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Original Essay.

PROF. SWING ON THE IDEAL CHURCH.

BY PROF. HENRY KIDDLE.

The article of Prof. Swing on "The Ideal Church," in The Forum for April, while not showing, perhaps, a very far reach in prospective or prophetic vision, is yet indicative of much broadness of view and freedom of religous thought. "The ideal church," Prof. S. says, "will be one in which piety shall outrank doctrine; in which the words of Christ shall out-rank all the words of the law-giver, prophet and psalmist [and apostle, we should add]; in which the spirit of Christ shall be the overwhelming proof of the presence of a Christian [isn't it so now?]; in which the infinite variety of thought, interpretation, belief and dream shall be forgotten by hearts full of toleration, and full of friendship which shall make a brotherhood out of sentiment, character, and duty, rather than out of doctrines and definitions;" that is to say, a church based upon spiritual unity rather than upon intellectual agreement or assent.

This is rather of the nature of imperfect description than of accurate definition. A church of Christian religionists characterized by the traits here enumerated is, unfortunately, only churches would lay claim to the possession of these characteristics, thus recognizing their necessity and propriety. The church, like the individual, usually falls considerably short of its ideal; few indeed practice all they preach.

But Prof. Swing's ideal of what a church should be may differ in many important respects from that of others-even of those as broad-minded and intelligent as himself; though all must agree with him in the conception that an ecclesiastical organization that represses all intellectual and spiritual activity by its adamantine creeds, and buries all true religious sentiment under a mountain of mummeries contrived to keep its followers in the thralldom of priestly rule, can be "the ideal church" only of persons who are in the grossest ignorance as to their spiritual rights, obligations, and destiny, and has no right to call itself either Catholic or Christian. Yet this extreme type of arrogant and intolerant ecclesiasticism is, in a modified degree, the type of all the so-called evangelical Christian churches. which put into practice the speculative principle of Luther and Melanchthon's Protestantism as little as they do the Christianity of Jesus. This Prof. Swing knows by personal Arnarianna.

There is far too little freedom of thought in any of the Orthodox churches, though there is a great deal more than there was formerly. A clergyman is not permitted to do as Luther did, take his creed himself from the words of Christ and his Apostles; but must follow that of the manual, or be branded a heretic, as Luther was, and "step down and out." Where, then, is Luther's Protestantism, so much lauded? There are exceptions, it is true; and, now adays, it seems to be somewhat unpleasant to prosecute a minister for heresy. Indeed, it is impolitic, for the heretic becomes popular, and founds a flourishing independent church, in which he finds full scope for the expression of his new and broad ideas. But there are other ways to make it very warm for an heretical preacher, who transcends the limits of the formulated creed, and bring about his exodus. Thus the Rev. J. P. Newman, in New York, evinced a "truant disposition," straying into the meadows and cornfields of Spiritualism. and bringing into his pulpit, somewhat covertly it is true, the results of his gleanings in those forbidden grounds; and the result was the bitterest church fight, perhaps, ever known in the city, ending in the wandering shepherd's departure from the fold. The course pursued by the Rev. R. Heber Newton is a very exceptional one, as he seems to be permitted, in the exercise of an extreme "liberty of prophesying," to set at defiance all the usual limitations of ecclesiastical law; and even liberal divines. like the Rev. Mr. Savage, are disposed to impeach the fairness of his course, in apparently undermining the organization the principles of which he has pledged himself to defend. This is, however, a question that has two sides, and we cannot dispute it here! It certainly looks

Church: for it cannot be proved that Mr. Newton has disparaged Christ or his teachings in anything he has said; and Mr. Swing declares that "the most powerful Christianity for the near future will be one which shall make the person of Christ the centre and circumference of its truth and emotions."

But the prophet of the Ideal Church can see nothing for it but simpler, more enlightened and more correct interpretations of old teachings, old prophecy, old inspirations. He cannot conceive that there may be newer, fresher inspiration for these times, that revelations may still come to mankind from the heavenly spheres, that the messengers and agents of God neither "slumber nor sleep," and that the progress of humanity brings into play new spiritual forces and instrumentalities, adapted to the needs of the present hour. No; his "ideal" still clings to the musty past, as if all that the world would ever require from the spheres of divine wisdom was given and formulated nearly two thousand years ago.

We rejoice to perceive, however, that this thoughtful and liberal divine is yet able to see what a serious mistake was made by those who bound the young and beautiful form of Christ's inspired religion to the hideous corpse of the Judaic system, and thus grafted upon it the coarse, hateful, and cruel ideas of Mosaism. Hence came that abominable perversion, the atonement and vicarious sacrifice, which even now is made to underlie Orthodox Christianity. Mr. Swing well says:

"All which prefigured or gently and slowly led toward that Nazarene perfection should be thought to have performed its mission when the Christ came, and should be discharged as a pllot is paid off and discharged when he had none. This the high Orthodox refuse to do. Having informed us that Moses was a school-master in the infancy of religion, they retain master in the infancy of religion, they retain him, rod in hand, after Christ has turned in-fancy into manhood, and they send the world, in its old age, to the same master, as though to study again the alphabet of salvation."

And he might have added, they give occasion to the Jewish sneer: The world, with all its boasted progress, has not yet outgrown the 'spiritual old clothes" of the despised Jewish race. What miserable shoddy, Baxter-street rubbish a large part of it is, and what a race it must have been to have used it! The Jews are just beginning themselves to outgrow and discard it. Must not the present Christ ("Lo! I am with you always, to the consummation of the age!") perceive that even Christianity is now, in part at least, but old, worn-out clothes for this generation? Did he not say, "I have many more things to say unto you, but ye cannot bear them now"? Thus he anticipated progress and enlarged capacities for receiving an "ideal" at present, though all existent revelation; and, consequently, the true ideal church must be a progressive church, not like Prof. Swing's, merely retrogressive, looking back at the Christ of the past and forgetful of the living, inspiring Christ of the present, ever with us, ever knocking at our minds and hearts. and never at a loss to find suitable instruments by which to communicate truth to the recipient understanding.

There is another remark in this suggestive article that indicates a partial failure on the part of the writer to conceive the highest ideal of what the church of this age should be. He

"While no form of Christianity can rest upon what may be called a wholly rational basis, it is desirable that there be the least possible quantity of antagonism between the church and common-sense.

That any church which, in its forms or teachings, antagonizes in any degree reason or common sense, should be the ideal of so thoughtful and clear-minded a man as Prof. S. would be surprising, were it not apparent, from other indications, that he still clings to antiquated ideas in regard to religious truth, and ignores the results of recent spiritual research and study; and may we not add revelation? Mysticism, indeed, may be more or less inseparable from higher spiritual truth; but mysticism is not, necessarily, irrational, though it may transcend the apprehension of ordinary minds, or minds of ordinary spiritual discernment, as it may also transcend, not antagonize, the ordinary spiritual experience of mankind at this stage of their development, and in this respect be opposed, literally speaking, to common sense. This is true not only in regard to religion and spiritual philosophy, but in physical science as well; for there are many facts, capable even of demonstration to the mind properly informed, which the general intelligence of the masses cannot understand, which indeed seem to contradict the evidence of their senses, and thus to be opposed to their common sense. There must be many things that the "natural man" cannot understand because of his lack of "spiritual discernment"; but the true office of an ideal church is to bring him up to their comprehension by making them clear to his reason, working upon an enlarged experience. We, therefore, deny that the basis of "the ideal church" can be anything but rational, or anything but that which may be harmonized with the enlightened common sense of mankind, or, to use the expression of a recent writer, "the unanimous consensus of the competent." We protest against any application, in this age, of the antiquated and absurd theological maxim Credibile quia impossibile.

While we fully believe that in the church of the future the reign of law will be recognized as universal and immutable, we as thoroughly believe that God will also be recognized as the Supreme Law-giver, and that no man will dare to arrogate to himself the ability to proclaim that this or that fact is contrary to those immutable laws of the universe, and hence must be caused by a special interposition of divine like a foreshadowing of Prof. Swing's ideal will and power. As the event demonstrates

the existence of a law which permits its occurrence, and the thing done, whether by prophet, priest, thaumaturgist, of Christ, shows that it was possible, in the infinite scheme of things, not in the fluctuating purpose of an infinitely per-fect Mind, so there can be no "miracles" to prove the special power or presence of God, though there may be, as there even have been, demonstrations of spirit-power producing natural effects that transcend the ordinary course of physical phenomena. An "ideal church" must recognize such occurrences, and rise to the height of the science or philosophy that can explain them, and correlate them with human reason and common sense. Prof. Swing does not seem as yet to have advanced to that height; and hence his "ideal church" is by no means complete.

