings Banks in 1861 the deposits have annually increased in value, upward of two millions sterling, having been deposited in these banks at the end of 1882. In addition to this, more than other two millions sterling was due to depositors in the ordinary savings banks, making in all upward of four millions deposited as the savings of small capitalists. Nor is this all. The savings of the Irish middle classes in the joint stock banks have been more than double during the last twenty years. Still further, the investments in Government and Indian stock, on which dividends were paid at the Bank of Ireland at the end of 1882, amounted to nearly thirty-two millions sterling.

Wm. H. Murray, the great English actor, who, in 1861, was the first to play the part of Hamlet in the United States, was born in 1819, and died in 1881. He was a man of great talent and energy, and was one of the most successful actors of his time.

Banner Correspondence.

New York.

ROCHESTER.—A. R. Tilden, M. D., writes: "At a séance held at the house of Amy Post, 63 Sophia street, the 20th of last December, remarkable demonstrations took place. The mediums were two young men, Harry G. Van Auken and Thomas Nuttall. Both are excellent mediums for physical manifestations; Mr. Van Auken obtains full form materializations that are improving finely every week, and Mr. Nuttall is being developed in that phase. The séance I refer to was for physical manifestations only. Mr. Van Auken, sitting in the cabinet, remained conscious and apparently normal during the entire sitting.

He was first tied by the spirits securely to his chair, which operation I think did not take fifteen seconds. Bells, guitar, tambourine and drum were played upon vigorously, and a spirit talked through the trumpet; all this while the room was well lighted. Then the light was extinguished and things were turned topsy-turvy generally. We were patted and heavily saluted by the instruments. Mrs. M. A. Van Auken, the mother of the medium, weighing nearly two hundred pounds, was repeatedly lifted from her chair, and she and the venerable Amy Post, who sat next to her, were lifted and danced up and down on their feet. Mr. Nuttall had hold of hands with members of the circle, and he was lifted and floated, but the persons who had hold of his hands held him from floating out of reach. A gentleman was playing the violin, and the bow was twirled from his hand and afterward found on top of the cabinet.

Finally a light was called for, and I will try to describe the condition of things as we found them, first remarking that the séance was held in the dining-room, three of the doors leading from which were securely fastened at the beginning of the séance. The stove had no fire in it. We found the extension-table, which was about six feet in length, placed at the side of the cabinet, moved to about half-way to the sitters. The bells and musical instruments were found scattered over the floor. The stove-pipe had been taken down and carefully laid on the floor, and the stove moved four or five feet from where it first stood. A large tin pail, with kindling-wood in it, had been brought from the kitchen, the wood emptied out on the carpet, and the pail placed bottom upward in the middle of the séance room. Two sticks of kindling-wood were laid across the pail, and a loaf of bread had been brought from the pantry, through two closed doors, or their equivalent in solid walls, and laid on the above-mentioned two sticks of wood; and, in addition to all this, a squash and a large turnip had been brought from the cellar and lay on the carpet a short distance from the pail. The cellar was directly under the séance room. The squash and turnip may have been passed directly up through the floor and carpet, or, if they came up by the only stairway, they would have to be passed through one door into the lighted kitchen and then through another door into the dining-room. The door between the kitchen and dining-room was kept securely fastened with a hook on the dining-room side, and, as I said, the kitchen was well lighted with a lamp, and it was from this lighted kitchen that the pail of kindling-wood was taken, and the loaf of bread was taken from the pantry, through the lighted kitchen. If it was passed through doors to get to the dining-room, I had before known solids to be passed through solids, but never articles so bulky as the pail, the loaf of bread, etc."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "Strenuous efforts are being made to amalgamate Spiritualism with Christianity in its various statements published to the world from its seventy-five thousand pulpits. Spiritualism, born in our own land thirty-eight years ago, amid a most violent and insulting opposition, has increased in strength and vigor up to the present time, and will continue to do so, notwithstanding the advances of churchism, judging from my own experience as a healing medium since 1848, and the treatment other mediums have received at their hands, would destroy it to save the sectarian power of their various creeds."

I therefore enter my protest against adopting the word church in connection with Spiritualism. That it is utterly opposed is undeniable. The war waged against the proof of immortality for the last thirty-eight years, under the name of church, should convince all of the work it seeks to perform. A knowledge of immortality is not found in any churchism or in its dogmas or creeds. Spiritualism at its advent, in 1848, had no organized body of believers to bid it a joyous welcome, only a few honest, sincere lovers of truth, while hosts stood ready to destroy its life, and in preceding centuries, put to death the mediums chosen to voice it to the world.

In this early onset against Spiritualism the vanguard was composed of the Christian churches, and they have not to this day ceased to employ their powers for its annihilation. The churches cannot be trusted to have control over it, even should a change of front seem to be made in regard to the positive knowledge it gives of immortality; a knowledge which fifteen million persons in our own land have obtained and are to-day rejoicing in. Do the churches acknowledge the fact of immortality? Scarcely. Do they acknowledge its proof? They do not. What, then, could Spiritualism hope for of kindly consideration at their hands? Spiritualism is destined to march victoriously onward. Foes that seek to obstruct its way will be swept aside. As the only true gospel of life on earth, it declares in tones unmistakable: The dead live; the dead are happy and progressing into higher states of happiness; the gates of the heavenly city are wide open, and cannot be closed against a free interchange of thought and speech. With joyous acclaim we hail the bright messengers from the spiritual realms. The letter has long enough killed; now let the spirit give life."

Massachusetts.

SHELburne FALLS.—Under date of March 8th E. S. F. writes: "Sunday, March 7th, Dr. H. F. Merrill, the first public test medium ever in our midst, was greeted in Union Hall by an audience of over two hundred people, members from all the churches being present. Dr. Merrill gave the names of and messages from about sixty spirits, all being recognized by friends in the audience. Some of the tests given were remarkable, and convincing beyond a doubt. The meeting last evening has been a grand success for our quiet old town, and by its means Spiritualism has gained a strong foothold here. We now propose to organize a society and have the good work go on. Dr. Merrill is an earnest, noble worker in our cause, and is making converts everywhere. The feeling manifested by the audience toward him in our hall last evening, not only by Spiritualists, but by church people, showed plainly what a favorite he is with those who meet him. We expect to have him with us again soon, as the general expression is, if this is Spiritualism we want more of it."

Maine.

SOUTH THOMASTON.—A correspondent writes, March 17th: "Dr. H. P. Fairfield has lectured a number of times in the Methodist and Baptist churches in this place. He is an earnest, logical speaker, whose addresses, under the influence of Spirit Rev. Sylvester Judd, and tests given in public, have created a wide-spread interest among all classes of people, and his next meeting, March 21st, is talked of and looked for with great pleasure. Of all doctrines taught Spiritualism is the most natural and excellent. It explains the mind, and brings us into harmony with nature, angels and God."

