

Church," in *The Forum* for April, while no

PROF. SWING ON THE IDEAL CHURCH

The article of Prof. Swing on "The Idea

[A second reading of this poem was called for in the evening.]

Mrs. Nelce of Shell Rock and Mrs. Whittemore gave short and well-timed remarks under spirit-control.

Miss Leora Case presided at the organ, and at intervals

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In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to enforce 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, in all cases, must be given in a quantity of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain material for our insertion, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for insertion.

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

Banner of Light.

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Before the coming light of Truth, Creeds trouble, ignorance dies, error decays, and in all cases rises to its proper sphere of knowledge.—*Spirit John Purpont.*

Cheap Wisdom.

The *New York Sunday Sun* of late date undertakes to answer the questions asked it by a lady of St. Louis in regard to Spiritualism, which it practically does by first acknowledging the reality of the spiritual phenomena, and then by denying their value. The lady in question may as well have put her inquiries to any other person who knows nothing whatever of the subject, or whose knowledge is, from whatever cause, incapable of guiding him to right conclusions.

She writes thus to the *Sun*: "I have lost by death both my husband and only son, and I would like to know something of Spiritualism. Will you tell me if it is still believed in by many? I was told that they now claim several millions of professed believers. Yet I do not see anything in the papers, and seldom hear one word about it. Is there, in reality, such a thing as spirits communicating with their friends here? If there is anything in Spiritualism I would like to test it. I have confidence in your knowledge. I do not ask if you believe; I want to know if it is credited; is it gaining ground, or is it a thing of the past?"

It is too obvious that the above questions were shaped for the answers that were ready for them. That will explain a good deal. It is also plain to the ordinary comprehension that no person professing to be wholly ignorant of a subject of such import, and who has professedly been led to ask for knowledge by such an overwhelming experience as the lady relates—the loss of her husband and only son by death—would apply to a newspaper that never claimed to have any knowledge of Spiritualism, either practically or theoretically, and especially with a view to obtain consolatory guidance and direction. The pre-arranged character of the whole matter is legibly stamped on the face of it.

But that is the way the *Sun* chooses to take, as the pretext for proclaiming its opinions on the subject. Now let us see what those opinions are, and how much weight they are entitled to. It recites the fact of the recent celebration by Spiritualists everywhere of the Thirty-Eighth Anniversary of the birth of their new faith, together with the history of that fact. Next it mentions that the two little girls, now mature women, through whom the phenomena were introduced to the attention of the modern world, were personally present at the Anniversary meetings held by the Spiritualists of Brooklyn, and that raps were still evoked by their organization; but it adds, with a five-story sort of complacency, that "the noises were the same as those made thirty-eight years ago, and that, as it was then, the so-called communications from the spiritual world were trivial and worthless." That was just what the *Sun* wanted to manufacture the opportunity to say. It will want another opportunity, by-and-by, to say the same thing again, and it will amount to just as much, and to no more.

Upon which profound investigation and reflection it declares that "Spiritualism therefore has had no development"; and yet, it feels obliged to add, "it is believed in still by many people, and more are in a state of indecision with regard to it." It does not profess to know "the actual number of professed Spiritualists," which we confess greatly surprises us, as the *Sun* finds it so easy a matter to know all about subjects of the greatest import and abstruseness. The *Sun* "is inclined to think," however, that the number of professed Spiritualists "has decreased very considerably of late years," for the reason that "interest in the subject has greatly declined," and people are thinking about other things.

In reply to the inquiry of its alleged St. Louis correspondent where there is really any communication of the spirits of the dead with the living, it states that so far it has seen nothing professing to come from the invisible world that gave any intrinsic evidence of having been obtained from there, and unhesitatingly characterizes the communications "as heard and read as the merest bosh." Truly, this St. Louis lady who has lost by death both her husband and her only son must be grateful for such sort of consolation. How different the spirit that prompted her inquiries from the spirit to be felt in this final rude answer. Would it not have been at least more decent, if not more humanely tender, to have said to this afflicted one who sought only the balm of sympathy for her bleeding wounds, to answer her in this way: "Dear sorrowing madam, we have to confess to you that Spiritualism, about which you in-

quire, is believed in by many people, and that more are in a state of indecision with regard to it, and therefore we advise you, rather than be misled by any ignorance of ours, or by any prejudices which we may entertain, to make an investigation, intelligently and carefully, for yourself. We would not be guilty, for the world, of misleading a bruised spirit like yours, or of depriving you of precious consolations that we do not happen to have as yet discovered for ourselves." Instead of this, it merely blurs out in brutal fashion the reply that all the communications it has ever heard or read have been "the merest bosh."

So far as to the *Sun's* answer to its correspondent. It incidentally remarks, in embodying its reply, that mediums "have brought us nothing of any value or consequence, have not made a single addition to our stock of ideas, and certainly have furnished nothing on which to base a religious system worthy of respect." We will briefly notice the second of the above three objections to mediums and to Spiritualism. What would constitute "value" in some persons' eyes, and what some persons might consider a proper basis for "a religious system," it is not worth while to discuss. But on the subject of new "ideas" it may be somewhat different. Who expects the mediums to give us new, that is, original, ideas? The origin of ideas is far from being so clearly apprehended by mortal minds as that the *Sun* may presume to discourse upon it. If a demonstrated fact, or truth, like that of the intercourse of excommunicated with embodied spirits does not contain a new idea, and indeed an endless series of ideas awaiting perpetual evolution and discovery, it would be difficult to say where ideas are to be found. It might as well be affirmed that nothing was added to the common stock of ideas by the discoveries of Galileo or of Newton. But newspapers whose chief business it is to deal in current sensations ought not to be expected to know everything that still remains to be known in the realm of ideas.

Unrest Visible Everywhere.

The man who persists in denying the fact of a prevalent unrest in all forms of professed religious belief, only confesses his ignorance of the whole subject, and would better retire from observation. For nothing is plainer and more palpable than that the foundations of all former beliefs, such as they are, are utterly decayed and undermined, and that the modern world is reaching forward and outward for a more complete realization of its instinctive hopes and desires. Let us look for a moment. A church reform conference was held in London early in March, among whose attendants were such men as Rev. Dr. Martineau, Lord Camperdown and Mr. Albert Grey, for the declared purpose of seriously discussing the proposal for the disestablishment of the Church of England by act of Parliament, and offering some scheme that shall divert that measure into safer and more productive channels.

Disestablishment, as it is generally understood, would devote the revenues of the English church to the purposes of a strictly secular, and in no sense a religious, education. Instead of teaching from Bible texts, it would be a teaching of men's relations and duty to the State. The Church Reform party believes it would be better to throw open the Church, with her revenues, to all denominations alike, making both common property. It was pointed out by Dr. Martineau that such a radical reform of the Church would involve the disappearance of the Thirty-Nine Articles and the Act of Uniformity; and the London *Spectator* admits that the church liturgies would have to go likewise. This is a truly startling proposal; far beyond the extreme reach of latitudinarianism, and positively radical and uprooting. The change in the very structure of English society would be complete.

The scheme contemplates a widening of the Anglican Church to such an extent that it will include all faiths and creeds, and consequently make a composite surpassing the power of description itself. It would, in fact, form an entirely new standard, considered either from the secular or the religious standpoint. In every parish, the buildings and revenues of the church would be handed over absolutely to the ratepayers of such parish to do with them what they would, and to employ them for all the purposes of worship. They would have it in their power to decide upon the form or forms of religions to be used in worship, who should be appointed ministers, and what should be the character of the services. This is the scheme conceived and expressed by the Church Reform conference in London. It is clearly the end of the old English Church, the church founded by Henry the Eighth, and the beginning of broader things.

We find that an impression prevails on the Continent in many influential quarters, that the Roman Catholic Church also contemplates certain important changes. The doctrine of evolution according to Darwin is known to be held by many leading Catholics and by many more in prominent standing. There are, for instance, Dr. Lilly and Professor Mivart in England, Dr. Galliani in Italy, and certain Jesuits in Milan, who are recognized scientists. In accepting the doctrine of evolution, they of course give up the old theology constructed from the Bible, since the latter teaches the fall of man from the highest estate, while the former teaches and demonstrates the steady growth and elevation of man from the lowest estate. There is no possibility of any reconciliation or even of any accommodation between the two. If one holds the field, the other abandons it. They cannot exist together. The origin of the universe is openly held by a famous Jesuit astronomer, Father Secchi, to be wholly different from that accepted by believers in the Moslem theory. And the inevitable inference is, that instead of the earth's having been adapted to man, he has been constantly adapted to the earth by the process of evolution. Of course the Catholic press stoutly denies any such schism in ecclesiastical belief, and asserts that all such heresies will sooner or later have to recant or leave the fold.

In the Protestant churches of our own country the same spirit of unrest is in ceaseless operation. It will not down at the bidding of minister or council. Old Orthodoxy may fight it as much as it will, the influence of this active spirit proceeds. We see it at Andover and in the various churches. Joseph Cook voices it in contesting it. The creed of Calvin is crumbling like granite in a heated furnace. Disintegration is all the time going on. A larger view, a more liberal comprehension and a firmer faith are to take its place. The preachers know no better than to inveigh against this new spirit as that of infidelity; but it is the spirit of true progress and growth. It is evolution. The old forms of belief are bursting to make room for the expansion that is taking place within.