New York, April 2d, 1886.

Annibersary.

The Children's Progressive Lyceums of Cleveland, O., Boston, Onset Bay and North Scituate, Mass., Commemorate the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism; Meetings of Adults held in Saratoga, Utica and Auburn, N. Y.; Waverly, Ia.; Hartford, Ct.; and East Uulon, Me.

Cleveland, 0. [Concluded from last week.]

Sunday Morning, April 4th, a large audience assembled in Weisgerber's Hall, to listen to Mrs. F. O. Hyzer, of Baltimore, one of the very finest inspirational speakers on the spiritual rostrum.

Hyzer, of Baltimore, one of the very finest inspirational speakers on the spiritual rostrum.

Rvening.—The Anniversary exercises closed with the exhibition of the Ohildren's Progressive Lxceum, and Weisgerber's Hall was crowded to its expacity. Promptly at 7 o'clock Mr. Thomas Lees, the Conductor, tapped the bell for order, when the ideal Ornhestra (a new organization, with Mr. John Pae as manager) played selections from "Poet and Peasant" in a highly creditable manner, putting the audience into excellent humor for what was to follow.

Conductor Lees, after a few words of greeting and commendation of the Children's ##rygressive Lyceum as a system of spiritual and mora-development, called on the Lyceum choir, which, under the tutorship of Mrs. Hoyt, sang in a very spirited manner.

The next feature was a series of questions and answers by the Conductors and Leaders pertaining to the Spiritual Philosophy, and explanatory of the origin of the raps, arranged by Alonzo Danforth, of Boston, author of "The Shawmut Educator," and designed for the use of Lyceums throughout the country. They gave a very clear exposition of philosophical Spiritual-sam, as did'also the "Sliver Chain," read by the Assistant Conductor, Charles L. Watson, and Mrs. Jennie Davies, the Guardian of the Lyceum, the Lyceum scholars responding at intervals with the chorus:

"Our welcome anniversary day,"

"Our welcome anniversary day, Our joyful anniversary day, With all the friends who 've gathered here We hall our anniversary day,''

The accompaniment by the Ideal Orchestra, and the singing of one hundred and fifty Lyceum scholars, met with hearty applause. Between the first and second parts Master Arthur Davies regited in a very distinct

with hearty applause. Between the first and second parts Master Arthur Davies recited in a very distinct and effective manner an Anniversary Poem, portraying the birth of Modern Spiritualism. The lad, only about eight years old, displayed decidedly good natural elecutionary powers. After the poem came the following programme:

Recitations, Alvin Smith, Birdle Partridge, and "The Dog of the Alps." Minnie Smith; plane solo. Albert Lemmers; recliations, Maurice Lemmers and Almeda Weich; reading, Ethel Fenn; instrumental music, Charles L. Watson, Lillie Christie and Ida Christie; recliations, Vivian Davies, Lillie Root, Eddie J. Cooke; instrumental music, George Graves, Schroeder Brothers; duct, Sadie Brice and Mamie Shepard; reading, "Now and Then," Kate Derby; ballads. Frank A. Whiting, Mamle Shepard, Mrs. Nellie Heywood; musical selections, Ideal Orchestra. Concluding with an original sketch entitled "Rags," by Gertie Johnson, in which the following Lyceum artists appeared: Kate Derby, Mamle Hicks, Pearl Lees and the author.

The different numbers on the programme were all creditably presented, especially the recitation by little Lillie Root of the West Side Lyceum, who was recalled, as were several others.

During the evening a gold locket was presented to

little Lillie Root of the West Side Lyceum, who was recalled, as were several others.
During the evening a gold locket was presented to Miss Alice Atwell, by Tillie H. Lees, for bringing the most new scholars to the Lyceum.
The little sketch entitled "Raga," by Miss Gertle Johnson, evoked much praise. The Lyceum choir closed the entertainment with "Good Night."

Boston, Mass. Shawmat Spiritual Lycopys

On Sunday, March 28th, this Lycoum began, at Union Park Hall, its celebration of the Anniversary, which date, in the words of Secretary Dauforth, "brings forci-bly to mind the part children have taken in the work bly to mind the part children have taken in the work of the past, inasmuch as the spirit-world introduced Modern Spiritualism through them, choosing two little girls, whose minds were unbiased by preconceived views of life and its relation to the spiritual: The fact teaches us of the value of our Lyceums, and should be an incentive to their more substantial support and vigorous prosecution."

On Sunday, April 4th, one of the largest audiences yet assembling in this hall convened to continue the exercises, and the school turned out with full ranks. Conductor J. B. Hatch opened the services at the usual hour in due form.

A fine introduction, consisting of instrumental music.

yet assembling in this hait convened to continue the exercises, and the school turned out with full ranks. Conductor J. B. Hatch opened the services at the usual hour in due form.

Afine introduction, consisting of instrumental music, was given by Messrs. Milligan and Gardner, followed by the school with singing and reading from "Educator No. 4," embracing thoughts pertaining to the Anniversary of the advent of Modern Spiritualism.

The Conductor, in continuing the services, said that the present occasion had another pleasant point for him, in addition to the general Anniversary celebration, since it marked also the seventh anniversary of the formation of the Shawmut Lyceum. He was pleased to see so many of its supporters gathered in its defense. Although many in numbers to the outward sense of seeing, he called upon the arisen ones, who while inhabiting the material body were interested in the Lyceum cause, to join with him on this occasion to mark an era in the spiritual development of man, and consecrate once more the natal day of Modern Spiritualism. He reviewed the names of those who have passed from sight, and mentioned Mrs. Fannie A. Conant, the presiding spirit guardian of the school, and Dr. Henry F. Gardner, the brave worker in the early days, who now might well say that Spiritualism has triumphantly outridden the gale of popular opposition. Mr. Hatch hoped that in the presence of the bright memories of our early defenders, and spured by their exalted example, we might on this day be lifted to the mount of transfiguration, where, communing with their spirits, we might discern the sublime grandeur of the mighty truth of Spiritualism. Passing from the tribute paid to the ascended workers, Mr. Hatch called upon one who was still with us in body, Mrs. Neille Paimer, who said she was amply repaid in visiting the school to see the happy faces of the children. She was interested in the manner these children were being taught, so that they should grow up to be free thinking men and women.

Dr. J. V. Mansfield

Schöol. The children made a good impression upon all pres-

ent. The programme included recitations from Lulu Morse. Allie Cummings, Gracle Bean, Gracle Thorp. Little Edith, Louise Irvine; songs from Eddie Hatch, Charlie Colby Hatch, Blanche Huston; vocal selections by Shawmut Quariette and Mrs. Hattle Sheldon, and a cornet sole by A. L. Gardner.

The session was very harmonious, and although the hour of adjournment was late none were wearled, and notice was given that the next Sunday the Auniversary exercises would be concluded.

On the 11th of April the Lyceum's celebration concluded, tho talent of the previous occasions mainly participating, and Assistant Conductor Hand also making appropriate remarks.

A pleasant feature in these extended Anniversary exercises was the presentation by Conductor Hatch

A pleasant feature in these extended Anniversary exercises was the presentation by Conductor Hatch to Secretary Alonzo Danforth of an oil portrait of Dr. Henry F. Gardner, so long and so well known by Boston and New England Spiritualists; and the gift to Miss M. T. Shelhamer, by the Conductor, of an oil portrait of the late Mrs. J. H. Conant.

Paine Hall.

The Boston Spiritual Lyceum, on Sunday morning, Marob 28th, (so we are informed by Francis B. Woodbury, its Corresponding Secretary,) held services appropriate to the Anniversary. Every available seat was occupied in the large and commodious bail at the time advertised for the opening of the session.

Conductor Benj. P. Weaver welcomed all in a few well-chosen words; over one hundred children and adults participated in the Banner March. After the "Auniversary instructor" reading, Andrew Jackson Davis appropriately addressed the assembly.

Mr. Ward rendered a cornet solo, and Dr. A. H. Richardson was introduced, who paid a high tribute of praise to the Lyceums and their work, and appealed to the Spiritualists present to sustain the movement by encouraging the laborers in these schools financially and by their attendance upon the sessions.