South Thomaston, Mass., writes: "I have great pleasure in saying your Bulletin has found itself in my hands most efficient remedy in the various wasting conditions calling for such a nutriment. I have been suffering from a general debility, and your Bulletin has been a great help to me. I have been suffering from a general debility, and your Bulletin has been a great help to me. I have been suffering from a general debility, and your Bulletin has been a great help to me."

TO BOOK PURCHASERS.
Colby & Rich, Publishers and Bookkeepers, 9 Bowdoin street, Boston, Mass., keep for sale a complete assortment of all the latest and best books, and also a large stock of second-hand books, at wholesale and retail prices. We would remind our patrons that the only way to get the best of the book trade is to buy of the publisher. We would also remind our patrons that the only way to get the best of the book trade is to buy of the publisher. We would also remind our patrons that the only way to get the best of the book trade is to buy of the publisher.

SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open to the correspondence of our readers, 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 enclosing a letter or in the line around the article by which it is specially recommended 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.

Banner of Light.

BOSTON, SATURDAY, APRIL 3, 1886.

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

A Memorable Week in the History of the Spiritual Dispensation; Two Prominent Workers for the Cause "Called Home" to Celebrate the Thirty-Eighth Anniversary in the Spirit-Land; Demise of Hon. Thomas Robinson Hazard and Thomas Gales Forster, Esq.

The times are full of trials and changes. Agitation fills the air in all quarters. In every circle of life society is parting with its members, and spirit-life is receiving a large number of new comers. This state of affairs applies to Spiritualism with equal force, and we are called upon in this issue of the BANNER OF LIGHT to chronicle the demise in one and the same week of Hon. Thomas R. Hazard and Thomas Gales Forster, Esq., the one prominent as an uncompromising advocate of the spiritual phenomena, the other a widely-known platform orator of brilliant gifts, who was, in the early days of this paper, connected with it as one of its editors and publishers. These brave and venerable workers, translated to the world of causes, cannot fail of a joyful welcome and glad "well done" for their services accomplished on the mortal plane, and in due time will find new fields of duty amid the grander possibilities of the Beyond.

THOMAS R. HAZARD passed to spirit-life at the St. Denis Hotel, New York City, at about 4 o'clock on the afternoon of Friday, March 26th, having entered his ninetieth year of earth-life. He had spent several months—most of the time, we understand, since the close of his recent and last visit to Boston—at this hotel very pleasantly; but about a week before his demise was attacked by a severe cold, terminating in pneumonia, from which he never rallied. He passed away in presence of his venerable brother, Joseph Peace Hazard, a male attendant, and Mrs. Robert I. Hull. His body was taken for interment in the family lot to Vauluse, South Portsmouth, R. I., where rest the mortal remains of those loved ones whose appearance at materializing séances he has so often described.

From the RECOLLECTIONS OF OLDEN TIMES, brought out by Mr. Hazard in 1879 at Newport, R. I., as a genealogical record of the family, we learn that his parents were Rowland and Mary Peace Hazard, that he (Thomas R.) was "born in South Kingstown, R. I., January 3, 1797; married Francis McInturn, daughter of Jonas McInturn, of New York, October 12, 1838. Their children were: (a) Mary Robinson, born in Newport 1839; died 1842. (b) Francis McInturn, born at Vauluse, 1841; died 1877. (c) Gertrude McInturn, born at Vauluse 1843; died 1877. (d) Anna Peace, born at Vauluse 1848; died 1868. (e) Esther Robinson, born at Vauluse 1848; married Edwin J. Dunning. (f) Barclay, born at Vauluse December 4, 1852," and he adds in brackets to his record on "his pages (which were of course prepared for reading by the immediate family and the public generally) the stanch declaration:

"THOMAS R. HAZARD, THE COMPILER OF THESE TABLES, HAS BEEN AN EARNEST WORKER IN THE CAUSE OF WHAT IS CALLED 'MODERN SPIRITUALISM' SINCE THE YEAR 1860, AND WHATEVER MAY BE HIS MERITS OR DEMERITS OTHERWISE, HE HAS NO HIGHER AMBITION THAN THAT HIS NAME SHOULD BE HANDLED DOWN TO THE COMING GENERATIONS ASSOCIATED WITH THIS FACT ALONE."

Mr. Hazard's family is one of the oldest in Rhode Island; and under the names Hazard, Hazard, etc., has been known for many generations to the Old World. Thomas Hazard, the first American ancestor, assisted in laying out the town of Newport. The genealogy is traced back to the Duke de Charant, who lived on the borders of Switzerland in 1060. His son, the second Duke de Charant, was one of the crusaders; he was killed while fighting in battle against the King of France, and the Duke fled to England. Their third son, known as Hazard of Hazard, established the family in England.

Thomas R. Hazard was the second in a family of eight, all remarkable for their longevity. Three of the brothers still survive—Rowland N. Hazard (President of the American Loan and Trust Company, New York), Joseph P. Hazard and William Hazard. The father, Rowland Hazard, owned a large estate at South Kingstown and established one of the first woolen mills in Rhode Island. Thomas was educated at a Quaker school in West Town, Chester County, Pennsylvania. Then he took to farming, and assisted his father in the woolen business.

ness. He had more sheep on his farm than anybody in Rhode Island, and on that account was called "Shepherd Tom." He established a woolen mill at Peacedale, by means of which he amassed a large fortune. In 1836 he purchased an estate at Vauluse, on the island of Rhode Island, and in 1840 retired from the woolen business, but still kept his farm.

For nearly a third of a century Bro. Hazard has been one of the central figures in the very forefront of the battle for Spiritualism and the rights of man. His articles in defense of mediums, (among the number being Mrs. Hull, Mrs. Seaver, the Holmes media, Mrs. Markes, Messrs. Bastian and Taylor, Mrs. Pickering, Mr. Gordon, Mr. and Mrs. Bliss, et al.), and giving rescripts of his personal experiences, have filled columns in the BANNER and other papers devoted to the advocacy of the cause; and have also found ready publication in the Providence Journal, the Philadelphia North American and other papers of a political and secular character, located in those cities, as well as in New York and Boston.

In fields of debate with the world in general, Mr. Hazard, both before and after his becoming interested in spiritual inquiry, accomplished much good work for beneficent ends. During his long life, he, as a controversialist in the press, published thousands of columns, many of them of the most determined character as to contents: As an instance of his influence in this direction, and its honestly disinterested nature, it may be noted that at one time in his career he encountered a case where a poor man in Rhode Island had his farm wrested from him by a millionaire through a bill in equity; Mr. Hazard at once attacked the ruling of the court in the public prints, and continued the discussion with the most unrelenting vigor, till it was closed by the death of the Chief Justice just after a special bill had been passed by the Legislature in favor of the defendant to the suit. It was a great victory for Mr. Hazard, and he often spoke of it with pride.