Cremation Again.

It is at last being brought to the public attention that, in addition to the sanitary considerations, which are among the most important, cremation will have other advantages in the eyes of those who look without prejudice; and one is, that it will put an end to the long funeral services in cemeteries, with the consequent exposure of mourners and friends to the dangers from standing for a long time with uncovered heads, upon damp ground, in any and all weathers. A Philadelphia paper observes that only a short time since a well-known citizen of Baltimore died of pneumonia, contracted while he was serving as pall-bearer at a friend's funeral. It is difficult, remarks the same paper, to estimate the evil results of a long ride to a cemetery, especially in winter, followed by exposure at the grave during prolonged religious services, accompanied at times by the ritual of societies to which the deceased may have belonged. We must not be unmindful of the living even when honoring the dead.

Bishop Cox of Western New York, whose decided views in hostility to cremation we have previously noted and taken occasion to comment upon, has recently contributed an article on Cremation to the new monthly, *The Forum*, in the course of which he breaks out again with his accustomed spleenetic and extravagant expressions of hostility. He says: "But under the name of progress we must revert to barbarism. The appetite which the age exhibits for such retrograde manners and devices ought to shock us, merely as men of feeling and taste. But it is the symptom of something much worse than coarse and unrefined sentiment. The nature which so readily adopts this Platonism, even with a sort of greediness, and scorns the graves of their fathers and mothers without any sense of their sanctity, would thrust a gentle wife or charming child remorselessly into the oven to shrivel and crackle and roast, within reach of eye and ear. Such characters"—he says, meaning persons who would do such a thing—"are already less sensitive than Pagans," and he proves it to his own satisfaction by citing a line from that gentler and purer of Pagans, the poet Virgil, which we do not think it worth while to repeat. Furthermore, says this militant prelate and "man of God," they "are breeding a ferocity of manners and of thought among us which in another generation will be ready to erect the guillotine or to renege the dragonnades." And he goes off in an explosion about a people's punishing themselves by their own devices.

Now all this is nothing but heat, with neither intelligence nor reason attached. The Bishop is evidently mad, and he works it off in hot words and phrases. They hurt nobody, and convince nobody; in fact, they are without influence entirely. Suppose we undertake to paint him a picture, that shall be the companion piece to his about "thrusting a gentle wife or charming child remorselessly into the oven to shrivel and crackle and roast, within reach of eye and ear," (which really is not the case in the process of cremation.) Suppose we unearth the deep pit into which a gentle wife or charming child has been thrust, and the grave-diggers have stamped the dirt and stones down upon their sweet faces, with only a covering of board to screen them. Suppose we ask him to remove that covering of board, and feast his eyes with the sight of corruption that is at work below, the endeared features no longer traceable, and the once loved form a hideous, horrible mass of putrefaction, actually driving friends and every one else from its presence. How would he like to contemplate such a picture as that?

The Prejudice of the "Regulars."

The next thing to being admired for a full stock of blank ignorance is being admired for blind prejudice. In fact, the boundary line that divides the two is so vague and dim as to be almost invisible. The Boston *Commercial Bulletin* remarked with transparent truth recently that "the medical fraternity is much given to arraying itself against such practical advancement in knowledge of diseases and their cures as originates outside the sacred limits of its own particular schools of medicine." A commission has been proposed in Congress to investigate the recent discoveries in regard to that dread disease, yellow fever, and to the surprise of almost everybody, it was met with an instant and intense opposition on the part of influential physicians in the very heart of New Orleans, where it has notoriously wrought such fatal ravages. This show of hostility, says the *Bulletin*, "will surprise even those who have had most occasion to notice how devotion to the narrow ethics of 'regular' schools of medicine often converts a man into an unreasoning bundle of prejudices."

New Orleans is properly accounted the principal port of entry for yellow fever into the United States; but the *Medical and Surgical Journal*, published in that city, and conducted by an able corps of "regulars," comes out in undisguised hostility to the project of the Congressional investigation, on the ground that such a federal commission would entail an expense of some thirty thousand dollars; in addition to which, says the *Journal*, "as a matter of policy merely it is bad, for should our profession acquire among public men the reputation of asking the expenditure of money in reckless investigation of this and that, the time will surely come when Congress will refuse us its aid in the prosecution of some scientific work of genuine merit." Oh! And it must be the medical themselves, of course, who decide the important question of "genuine merit." There is no particular merit, in their eyes, in making an important discovery.

Again, says this most modest *Medical Journal*, the question of the source and prevention of yellow fever is "a medical question, and should be left to medical men." There we have it, flat-footed, and beyond further doubt. Again, the *Journal* assumes to pronounce the experiments and discoveries of one gentleman in Brazil, of another in Mexico, and of a third on the Isthmus of Panama, to "have been without scientific value." The *Journal* would doubtless characterize the discoveries of M. Pasteur in France in the same way, for the reason, if no other could be invented, that he did not belong to the noble army of "regulars." It is high time to take this stilted medical pretension by the ear, and march it out of doors. It knows so much that it knows absolutely nothing. Such conceit, with human lives trusting themselves to it, is only to be treated after the "heroic" manner, and sat down upon by public opinion until the breath is all gone out of it.

Read the call on our eighth page for a three days' meeting to be held at the Free Church in Sturgis, Mich.

See advertisement of Inspirational Discourses by Mrs. C. L. V. Richmond.

An English Clergyman on Spiritualism.

That liberal and progressive monthly magazine, the *Truthseeker*, edited by Rev. John Page Hopps, and published in London by Williams & Norgate, reprints from the *Leicester Morning Post* a brief summary of a lecture by Mr. Hopps before the Literary and Philosophical Society of Leicester, in which he related some of his experiences in psychical research during a period of twenty years. He remarked that there existed doubts in the minds of some whether it was right to look beyond the veil. As a matter of fact, said Mr. Hopps, everything is behind the veil until some daring investigator brings it to the front. If the Great Power that made us, and governs everything, determined we should not communicate with a world of being unseen by ordinary vision, it would be impossible for us to do so; it would be impossible for us to find the veil and walk behind it; but if such communication exists, it is proof positive that it is not only allowable but desirable. One of his personal experiences was that belief as to the reality of those wonderful occurrences was enormously widespread. William Howitt estimated that there were twenty million Spiritualists in the world, and he supposed there were about fifty or sixty journals, published in all languages, and an immense quantity of literature, on the subject. Persons who declare their faith in these wonderful occurrences belong to all classes of society, including judges on the bench, senators in congress, newspaper editors, schoolmasters, preachers and many well-known men and women. The lecturer proceeded to relate extraordinary instances of psychical phenomena and two instances of remarkable dreams, and concluded by saying he had given a poor gleaner in a great field, yet that poor handful might be too heavy for most of them. If personal investigation alone warrants belief, personal investigation alone warrants denial. It is a trite remark, but it is true: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." For himself, the longer he lived, and the more he saw and heard and experienced, the more he felt that we are only living on the rind of the great orange of existence. It may be asked: What good will Spiritualism do? He did not know, but he thought that tremendous uses for it are looming in the distance. Others said that they did not believe in the supernatural. He (the lecturer) did not believe there was any such thing. God and man, heaven and earth, angels and creeping things are different phases and forms of the natural. The question is: Is it true? He was one of those people who thought that a seeker after truth had no right to open and shut his eyes when he liked—to please himself as to what he saw. Under certain circumstances, under certain conditions, with certain persons, unseen something exhibiting intelligence, exhibiting strange and complicated command of forces, are able to indicate their presence and prove their independence of what we call material things. He called no fact common, or unclean, or vulgar; he deemed no fact childish or unworthy which might lead to any truth, and he took it to be a sign of manly wisdom when one is free from rash assumptions, hasty condemnations and the bigotry of unformed prejudice.

The Prison Poison.

Once a criminal always a criminal, seems to be the motto for the management of our modern prisons, penitentiaries and jails. It may be called the punishment of wrong-doing, but it is not correction and cure likewise, it becomes only a ruinous revengefulness. The several prison reform associations are engaged in trying to reconcile the theories of imprisonment for punishment and imprisonment for cure. Thus far but small progress has been made, although the advocates of reform are more and more hopeful of success continually.

A story of a willing prisoner, who preferred to be a prisoner to the end of his days rather than possess a freedom that was of no further use to him, has recently been brought to our attention. He was a man in the eighty-sixth year of his age, a citizen of Kentucky, who had spent thirty-six years of his life behind the bars of different prisons. For twenty years past he has been a constant inmate of the Jeffersonville, Ky., penitentiary. His last term expired in February, 1886, and for some time he continued to hang around the prison and obtain his meals there. He had, in fact, nowhere else to go. In March he presented himself to the board of prison directors, and asked them in all seriousness to allow him to take up his abode again within the prison walls. He said he was too old to support himself, and he had been so long an inmate that he was more accustomed to the life there than to life outside. He asked only to be permitted to go back and to die there. This, however, it was out of the power of the directors to grant, since they were administering the affairs of a penal not a benevolent institution. Of course they refused his request.

After they had likewise declined to favor his proposition to build him a little shanty outside the prison walls and send him out victuals every day, pleading that he would not in any case live long, he finally told them he supposed he would "have to go and steal a horse," and then he could get back, which he actually did, and for which he was duly arrested, tried and brought back on a coveted sentence. On being returned to his old familiar cell he felt overjoyed, laughed as a child would, greeted the guards gratefully, and took possession of his old quarters with delight, putting them in order again and making all preparations to end his life there. He said he probably had not five years more to live, and he would rather die in prison than the poorhouse.