Master Louis Poole rendered a violin solo; Dr. Dean Clarke was the next speaker in order; he urued all to put forth efforts to make Spiritualism a fact in practical life as well as in the field of ethics—a service for humanity in aid of which the Children's Lyceum was doing much.

Mrs. M. Florence Johnson read charmingly J. G. Whittier's poom entitled "The Witch's Daughter"; Mrs. E. Case gave a vocal selection; Miss Lulu Morse read so acceptably a selection that she was requested by the audience to entertain them avain. Master and Miss Corrigan rendered exquisite music upon the violin and plano. Mr. Roscoe, of Providence referred to the trausition of Thomas R. Hazard, and paid a glowing encomium to his memory.

Miss Flossie Butler gave two excellent readings; Miss Hattle Pangborn read acceptably "Out of the Fire"; Joseph Fennelly, the noted violinist, was enthusiastically encored, as was also Miss Lena Onthank at the conclusion of her reading of "A Nautical Yarn." Mr. Carroll Squires concluded the exercises with a harmonica solo.

The Lyceum was in session three hours—few persons leaving the hall until the exercises were concluded.

The festivites terminated with a bail on Tue

ed.
The festivities terminated with a ball on Tuesday evening following.

Onset Bay, Mass.

The Anniversary exercises on Wednesday evening, March 31st, were well carried out, and proved a perfect success. There was an absence of speech-mak-

fect success. There was an absence of speech-making, as Onset at the present time lacks speakers; but under the auspices of the Children's Lyceum a programme was executed which did credit to all who participated in it.

Posters had been well placed in the surrounding towns, and a fine audience assembled in the Casino. At 7½ o'clock the curtain rose, and the first number on the order of exercises was given in a manner which elicited iumultuous applause.

The following was the official programme: The amusing farce. Bluebeard ': Bluebeard, S. A. Griffin; Fatima, Minnie Pearce; Sister Anne, Jennie Whittemore; Wives and Brothers, members of the company. Song, "Aiways Take Mother's Advice," Mrs. V. C. Briggs; recitation, "The Blacksmith's Story," L. E. Bullock; song, "Far from Home the Loved are Going," Annie B. Besse; reading, selec-Mrs. V. C. Briggs; recitation, "The Blacksmith's Story," L. E. Bullock; song, "Far from Home the Loved are Going," Annie B. Besse; reading, selection from Lizzle Doten's poems, F. L. Union; song, "The Malden's Hint," Mrs. Minnie Pearce; duet, "A Dream of Home," Laura Pierce and Jennie Whittemore; trio, "Beautiful Moonlight," Mrs. Pearce, Mrs. Smalley and Mrs. Whittemore; duet, Mrs. Pierce and Mrs. Washburn; quartette, "Come Where the Lilies Bloom," Mrs. Washburn and Mrs. Pierce, Messrs. Eldridge and Ford; concluding with a farce written by D. N. Ford, entitled "The Honeymoon": Augustus Fallible, F. L. Union; Mary Fallible, Pauline, H. Jennie Wanser; Frank Wishwell, L. E. Bullock; Ella Wishwell, Matlida, Blanche Sheldon; Hal, just from sea, Walter H. Wing.

At the drop of the curtain the floor was cleared for dancing, and under the inspiration of a fine quadrille band, C. C. Weston, leader, the dancers enjoyed themselves to their hearts' content, until 1 o'clock of Thursday morning, when the large company dispersed, and

day morning, when the large company dispersed, and the songs of the retiring revellers echoed through the groves of Onset. The net receipts amounted to a handsome sum for the Lyceum treasury.

North Scituate, Mass.

The Children's Progressive Lyceum of North Scituate celebrated the Anniversary by a gathering in Litchfield's Hall on Wednesday evening, March 31st. The exercises were introduced by remarks from Conductor D. J. Bates, followed by singing and Silver Chain recitation from Lyceum manual. The responses from the Groups were as follows: Recitation by Beil Merrit; song, Ediths Newcomb and Litchfield; readings, Rilla Johnson, M. O. Morris and Esther G. Smith. That part of the entertainment was closed by remarks from Assistant Conductor A. A. Seaverns and the singing of an original hymn-composed by a member—to the tune of "Marching through Georgia."

Music was lurnished for dancing by members of the Lyceum. At half-past 10 o'clock the order was given for "home," and all left with the feeling that we had received new inspiration to go on with the work in which we had engaged.

The following is a list of the officers of our Lyceum, chosen March 28th and installed April 4th: Conductor, D. J. Bates; Assistant do., A. A. Seaverns; Guardian, S. J. Marsh; Assistant do., G. H. Bates; Secretary, M. O. Morris; Treasurer, A. P. Smith; Librarian, J. O. Marsh; Musical Director, A. A. S. Morris; Guards, A. Litchfield, F. Litchfield; also Leaders for eight Groups.

[Notice has already appeared in these columns as to the process in which the Children's Lyceums of Phys. exercises were introduced by remarks from Conductor

M. C. MORRIS, Secretary.

[Notice has already appeared in these columns as to the manner in which the Children's Lyceums of Philadelphia, Pa., and San Francisco, Cal., celebrated the Anniversary.—ED. B. of L.]

Saratoga, N. Y. From the columns of the Saratoga Eagle of April

10th (which paper deserves credit and thanks for its frequent and favorable mention of Spiritualism) we

frequent and favorable mention of Spiritualism) we make the following extracts regarding the Anniversary celebration held in this place:

"The Grand Army Hall was probably never more densely packed than on the occasion of the celebration of the Thirty-Eighth Anniversary of Modern Spiritualism, last Sunday evening. The two rooms adplining it were also thronged during the evening with spectators and listeners unable to gain admission, while many who could not get within hearing or seened statements. The

spectaiors and listeners unable to gain admission, white many who could not get within hearing or seeing distance of the speakers stand turned away. The hall was filled with chairs, including the aisles, but they were all occupied before 7:30 o'clock. There was also a goodly attendance in the morning.

With this introduction The Eagle proceeds to state that promptly at 7 o'clock President Mills called the meeting to order, and music, under the direction of L. Chantz. Miss Julin Mills ably presiding at the organ, was first on the programme.

President Mills then introduced Mr. A. S. Pease, who spoke with enthusiasm and eloquence, paying lofty tributes to the great good wrought for the world through the agency of Spiritualism. He described a few of the manifold phases of its phenomena, portrayed its rapid growth in the face of powerful opposition, and predicted for it a brilliant and unsurpassed future. His remarks were interspersed with anecdote and humor, and he entertained the audience for an hour. Peter Thompson, who may be called the father of Saratoga Spiritualism, made a very short but strong address, bristling, with good points, which were applauded. He said:

"Thirty-eight years ago another door was thrown open between the earthy and spiritual world, and gladly they switched havest was ready. Jesus said, There are many things? I would say unto you, but ye are not prepared. And the works that I do ye shall do. Those who come after me

shall do greater works.' All religious systems claim a spiritual origin, hence the probability of communion with the spiritual world, and if this ever has been, why not now? Uni we explain the multitude of facts in our day, without ascribing them to the spiritual origin which the intelligences producing them claim? All systems insist upon their own only as genuine. As before they tell us, we have Moses and the prophets—we need nothing more. They would hurl back those 'gates ajar,' and tell us that to commune with loved ones who have gone before its a crime. We believe in the all-peradding spirit of the universe, but do not believe in the all-peradding spirit of the universe, but do not believe in a competitor whose power is greater for evil than the Almighty's is for good. We can account for evil as expressed to imperfect and undeveloped humanity. We feel the value of opening our souls to divine influence in aspiration and prayer, but the perpetual answer to prayer is in the handlwork of everything around us.''

Gen. E. F. Bullard, a veteran Spiritualist, and others,

pressed to toiperfect and undeveloped humanity. We feel the value of opening our souls to divine influence in aspiration and prayer, but the perpetual answer to prayer is in the handlower key the perpetual answer to prayer is in the handlower key the proposed of the handlower key the proposed of the handlower key the

le Wikins, twenty-two years old, of Burlington, Vt.

[The Daily Saratogian, which paper also gave a
good account of the meeting, noted that H. J. Horn,
who had been expected to read an original communication given through Mrs. Horn, was unable to attend
on account of sickness.]

The exercises were over three hours in duration,
but the audience remained throughout. The Eagle
concludes: "The Spiritualists are naturally clated
over the signal success of their Anniversary."