Another instance of the power of his pen may be found in his success in combating and overthrowing the law authorizing Capital Punishment in Rhode Island. In 1852 he presented a petition against Capital Punishment, and wrote the report for the Senate Committee. At that time there were not a dozen members in both Houses (of about one hundred) who were in favor of the abolition of the death penalty; and yet, by following up the step taken, perseveringly, the facts he collected and presented convinced at last nearly two-thirds of the members elected, and the bill abolishing Capital Punishment passed triumphantly, and became a law that will not soon (if ever) be rescinded in Rhode Island.

Mr. Hazard was always a stalwart opponent of the stilted and self-seeking pretensions of the Allopathic M. D.s, as our columns, the pages of his remarkable pamphlet, "Civil and Religious Persecution in the State of New York," and other of his works have clearly attested.

His pen was ever ready to defend what he believed to be true; and we are sure that however he may have been looked upon by his opponents in debate, he never was regarded other than being thoroughly honest in belief and intentions, however determined, and mayhap at times over-earnest he may have been in the expression of his convictions. To this rugged honesty of purpose he matched a liberal hand for the pecuniary assistance of sick and afflicted mediums, many of whom will sadly miss his material presence. The funds raised for the aid of Charles H. Foster, Horace M. Richards, and others, mentioned in our pages, have been materially increased by his kindly donations.

Mr. Hazard of late years alternated, as to residence, between Philadelphia, New York, South Portsmouth and Boston, being largely governed by the climatic conditions, but in 1884-5 he passed the winter season in Santa Barbara, Cal., whither he was forced to journey by reason of his health falling under the rude touch of the northern autumn. He returned from California in apparently his usual health. Up to a brief period before his demise he seemed wonderfully robust for one of his advanced age.

Mr. Hazard may properly, in a polemical sense, be styled the great apostle of the materialization phase, in whose defense and explanation he did much earnest work. Gone before us to the land where labor is rest, we can but place on record this tribute to his memory, and bid him "God-speed" in the new life to which the exercise of his tireless energies are now transferred.

The Translation of Bro. Thomas Gales Forster.

This able, conscientious and distinguished advocate of the Spiritual Philosophy for thirty-five years, suddenly left his physical form late on Tuesday evening, March 23d, at the residence of Mrs. Dr. McEwen, 916 H street, N. W., his Washington home. Mr. Forster's earthly career measured nearly three score years and ten, during one-half of which his brain has been normally and abnormally used in the promulgation of the principles and teachings of the New Dispensation.

While he has been accustomed all winter to speak of extreme weakness, with an occasional utterance that he was about through, his physician felt and said that, as he had no organic disease, he would continue much longer than otherwise could be expected, and counseled his patient to take a daily walk or ride, which Mr. F. kept up, when weather was suitable, to the very last. He walked out and attended to an item of business, and afterward rode to Georgetown the same day in the evening of which he passed away. Returning from his ride he rested awhile, and afterwards dined. During the evening he sat in his easy chair and read till ten o'clock, marking the place where he left off, saying, as he did so, that, feeling poorly, he thought he would retire, arose, walked into his chamber and disrobed. Complaining of a pressure in his chest, it was thought advisable to send for his physician, and as his wife went to direct some one to comply with this request Mr. Forster, lifting up both arms, said to Mrs. McEwen, who was with him at the time, "Well, Annie, your old friend is going." Mrs. Forster immediately rejoined them, gave him some medicine, when he arranged his head in a comfortable position on the pillow, gave a look of indescribable sweetness, and with no other appearance than that of going to sleep, he ceased to breathe. His manner of going, like an infant falling into gentle unconsciousness, was in exact accordance with his long cherished wish.

He was born in Charleston, S. C., May 15th, 1816. His father was the Rev. Anthony Forster, a distinguished Unitarian divine, who, on leaving Charleston, settled in Raleigh, N. C. His grandfather was such a liberal that he was obliged to leave England, owing to his active sympathy with Thomas Paine, and other rev-

lutionists of that day. Mr. Forster himself demonstrated the militant strain in the family blood by serving as Major in the Texan army of Independence, under Gen. Sam. Houston.

Mr. Forster became interested in Spiritualism in 1852, while editing a paper in St. Louis, Mo., and shortly after became a public medium, which development first took the form of mechanical writing. Taking a seat, with pencil and paper, before a public audience, he would call for subjects, receiving which he would dash off, in every variety of style and metre, pertinent verse of excellent quality. Then speaking followed, while his own consciousness was closed. The philosophical thought, the analytical power, the logical statements, the earnest, glowing eloquence, overcame all opposition, while his audiences sat thrilled beneath the charm and power of his speech.

He leaves a wife (Mrs. Carrie Grimes Forster) and two daughters by his first wife, the eldest of whom, Mrs. Alta Jennings, reached Washington the day after his departure. The other daughter is in St. Louis.

His body was taken to Lancaster, Pa., and cremated on Friday, March 26th, at 8 A. M.—the process requiring an hour and a half. The ashes, gathered in an urn, were returned to Washington, in charge of his son-in-law, Mr. Jennings, on Saturday morning, and public services of a deeply interesting and appropriate character were held on Sunday afternoon at his late residence, 916 H street. These consisted of an original poem written for the occasion by Mrs. Burnett, several finely rendered vocal selections of a spiritual character, special favorites of the deceased, sung by a popular quartette connected with one of the leading churches of Washington, and addresses by Messrs. George A. Bacon, N. Frank White, A. A. Wheelock, Anthony Higgins, and Mrs. A. M. Gladding. Each bore tender tribute to Mr. Forster's great service, his rare worth, ability, consistency, and unremitting devotion to the Gospel of the Skies that illuminated his soul in the days of his young manhood, and which called him to become its honored instrument, advocate and exponent.