And so it goes. The existing prison system hardens, but fails to cure. As in the case just cited, it carries men to their graves prisoners still. They are not corrected; they are not cured. When will the true solution of the problem be reached?

The *Golden Gate* very truly asseverates that "bitterness and abuse are no proper means for the reformation of an evil-doer—not even of a fraudulent medium." Hatred and vituperation, it says, never reformed anybody; on the other hand, they are a source of evil to whoever indulges in them.

Mr. W. J. Colville, who has lectured in Boston and vicinity with such general acceptance the past season, will give a series of lectures in San Francisco, Cal., leaving Boston for that city on May 26th.

Thanks are due Mr. H. F. Merrill, the test medium, for a beautiful box of trailing arbutus for our Free Circle-Room table; also to Dr. J. L. Wyman of Somerville, and D. M. S. Unity, Me., for other floral offerings.

The Children's Lyceum in England.

A conference of the friends and supporters of the Children's Progressive Lyceum in England was held at Bradford, March 28th, with very encouraging results. Representatives of Lyceums were present from many points, and from others reports were received and expressions of regret at not being able to attend.

Mr. A. Kitson, of Batley Carr Lyceum, one of the most active and efficient promoters of the work, was called upon to preside. Upon taking the chair, Mr. Kitson delivered an address in which he gave a general view of what had been accomplished since the first conference in September, 1884, first acknowledging the great indebtedness of all friends of the Lyceum movement to Mr. Burns of the London *Medium and Daybreak* for what had been done, and even for the gathering of the present conference, it having been brought about mainly through his efforts. The immediate result following the conference of 1884 was the establishment of Lyceums at Walton street, Leeds, Morley, Middlesbrough, Liverpool and Glasgow, and, later, a branch of the one first named.

The description of the character and purpose of the Lyceum was so aptly given by Mr. Kitson in his address, and so important to those who, in this country as well as in England, should know more of and manifest more active personal interest in the Lyceum, that we give it in full as reported in the *Medium and Daybreak*:

"The Lyceum, pure and simple, is the outgrowth of Spiritualism. It is based upon the immortality of the soul. We no longer live upon a material physical being, depending for an immortal existence upon the great day of resurrection, and then only to face a fierce, angry God who blundered in his final creative acts in allowing mankind to be deceived by a creature of his own hand, and then damning it to spring to all eternity for this great original sin, and subsequently devised a plan to patch up his faulty work, the future state of happiness depending on the acceptance of a vicarious atonement, whereby our souls are moved hearts may be made pure and holy. No, Spiritualism has lifted the dark cloud of superstition, creed and dogma, and allowed the bright light of God's divine and eternal love to be made manifest to us. And now we know that man is immortal, despite what creeds and dogmas may say to the contrary. We no longer look upon God as an angry, despot ruler of earth, air and sky, but as a loving, divine, beneficent being, who is omnipotent, omnipresent and omniscient, working always and ever for the eternal happiness of his children, and whose nature is of love, cradled in creed, and nursed by superstition, but a happiness born of goodness of heart, cradled in truth, and nursed by guardian angels. And having tasted of the great spiritual feast that is being served to all, why should children who have made pure and holy their desire to bring our children to the great spiritual feast, that they may become spiritually strong, and that they may walk in the light of truth, comprehending in a truer and fuller degree God's eternal purpose with man. We should be unworthy of the great blessing that is ours, were we not to allow our children to walk in the fog and mists which enshrouded our youthful feet. We wish to teach them to know themselves physically, intellectually and spiritually; we wish to teach them to understand nature's God through his works; and thus they will come to feel and understand that they live continually in his presence."

At the close of Mr. Kitson's address the delegates were called upon for remarks upon the general feeling among the societies regarding Lyceums, and the experiences of those who had been employed in their management. The call was responded to by Messrs. Bush, Whitehead and Ambler, of Bradford; Mr. Illingworth, of Bingley; Mr. Craven, of Leeds; Mr. Cowling, of Kelghley; Mr. Pemberton, of Blackburn; and others. Mr. Burns also spoke with great acceptance, giving his views regarding the publication of a suitable book for the use of Lyceums.

One feature of the Lyceums in England was shown to excellent advantage in the remarks of the various speakers, and that was the studies pursued, prominent among which is that of physiology. This has resulted in great good to all, teachers and pupils. Although callisthenics, marches, recitations and other similar exercises are by no means undervalued, they are not considered the all in all of the Lyceum, a knowledge of one's own self, of the laws of health, human sympathy and benevolence being looked upon as essential. The truth was emphasized that a proportional attention should be given to each. An illustration of the good results of these studies, not only upon pupils, but teachers, was given in the case of one officer who said, "Previous to becoming an officer I knew nothing of myself physiologically. I went as a scholar, but the second Sunday I had to teach, and I found the little ones knew more than I did concerning their bodies. And since then I have continued to learn more and more concerning myself."

Dr. Henry Slade in Paris.

Victor Meunier, a well-known literary man, publishes in *Le Rappel*, Paris, a report of a séance held by Dr. Slade in that city. The report occupies four columns, and is, says *London Light*, a graphic and interesting narrative, describing phenomena usually witnessed at Dr. Slade's séances for direct writing. Mr. Meunier is to continue his researches with Dr. Slade, at the request of the latter, and promises to report the result.

The *Revue Spirite* devotes several pages to a report of other séances with Dr. Slade by MM. Warroquier and Leymarie. Slates were bound together, and under severe test conditions writing was produced upon their inner surfaces. "In the very first experiment, after the sound of the pen had ceased, three sentences were found written in French, English and German."

MM. de Warroquier and Leymarie conclude thus: "Before leaving, we expressed our wish to certify to these phenomena having been witnessed by us, and to state that we had never before witnessed mediumistic gifts exercised with more simplicity, nor with more precision, and within the full light of day."

M. Leymarie adds: "M. Ch. Fauvety requests me to state that, at a private séance with Dr. Slade, he has been 'thoroughly convinced of the reality of communicating with transmundane intelligences.'"

Special Notice.

We would respectfully notify our friends and the public that we do not at any time solicit the attendance of any particular spirit at our Free Circle; and we especially request that no one will petition us to call for any spirit in order to receive a communication from him or her. The messages printed on our sixth page are unsolicited by us, the spirits giving them appearing voluntarily and making themselves known to the best of their ability. All who come are made welcome, and those who can control our medium are given the opportunity, and are assisted by other spirits to do so. It will not aid the work for any one to send us the name of a spirit-friend, hoping thus to receive a message, as our spirit-band are averse to sending out a communication with such a name attached, it being much better for parties wishing to receive a message from our Circle to mentally request their spirit-friends to forward one, and to patiently await the result.

Tribute to Thomas Gales Forster.

We shall print next week a *verbatim* report, prepared especially for our columns, of a Memorial Discourse—having for its theme the late Thomas Gales Forster, and his work for the cause—delivered by the guides of Mrs. Cora L. V. Richmond before the First Society of Spiritualists of Chicago on Sunday morning, April 18th.

The *New Thought*, heretofore issued by Mr. Hull at Maquoketa, Ia., has now been removed to a larger field of service at Des Moines, the capital of the State.

Prof. Henry Kiddle at the Spiritual Temple.

This distinguished scholar and orator from New York City addressed the Spiritual Fraternity Society at the Temple Building, corner Newbury and Essex streets, Boston, on Sunday afternoon, April 25th (Easter Day), his theme being "Christ and the Resurrection in the Light of Modern Spiritualism."

The opening invocation and some further remarks were made by the controls of Mrs. E. R. Dyer. Some fine vocal music was executed during the services by Miss S. C. Fisher, Miss J. M. Noyes, Mr. J. C. Bartlett and Mr. Aaron D. Saxon—Mr. Everett E. Truette being the organist.

In commencing his address, after referring in a general way to the value of the modern revelations in illustrating the old religious system, Prof. Kiddle spoke of the relation of the Easter festival, and the event which it commemorates, to the Christian churches. He said that the Resurrection, so-called, was at first preached as the cardinal fact of Christianity, and as a sensational demonstration of the immortality of the soul; but that the establishment of Christianity as a cult, or worship, of the defunct Christ had changed its significance as well as the character of the religion. Institutional Christianity was not the religion of Jesus. That religion was illustrated in the life of the Nazarene.

The speaker then cited the opinions of skeptics in regard to the character of Jesus as an ideal, and spoke of the deification of Christ as a great and serious perversion, since the personality of Jesus formed no essential part of the religion which he taught. He pointed out the distinction between Jesus as an individual and Christ as the expression of the Messianic office, saying that the Christ had been made, and had always presented the same distinctive traits, and taught substantially the same doctrines. He sketched briefly the philosophy of Messianism, and suggested that the Christ of different times and nations belonged to a particular order of advanced or perfected souls. He said that, in all ages, the spirits of the Christ or love sphere had labored to open the eyes of mankind to the glories of God and the supernatural world. He contended that the general tendency of the present spiritual movement was really coincident with that spiritual order and plan, and had, in part at least, accomplished what Jesus said was to be done. The mission of Spiritualism was to lift mankind to a higher plane of spiritual truth and life, and was essentially religious, and not, as some have taught, merely intellectual or scientific. Religion could not be set aside, since it rested upon a universal principle of human nature.