Waverly, la. To the Editor of the Banner of Light:

The friends met by invitation at the house of Mr. A. J. Case to celebrate the Anniversary. The weather was cold and threatening, and the country roads were bad, which prevented several living at some distance from the city from attending. Yet a goodly number were present, and enjoyed an exceptionally pleasant

bad, which prevented several living at some distance from the city from attending. Yet a goodly number were present, and enjoyed an exceptionally pleasant time. It is safe to assert that all who came were interested, satisfied and profited.

Never did a company meet a more hearty welcome, and never were greater pains taken to make all parties happy than was accorded by the host and hosters on this occasion. And it is only justice to add that such whole-souled hospitality is characteristic of Brother and Sister Case, as a host of Spiritualists can testify.

The meeting was called to order at about 11 o'clock A. M. Mr. Jessie Leverich of Waverly was called to preside, and Mr. Thomas J. Pitts of Nashua was chosen Scribe.

The first address was delivered by J. Whittemore, M. D. The Doctor briefly congratulated us as Spiritualists upon the rapid progress of our cause during the past thirty-eight years; but reminded us that there remained much yet to be done in the work of demolishing old errors as well as building on a firmer foundation the new spiritual temple. But the more especial theme of his address was an answer to the question:

"Has Spiritualism anything better to offer to the world than other professed educators and benefactors?" He said, in substance, that the value of profiered aid was mostly realized in times of greatest need. "A friend in need is a friend indeed." What any system of religion or of philosophy did for families it did for the world. He then traced the average family through all the usual changes, by trials, separation of members, deaths, etc., and contrasted what Spiritualism could do for such a family here and hereafter, with the cold drear heartlessness of Materialism on the one hand and the impossible and repulsive heaven and hell of Orthodoxy on the other. He closed with a beautiful word picture of a typical Spiritualistic family, present, future and eternal, in the "Sweet. Sweet Home."

This was followed by the reading of the following original

ANNIVERSARY POEM, ANNIVERSAIX POP.M.
BY MRS. MILLIE S. WHITTEMORE.
'T is thirty-eight years since the tiny rap
Came over the slient river.
Thirty-eight years of steinming the tide
Of ignorance, bigotry, priesteraft—and ever
The angel-world has stood at our side
Till victiry is ours, and all tears are dried!

The day is aglow with the broadening light
That brightens the hill-top of prayer;
For hands outstrotched since the world begau,
Have sought to find on earth or in air
The answer to this: "If a man shall die,
Does he live again beyond the sky?"

Or when he shall by his worn body down
To sleep his long, dreamless sleep,
Do the willing hand and the restless brain
And the rounds of the tireless feet
All stop, and never a loving word
Come from lips that only with love were stirred?

In proof, the angels have come to our homes
So like to the forms of old
That our hearts leap up as the loved ones' steps
That have climbed the stairs of gold
Come, softly as falls the dow on the flower,
As come the shadows at sunset hour.

The freshness of heaven they bring to the hearts,
That are bowed 'neath their burdens of care;
A peace that is born to earth's tempost-tossed souls
In havens of rest "over there";
And lips that were frozen have stolen the bloom
From the rose-tree of life rich with now-born perfume!

Warm hands clasp our own, and into our lives Comes music from over the sea; We take up our burdens hantized with new strength, New light has illumined the world, and we Strike hands with the angels in labors of love, Winning (fout the one for the mansions above.

The seeds that we sow are the acts that we do,
Be they loving, or harsh and cold;
The treasures we store in the sate of Heaven
Where rust cannot tarnish the gold,
Are the helps we give to our fallen brother,
The love wherewith we love one another.

The tears that we dry, the burdens we lift,
Or the kindly glance of the eye,
Are flowers that bloom in the highway of life.
Or glad notes of song in the "sweet by and-by
And thus will our lives like the curtains of night
Bo gemmed by the stars of enduring light.

Let the churches denounce, and the scoffers sneer,
We PITE them one and all!
For us death's transformed to an angel of light
That lifts from the coffin the funeral pall,
And tells us our loved ones are not far away.
But have passed through the mists to the perfect day!
[A second reading of this poem was called for in the appning.]

evening.]
Mrs. Neice of Shell Rock and Mrs. Whittemore gave

short and well-timed remarks under spirit-control. Miss Leora Case presided at the organ, and at inter-

vale gave choice selections of vocal and instrumental muste.

Hower was next on the list, and being of the "pictive order, it abounded in variety, was abundant in quantity and delicious in quality.

After dinner Mrs. M. V. Nelve of Shell Rock gave an excellent trance lecture; it was truly grand. The chief bearing of the address was on the present aspects of the spiritualistic cause and the present duty of Spiritualists—first to the children, then to the world at true. The address was appropriate and eloquent. This was followed by a conference meeting, which was participated in pleasantly by several persons in the assembly. Some very interesting experiences were given both by mortals and spirits.

The services through the day and evening were interspersed with choice music. A new feature of the occasion, one that called out special admiration, was that Mr. Albert Smith accompanied Miss Case on the organ with three instruments at the sametime, touch, the guitar, mouth organ and bed.

Nearly the whole company remained to attend the scance in the evening. The first hall hour or more was spent in a kind of facts meeting. Some related interesting personal tests, which they had received from time to time; then several mediums were influenced to describe spirits present—some by clairvoy-ance, others by the controlling spirit. Many were recognized. All were deeply interested, and the circle appeared to be perfectly harmonious. Several of the tests were of marked interest; we will state only one here: Mrs. Whittemore said to a lady—a perfect stranger—"1 see a hand hol ling before you half of a broken ring; the spirit thinks you will understand its meaning." The lady was much affected, and replied: "I have the other half of that ring." She then give an interesting outline of the circumstances connected with the broken ring, too long to rehearse here. Other tests of equal serity and of much interest were given. There was one fact noticed and thefly commented on by several speakers, namely, the comparatively small number of

Auburn, N. Y.

The home of Mis. Daniel Goodwin, 1 Barber street, was the scene, on the evening of March 31st, of an Anniversary meeting which was well attended. Among

was the scene, on the evening of March 31st, of an Anniversary meeting which was well attended. Among those present were 1.8. Jones, of Binghamton; Mrs. Buckhout of Kellogasville; Mrs. Jayne, of Homer, and Mr. Teed. of Moravia. The balance of the company were residents of the city. J. H. Harter and wife, W. A. Kirby, Mr. Burt, and others, were prominent. There was a splendid supper at the usual teatime, which was enjoyed by all, after which sociability and exchanges of experience followed until 9 o'clock, when the gathering was called to order to listen to an address by Rev. J. H. Harter.

Mr. H. referred to the fact that for eight years he had gathered with the others of the fath at Mrs. Goodwin's, to celebrate the Anniversary of the Advent of Modern Spiritualism. Truth, honesty, temperance, spiritual communion, and all that pertains to the development and happiness of humanity, were stated to be the objects of the people gathered there, and to which the altar creeted in that house was dedicated. He said that Spiritualism was the greatest revelation ever made to man. He referred feelingly to the late aposile of Spiritualism, Daviel Goodwin, who was thirty years a believer in human immortality and eternal progression. By positive demonstrations he knew that communications between people in earthlie and those lastifications as Spiritualists."

This was followed by a song by the whole company, "Shall we Gather at the River?" Miss Libble Prindle (controlled) then delivered a remarkable address, and the company sang: "When the Mists Have Cleared Away."

Away."

Also itattic Allen delivered a remarkable address, referring to the humble birth of Spiritualism, and tracing the rapid growth of the faith. She said that if mediums were given the protection and support which ministers of other churches received, Spiritualism would force its truths into belief by sheer natural force.

Mrs. Walters spoke under control, and Mrs. Harter closed the literary and musical part of the entertain ment by singing, "Oh! 't is Sweet to be Remembered.' The company broke up at 11 o'clock.

Hartford, Ct.

The First Association of Spiritualists of Hartford celebrated the Anniversary on Sundays, March 28th and April 4th, at their hall on Asylum street-holding two sessions each day, all of which were largely at

Mr. E. M Say, President of the Society, conducted hir. S. M. Say, President of the goeney, conducted the meetings, making appropriate remarks, and repeatedly giving tests, which were fully recognized by persons in attendance.

Several other mediums were present, and interested the medium tests and manifestations.

Several other mediums were present, and interested the audi-nees with various tests and manifestations; prominent among these were Miss Gertie Daniels, Mrs. Geo. Pierce, W. N. Daniels, May Bingham, Mrs. Doid and others.