Nov. 14th, 1837, Mr. Forster joined the BANNER OF LIGHT business firm—his name first appearing in conjunction with ours in the number of the above date, viz: "Colby, Forster & Company." In that number we introduced Mr. F. to our readers in a leading editorial, in which we said, in the course of our remarks, that he was one of the most eloquent and gifted trance-speaking mediums of the age, and his subsequent years of active work in our ranks have fully justified the claim we then advanced in his behalf. He made a deep impress upon the people as an apostle of the great truths of Spiritualism wherever he has been heard. His principal guide was Spirit Prof. Dayton, who often used Mr. Forster's organum upon the rostrum in different parts of the country, until failing health deterred this inspired medium from continuing in the harness. Wherever he traveled crowded assemblies hung breathless on his eloquent words and cogent arguments. In Mr. Forster's "salutary" he said that he religiously believed in the phenomena of Modern Spiritualism; that it was founded in fact; hence it was a philosophy most beautiful and truthful in its details—great and glorious in its results upon the human intellect, tending to establish, consequent upon the developments of the future, a judicious and honest investigation of the various phases presented to the inquiring mind. Much in addition he said, of the above tenor, but our limited space forbids us giving more at the present time. Mr. Forster ceased to be a member of our firm June 1st, 1885, and his valedictory appears in the issue of June 4th, 1885. In it he remarks: "The undersigned, from and after date, withdraws his name from all further business connection with the BANNER OF LIGHT. I find my health is such that I must relieve myself from the responsibilities of a too great demand upon my time. As an itinerant trance-speaker all my energies and capacities are brought into the fullest requisition, and I am incapacitated from doing justice to any other position in connection therewith," etc.

The final remains, with the urn, are to be deposited in Mrs. Forster's lot at Green Mount Cemetery, Baltimore, Md.

The Blair Education Bill.

In this broadly beneficent measure, which successfully passed the United States Senate, the spirit-world is known to take a deep and living interest. Certain amendments that were adopted were inspired from that ever efficient quarter, particularly the one providing that the appropriation made, so far as it is not needed by one State, shall be expended for other States that do need it. A spirit band is concentrating its influence upon Congress for the express purpose of making this measure into an operative law. In fact, the invisibles have been persistently working for it since it came up more than a year ago. They feel that the nation can afford to impart instruction direct to its ignorant ones, despite the protests and superficial criticisms in which a large portion of the press of the country has been indulging. And hence they are ready with their congratulations over what has so far been accomplished. The bill was taken to the House, after having passed the Senate, where on motion it was laid on the table, but let us believe but temporarily, and not for obstructive purposes. It is of course assailed on the ground of unconstitutionality, but that is much easier asserted than proven.

The purpose that animates a measure of this character is necessarily a high and wise one. The spirit governing it is necessarily one of the largest benevolence and truest patriotism. And of its practicality there can be no reasonable doubt. Having gone so far, if it should now be defeated in the House of Representatives, it would provoke a great amount of adverse and damaging criticism. No committee of that branch of Congress can well afford to bury it under the weight of other and far less important business. A bill that has twice passed the Senate by a large and increased majority must be one that the House cannot afford to reject without giving its reasons openly and in full. At any rate, it is due to the intrinsic importance of the measure that it at least be offered the House to be fairly voted upon. It is believed that it would carry three-fourths of the vote of that body, as it did of the Senate.

The accompanying extract from a recent letter of the Hon. Robert C. Winthrop of Massachusetts, himself at one time Speaker of the House of Representatives, and President of the Peabody Trust Fund for education throughout the Southern States, comes with a peculiar meaning and force just at this time. Referring to the Blair education bill, he says:

"It would be a great calamity if all provision for this prime necessity of our country were to fail. We can better do without internal im-

provements, or even 'armies and navies,' than without 'education' for the masses. To leave the Southern States without the means for educating the 'freedmen' is unjust to them and injurious to the whole country. It is fearful to think of these millions of voters in such a condition of ignorance, and the evil is growing less manageable year by year. Education and the elective franchise should have gone together. We have lost more than twenty years."

The Congress which postpones all remedy still longer will have incurred a tremendous responsibility."

Senator Hoar, of Massachusetts, remarked on the subject that there are "three things inextricably blended together upon which our national life must depend: absolute freedom of the ballot, universality of common school education, and the maintenance and elevation of the workmen's wages. They are three things dependent upon each other. Not one of this sublime trinity can fall or perish, and either of the other two survive."

The venerable and eloquent Frederick Douglass of Washington makes an earnest appeal for the bill in the National Republican of that city. We commend the following extracts to the cordial attention of all readers:

"Standing, as I have always stood and always expect to stand, the friend of every public measure in any wise calculated to advance the interests and improve the condition of the long enslaved people of the South, I am warmly in favor of the speedy passage of the Blair Educational Bill, not because it will do all that should be done for the illiterate white and colored classes of the South, or all it promises to do, but as a step in the right direction. In my humble judgment a great mistake will be made, a great wrong will be done, and a great opportunity postponed, if not entirely lost, if this bill does not pass the House. To me it is a bill in the interest of both races, and is of a tendency to do away with the spirit of caste and of sectionalism, and to promote the general welfare by diffusing knowledge and enlightenment in the darkest corners of the Republic, where it is more needed, and where the people are the least able to secure such knowledge for themselves."

Aside from possibilities, and even probabilities, as to the administration of this bill, should it become a law, it will of itself have an educational influence, and turn the mind and heart of the nation in the right direction.

It will be, at least, a recognition of a great national duty toward a people to whom an unmeasurable debt is due. It will tell that people, and all others, that the nation has the disposition, if not entire ability, to do the negro right and justice. It will be in the line of peaceful and inoffensive reconstruction, and will help to heal the wound left by the war, by holding out a helpful hand to the poor of the Confederate States. To the celebrated saying of Gen. Grant, 'Let us have peace,' we must add, 'Let us have education!' The negro needs it, the illiterate white needs it, the nation needs it. If the national government had the power to put down slave insurrections, hunt fugitive slaves over State lines, protect slavery in the States while slavery existed, it has the power and the right to assist in the education and improvement of the newly emancipated and enfranchised citizens, now that liberty has become the base line of the Republic and the fundamental law of the land."

Neither of the great political parties can afford to let this educational bill fail."

The Opponents of Spiritualism

Resort to the most diaphanous methods possible by their continual tirades against the Spiritual Philosophy, which Philosophy is based upon as tangible grounds as anything known to science; yet respectable periodicals like the *Fortnightly Review* admit into their publications the silliest articles possible upon a subject of which they know nothing, in their endeavors to meet and overthrow if possible the careful and persistent investigations of Messrs. Crookes, Zöllner, Wallace, Varley, Stainton-Moses, Hare, Mages, Britton, Sargent, Denton, Buchanan, and other competent men who have devoted many years to the subject. Under these circumstances it is indeed gratifying to see that our contemporary, *The Harbinger of Light*, published at Melbourne, Australia, has devoted considerable space in confronting the absurdities of a writer—F. H. Bradley—in *The Fortnightly Review*. The editor says:

"We have not unfrequently called attention to the facility with which anti-spiritualistic trash finds its way into first class journals which would reject much better matter on any other subject. Egotism, brass, and social position, with a little experience in composition, seem to be sufficient qualifications for an anti-spiritualistic writer, and any one possessing these has no difficulty in getting his effusions to the front. Either the editors of the various journals are too ignorant of the subject to be able to detect the fallacies with which the articles referred to abound, or knowing that at least nine-tenths of their readers are prejudiced against Spiritualism, feel assured of the popularity of any superficially plausible argument against it; and further, that none of their contemporaries or any standing will have the inclination, much less the courage, to criticize their articles in the interest either of Spiritualism or Truth; therefore they can feel quite safe about it, even though they know the arguments to be unsound."