"We must," said the speaker in closing, "bury in the tomb of the past whatever in our material nature tends to obstruct the growth of the pure soul within, and impedes its education and progress toward higher spheres of unfoldment; and the Christ has been made, and has always presented the same distinctive traits, and taught substantially the same doctrines. The mission of Spiritualism was to lift mankind to a higher plane of spiritual truth and life, and was essentially religious, and not, as some have taught, merely intellectual or scientific. Religion could not be set aside, since it rested upon a universal principle of human nature."

The Anniversary in London.

The observance of the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism in London is said to have been the most successful ever held in that city. St. George's Hall was filled with an audience, "of which," says the *Medium and Daybreak*, "any cause might have justly been proud. Once again workers, old and new, gathered together in amity to recognize the gift of God in the manifestation of spirit."

The proceedings commenced with a choice musical selection by Messrs. Lee and Althaus. Mr. James Burns then delivered a lecture upon "The Facts and Phenomena of Spiritualism," dealing with the power of spirits over matter, spirit-writings and drawings, spirit-photographs, and materializations, illustrations of which were shown by upward of a hundred stereopticon pictures, illuminated by oxy-hydrogen light. A concert under the direction of Mr. E. A. Tietkins followed the lecture, Miss Emily Clarke and Miss Jessie Dixon taking parts, closing with a fine duet, "Excelsior," by Mr. Tietkins and Mr. Alexander.

Mr. Eglington in Russia.

Information reaches us that Mr. Eglington's visit to Moscow has created a wide-spread interest in Spiritualism through the phenomena occurring in his presence. Several well-known professors of that city are seriously investigating the subject, of whom, says *Light*, are M. Schamoff, Assistant Professor of Practical Mechanics, and M. Lubomirov, Professor of Financial Law, they having had several sittings with excellent results. Our contemporary further learns that the Czar and Czarina were expected in Moscow about the 25th of April, in which case they would probably invite Mr. Eglington to give them several sittings.

J. J. Morse.

The above named eloquent trance-speaker closed his current engagement in Brooklyn, N. Y., on Sunday last, being the third month of his duty with the Church of the New Spiritual Dispensation in the above city.

Mr. Morse commences an engagement for the Sundays of May with the Society in Washington, D. C., on Sunday next, 2d inst., and without doubt his fine medial powers as a trance orator will again elicit the warm approval hitherto accorded them.

THE SPIRIT MESSAGE DEPARTMENT on our sixth page presents an Invocation; answers by the Spirit President to questions regarding drugs and medicines and their difference, if any, etc.; natural remedies for disease, etc.; and messages from the following exorcized intelligences: John Dillingham (a young man in Philadelphia, Pa.); E. B. Towne of Boston (to friends in this vicinity); Maria Myers (who wishes to speak with those she knew in New York); Mrs. Carrie White of Boston (who seeks to warn and to encourage her husband); George H., by Controlling Spirit (to one present in the audience at the time); Annie Beaman (to friends in Louisville, Ky.); Henry Morgan of New Bedford, Mass. (who desires to converse with his friends more privately); Hannah Wright (who wishes "to send a word to Portsmouth, N. H."); Mary Murphy (who desires to reach her sister in Boston); George Savage (who brings greetings to those who knew him in Buffalo, N. Y. and elsewhere); the Spirit Chairman also expresses thanks to the friends who have donated flowers for the Free-Circle table, and makes a pleasing allusion to the aid such offerings afford to the returning spirit; and the late Rev. William Mountford of Boston (formerly an English clergyman, but later in life a firm and devoted Spiritualist) speaks in characteristic vein—his message being specially recommended to the attention of the reader.

Hotel Onset, at Onset Bay, Charles H. Meale, is now open for the season.

To the Philanthropic.

We have been called upon of late oftener than usual to render pecuniary assistance to sick and destitute mediums in different localities, some of whom we have aided, and have called upon friends to assist us in the good work.

We acknowledge the receipt of the following sums in aid of FATHER RAY DAVENPORT, now nearly blind, and destitute, who is a devoted Spiritualist, and has been for many years, viz.: Spiritualistic Phenomena Association, Boston, \$39.25; Father Colby, 10.00; Joseph P. Hazard, 10.00; Shawmut Lyceum, Boston, 7.25; Eagle Hall Spiritual Meeting, Boston, 4.00; R. M. Lucas, 1.00.

Total to date, \$71.50. We have also assisted Mrs. J. R. PICKERING, who is still confined to her house by illness. A letter just received from her husband asks for more pecuniary aid.

We are, further, in receipt of a letter from a lady requesting funds in aid of the EDDY BROTHERS, who are said to be ill and in need.

We have aided financially other deserving parties, as we are ready and willing to do all the good we can to alleviate the sufferings of our fellow-mortals. Under these circumstances we must be excused for thus publicly calling for whatever sums the friends may choose to contribute, as it is impossible for us, unaided, to meet the demands so very often made upon us in this direction.

Onset Bay Camp.

We are in receipt of the following list of speakers, which Col. Crockett, the urbane and skillful President of the Onset Bay Camp-Meeting Association, informs us comprises the talent engaged up to date for the forthcoming season, though other names will hereafter be added as soon as secured:

Mr. J. J. Morse, Miss Jennie B. Hagan, Mrs. Sarah A. Byrnes, Mr. W. J. Colville, Mrs. R. S. Little, Mr. Charles Dawbarn, Mrs. A. M. Gladding, Mr. A. B. French, Mrs. M. S. Wood, Mr. George A. Fuller, Mr. Dean Clarke, Dr. Fred L. M. Willis, Rev. J. K. Applebee, Mrs. E. S. Lake.

Messrs. Joseph D. Stiles and Edgar W. Emerson, two of the best known platform test mediums in the country, have also been engaged. The Camp-Meeting commences July 11th and closes Aug. 29th.

"Ministers of the Gospel," it seems, have caught the Boycotting fever now so rampant, and are to denounce the issuance of Sunday papers. In Cleveland, Ohio, the city ministers, headed by Bishop Bedell of the Episcopal Church, are preparing confidential circulars, to be sent to other clergymen, urging the joint movement—these circulars to be read from their respective pulpits on May 2d. Also Rhode Island clergymen, it is said, to the number of one hundred and eighty-two, chiefly Baptists and Methodists, have signed and published a declaration that the publication of Sunday papers is a hindrance to the proper observance of the Sabbath, and calling the attention of "all Christian people"—the Jews are left out—to the alleged detrimental tendencies of their publication and sale. This movement is only the beginning of other bigoted movements to crush out the liberties of the people. Should they succeed in stopping by law the publication of newspapers on Sunday—as they can stop them in no other way, although their present object seems to be to get their congregations to agree not to patronize such papers, thus boycotting them—they will turn their attention to stopping the railways and steamboats on Sunday, thus seeking to debar the people from exercising their God-given right to healthful recreation one day in the week, when they have the time to spare for that purpose. But these over-zealous clergymen will not succeed, as the people of this country are too well educated and hold too liberal views upon religious matters to allow any class of men to dictate to them what they shall do or not do on Sunday. The age of "blue laws" is past, never to be re-enacted—thanks to the liberalizing tendencies of the present generation.

Mrs. Richmond's address on the relation of Spiritualism to the political problems of the day, published in our columns April 3d, is highly praised by London *Light*, and is to be reprinted on its pages at an early date. Commenting upon it, the editor says that the controlling spirit of the speaker clearly showed that Spiritualism has had its voice and work to do in the political and social occurrences that have transpired since its advent, adding: "If we mistake not it will have still more to say in the immediate future; that during the past forty years it has not accomplished more is probably due to the fact that during that period it has had one prolonged struggle for mere existence. Now, however, the battle, as far as the facts are concerned, is nearly, if not altogether, won all along the line; and we have so profound a belief in the beneficial influence which the higher Spiritualism can exert on the myriad social, moral and political questions now coming to the front, that once its true tendency is discerned, men will welcome it as the new truth they have so long been looking for, and glimpses of which have been, in many ways, revealed to them."

At HORTICULTURAL HALL, Boston, at 2:30 P. M., on Sunday, May 2d, Prof. J. R. Buchanan will give a lecture upon "Rational Mind Cure," showing its true scientific basis and drawing the line between the true healing methods and the wild delusions or false assumptions which have recently gained currency. The lecture will be followed by Mrs. Maud E. Lord, in her wonderful spirit-descriptions, giving clear evidence of the presence of the spirit-world.

Mr. W. Eglington, of England, who is a fine physical medium, is—as we note elsewhere—at present in Moscow, Russia. He was accompanied by Rear-Admiral Crown and his son. Mr. E.'s address is in care of Col. Greek, Malson Goldenburg, Fournamann, Perevolok, Moscow. We should be pleased to hear direct from Mr. Eglington in regard to his mediumistic work in that capital.

Page two of the present issue contains an earnest protest by A. E. Newton, Esq., which we transfer with pleasure from the columns of London *Light* to our own. It was called out by the recent strictures of a correspondent of that paper against our Message Department and its methods, etc., and deserves the attention of our readers on both sides of the Atlantic.

Read the announcement regarding the Grove Meeting at Clackamas, Ore., to be found on our eighth page.