The following list of local speakers addressed the meetings: Mr. C. W. Roberts, Mr. C. E. Brainard, Mr. T. S. Frisble, Mrs. Geo. Pierce, Mr. K. Delancy and Dr. B. M. Lawrence. Rev. B. A. Davies came in and delivered a fine invocation.

Mr. O. W. Roberts of East Hartford gave a most able and masterly inspirational address from manuscript.

script.
The absence of Mrs. L. A. Pasco, who has been very

The absence of Mrs. L. A. Pasco, who has been very seriously ill for some months, caused sincer regret and called out deep sympathy which was feelingly expressed by various speakers; while the audience donated to her the beautiful floral offerings used to adorn the platform during the speaking.

Very acceptable music was furnished at each session by Mrs. H. E. Hull (who presides at theorgan for this society), Mr. Geo. B. Lyman and others. The songs included selections from the proof-sheets of "Celestial Sonnets," a collection of entirely new and original music and words by B. M. Lawrence, M. D., now of this city, which will be published in time for use at camp meetings, circles and social gatherings during the coming summer.

[There are two societies here which hold spiritual meetings in their halls every Sunday, and one or more public circles during the week, and select private circles have recently been formed in some of the best families, where several promising mediums are developing. Occasionally a speaker comes to us from abroad, and among the number none is more warmly welcomed than Mrs. Neille J. T. Brigham, of New York, who never fails to call out and deeply interest a large audience.] large audience.]

Utica, N. Y.

The Morning Herald and the Daily Observer announce that the friends in this city observed the passage of the Anniversary by appropriate services. On

nounce that the friends in this city observed the passage of the Anniversary by appropriate services. On Sunday evening, March 21st, a well-attended session was held in Harugari Hall, at which J. C. Rowe, jr., presided, and Cuarles Case furnished instrumental music; after an address on the object of the meeting Mrs. Scott Briggs, formerly of California, read a paper on "Spiritualism and its Uses." A meeting occurred in the same hall on the evening of the 28th uit., Mr. Rowe, Mrs. Briggs and others participating.

On Wednesday, morning, afternoon and evening, 31st uit., the Anniversary was observed by sessions in the same hall. There were representatives, at the meetings, of the Spiritualists of Deansville, Waterville and Rutiand, Vt. Music and tests were the order of exercises in the morning.

In the afternoon an address was made by Mr. Rowe and remarks were presented by George D. Dager.

The Anniversary celebration closed with the evening session. There was a large attendance. Mrs. Scott Briggs read a well-prepared and interesting paper on "The Philosophy of Spiritualism." David E Williams followed with a sketch of "Modern Spiritualism." Blatters. A large circle was then formed for the purpose of allowing the mediums to hold communication with spirit-friends, and several descriptions were given which were recognized. Shortly after ten o'clock the meeting closed. "The society," says The Observer, "claims the celebration to be a success in every respect, and that it has come to Utica to stay."

East Union, Me.

The Spiritualists of this town engaged the services of Dr. H. P. Fairfield to give an Anniversary Address Sunday, March 28th. The day was a pleasant one, Sunday, March 28th. The day was a pleasant one, and x trge congregation assembled to hear what the spirits had to say. The singing was excellently conducted by Mr. E. P. Fish and F. L. Mansfeld, after which, under the influence of the spirit, the Doctor took for his text the inspired words of issiah ix: 2. "The people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death, unto them hath the light shined."

The control traced the rise and progress of Modern Spiritualism from its incipient stages to the present happy time—speaking of the noble results for good which it had accomplished, illuminating and educating the human mind upon principles which pertain to our present and future welfare.

We had, said the speaker, no personal God to revere, and no personal devil to lear, but worshiped God, the Infinite Spirit, in spirit and in truth. The spiritual truth is the inspiring thought. The love of the spirit is the moving power which attracts the mind to heaven, and to our departed friends.

JAMES PYLES PEARLINE is considered the best Washing Compound of the day by all who once give it a trial. It cleans a the most delicate fabric without injuring it. Sold by all grocers.

Manner Correspondence.

New York.

BROOKLYN.—Mrs. Johanna Poole writes: "In re-newing my subscription to the BANNER OF LIGHT! feet impelled to give a brief statement of facts concerning the spread of Spiritualism among the colored people in this part (R. D.) of Brooklyn, as I rarely see anything in the BANNER OF LIGHT about them in connection with Spiritualism, for which fact I am heartly sorry, as a member of the colored race. I have been a subscriber for many years to your valuable paper, and a Spiritualist for nearly thirty, during which time I have carnestly labored, trying to interest my people, but accomplished very little, until about four years ago, when I had the satisfaction of seeing the seed which I had sown begin to take root, and now I am rewarded in seeing an abundant harvest. During a sojourn here of Mr. Frank T. Ripley, I prevailed upon some of my friends to attend the conference meetings and scances at which he was present, and by that good medium's instrumentality the work was given an impetus. He pointed out two or three as being very mediumistic, and recommended that they form a circle, and sit for development. They, together with myself, acted upon his suggestions. We formed a circle of half a dozen, and sat regularly every week for five or six weeks. At the expiration of that time we were greeted with the tiny rap, to our great joy and satisfaction. Since then, Mrs. Lyons being the medium, we have had various physical demonstra tions of spirit power: folding of note paper in the most curious designs, some of them very difficult for a mortal to imitate, and materialized spirit-hands patting the heads, shoulders and hands of the sitters. Several visitors have been treated by materialized hands, and thereby relieved of allments and distress of long standing. A young lady, a school teacher in one of the Southern States, visiting her aunt in our city, said she had been relieved of a pain in the back for the first time in six years.

Mrs. Lyons is also a very good clairvoyant and clairaudient, describing spirits so accurately that they are recognized by their friends. She also gives spiritmessages, as she hears them clairaudiently. Mrs. Lyons has been told by prominent white mediums (informed by their spirit guides) that it she would sit for materialization it would be an easy matter for her to obtain it. But she has neither the time nor strength to spare. She is a poor hard-working woman, engaged almost every day in the week at hard work.

I have had the pleasure of seeing a second circle organized, with very encouraging results, so that between the two there is being considerable interest manifested among the colored people. The domain of the church is being seriously invaded, and the cry of fraud and delusion is beginning to be raised, as is generally the case. Many are brought to seriously consider the matter, as they cannot detect any selfish object in view: there being no fee charged, no collection taken up. it is altogether a puzzle. Mrs. Lyons opens her house, gives her time after working hard all day, for nothing, so that the skeptics say, What does it mean? There must be something in it, for Mr. and Mrs. Lyons are both highly respected people. There must be truth, they say, somewhere."

UTICA .- Mrs. Scott Briggs writes: "I am once more at my home after a pleasant sojourn in California of over a year, where it was my privilege to be one of the speakers at the State Camp-Meeting, a report of which was in the BANNER of July 18th, 1885.

I spoke several times in San Francisco. There is more interest shown there in the cause of Spiritualism than in any city except Boston. I have been in nearly every Eastern and Western city, and know whereof I speak. I met Mr. Owens, of The Golden Gate, and became quite well acquainted with Dr. and Mrs. Schlesinger, publishers of The Carrier Dove, of Oakland, a most beautiful monthly for any centretable. Each number contains portraits and biographcal sketches of prominent mediums and spiritual workers of the Pacific Coast, spirit pictures, lectures, essays, poems, spirit-messages, editorial and miscellaneous Items.

This cannot take the place of the dear BANNER. but is a fine auxiliary to it, and none who can afford it should be without both of them, and, after perusing them, hand them to those who know not of our literature. We who have many years enjoyed the Spiritualistic Philosophy have, I fear, done so too selfishly. If we would make as much exertion as the churches to disseminate our literature our cause would advance faster, and we bless ourselves and others in doing so.

I was three weeks in Ogden and Salt Lake City. I stopped at the Broom Hotel in Ogden, owned and kept the finest hotel between Chicago and San Francisco, and all guests feel at home, especially if they make the acquaintance of Mr. and Mrs. Broom. I spoke in the Opera House there several times. I think it the Mormons could be let alone their doctrines would be supplanted by Spiritualism.

I was one week in Cheyenne, Wyoming Territory; spent a pleasant time there, although too hoarse to speak in public. I was in Omaha and Council Bluffs several weeks. A few earnest souls met together in each place, but they lacked a leader, hence had no place for the public. I met with them, but that there is no organization or hall to welcome a speaker passing through is truly lamentable in places of their size and wealth. The adherents of a philosophy that gives such joy, removes all fear of death by proving that when our friends meet the change they are not removed except from our physical sight, should make sacrifices to spread the glad tidings. Oh! ye lukewarm Spiritualists, beware lest by your inertia you find, when you pass into the next sphere of life, yourselves earth-bound for years to do what you should have done when here."