Closed for Fast Day.

April 8th having been appointed by the Governor as the season of the annual Fast, the BANNER OF LIGHT establishment will remain closed on that date.

All renewed advertisements must be at this office on Friday, April 2d, to insure their appearance the following week.

The stereotyped humbug, Warren Lincoln—with a dozen aliases—whom we have cautioned the public against many times, is still parading his bombastic handbills in different sections wherever he can find dupe, wherein he says, "A table rises four to five feet, and floats in midair, spirit hands and faces are plainly seen and recognized by their friends." His handbills show that his last catch-penny affair was to take place at "Liberty Hall, New Bedford, Sunday evening, March 28th." Sometimes this fellow "shows" as an exposé of Spiritualism, at other times (as in this instance) in favor of the phenomena—just as he thinks will pay best. Spiritualists everywhere should therefore be constantly on their guard.

Mrs. MAUD E. LOAN delivered an address in Unity Hall, Haverhill, Thursday evening, March 26th, a summary of which appeared in the *Gazette of that city* the next morning. In it she embodied an "abstract" of her early days and the obstacles her mediumship, which displayed itself when she was a child, was forced to contend with. She then reviewed the rise and progress of Modern Spiritualism, showed the harmony that existed between it and the Bible, and as a proof of the truths it is making upon the Church, said that she knew of forty ministers who have lately attended Spiritualistic Circles.

Miss M. T. Shelhamer will speak for the Spiritual Phenomena Association, Berkeley Hall, Boston, on Sunday afternoon, April 4th. Last Sunday she lectured in Greenwich, Mass.—a report of which meeting we shall print next week.

Brave Words from Prof. Wilder.

Alexander Wilder, writing us under a recent date, thus speaks of the conflict with tyrannical medical enactments now going on in New York and elsewhere:

"Although the Eclectic Medical Society of New York unanimously voted to ask and urge the Legislature to repeal the Registration Act of 1880, and instructed its officers to that effect, I am told that they are doing nothing in that direction."

It would seem to any common man that the following decision of Judge Anson Willis of the District of Columbia had settled the rights of practitioners of the Art of Healing, whatever their doctrine or method:

"Every citizen has a vote for the choice of his rulers, and, through his representatives, a voice in making the laws by which he is governed. It is his right to demand, he may do that which best suits his interests or his tastes. He may go when or where he desires; he may stay in a State, or leave it, without reason or excuse. It is his right to do whatever seems good to him, provided he does not infringe on the same rights of others."

All the medical bills put forth under the auspices of the Old School are in flagrant disregard of the rights of citizens, and as the preceding seems to indicate, of the Constitutional safeguards to a very man in his lawful business; break them down, and this is no more a country of freemen.

To create a crime by statute of that which is not a crime in itself, is legislation carried beyond its legitimate province. A dry rot will ensue, where it is sanctioned.

The Registration Act of 1880 forbade any one to practice medicine in New York, who had received a diploma from a medical college outside the State, except the Dean of some college in New York endorsed the parchment. Where is the 'State Rights' doctrine in the days of Medical Bourbonism?

Does any man know of a single instance where the graduate of an Homeopathic or Eclectic College could procure the endorsement of his diploma in the State of New York by any other Dean than one of his own kind?

Medical men seldom consider anybody's legal rights. That is a wide experience. The Registration Act is a public act, if it is anything; and yet these Deans have all acted as if it was a measure for them to obey, or disobey, as it might please them.

Now, the attempt is made to enact a bill to create a State Board of Medical Examiners—two thirds of whom will be regarded as virtually pledged to treat all 'irregulars,' good or bad, just as these Old-School Deans have done.

The proposition is scandalous; and the man who supports it is entitled to lasting infamy.

I do not value the placing of Homeopaths, etc., as a minority, on State Boards. The men who get the appointments seem to be demoralized by them.

Suppose nobody might preach or lecture on religious subjects except by license of a State Board of Religious Examiners. Then let the larger and more popular denominations have the majority of the Board as representing the most of the population. It would be just as fair, just as right, just as lawful, as a Medical Board; and would work just as well.

Suppose every Quaker preacher, every Universalist, every agnostic lecturer was liable to a fine and imprisonment in case he delivered a discourse without having been examined as to his learning and ability by a State Board of Examiners.

This may seem an absurd proposition to some; but we have had it so before now, and it is just like the proposition of a State Board of Medical Examiners."

"Beating the Printer."

The wily M. D. is on the war-path in Ohio, it seems, having "covered his tracks" quite nicely under a bill (now pending before the House of Representatives) for the creation of a State Board of Health. The *Cleveland Daily Leader*, however, points out and condemns a section (No. 12) in the new bill, which virtually covers the whole mooted ground of medical protection for the Regulars, since this section would act to exclude from practice (by and through a fine of \$50 per month in every county in the State where they practice), all physicians, however skillful, who as specialists, etc., "advertise." The *Leader* very properly points to the fact that this is a progressive age; that the "Irregulars" keep themselves in harmony with its demands by general advertising, and pay their bills, while the Regulars have a way of getting notices peculiar to themselves, which the sarcastic *Leader* pungently shows up, as follows:

"The code of ethics of the regular school, which, by the way, is considerable of a humbug, prevents a physician of that school from advertising his business—or rather from paying for such advertising. No regular physician would dare pay for a card in a newspaper giving the location of his office, but he is at liberty to get all the gratuitous advertising he can."

The 35th Anniversary

Of the advent of Modern Spiritualism received on its arrival, March 31st, a cordial greeting and grateful remembrance on the part of the friends all over the nation—as it should.

We have received several reports of commemorative services occurring in various localities on the Sunday previous—notably in Portland, Haverhill, Salem, etc.—which we shall, with others, give to our readers next week.