We have on our list of New Books, says *The Spiritual Offering*, one just issued by Colby & Rich, of Boston, Mass., by Hon. Warren Chase, our regular correspondent. It is entitled "Essence and Substance"—a work of one hundred and twenty-six pages, written in his clear and plain style—being a plain, logical and concise philosophy of eternal life, including pre-existence as well as future state. It is a logical argument from cause to effect, setting forth the ephemeral character of all organic forms and eternal existence of all soul-germs as of, and in, the divine essence of the universe. The philosophy of the work has frequently been shadowed forth in the lectures of Mrs. Richmond, Mrs. Fox, Miss Shelhamer, and other speakers and writers, and this book puts it on a scientific and philosophic basis; hence we are sure the many friends and readers of Mr. Chase's writings will find in this the footprints of a thinker and reasoner. Price, paper, fifty cents; cloth, seventy-five cents.

Mrs. Wendell Phillips passed to spirit-life from her late home on Common street, this city, on Saturday evening last, after a gradual falling for a long period. Mrs. Phillips has been an invalid ever since her marriage, and was not of robust health previous to that time. Her maiden name was Anne Green, and her father was a resident of this city. The married life of Wendell Phillips and his wife was a most congenial one, he caring for her with steadfast devotion and she being deeply devoted to him. It is said that Mr. Phillips's conversion to the abolition faith was largely due to the influence of his then young wife, who was strenuously opposed to chattel slavery.

We are under obligations to a friend of the BANNER OF LIGHT for the present of a fine life-size crayon portrait of FATHER PIERPONT, the Spirit President of our Public Free Meetings. Father P. says he does not value it so much as a picture, as he does for the motives actuating the generous donor. It may be seen at our Circle-Room.

A note from a gentleman who writes on behalf of Mr. S. C. Hall states that he is dangerously ill, says the *London Medium and Daybreak*. He is over eighty-six years of age. He and his talented wife were the authors of over five hundred books. Such is the material out of which Spiritualists are made!

The occasion of Mrs. Dr. Cutter's leaving Kansas City, Mo., was marked by the presentation to her of a fine album containing photographs of the members of her class, as a token of their appreciation of the service she had rendered them.

The Department of Agriculture at Washington has issued blanks to be filled by persons interested in forestry, upon which to record observations of tree life. Copies will be mailed free to all applicants.

Virginia Vaughan will lecture at Chickering Hall, Wednesday evenings, April 28th and May 5th, on "Robert Browning" and "The Poetry of the Future" respectively.

Movements of Mediums and Lecturers.

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

We are requested to state that Miss S. E. Gay does not intend to lecture at present. Mrs. Clara A. Field, as will be seen by her advertisement on the seventh page, is now located at 23 West street, Boston, where she can be applied to personally or by letter for lecture engagements, funeral attendance, or mediumistic service generally.

Miss L. Barnolow will lecture and give tests for the Spiritualist Society of Fall River on Sunday, May 2d. Was at Providence, R. I., April 21st, giving an address and tests which were recognized satisfactorily. Would like to make engagements for a few open dates in May and June. Address at 175 Tremont street, Boston.

Dr. Dean Clarke is spoken of highly by the Secretary of the Portland, Me., Society of Spiritualists, and by the *Newburyport Herald*, as a lecturer. He should be kept busy. He may be addressed for engagements in care of BANNER OF LIGHT office.

Dr. H. P. Fairfield will speak in the Baptist Church at North Thompson, Me., Sunday, May 2d, at 2 and 7 o'clock P. M. He will also speak in Liberal Hall, at West Hampden, Me., Sunday, May 9th, at 10 A. M. and 2 P. M. He would like to make engagements to speak at camp-meetings. Address Box 247, Rockland, Me.

J. Frank Baxter gave his concluding lectures in Wilimantic, Ct., for the present, last Sunday. On Wednesday evening, April 21st, he gave an entertainment of recitation and song to an interested audience in Hyde Park, Mass. Mr. Baxter had the week before lectured there, and by request of the auditors gave the entertainment. He will lecture there again on Sunday in September next. On Tuesday evening, April 27th, he lectured again in Hyde Park, R. I., and will give his closing discourses there on the last Sunday of May. Mr. Baxter will lecture the first two Sundays of May in Providence, R. I., forenoon and evening.

Dr. H. B. Storer lectured at Worden Hall, East Dennis, Mass., on Sunday, April 25th, upon the "Natural Reasoning of the Human Body and its Functions." He is engaged to attend the camp-meetings at Harwich, Cape Cod; Verona Park and Etta, Me.; Rindge, N. H.; Sunapee Lake, N. H., and Queen City Park, Vt. May be engaged to attend lectures anywhere in New England.

Edgar Emerson has the following engagements for May: May 2d, 3d, 4th, Norwich, Ct.; May 10th, Dover, N. H.; May 20th, Goffstown, N. H.

Mrs. Amelia H. Colby lectures for the First Society of Spiritualists in Brooklyn, N. Y., the Sundays of May, during which time her address will be 265 Macon street, that city.

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ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 40 Clarendon street, Boston, Mass.

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

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RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page, and ten cents for each subsequent insertion on the seventh page. Special Notices forty cents per line, *Minion*, each insertion. Notices in the editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates, unless left at our office before 12 M., on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to couch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their faces are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. Senders, please to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

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Dr. F. L. H. Willis may be addressed for the summer, Glenora, Yates Co., N. Y. Myl

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H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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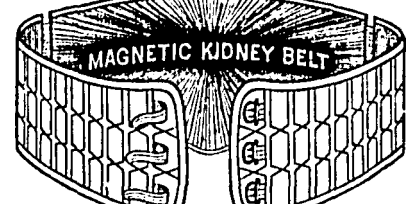
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OH! MY BACK!

It is pity that we have a back, but, as we do have one, and can't get rid of it, it stands us in hand to take good care of it. Most men and women are suffering with their backs and hips. In most of these cases the cause lies in the CONDITION OF THE KIDNEYS. In many of our wives, mothers and sisters the cause is in the weak or abnormal condition of the pelvic organs, known under the general name of "FEMALE WEAKNESS." What has been done to relieve the many thousands of sufferers? We have prepared drugs of every conceivable compound. Millions of bottles and doses have been taken with little good result. As a matter of fact, the cause of the trouble has not been produced and used. Everything has been used that would burn and blister or produce an action, reflection or venousity. But with all this nothing in the old-time remedies and compounds has proven itself worthy of a place in the CONFIDENCE OF PUBLIC OPINION, whether the remedy was produced by a scientist, doctor or fool. That which will and can irritate a back is not a sensible thing to use. To-day the NEW LIGHT which is spreading broadcast over human thought has uncovered the shadows of a mystery that stands us in hand to take good care of it. It is the great PANACEA and REVITALIZER in universal nature has been found. IT IS MAGNETISM. The above cut is a fair representation of Dr. Thomas W. WOODRUFF'S MAGNETIC KIDNEY BELT, which is a beauty in form and looks. It covers the back and kidneys, also has special action on the bladder and the prostate gland. It does not lose its power. It wears from two to four years. It never fails to give support, protection, warmth, action and life to the back, kidneys, hips, and all the organs. It removes aches, pains, lameness, weakness, stiffness, soreness, etc., from kidneys, back and hips. It removes indigestion, constipation, and all troubles of the abdominal cavity, whether too little action or too great action. No one can afford to do without this fine belt. We make them for ladies and gentlemen.

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Author of "Divine Law of Cure" and "Primitive Mind-Cure."

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The Weekly Discourse;

Containing the Spiritual Sermons

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, 9 Bowdoin street (formerly Montgomery), Tuesday and Friday evenings. The Hall (which is used only for these meetings) will be open at 7 o'clock, and services commencing at 8 o'clock precisely, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere to an other-worldly state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact of publication.

Natural flowers upon the circle-table are gratefully appreciated by our spirit-friends. An order should be given to place flowers upon the altar of Spiritualism in the form of a letter to the Editor of the BANNER OF LIGHT.

We invite suitable written questions for answers to be sent to the Editor of the BANNER OF LIGHT.

Miss Abigail desires a distinctly understood that she gives no private sittings at any one's residence, but will visit on Tuesdays, Wednesdays or Fridays.

Letters of inquiry regarding this department of the BANNER should not be addressed to the Editor, but to the Editor of the BANNER.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Shelhamer.

Report of Public Séance held Feb. 12th, 1886—Continued from our last issue.
John Dillingham.

I will give you my name first, Mr. Chairman. It is John Dillingham. I have tried to come back before, but without success. My friends know very little of spirit-return, and some of them care less; but I have seen a certain degree of interest in the minds of two whom I think highly of, and that has decided me to come here and give a brief message. I send my love to all of my friends, and I would like them to know that I am satisfied with matters as they have been settled. I had no wish to interfere with them at all, but I have not been discontented with them. I could not.

As I look back upon my earth-life, it is becoming something like a dream to me; the presence of my friends on earth still holds me by firm ties, but the experience with material things which was mine is to me now something like the experience of a child as appearing to that of a person in mature life. Perhaps I have grown up to this state more quickly than some other spirits do, but it is a fact, as I have stated. Some things I did on earth in connection with business life that seemed very smart to me then, over which I held a sort of self-approval, appear now to have been a very childish wonder that I ever could have considered them wise. So we learn as we step onward, all the time getting more matured in thought and experience, and trying to profit by mistakes that have been made.