Massachusetts.

BOSTON .- H. writes: "My object in writing is to learn if the 'Old Guard' of Spiritualists have had experiences similar to my own. One evening this winter an intimate friend called, and we entered into a conversation upon matters pertaining to Spiritualism. In the course of my remarks I said there were some things in Spiritualism which perplexed and discouraged me at times, although I had been a believer for more than twenty-five years. I needed no more tests, but thought it very strange I so seldom got anything from those spirit-friends to whom T was strongly bound by ties of love and friendship when in the form. Thus the matter dropped. Before the evening passed, we with one other-a lady and an excellent rapping medium—sat around the table. Presently the raps came, and upon calling the alphabet over, the full name of an intimate friend of mine came. He alluded to some remarks which he made to me at my place of business in a city of the State of Maine some twenty-six years ago. I had forgotten the occurrence until reminded of it by him at this time. This was the substance : ' ${f R}_{ij}$ (addressing me.) 'If you don't let this Spiritualism alone, you may become insane, and your friends have some apprehension, and have requested me to call upon you and talk the matter over.' The next was a relative of the medium. He came and gave his full name, although he had been in spirit-life some twenty-four years. He also gave (without any one asking,) the identical sentence which he used to me at my house one lovely morning in June. but which I had forgotten. It would not be proper to give the words, as it was a private matter. Many other things were given, but it would make this communication too long to mention them.

I felt that I need not be perplexed any longer; that the cloud had been removed, and the sunlight had come to shed its beneficent rays upon my discouraged state of mind. Through those tiny raps were given words which had been uttered to me years ago-words which had gone from my memory-words that were uttered by two intimate friends while in the form. I felt that my cup was full to overflowing, and would no more complain. These two messages satisfied me that our loved ones are much nearer to us than we at times suppose, and do their best to make us cognizant of their presence. Let us, as Spiritualists, do our part in opening the avenues between the two worlds."

PETERSHAM .-- Mrs. M. L. Wade writes : " Why is it that Spiritualists do not employ the services of their own inspired speakers to conduct funeral services? There is no consistency in their doing otherwise, as is philanthropic spirits from the realms of light continue too often the case. The presence of a mediumistic to pour down their messages of love and wisdom to

person, through whose organism the higher intelligences could speak and voice the thoughts of the departed spirit, would serve to alleviate the sorrow of the bereaved, and show to the world that immortality triumphs over death. Again, the insignia of mourning should be changed to something more expressive of the knowledge of a future life possessed by Spiritualists."

BROCKTON .- Dr. Bara E. Hervey writes: " We have been favored lately with lectures from Dr. Dean Clarke and Mrs. C. M. Nickerson of Orleans. They are well liked here. Mrs. N. is an unconscious trance medium, and her controls are of a high order. We

hope she will have many calls to lecture in future." BOSTON .- Mrs. M. J. McFarland, Charlestown District, writes: "My daughter, seven years of age, was afflicted with a disease of the eyes that compelled bandaging them from exposure to light. We tried many physicians, but falled to obtain relief; we also took her to the eye infirmary and the city hospital with no better result. After suffering for eight months, and no indication of improvement showing itself, we, at the request of friends, called on Dr. M. H. Garland, Everett, Mass. After treatment of three days my daughter was so well that we took off the bandage from her eyes, and in eight days she was able to be out to play."

Illinois.

GLENWOOD .- W. Hopkins writes: "I have just read with great pleasure and interest our esteemed friend Warren Chase's article to A. E. Newton. My ejaculation was, Experience does teach knowledge.

The dividing line between the animal and man is the round upon which spirit sets out or takes on a being. The physical eye in the animal and man occuples the same ground and function. The spiritual eye begins action where the physical stops. It follows that a wide difference must exist between the results which come of these two forces—visions! The answer coming from the two, on the same question, What is power? tells where each of the parties belongs. Intellect is power far transcending steam power, or dynamite either. It gives existence to both these. Its orders are obeyed implicitly. It tells steam to be, and it is. It says the same of dynamite, and it is. It transforms a savage into a civilized man. It fixes the toilet on the body it luhabits. It smooths the very surface of the earth in the country it controls. Its function is to compel obedience to its orders. It discriminates between matter and power. It points to matter as power fixed. The dollar is matter-money is power. Remove the power and the matter (the dollar) is powerless (to be money). An animal cannot comprehend this, as his eye recognizes only ponderable matter.

Power conferred on a man makes him an officer of the government. This power comes of the concentrated mental power of the people who support that government—on a dollar gives existence to the 'money' of that government, and on a sheet of paper makes a bond of said government.

To comprehend this intellect is essential. But talk to a blind man of colors is lost effort. A man of intellect is master of the situation, and always takes the

short and cheap way to accomplish an end." FARMINGTON. - D. C. Wilson writes: "1 was much interested in what that old ploneer, Warren Chase, said in the Banner of Light of March 6th, in reply to A. E. Newton, and I agree with friend Chase: no compromise with the church, no compromise with evil. I am not an old man, but—boy and man—I have been in this fight against the church all the way through: with the old abolitionists, in the temperance cause, for the rights of women, and in the cause of Spiritualism. All along the church has onposed us. We have had to take its denials, its contradictions and its sneers; and if the church of to day is an improvement on that of forty years ago it is because it has been driven to it by a force which it could not resist. Whenever church-members want to get evidence of spirit communion they will be helped to such evidence in all kindness, by any Spiritualist who is able to furnith them with such evidence. But so long as they hold their Bible in one hand and their Creed in the other, and say to us, 'Believe or be amned!' would it not be better for Bro. Newton to ask them if there is not a better way to present Christianity?'

Nebraska.

SARGENT .- P. C. Mills writes: "The communication from Henry F. Gardner, in your issue of Feb. 27th, is worth the price of the BANNER for three years; and on perusing it, so much like his own noble self. I could but wish that all Spiritualists would commit every word of that communication to memory and keep them in remembrance to the end of mortal life. How well by Mr. and Mrs. Broom, stanch Spiritualists. It is I remember in my early investigation of Spiritualism Dr. Gardner's genial face, as he presided at meetings, throwing his whole soul into the work of giving the world the truth.

His for touched my heart and inspired me anew in the work He said: 'They are growing weary and worn in the field, but I am glad they do not lay down the burdens. How that appealed to me as I considered the last six years of my life. When I came West I thought I would leave the lecture field, and let those more able and eloquent carry on the work : but unforeseen circumstances brought me into the field again, and I am not sure but Bro. Gardner's hand had something to do with it. One year ago this spring I found myself 'let down' in this country, and viewing the lack of spirituality, felt I must be up and doing. Since the first Sunday of June last I have given, without money and without price, fifty-three lectures in six or seven different places. I have received for all my labor less than fifteen dollars. There are not over ten Spiritualists in the localities of my lectures, and times are very hard, so they have not done what they wanted to do for me and the cause. But I worked as faithfully all winter as though I was having two thousand dollars a

With Bro. Gardner, I have no fear of a set-back of Spiritualism, and believe the time is at hand when those of whom he speaks as pretending to be friendly to mediums, but who really are not, will be ashamed of their course. I have told the people in this nonspiritual country that before five years shall pass they will see an outpouring of spirit-power they now little dream of.

I am pleased to see that the Burnham Wardwell Association has for its President Mrs. Mary O. Morrell, with whom I have been acquainted since 1868, and know her to be an earnest worker in reform, an unselfish and true friend to the unfortunate, and a medium through whose organism the angels have given humanity many words of cheer and encouragement."

Connecticut.

NEW HAVEN .- E. P. Goodsell writes: "My subscription for the BANNER OF LIGHT is hereby renewed for the year to come. The breaking of every yoke of superstitious and blind unreasoning intolerance must be effected ere the light of immortal life can beam effulgent upon the mortal plane. Until then, the hydra-headed religious myths, baseless assumptions, and monstrous fabrications of error, thrown together in a tangled web of warp and woof, will continue to environ and enwrap the unsuspecting in midnight darkness and gloom. And thus we find on both sides of life, mortal and spiritual, that error is ever antagonizing truth as with a determination to lestroy it from off the face of the earth.