The Spirit Message Department

The present week is introduced, as to contents, by an invocation, seeking, on coming into the presence of the spirit-world, for that light and guidance which will lead all to be useful, progressive, indefatigable in the search for knowledge, and ready to bestow upon their fellows (whether in the mortal or exalted) due assistance and encouragement: Questions are answered by the Controlling Intelligence concerning the North Pole, and whether or not it is inhabited; "deceptive" spirits; "oracles"; "fairies"; and spirits and their power over the continuity of life in the physical; Edward S. Norton sends greetings to friends at Rockland, Me.; Abraham Monroe hopes by his message to attract the attention of those who knew him in Springfield and other parts of Illinois to the fact that he has returned from beyond the border, and is "ready to give them a good honest grip of friendship"; Pauline French wishes, to reach her sister, Mary Turner, of Columbus, O.; Charles Brewer, of Jamaica Plain, Boston, gives in a few terse sentences a clear and realizing sense of life in the spirit-state; Mary A. West speaks to friends in Boston; "Star Bright" seeks to bestow comfort on those who need it; John Tirrell desires to help on a general awakening of interest in spirit-return and communion in the old town of Weymouth; and Samuel G. Howe, the philanthropist, manifests from the higher life his continued interest in those who in the material world are suffering from physical blindness, for which class of afflicted ones he wrought so much good when he was a resident of this city.

THE CARRIER DOVE.—The April number of this excellent magazine is to contain portraits and sketches of D. D. Home; also of Fred Evans and Melissa Miller, two local mediums of note, the first a fine instrument for the slate-writing phenomena, and J. Milner Stephens, the celebrated Australian healer. The Carrier Dove is brought out at 25¢ a copy, by Oakland, Cal.

Our occasional correspondent, John Cunningham, Esq., of Charleston, S. C., will please accept our thanks for a fine photographic likeness of himself, which came to hand in good condition.

Florence Weaver; Herbert V. Moulton; Ella Storrs; Charles Codman
 Mervin E. Faunt Parrnell; Herbert P. Kimball; Daniel B. Jones; Emmeline Sawyer; Joseph Cutter; Gracie Thomas.

Banner of Light.
BOSTON, SATURDAY, APRIL 3, 1896.
ALL SORTS OF PARAGRAPHS.

ENFRANCHISED!
Ten thousand times ten thousand,
In sparkling raiment bright,
The brave defenders of the truth
Throng up the steps of light.
'Tis finished, all is finished—
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in!
Oh! then what rapturous greetings
On Eden's golden shore;
What knighting severed friendships up
Where partings are no more!

Another sensational story has been telegraphed to the Boston Herald, purporting to be the "Exposure of a Spiritualist" named "George Search," at Lawrence, Kan. The fact is there is no legitimate medium known among Spiritualists by the above name; hence he is one of the many imitators of genuine mediumship, and therefore an impostor, such as this paper has exposed many times. If people would only give such fellows a wide berth, as we have often advised, such stuff as the Herald publishes as "special" despatches to injure our cause would soon cease.

Physicians and surgeons are like the members of other professions—neither better nor worse. They buy a practice, as a parson buys a cure of souls. Hundreds of "practices" are advertised in the *Lancet*—hundreds of soul cures in the clerical organs. Business is business. Both may be ever so philanthropic and disinterested, but perhaps the less said about it the better.—*The Herald of Health, London, Eng.*

We alluded to the fact last week that Spiritualism and Liberalism were steadily gaining ground in the great West, etc. In saying this it should not be understood to mean that sort of Liberalism that ignores immortality. We had in mind a Liberalism that ignores the Calvinistic doctrine embodied in the Orthodox creed of eternal damnation for the (so called) wicked, and eternal salvation for the (so called) saints.

It is now understood why the French Academy made M. de Lesseps an immortal. They wanted to give him time to construct the Panama Canal.—*Macoon Telegraph.*

Several of the Boston clergy, as singular as it may appear, have spoken words of welcome to the Sunday press as a cooperator with the pulpits and all other agencies for good, viz., Rev. Mr. Savage, Dr. Clarke and Rabbi Schneider. The world moves.

THE MANLY MAN.
When rank duplicity controls the brain,
Justice from such one never can obtain.
This fact I've lived just long enough to see;
That a manly man's the only man for me.

DROWN.
A clergyman meeting Rev. John Pierpont on a summer Sunday morning many years ago at Niagara, asked him what church he intended to worship at. "I shall worship here, in God's wonderful temple of Nature!" was the reply, as he pointed to the grand scenery all around him.

A Chicago paper wickedly declares that Matthew Arnold is coming back to this country because he thinks he remembers one place where he let a dollar or two slip away from him when he was here.

The Boston Athenaeum will hereafter open its library on Sunday afternoon for readers, but not for issuing books. The Athenaeum has about 150,000 volumes.

A correspondent writes that he recently met in New York State a Baptist clergyman, a preacher of that faith for fifty years and still preaches, who is a splendid spiritual medium, although—for policy's sake, probably—he keeps his divine gift hidden from the world.

The horse-car difficulties in this city have terminated peacefully by an agreement between the Presidents of the Metropolitan and Highland Roads and their employees, in which mutual concessions were made, thus obviating a strike. This is as it should be.

The happiest place in the country must be the town of Webster, N. H. It has neither pauper nor criminal, and has no resident to whom it gives aid, and there is no penal or reformatory institution anywhere that contains one of its sons or daughters. Now that this fact has gone abroad that happy place will be overrun by "foreigners" in less than six months—and then, what?

Swamp Miles, the man who murdered Swamp Mollie and her paramour Davis, made virtual confession while dying, says the *Atlanta (Ga.) Constitution*, crying out: "Oh! why do you torment me? I have killed you once—let me alone!" He tore his hair and clutched at his throat, saying: "Oh! Mollie, leave me alone!" Then cried: "I am in an agony burning up—help me out!" He unquestionably saw his victims just before his death, who were drawn to him by an inflexible law of magnetic conditions.

Expediency rules the hour in nearly all the affairs of life. It has got to that point that one scarcely knows friend from foe. It is so in the church and out of it. But the spirit-world works in conjunction with their earthly friends will ultimately change this sad condition of things.

Etirements seem to be on the increase in various parts of the country. The last recorded in the daily press is that of a pretty Jewess who recently ran away with a street-car conductor, said to be a Christian.

As we go to press Premier Gladstone is again seriously ill.

Spiritualist Meetings in Boston:
Banner of Light Circle—Room No. 9 Newbury Street—Every Tuesday and Friday afternoon at 3 o'clock. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkley Spiritual Temple, Hermetic Hall.
Lectures every Sunday at 10 A.M. and 7 P.M. R. Holmes, Lecturer. W. Dunlop, Secy.

The Ladies' Industrial Society meets every other Wednesday afternoon and evening at 178 Tremont street, Room A.

Berkley Congregation.—Permanent lecturer, W. J. Colville. Public service in Herkley Hall, Odd Fellows Building, Tremont street, every Sunday at 10 A.M. and 7 P.M.; also Friday, 7 P.M. Weekly meetings in Langham Hall (adj. to Odd Fellows), Monday, 8 P.M. Questions and answers; Conference, Wednesday, 7 P.M. Ladies' Union; s. r. m. Musical and Literary Society; Saturday, 8 P.M. Lectures on "Conservatory of Music."