I would like very much to meet my friends. I do not expect to. They are none of them mediums that I know of, and they may not be willing to consult mediums, but I want it distinctly understood that I am alive, that I do not feel myself dead in any respect, and that I am trying to engage my activities to the utmost. I feel quite alive, and I have a few words of advice to a young friend who has recently started out in business for himself. Life seems to him full of pleasant promises. I fear that he is inclined to rush along without paying due attention to his affairs. If so, he will become tangled up in a little while. I want him to stop and think, to consider closely, and not make a move, even under the advice of his best friend, until his own judgment can endorse it. If he takes my advice now, it will save him years of trouble and anxiety. I hope he will do it. Somehow I believe I can make him see my words, and I hope he will pay heed to them. Those friends of mine whom I feel kindly toward, who attract me back to earth-life, live in the State of Pennsylvania; the young man of whom I speak resides in Philadelphia. I have relatives also in that city. Perhaps they will be glad to learn of my return. However that may be, I am very glad to come.

E. B. Towne.

I feel a delusion in intruding, Mr. Chairman. I am a stranger—I might almost say I am a stranger to this vast after-life of which I now find myself a part, as not one year has elapsed since I received the summons which bore me to its portals. I can say that I had a long, an extended experience with earthly life. I am now seventy-five years of age in the mortal coil, and I have lived a life which he cannot attain a hold on that life which he cannot attain a hold on that life in a moment's time. Not that I cling to the body—I have laid it aside as I would cast off an outer garment which has become useless—but there are ties, associations and interests connected with earth-life that attract me. I find myself returning frequently to the home which I once called mine, to the friends who once recognized my presence, to the interests that were familiar to me, and it seems to me that I am not only a part of the great spiritual life beyond, but that I am also, and decidedly so, a portion of this great teeming life you call physical.

I am happy to come and speak, because I desire to convey my regards and affectionate greetings to those dear friends whom I left on earth. I desire them to know that I am quite satisfied with the change of conditions; it gratifies me to express, also, my satisfaction at certain affairs which have been settled since my departure from the body, as I can oversee and examine and understand just what is taking place with those dearest to me, and in connection with those matters which were exclusively my own.

I was considered a man of business ability. I was successful in business, and consequently accumulated some means—worldly wealth—which I could employ to such advantage as I deemed best, for those I loved as well as for those with whom I was brought in contact.

Mr. Chairman, I have been familiar with business life in Boston; I have frequented these streets of yours, and have met with many shrewd men in the line of that business which was mine, as well as those connected with other lines of business; and so I feel somewhat allied to this city, although I was born in New Hampshire, and lived for the past few years—passed away—outside its precincts. I took up my residence at Raynham, Mass., and became very well known in that place.

I do not know as my words of greeting will be received by kind friends, but I trust so. I wish to bring them my love, and also express a desire to be in some way of service to them, and I trust I may do so.

During my earth-life I occupied several positions of trust. I filled them to the best of my judgment. I do not speak of them with any pride now, although you may be sure it was a pleasure to me to feel that I received the confidence of my fellow-citizens; but I did not mention them to one who knew me might say, "It is very strange he neglected to do so."

I am still interested in the Agricultural Society. I feel that its office is an important one, its work good, and I am pleased to send my regards to those connected with it, the same as I do to former associates in other places.

I cannot tell whether I clearly express myself or not, for I am not familiar with this method of expression; but I hope my friends will understand that I have come to them. I am E. B. Towne.

Maria Myers.

[To the Chairman:] Do you help people here that feel bad? I don't feel good. I can talk now, and I can swallow, but I don't feel good when I try to speak. I felt awfully bad before I came here, and I was not thinking of it, but I had to go, and I felt awfully before I did go. I couldn't do anything. I couldn't swallow. I couldn't do anything. I got on fire. I don't like to think of it. I was looking at what was going on, and I didn't know there was any danger; but it came, and then I was bad; I was sick; and I couldn't do anything. I didn't know much; either; it seemed to take away my senses; so I can't tell much about it now. I feel so mixed up. But I don't feel so except when I try to come to those I knew, and then it all comes

back and I cannot do anything. Some of the bright ones told me to come here and I could get rid of it. But how can I? [You will find when you leave you won't have that feeling.] Never again? Oh! I should like that. [Will you tell me what time of the year this is?] February, 1886. This is winter, then? I didn't know it was winter. Why, then I have been here since last summer. I didn't know whether it was a long time or a little while. I could not tell. Time does not seem long when I am away from here, but when I come round to see the old places I can't tell much about it, because I feel so; but that's when it was.

I was in Saratoga. I was there with some folks I worked for. I didn't know, when I went, that anything was going to happen, but you see it did happen. I feel as though I like to get away out of it. Do you know Mr. Solomon in New York? He has a big carpet place. I worked for him, and I want to get back there some way, because I've got something to say that I think ought to be told. Don't they have mediums in New York? Do you think I can get to one? I'd like to try. Do you think I'll feel better now? [Don't you feel better already?] Yes, some. I can talk better; but it isn't all gone. I am Maria Myers.

Mrs. Carrie White.

With the kind permission of your Spirit President I am permitted to say a few words, believing they will reach the heart of my husband, who is a Spiritualist. The light of this philosophy came to him after my departure from the body. It has been of great use to him, it has made his life happier and better. I think it has made him feel more like doing good in the world, and so I am pleased that he has found it. He understands what is coming, now, after he passes from the body.

But I want to say a few words to him concerning his own condition. He must be careful, very careful, for I see there are times when his brain is confused, and when there is danger of a sudden stroke coming to him. I do not wish him to get into excitement, or to overtax his mind, because my presence injures him. Sometimes a few words of warning from the spirit-world, which will assure him that his dear friends are watching over and caring for him, may be useful. He does not always attend to himself as he should, and in this way he may possibly, in a moment of carelessness, enter a condition of prostration which it would be difficult for him to rally from.

I bring him much love from his mother, and other dear friends who watch over him, and who are always happy to see one they love trying to do the best he can. I hope he will try to do right, to live a good life, to make the most of what he is, so that he will have nothing to regret when he passes from earth. I know it is hard for a mortal to always do just right, and I suppose there are none so perfect but what they will have regrets after passing from earth because of something in the past; but if one tries to do the best he can, and strives faithfully to retrieve mistakes, I think his lot will not be a hard one when he passes on.

I have wished to speak a few words in private for some time, but I have not been able to give them through any medium whom my husband respects; but I think I will be able to do so, now, in a little while. The light which guides in certain matters he has in mind at the present time, which he cannot clearly understand. When I give him these words he will know that the entire affair has been foreseen, and even planned, by spirits who watch and guide him.

My husband lives close to Boston, and sees your paper. Please to call me Mrs. Carrie White.

Controlling Spirit, for George H.
Before closing we wish to give a brief message for a spirit who is unable to control. The gentleman gives his name as George H., and affirms he is attracted to one present in the audience. We should judge the ties were those of relationship. This spirit desires to send a few words of comfort to one who is in a state of trouble; a sorrow presses upon the mind; the friend does not know how to throw it off, and it disturbs the spirit. He says: Do not brood over that which cannot be prevented. You have done your best, and your spirit-friends have done their best to assist you. Now, let the results work as they may, they cannot last a great while, and when the clouds leave the sunshine will be only more beautiful because it has been obscured for a brief time. Do not fear but that you will be sustained, and that those who do not now understand will surely see in a little while. We are with you, and will do our best to make life beautiful and happy. I think when the words are printed they will be understood.

Report of Public Séance held Feb. 16th, 1886.

Invocation.

Our Father, we turn to thee for light and encouragement. As thy human children realize thy goodness when prosperity is upon them; as their souls are filled with joy when they are in the presence of thy angels, the same souls reach out to thee for protection. Through the experiences and the discipline of life we are led to learn its lessons, to know more of ourselves and our fellow beings, and to understand more of thy laws. We would be clothed with thy angelic robes and receive cheer and an influence that will inspire our lives. We trust that some word may be spoken, some thought suggested that will find an echo in our hearts. We trust that those returning souls who have been with us, and who with mortal life also receive something of instruction and cheer that will assist them in passing onward over the heights of progress and of truth. Oh, our Father, we beseech thee to rest upon every soul, that it may be felt by each, and be high and exalted it may be, or however low and degraded it may seem to human eyes. We ask that thy children everywhere, who are suffering and in need, may be assisted and strengthened, not through divine influence alone, but through the help of those drawn forth from human hearts, through the kindly feeling and brotherly love sent out by those who are more fortunate than themselves. Oh, may returning souls strengthen the hearts of their kindred; may they stimulate the human mind until it can forth an abundance of loving sympathy, of helpful words and deeds that cannot fail to do good.

Questions and Answers.
CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Q.—What is the difference between drugs and medicines?
A.—Strictly speaking there is no difference between drugs and medicines; any substance whatever, belonging to the animal, vegetable or mineral kingdoms, that is calculated to produce a medicinal effect upon the human system is really a drug; that, of course, is likewise a medicine.