In this struggle for mastery of life's forces, of right over error, of truth over falsehood, sermons and exhortations are uttered amid much pomp, glitter and dazzling ceremony, to bewilder and befog the beholders of the senseless scenes, which in themselves are of no more value than alry nothings. If this be so, as we believe it is, should not every spirit, man and woman, incarnated and decarnated, who loves the truth which makes the soul free from a despotic slavery, fight valiantly to break the sbackles from mortal limbs while here? Then, when error is cast aside on earth it will not be carried 'over there'; and if it be not carried over, it will not be again returned and imposed again on mortal life. When truth instead of error is taught in the pulpit, it will have less occasion to complain of returning 'lying spirits.'

May the inestimable BANNER OF LIGHT and Truth ever wave at the broad gates of immortal life, now held so wide open, and in its sure light to our world, noble,

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those that a little longer wait on the mortal shore. This is indeed, and has been ever since its birth, the talking sheet' of the spirits for the spirit-world."

California.

SACRAMENTO .- Mrs. P. W. Stephens writes that for nearly two years she has on account of illness been prevented from active labor in the cause, but her health being now gradually returning, she hopes to enter the field with renewed energy. She mentions an instance of remarkable cure of an old gentleman by the name of Dody, solely by spirit-interposition, after seven years of acute suffering, the deprivation of nearly all his faculties-a totally helpless being, and given up by physicians of the "regular" order to die. Being a medium, the spirits gave directions for treatment through his own lips. Several times when he was very low they ordered a glass of water to be placed in his hands, which being done, the water changed color, often a number of times, before raised to his lips and swallowed. The treatments continued a long time, and eventually resulted in the restoration of his health and the use of all his faculties. For nearly seven years he could not walk without his crutches; now he walks freely without them. After describing this case, the details of which we are obliged to omit, giving only the leading points, for want of space, Mrs. Stephens says: " At our camp-meeting at San José last June, Mrs. Kimball gave readings from the platform. Dr. Hudson from Stockton gave her his watch, asking for a reading. After giving many incidents of the past in his life, she said: 'I see you in imminent danger of a severe accident soon, unless you can avoid it; it will be very severe. Be careful of placing yourself where something may fall upon you, or you may get a fall. The next day the doctor went home. On the Monday following he was amusing himself with a pet colt at the barn, when the animal raised itself and playfully jumped upon the doctor, throwing him down and falling on him, breaking his ankle, so that the foot had to he amputated.

My test abilities are improved by my long illness, so my friends say, and my speaking abilities are as good as ever when there is physical strength sufficient for their use. I shall continue this work as far as in me lies, while in the mortal."

Colorado.

DENVER .- Dr. G. D. Henck writes: "There is an awakening of more liberal thoughts looking forward to the time when the people shall establish a broad church,' large enough and broad enough to take in the whole human family. The Rev. Myron Reed, of the First Congregational Society, is preparing his hearers to look for the time to come when the people shall grow good and wise enough to establish such a church. It shows that the people are growing more spiritual when crowds go to hear his radical, liberal preaching. There is an awakening and an inquiring into what s truly spiritual. There are a number of circles being held among church going people as well as those who have been liberal; and mediums of a high order are being rapidly developed.

The climate of Colorado appears to be favorable for the spiritual unfoldment of many; and the altitude and pure air of the mountains have an exhibarating effect on bealth as well.

This spiritual wave has inspired some to revive the Spiritual Society again. We are bolding regular Sunday meetings once more. It might be well for spiritual lecturers, who are traveling this way, to write to us on the subject. A good clairvoyant or physical medium is very much needed, and would do well if truthful und reliable."

Rhode Island.

PROVIDENCE.-Miss Rose Chalmers writes in commendation of Mr. Frank Roscoe as a clairvoyant and medium, remarking that personally he is held in great esteem, and that tests of spirit-presence received through his instrumentality are very convincing and satisfactory.

May Magazines.

THE MAGAZINE OF ART .- "Benjamin Disraell, Earl of Beaconsfield," is the subject of the opening article, with ten illustrations. The pictures of the late Mrs. Morgan of New York are, in an account entitled "An American Gallery," alluded to as a collection containing so many that are noteworthy that a volume might be written on them; and half a dozen are briefly described, with engravings of five, the frontispiece being in addition, "Gathering Beans," painted by J. F. Millet. The Poem and Picture page of this number consists of a Venetian Nocturne by A. Mary F. Robinson, and illustrations by Clara Montalba. "Cellings and Walls," five illustrations; "An English Sculptor," four; "Russian or Scythian?" six, etc., with the usual 'Chronicle of Art." and "American Notes." combine to form an attractive issue of this finely conducted monthly. Cassell & Co., New York,

WIDE AWAKE .- This month opens with "A Sudden Shower," as an appropriate introduction to what fol-"Top of the Ladder," "The Professor's Last lows. Skate," "Prescott's Capture," and "A Roman May Day," are the principal stories, all entertaining in text and illustrations. "A Grand Peace Meet" graphically describes a festival of the Sloux and Chippewa Indians twelve engravings greatly adding to the interest of the narrative. Nora Perry contributes a ringing ballad, 'The Children's Cherry Feast," with seven beautiful full-page drawings by Barnes. A Roman Youth and Maiden, Claudia, B. C. 50, and Vespasian, B. C. 41, are this month's subjects of "Youth in Twelve Centuries." Lothrop & Co., Boston.

CASSELL'S FAMILY MAGAZINE contains new chapters of its two serials, gives a "Defense of Mothers-in-Law," "Some Facts About Suppers." "How to Lav Out a Kitchen Garden," and more "Impressions of a Noticing Eye." Several fine poems, excellent engravings, and the usual record of inventions and discoveries, constitute an entertaining and instructive body of reading. Cassell & Co., New York.

OUR LITTLE ONES supplies its thousands of eager readers with all they desire in the way of short stories. pleasing sketches and pictures of life and adventure, and amusing incidents. Russell Publishing Co., 36 Bromfield street. Boston.

Late April Magazines.

NOTES AND QUERIES contains its usual interesting miscellany, consisting of history, folk-lore, mathematical curios, mysticism, and wonders of art and science. Manchester, N. H.: S. C. & L. M. Gould.

MENTAL SCIENCE MAGAZINE.-Dr. W. F. EVANS treats upon " Essentials and Non-Resentials in Mental Healing," Prof. Buchanan upon "Rational Mind Cure." The editor denom nates Spiritualism" a mixture or compromise with the materialistic beliefs of theology," an opinion which few if any who are quali-

fied to judge will endorse. Chicago : 161 La Salle street. POLITICAL SCIENCE QUARTERLY is the title of a new publication, edited by the Faculty of Political Science of Columbia College, New York, and devoted to the historical, statistical and comparative study of politics, economics and public law. No conditions are to be imposed upon contributors to its pages other than that the articles they furnish shall be scientific, intelligible and of interest to American readers. Prof. Munroe Smith is the author of the introductory paper, and those that follow treat upon "The American Commonwealth," "Collection of Duties," "American Labor Statistics," " Legislative Inquests," and "The Berlin Conference," reviews of books upon subjects in the line of its speciality completing the number. Ginn & Co., 9 and 13 Tremont Place, Boston.

It is no dream.
No castle building time, that we call life:
To catch the gleam
Of beaven in the strife,
Our toll must tend to reach the better life.
There is much room
For gratitude—much room for tenderness
In all the gloom
Of sorrow, much to bless,
If we will labor more and murmur less.

Hale's Hemey, the great cough cure, 25c., 50c. and \$1. Glemm's Sulphur Beap heals and beautifes, 25 cm. German Corn Remover kills Corns and Bunions. Hill's Hair and Whisher Dyo-Black and Brown, 50c. Pike's Tookhache Drops cure in One Minute, 25c. Donn's Bheumaile Pills are a sure cure inc.

(From Light, London, Eng., of April 10th.) "The Verification of Spirit-Mes-

sages," Again.