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

Palmer Memorial Hall, Appleton Street, near Tremont.—Children's Progressive Lyceum No. 1. Sessions Sunday, at 10 A.M. Seats free, and all are cordially invited. Ben. J. Weaver, conductor. Francis B. Weaver, Secy.

Facts Meetings, Herkley Hall, every Sunday at 3 P.M. L. L. Whitlock, editor of Facts magazine, Chairman.

First Spiritual Temple, corner of Newbury and State streets.—Services every Sunday afternoon at 3 o'clock and every Wednesday evening at 7 P.M. All are cordially invited. Seats free.

1881 Washington Street.—First Spiritual Ladies' Association. Meetings every Friday at 3 P.M. and 7 P.M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10 A.M. and 7 P.M.; and Wednesdays at 7 P.M. R. Holmes, Lecturer.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10 A.M. and 7 P.M.; also Thursdays at 8 P.M. Able speakers and test mediums. Excellent music. Prof. Robinson, Chairman.

Spiritualist Phenomena Association. holds meetings every Sunday afternoon in Berkley Hall, 4 Berkeley street, at 4 o'clock. Dr. J. H. Ricker, President.

1881 Washington Street, Ladies Aid Parlor.—National Spiritual Circle meets on the second floor, James A. Bliss, Conductor, assisted by other good developing mediums. Good speaking and music.

New Essex Spiritual Meetings, 34 Essex Street, Herkley Hall.—Developing and testing circle, every Sunday, 2 P.M. and 7 P.M. Mrs. E. A. Cutting, Chairman.

Fraternity of the White Cross, 12 Pemberton square.—Meetings second and fourth Thursdays of each month, 8 P.M. Balance on Saturday evening. The Messenger will be at the rooms daily from 9 A.M. to 2 P.M., to give information respecting the Order.

Chelsea.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building, Sunday, at 3 P.M. W. J. Colville; at 7 P.M. Mrs. Sarah A. Byrnes, Dodge and Logan, Managers.

Berkley Hall Meetings.
Sunday last, March 28th, W. J. Colville lectured in Berkley Hall to very large audiences. The morning topic was: "Who and What is God? Can Reason Answer this Question?" The speaker commenced by referring to the constant loose and improper use of the term, God, by those who profess liberality of sentiment; and to illustrate the point, referred his hearers to the BANNER OF LIGHT of March 27th, where, in a report of exercises held by Shawmut Lyceum, our venerable worker, Allen Putnam, is quoted as commenting upon the use of the word God in a published exercise used by the school. With Mr. Putnam's expressions on this subject Mr. Colville's listeners fully agreed. Those, he said, who have studied the subject, know that the word God is applied to a supreme being in the Old Testament, who did not mean the same thing, and their use, when rightly understood, does not imply discrepancy or contradiction in terms, though we may all hope for the time when we shall have such language and such linguists that no two words will stand for the same idea, and two ideas be crowded into one word for their expression. GOD means the Eternal Being. No man has seen the Eternal. No image or likeness of the Eternal was permitted to be made by the Israelites in the Sinai law. The Eternal, thy God, in the phrase employed in the best translations of the Massoretic text. This Eternal Being, invisible and incorporeal, has always been regarded by the best thinkers of every age and nation as the Supreme Deity of the universe. The Eternal may be styled super-personal, that is, beyond our understanding of personality; infinitely in advance of our intellectual comprehension, revealed to intellect as far as reason in its present limited condition can go; but always and forever to be known as God or the Lord God. Here the audience was referred to the Kabala, the conclusion of which is that every world is governed by an angel, these angels constituting the Elixir by which, according to one of the accounts of creation in the sacred Jewish worlds were made. The third term, God or Lord, means no more than a governor, a ruler, or an inspired person, when applied to one in this life, and when applied to the immortal spirit is the illustration of ancient spirit-communion. Spiritualists, above all people, should take the Bible and the world's ideas of the gods in their true light, as nothing is easier than to trace in ancient days the facts of spirit communion as shown in the Bible, and to see of their own time. [The lecture has been reported, and will soon be on sale in pamphlet form.]

In the evening the disolving views were greatly appreciated; Mr. Colville's astronomical discourse which preceded them was also well received. On Monday next, April 1st, Mr. Colville's subjects will be, at 10:30 A.M., "How does Modern Spiritualism Compare with That of Ancient Days?" 7:15 P.M., "What Has Spiritualism Done for the World that No Other System Could Accomplish?" On Friday, April 4th, at 7:45 P.M., Mr. Colville lectures, by particular request, on Ignatius Donnelly's work, "Ragnarok." Public receptions for answering questions in Langham Hall (adj. to Odd Fellows) every Monday at 7:45 and Saturday at 10:30 P.M.

One of the most delightful entertainments ever held in Langham Hall took place there Wednesday, March 27th, for the benefit of a needy lady. The hall was crowded, most enjoyably and abundantly, with the illustration of ancient spirit-communion. Spiritualists, above all people, should take the Bible and the world's ideas of the gods in their true light, as nothing is easier than to trace in ancient days the facts of spirit communion as shown in the Bible, and to see of their own time. [The lecture has been reported, and will soon be on sale in pamphlet form.]

Spiritualist Meetings in Brooklyn.
The first Brooklyn Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speakers engaged: April, May and June, Mr. J. William Fletcher and others. Meetings every Sunday at 2 P.M. and 7 P.M. All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation, 418 Adelpi street, near Fulton.—N. Y. Sunday service at 10 A.M. and 7 P.M. Mediums meeting 3 P.M. Ladies Aid Society, Thursday, 3 to 10 P.M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. K. Green, Treasurer.

The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternal Union, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10 A.M.; Children's Lyceum, 2 P.M.; Conference, 7 P.M. Seats free.

Brooklyn, N. Y.
To the Editor of the Banner of Light:
Again two large, deeply interested audiences assembled, on Sunday last, at our church, 418 Adelpi street, to listen to the eloquent guides of our English brother, J. J. Morse, and it was the expressed opinion of many that the lectures delivered were among the most brilliant received from our friend's control.

In the morning the topic was "Immortality: Miraculous or Sequential?" and the arguments included a vigorous and logical dissection of the miraculous theory that immortality was the inevitable sequence of mortality, the ripened fruit of the tree of life.

The evening discourse was on a theme novel and entertaining. The chief control of Mr. Morse, at the solicitation of many friends, gave a narration of his past life, during which he had been employed since that time. It was an enchanting record, told with modesty and grace that riveted the attention of all present, and was rewarded with a spontaneous outbreak of applause at its termination.

We were gratified to learn that our officers have secured Mr. Morse to remain with us during the month of April, and undoubtedly the esteem and respect in which he is held among his friends will strengthen and deepen the confidence in him during which his controls and himself will be with us.