Q.—What is a drug, and what is a medicine?
A.—Anything producing a medicinal effect upon the human system may be classed among medicines; as we have also said, such drugs may be classed in the same category; but the common acceptance of the term drug leads us to suppose that whatever is calculated to produce an abnormal effect upon the vital action of the system, whether it be of a vegetable or mineral nature, is known as a drug; consequently the generality of people, when expressing aversion to taking drugs, mean to imply that they do not desire to take into their systems any medicine that is likely to lessen the vital action of the body, or to increase and stimulate it abnormally, these same people having no special objection to simple medicines to assist nature in restoring the equilibrium of the system when it has been deranged.

Q.—Should drugs ever be administered to the human system?
A.—As the word drug is usually understood, we have no hesitation in saying no. Many a medicine classed as a drug, such as most of the opiates, the anodynes, and some of the anæsthetics, should never be administered to the human system unless there is no possibility of the body regaining its vital action without their use, and then they should only be administered under the advice of the wisest medical counsel possible to obtain.

Q.—Is there, beside human and angelic magnetism, any remedy for disease save that found in the field of nature?
A.—We believe that in the field of nature there may be found a remedy for every ill, the flesh is heir to. We believe, principally in allowing nature to find her own equilibrium when the human system has been deranged. We affirm that the highest curative agency known

in the universe is magnetism, human and spiritual magnetism combined. By human and spiritual magnetism we mean those physical emanations which flow from the healthy physical body and become absorbed by the more negative diseased constitution; by spiritual magnetism we mean that peculiar refined aura emanating from spiritual intelligences, who combine their influence with that of the healthy healer in mortal form, uniting the two forces, thus ministering to the spiritual needs and physical ailments of the patient at once. If this mode of treatment were adopted in every case of illness, and it was possible to find a healer whose magnetic constitution was adapted to the patient's nature, we believe that every case of sickness might be alleviated, if not cured; but sometimes these powers fail in their work because of the lack of adaptability between the patient and the healer. Sometimes these forces are not called in requisition, and nature, lingering in her work of restoration, demands assistance. Well, in the field of nature—the great outside field of nature, we mean—we believe some curative agency may be found. The herbs, the flowers, the fruits of the garden yield medicinal qualities. They have been understood since past by your medical men; they have culled the knowledge and put it to practical use in many instances, and have yet more to learn on this vast subject. Constant experimentation will prove what we affirm to be true. We believe the time is coming when there will be known to the materia medica a cure, a medicine thoroughly adapted to every disease, which, perhaps, passing under the process of combination, according to various systems and stages of disease, will certainly work their sure relief.

Thanks from the Spirit Chairman.

We wish to return thanks to the friends who have so kindly furnished us with flowers to-day, and to the sweet little spirit who has provided this blossom (one worn by the medium). Such delicate remembrances and tokens are very acceptable to the spirit-world, and are greeted by the light and perfume of flowers they forget many of their trials, and find it more easy to make themselves understood to their friends on earth.

Rev. William Mountford.

Really this is an experience to me, Mr. Chairman. Although I knew something of Spiritualism, and took a certain interest in it; although I wished to keep abreast of what was taking place amid its phenomenal workings, yet I find I understood very little of the law of spirit control. I have sought for information; I have questioned mortals and spirits, in relation to this great subject, but only recently have I discovered a line by which I could really comprehend the interior workings of that great law which determines the return of the spirit. I have at last found a way to visit your circle, and try to represent myself.

I really do not know as I shall succeed. My friend Epes Sargent, who has talked with me many times upon this subject, on both sides of life, advised me not to try this experiment, fearing that I would not satisfy myself. Well, I do not know about that, for there is a certain satisfaction in attempting to do a piece of work, whether it is fully accomplished according to one's anticipations or not, and so I have pressed myself in here to-day principally to gratify my curiosity for knowledge, for I feel that here I may gain an experience, certainly such as I have not had before, and perhaps one that may be useful. Again, I thought it would be pleasant to take possession of a mortal organism and look round upon mortal faces, to see if an expression of welcome is imprinted there, and to understand something of what is going on in contact with mortal life.

I suppose I was an inquisitive body when here. I am certainly no less so now. I want to know all that is going on, what is taking place with mankind on both sides of life, and to take some part in those activities. I am a friend here. I have a number of friends in Boston, and I know I can claim friendship with others outside of this great city. I believe they sometimes think of him who has departed, and send a kindly thought after him; so I respond by waiting them one in return, with many greetings. I also wish to assure those friends that I have found a life teeming with possibilities, full of unfoldments, and one that is vital in its action upon human life, outside of the physical form. I have met many friends and acquaintances, who have given me greeting, and kindly interested themselves in helping me forward in my search for knowledge. My father, James Mountford, met me at the gate of immortal life, and conducted me to his home in the spheres. It was astonishing to me. I did not understand how he should have a home founded upon a plan such as you design in mortal life, and to all appearances as substantial and solid and real as is any earthly habitation. I questioned him, and he told me I had many things to learn.

Before I passed from the body, as I have said, for many years I intended to do something in Spiritualism; physical manifestations were of value to me; they had forced my attention, and made me ponder upon the unseen, all potent forces of the universe. I was forced to acknowledge to myself that there was some intelligence at work producing, under certain conditions, wonderful results which I could not explain upon any hypothesis independent of a spiritual one; so I rested my belief, or faith, or whatever you are pleased to consider it, in spirit-power, upon that, and I tried to travel up from that basis to a conception of something beyond. I never wholly satisfied myself, and I continued asking questions, and trying to understand the real power and possibility of human life. I am now situated so that I can see more clearly and understand more keenly than I could here, and I feel it my duty to express myself thus in coming back to earth-life.

There is a temptation to linger and to talk over these matters. I am warned by an influence present that my time is short, and I must give way to others. I am thankful for having been able to say this much in this way. I do gain a certain degree of gratification from it, and I shall advise my friend Sargent to come, and I shall advise him to attempt this work, to come and do likewise. William Mountford.

Annie Beaman.

My name is Annie Beaman. I have never been in this part of the country before; everything around me seems very strange; your houses, your people, are different from those I have known, yet I lived in this same country. My friends are in Louisville, and I have no way to get to them unless I come here. I have been told so many times of your office, and of the work you do here, that I often wished I could come and say a few words, that my friends would know I was there. They are now; they may have a vague idea that there is life for me somewhere, but they never think of me as being able to come to them; they never know I am right glad to see them getting along so well. I try to make things bright for them. I bring them my love. I wish them to know that Sarah and I live together in a bright home in the spirit-world.

We are very happy; we have no annoyances, things are so pleasant; we are not idle, for we can find many, many things to do, and I think that is one reason why we are so happy. Together we often come to our friends and try to help them. Johnnie is a medium; he has powers within him that can be used by spirits, but we do not know just how to work upon him. He does not know anything about what his gifts are; perhaps sometime he will, and then we can work together understandingly.

All the dear friends who have passed on from our homes here send their love; they are happy and united in the spirit-world; they have no wish to come back here and live, but they are satisfied to take up their abode with you, and to do their work from there, knowing that our loved ones on this side will by-and-by join them in the other world.

Henry Morgan.

Good afternoon, Mr. Chairman. My name is Henry Morgan. I don't want to understand that I am the great Methodist preacher of that name, because I'm not. I mention this at once, for before I came in a spirit who once lived in Boston said to me: "If you announce yourself as Henry Morgan, all the Bostonians will think

it is the preacher who has come back." I don't know what he has, a good many times, only I am not he.

My friends, or rather those to whom I wish to direct my message, live in New Bedford, or very close to that city. I have thought a good while of coming back; it seems to me that I have been gone so long it is quite time I should speak up and let it be known that I am not forever silenced. Well, I have the same power of voice, I think, that I ever had. My friends know I was not backward in speaking my mind when I thought it necessary. I come here to send them my best regards and to call them out to a consideration of certain little matters. I would like to ask them some questions concerning certain material matters, if I only had a medium in private with them—matters that, to me, have looked a little tangled up. Perhaps my earth-friends may think they have done very well in straightening them as desired; but from my side of life they do not appear altogether straightened out. However, as I can put nothing in to increase their profits, and as I can take nothing out for my personal benefit, I don't know as I ought to mix up with them; but of course the old ruling spirit prevails, and when a man comes back to mortal life he is pretty sure to express it.

I should like to meet my friends privately. I have many things to say to them, and I am sure they must have something to say to me.

I have been gone a good while from the body, and have gained many experiences. I have not been ignorant of what was taking place with my earthly friends. I have, so to speak, kept an eye on them, knowing just the movements they made. Some of them are such as might have made in their circumstances; others seem to me to be a little—shall I say foolish? I don't wish to annoy my friends, but it does seem to me as though certain transactions I have seen were certainly not the wisest that could have been made. Perhaps if I can come to my friends I can give them a little advice which may be of use.

I am very well satisfied with my spirit-home and its conditions. I have had to earn the home that I possess. It is not as beautiful as many others I see around me, but every time I notice a part that can be improved, I go to work to try and make the improvement. In this way I am fulfilling it up. I have had to go on step by step, and provide everything for myself that I find is of any use, and it seems to me every other spirit has to do the same thing. I don't believe it is possible, in the great universe of God, for a human being who has intelligence, activities, powers within himself, to possess anything really worth having, without going to work and earning it for himself. That is all very well, because it makes a man feel independent, and gives him a consciousness of being useful to the world.