With characteristic consideration Mr. Morse has arranged to freely place his services at the benefit of our Ladies Aid Society, on Thursday, 16th inst., when his guides will deliver an address, the proceeds of which will go to the funds of the above section of our work.

On Sunday next Mr. Morse will be with us at 11 A.M. and 7:45 P.M.

Meetings in Providence, R. I.
To the Editor of the Banner of Light:
Blackstone Hall was again filled with large and appreciative audiences last Sunday, to listen to the lectures and tests by the controls of Mr. Edgar W. Emerson. The lectures contained many beautiful expressions of thought in regard to the life beyond. The tests were remarkable, in many cases the control, substance of a single test, and in telling the details of circumstances concerning themselves and the spirit communicating which brought a look of astonishment to their faces, and demonstrating beyond a doubt the reality of spirit communion.

Our music at the evening service was worthy of mention. The opening anthem, "God is a Spirit," and the closing song, "Departed Days," were rendered with fine effect and called forth expressions of praise from the audience at the close. Every Sunday brings many new faces to our hall, and a growing interest in Spiritualism is being manifested in this community, which augurs well for the future of our Society.

Next Sunday Mrs. H. S. Lake of Ottumwa, Iowa, will occupy the platform for the morning and evening discourse "The Spiritual Philosophy," and for evening, "The Home." She is to be with us the four Sundays of April, and we anticipate an increase of interest and numbers in our audiences.

Chelsea, Mass.
To the Editor of the Banner of Light:
Sunday evening, March 28th, Dean Clarke made an earnest appeal in this city to Spiritualists to cultivate an intellectual and moral unfoldment. I hope soon to hear him again. His remarks were fraught with gems of thought from a bright moral and spiritual sphere. Referring to man's possibilities, he said all men and women have within themselves the germs of a noble life, and that the best way to become better and nobler is to help our brother and sister; by so doing we improve ourselves and cultivate the divine within us. Modern Spiritualism is destined to become a great factor in human unfoldment, raising woman to the plane of freedom and usefulness, and all that nothing short of free mental and moral culture can bring peace and good-will on earth and fraternal equality in the body politic. To eat bread from heaven, or in other words, to have the spirit of God, is the aim of all who are constantly coming from the mind-sphere of the enlightened spirit-world, ought to be the true aim of all who are believers in the influence of exalted spirits. His appeal to all to develop truth, love and wisdom, must have carried conviction to the earnest seekers for a high standard of ideal life.

Newburyport, Mass.
To the Editor of the Banner of Light:
Mrs. A. L. Fennell again occupied our platform on Sunday afternoon and evening, and gave excellent satisfaction. Mrs. J. E. Dillingham, speaker and test-medium, spoke last Friday for the first time; she comes well recommended. Allen Putnam spoke at Amesbury on Sunday afternoon and evening, delighting large audiences with his able addresses.

Mrs. J. E. Lord is speaking, giving tests and holding dark circles at Amesbury this week. She has become a great favorite in this vicinity. By the time the BANNER appears again Anniversary will be over. However, we shall send a report of the proceedings for the first time.

During her stay in the city this week Mrs. Fennell has held several circles, both public and private, including one for the benefit of Mrs. Pickering, the sick medium.

Saratoga Springs.
H. A. Donnelly is attracting and interesting large audiences at Saratoga Springs, N. Y., on Sunday evenings. On the 21st ult., says *The Eagle*, the hall was crowded, every seat, including many extra chairs, being occupied. He spoke at number sitting on the slightly raised platform in the rear of the hall. At the close of the evening lectures Dr. Mills held a descriptive séance.

The Thirty-Eighth Anniversary will be celebrated next Sunday, April 4th, instead of March 31st, as first intended.

Newark, N. J.
To the Editor of the Banner of Light:
The People's Spiritual Meetings are held in Society Hall, No. 12 Academy street, every Sunday at 3 and 7 P.M.
Next Sunday an Anniversary Celebration will take place—various exercises being in order.
H. C. DORN, President, 139 Congress street.

Departure of Mrs. Emma A. Walworth Wood.
This eminent and gifted woman parted from her mortal form on the 23d inst., at her home, 1431 B street, Washington, D. C. She was sixty-nine years of age, and a niece of Chancellor Walworth. Her husband, Major Geo. W. Wood, U. S. A., was a gallant officer in the Mexican war. Her only daughter, Lillie, a very brilliant literary lady, married Col. B. J. Hinton, the eminent journalist, lecturer and labor reformer. A personal and appreciative friend of the great French Spiritualist, Allan Kardec, with whom she held life views of the after life, she translated his works with rarest faithfulness, accuracy and ability, and they were afterward published by Messrs. Colby & Rich. She also translated one of Balzac's spiritual works, and has left a valuable original MS.

Rev. Jabez Fox of the Swedenborgian Church officiated at the funeral, and her body was laid away in Oak Hill Cemetery, Georgetown, Md. Mrs. Wood's spiritual senses of hearing and seeing were beautifully unfolded, and more than made amends for her physical affliction of deafness. Through her own media gifts she was familiar with the glorious realities of the spirit world.

A stylish and perfect-fitting shoe is an article highly prized by every gentleman. In this connection we desire to call attention to H. T. Marshall's Patent Adjustable Lace Congress Shoe, advertised in another column. It is destined to be the coming shoe, as it has many meritorious points which will be appreciated by all.

To Correspondents.
No attention is paid to anonymous communications. Names and addresses of writers in all cases indispensable as a guarantee of good faith, and cannot be undertaken to preserve or return communications not used.

T. R. S. BUFFALO, N. Y.—You will see, on reference to our sixth page, that pressure on our space has necessitated another change regarding the announcements of messages to be published, and thus effectually precluded the compliance on our part with your kind suggestion. We cordially thank you for your good words, and the interest you cherish in the Message Department.

Mr. Merrill, of Montague, Mass., is to occupy our rostrum at Catechetical Hall, Sawyer's Mills, April 4th. He has also promised to take part in a soirée for the benefit of our Society, when he will give his experience as a medium.

Dover, N. H.
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Haverhill, Mass.—Good Templars' Hall.
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In the evening we were pleased to have with us Mr. Charles W. Siva, after an absence of twelve years from Haverhill, and to listen to a song from him, entitled "We Shall Meet Them By-and-By," with piano accompaniment by Miss Lillie Fletcher. W. W. O.

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To the Editor of the Banner of Light:
Frank T. Ripley spoke and gave tests, Sunday, March 28th, in Brittan Hall, before the Spiritualists of Haverhill and Bradford for the second Sunday in succession. Many tests were afforded, all of interest, and some of them particularly convincing.

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