I don't know, Mr. Chairman, as my words will be accepted; perhaps my friends will think I have been gone so long I must have traveled away beyond the boundaries of earth, and am perhaps resting on some distant star. I am not swerving in space, nor am I a vapory creature, without any special individuality of my own. I am the same Henry that I was in earth-life, only more so, and I think I shall continue to be the same individual, at least for some time to come. I thank you for permitting me to enter, Mr. Chairman.

Hannah Wright.

Good afternoon, Mr. Chairman. I thought I was a smart young woman, but I feel very much like a tired-out old lady just now. I don't like to feel tucked out. I'd rather feel sprightly and young, as though I could put right into the work. That's the way I always like to feel, and that's how I do get along on the other side. Well, now I thought I'd like to come back here and say a word to you, and to Mr. N. H. Do you know any one round those parts? Well, I used to once. I knowed a good many, but some of 'em have gone over Jordan, and some of 'em have, I suppose, gone out to other places, but I am quite sure there are a few left that once knew Hannah Wright; that's me, and I've come round here to see about 'em. I'd like to send 'em my respects, and tell 'em I've been getting on first-rate since I went across the river.

Now I tell you, Mr. Chairman, I do feel good over them, but I'm a little so smart just now when I come here. I want my friends to know something of the road I have traveled. It has been a strange one, not straight all the way; no, sir. Sometimes I got along a piece, and I saw a bend; I couldn't see beyond it, didn't know what was coming 't other side, didn't know whether to go ahead or not; but I went, because I couldn't stop, something seemed pushing me on. Didn't see anybody doing it, everything appeared all right, but I got to going, and I didn't know how to stand still; I notice a bend in the road when I came to 'em, and look ahead. Well, now, that may seem kind of queer to you.

I had my own notion of things before I went out of the body; thought I knew where I was going, and what was to be. When I got out and looked around, and didn't see anything at all as I expected, I just felt like setting down and giving up altogether. I didn't know what to make of it. I tried to come back. I'd rather take up the old life than go into a strange place and not know anybody nor anything. I didn't like it.

Well, pretty soon there came to me some of my old friends, my mother, and different ones who had gone over, and they gave me a map, and set down in that way, I must get up and go ahead, and find out where I was—I had not come to a better place than I had left. So up I got, and started on the road I have been traveling ever since.

After a while I rather seemed to like it; it got a little pleasant. I forgot my troubles, and didn't care so much whether I found the big "white throne" or not, because I saw so many people I used to know, and pleasant homes, with dear little children running about, faces as though they were "not enough to eat, and I began to think I was in a pretty good sort of a country, after all. Then, as I tell you, came the bends, and I had to go round 'em. Every time I found something a little brighter on the other side, so I rather got to looking for 'em, and wondering what was to come next.

That's a queer kind of a story, isn't it? I suppose my friends will think I've gone clean crazy—out of my head—don't you?

Well, I haven't. Never did that while I was here; I always kept my senses, and knew just what I was talking about; and I think I've kept 'em yet. You just tell 'em Hannah has got back. She wants them to turn their notions over in their minds and see whether they've got 'em right, because I'm afraid they have n't; that is, if they've not the same kind o' notions they had when I left 'em, and I suppose they have—the same kind I had when I went up—I think they'll be feeling pretty badly when they get over. That's my idea of it. I want 'em to know the truth; they ain't going to find any big white throne with a great big man slant setting on it. That's what I've been looking for; oh! I thought he'd be a wonderful being, with a face mild and benevolent, and so bright no one could look at it because it would dazzle them so. I went ahead and looked and looked, and tried to find him, and got clean tucked out, and forgot all about what I was looking for. Then I began to see I wasn't so very bad off, after all.

I don't suppose they'll like what I have said. I can't help it. Sometimes I used to say things that folks didn't like, but I felt I must; it was like that. I found a good many things I didn't like. I had to take 'em, though, and they'll thank me when they get over to the other side, if they heed my words, and see whether it is as it is. I suppose there is a high and holy power somewhere that governs all things. I believe it; but I've come to think he ain't no more after the image of man after all. He'd be a mighty weak sort of a creature if he was, wouldn't he? If they'll just go to work and do what's right, try to be as good as they know how, I don't see but what they'll get along all right.

Now I guess I've talked long enough. Much obliged to you for letting me in. I expect I shall come back again; sometime and see how these things go down.

Mary Murphy.

I don't feel very good. I didn't for a little

while before I died; I felt so sore and tired—all worn out, hot and uncomfortable. I feel it a little now. I don't want any one to think that is the way I feel away from the earth-life. I lived in Boston. I've been dead, my friends say, a few years, but I haven't been dead, ever, for I am more alive than I was here. I have got a sister Ann in this city. I want to come to her. I can, sometimes; her life is pretty hard, and she gets discouraged. I see her when she sits down alone and thinks: "Oh dear, what shall I do?" so many things come to annoy her. But I try to help her, and sometimes I think she feels rested and better able to take up her burdens again.

She has to work hard, and I had to work hard before I went to the home I now have. I suppose it is because I did work so hard that I wore out. I used to run my machine all day long and half the night, and then I didn't earn more than half enough to get along with. I used to have so many talks and plans, but I just used to do that would make my friends get furious, and now she misses me and has ever since I left the body.

I have tried ever so many times to come and speak and tell Ann that I have not been far away, that some of the thoughts she has had have come from me, because when she has sat down and wondered just what it was best to do, I have a few times been able to drop ideas in her head that she has acted upon, and felt that it was the very best thing to do. So we can plan together now. I want her to know it, because I know she will not feel so lonely, and will feel more encouraged.

I wish to thank you for all her kind attention while I was sick. She did everything in her power to ease my pain and make me better, and she was very sad when I passed away. I was sad, too, because I did not want to leave her; but when I entered the beautiful spirit world I found mother and so many friends looking kindly at me and giving me such a welcome that I felt rested at once, and I could not wish myself back in the body, even to be with her. Then they told me I could come to her often and help her along in life. So I have, and so I hope I shall be able to do. I think she will not always be so hard for her while she stays here. I am very sure it will brighten by-and-by. I want her to cheer up and feel that there is some pleasure in living, after all.

Mother sends her love, all the dear friends send theirs, and want Ann to know there is a pleasant life after that of the body. I have not been through any very dark places. I feel sad sometimes and wish I had done more, or been able to do better on earth, but I could not with the conditions I had. I've not been through any purgatory at all, only that unhappiness which sometimes comes when one's sister, whom I cannot help her more. I want her to know when she passes from the body she will find her friends waiting for her, and they will have a pleasant home ready. She need not fear to go; there will be no dark passage, no unpleasant experience; she will only find home and the welcome of friends.

I think this is the best word or gift I can bring to one who is sad and lonely here, and I am sure it will be as pleasing to her as the perfume of flowers or the songs of summer birds. My sister lives at the North End, in this city. My name is Mary Murphy.

George Savage.

Will you kindly report me, Mr. Chairman, as George Savage, who sends greetings to friends in Buffalo? I have friends in other parts of New York State, but those who will be most likely to learn of my return, and perhaps to accept the fact, are in Buffalo. I bring them ever so many greetings from their own personal friends and relatives. Each one would delight to come and speak for himself, but the news is not given them; count me in, I am fortunate in getting here to-day, for it is not the first time I have made the attempt.

I was not an idle fellow when here. I tried to put my time to good use, and I kept myself busy up to the end of life. I am very glad I did so; it seems to me now that I am better off for it. The experience I gained here has been of value to me on the other side, and somehow I seemed to drop right into my particular niche when I got over. I know a good many don't do that thing; some have to go to work, and a good while before they determine just where they belong, but I didn't have any difficulty in that way, and so, while I have been waiting for an opportunity to get to my friends here, I have been trying to fit in there more snugly, and to be useful.

I had matters here that I would have liked very much to have come back and spoken of, immediately after passing from the body, that is, as soon as I saw my surroundings, just what a condition I had got into, and how the friends on earth were situated. Could I then have had my privilege of speaking, I should have added certain measures which might have resulted in a different manner than what has been put at this late day I am not disposed to meddle with any material affairs whatever. If my friends want assistance in their financial matters, they will have to call on some other spirit. I do not feel the ability to take hold of their concerns in this way, and give special advice upon them. I think they must use their own judgment and reason, and shape their course by events as they come to them. I did this when I was here. I suppose I had the assistance of spirits in some measure, and my friends will have some, for there is no mortal but what possesses some gifts, I believe; I do not think there is any person on earth but what has the friendly guidance of some spirit. The spirit may not be very exalted, or he may be; that depends. But, to an extent, I think every one has the assistance and guidance of unseen intelligences; so my friends will be aided in that way, but indirectly. I don't think any advice will be beneficial on material matters.

I would like to speak of the work I have come across in the spirit-world, and of the friends I have met. They have been many, for I parted from more than I wished to before I passed from the body. They are called away one by one. How glad I was to get away from the other side; how beautiful it seemed, how homelike, to find the old associates and comrades gathered together to give me welcome. Why, it seemed to me as though I had but stepped out of one house into another, where all my friends had assembled! Still I have a good many on this side whom I would like to meet. I would be pleased to talk with them, to tell them of many strange scenes I have witnessed. They know I have often said that if I had time and opportunity I would like to travel and acquaint myself with different people and different customs. Well, I have been doing that thing somewhat since I left the body, and have now refined myself to one point; I have passed from one locality to another, both on this earth-plane and in the spirit-world. I have come in contact with different people, and I think I am

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