To the Editor of "Light" :

SIR—In renewing my subscription to your esteemed journal, permit me to express my deep regret that its columns were made (in the issue for Feb. 27th last) the vehicle for communicating to the public the ill-considered, sweeping imputations of "C. C. M." upon the mediums of America in general, and upon the conductors of the Banner of Light and the medium in their employ in particular. It certainly betrays a strange spirit of accusation for a person who is three thousand miles away, and has never (at least of late years) been in this country, to speak of it as "a country swarming with bogus' mediums, many of them presumably in mutual private communication" for the purpose of concocting impostures to be SIR-In renewing my subscription to your swarming with bogus' mediums, many of them presumably in mutual private communication" for the purpose of concocting impostures to be played upon investigators in Spiritualism. Though very probably there are dishonest individuals among the many professional mediums in this country, as there are in all other professions in this and other lands, yet no such state of things as portrayed in the exaggerated language above quoted is heard of here, unless it be from the mouths of bigoted anti-Spiritualists, who are disposed to regard all mediumship as "bogus," and who are not competent witnesses on the subject; or, possibly, from a set of partisan (so called) Spiritualists, who consider as "bogus" everything which does not conform to their narrow notions.

The only "evidence" adduced by "C. U. M." to sustain this wholesale imputation is that he was "shown a letter" alleged to be from an American medium, asking another who was in London for particulars about the family, etc., of an investigator who was expected to visit America-such particulars ("f" his "memory serves") to be used in séances; and yet he admits that he did not know the handwriting of the alleged author of the letter, while the medium to whom it was addressed "strenuously denied all knowledge" of it! Rather flimsy evidence, it would seem, on which to base a sweeping accusation against American mediums—and that, too, from

edge" of it! Rather flimsy evidence, it would seem, on which to base a sweeping accusation against American mediums—and that, too, from one who is at the same time demanding more satisfactory evidence in "verification of spirit-messages," and who strongly intimates that many Spiritualists "have not the faintest conception of what evidence means." Would it not have been well for him at least to have "verified" the handwriting of the author of that letter before offering it to the world as evidence in so grave a matter? It would seem that, like partisan advocates in general, he can readily believe what accords with his preconceived notions, and as readily dispute what makes against them.

makes against them.

As to the verification of the purported spiritmessages, published in the BANNER of LIGHT or any other publication, I do not see but that is just as much the duty of "C. C. M." as of anybody else. How are they to be verified? 1st. By ascertaining the good faith of the conductors of the representation of the medium. ductors of that paper, and of the medium through whom the messages are transmitted through whom the messages are transmitted—
i.e., the fact that the messages are not in any
degree concocted from information received
from any external source, but are printed as
spoken, unpremeditated, through the lips of
the medium, by intelligences claiming to be
spirits who once inhabited mortal flesh. 2d. By
ascertaining if persons once lived in the localities stated, bearing the names and answering
to the characteristics and details given in the
messages. This is all the verification the case
seems to admit of, and when both of these particulars are settled in the affirmative, strong
presumptive evidence at least is obtained of
the continued existence of human spirits and
their ability to communicate to friends left betheir ability to communicate to friends left behind—evidence which is ordinarily conclusive to the practical common sense of mankind, and especially to those who recognize in the purported spirit some near and dear friend whose personality is indicated in the message by unmistakable signs which they alone are competent to proceed the competency to the

personality is indicated in the message by unmistakable signs which they alone are competent to perceive.

This evidence, however, rationally conclusive as 'it may be to personal friends, may be far from convincing to a critical skeptic, on the other side of the Atlantic, whose mind is full of surmises, and who has neglected to take the proper steps for obtaining either branch of the verification. And it is not likely to meet the requirements of psychical research committees, who insist on applying the methods of physical science in this field of inquiry; nor may it be expected to satisfy minds befogged with speculations about "unconscious cerebration," or an "unconscious secondary self" gifted with seeming omnisolence, &c. It should be remembered that the "messages" in question are not given for the purpose of satisfying these "scientific" and querulous doubters. If they were, doubtless measures would be taken to more fully meet their demands. On the contrary, the main object seems to be to afford those who have passed from mortal sight opportunity to return with words of affection and comfort to loved ones left behind. Of this opcomfort to loved ones left behind. Of this oprortunity thousands apparently have availed themselves, in numerous cases affording such evidence of their personal identity as has been fully convincing and satisfactory to those most concerned. Of the sufficiency of this evidence, outsiders, strangers—especially those residing in a far off land—are plainly not competent judges.

I assume that "C. C. M." has taken no steps to verify the genuineness of these messages in the only way in which it can be verified, for the easons, first, that he makes no claim to have done so; and, secondly, because from my own knowledge, I am confident that no one can do so, in any proper way, without becoming satisfied of the entire good faith in this matter both fied of the entire good faith in this matter both of the conductors of the Banner of Light and of the medium employed by them, and consequently being convinced of the supermundane origin of the communications. In my judgment, then—and I appeal to the judgment of all right thinking men and women the world over—this wholly gratuitous imputation upon the integrity of these prominent workers in Spiritualism, in the absence of any effort to ascertanthe facts, is utterly indefensible and inexcusable. Especially flagrant is the implication so far as Especially flagrant is the implication so far as it refers to the medium, Miss Shelhamer. She is a modest, shrinking sensitive, against whose purity, spirituality and sterling integrity I have yet to hear the first breath of aspersion from any one who knows her, and whose abundant productions as a medium show her to be a channel of the most elevating spiritual truths. To insiduate, without provocation and without inquiry, that this instrument of the angels may be the active agent in a gigantic and diab lical conspiracy, for years pursued to impose more conspiracy, for years pursued, to impose upon the world in some of its most sacred interests, is surely unbecoming a man—not to say a professed philosopher and lover of spiritual truth. It is little short of a cruel outrage, inconsider-

fessed philosopher and lover of spiritual truth. It is little short of a cruel outrage, inconsiderate though it may have been.

Do not misunderstand me, Mr. Editor. I find no fault with "C. C. M.," or any other person, for having doubts on the subject in question, until those doubts are removed by conclusive evidence. But it seems to me that common courtesy, not to say justice, should dictate the abstention from parading those doubts before the public, when their expression involves implications so serious against others, until proper measures have been taken to ascertain the facts. Had this been done in this case, I am confident the doubts would have been dispelled. I hope, Mr. Editor, that the day is not far distant when the prominent advocates of Spiritualism in all lands will come to a better understanding of each other, and to a more courteous and fraternal feeling, whatever their minor differences. I am aware that bad examples—very bad examples—in this respect, have been set in this country, where Spiritualism is supposed to have made the greatest progress. Unfortunately spirituality has not kept pace with it. I hope the bad examples referred to are not to be imitated across the water. And I trust that the efforts of the Spiritual Alliance of your city, under the capable lead of its broad-minded President, "M. A. (Oxon.)," will, through his projected confederation of Spiritualist Societies throughout the world, be able in time to accomplish much in the direction of mutual understanding, and eventually of practical brotherhood.

Allanton, Mass., U. S. A.

A Japanese Association is trying to introduce Reman letters in place of Chinese ideographs in the Japanese language. to retrestational

A SONG O' WASHIN' DISHES. BY ISABEL GORDON.

I'd'gone across tew Neighbor Dutton's tew borrow his new mower. An' I was jest a goin' to try a tappin' at the door When I heard some one a singin' in a hearty voice

an' glad,
"Oh! whustle an' I'll come tew you—come tew you
my lad, my lad." Wali I dussn't move my feet around, you see I was

that skeered
She'd see me through the winder, and know tew as
I'd beared,
Fur I'm the toughest bachelor that ever had the I haint no faith in wimmen (or I had n't, that's the

The voice rang clear and hearty, and I could n't steal away ; I've heared it said o' every dog, as he must have his And so I s'pose with bachelors, leastways it's so, I guess,

If you would ask Mehitable, she'd laugh and an
swer" Yes."

I stood there by the door a spell, an' then I just . peeked in, A-wond'rin' wby the singin' went with rattlin' o' the

Then I saw the fairest vision that ever blest fond wishes— It was the fair Mehitable a-washin' up the dishes. The rattlin' o' the spoons an' knives made chorus

tew her song;
I stood an' peeked, an' fell in love—I took it hard and strong;
I loved her for her singin' through all her work and bustle;
I put my head in at the door and softly gave a whustle.

I wish't you'd seen Mehitable! she stopped, then

hish's you'd seen mentable? she stopped, then blushed and stared.
An' then both laughed and scolded, an' asked me why I dared?
I dared a good deal more'n that, an' stated all my wishes;
I told her she had stole my heart while she was washin' dishes.

She stared an' blushed an' stammered some, she told me I was mad,
An' said that though I whustled once, I could n't be But just one week to-morrow she'll be made Mrs. Long. She who stole my heart entirely with her inviting

Her figger it aint fash'nable, her bunnet not the Her gown of simple calico, but her heart it is the She can't play the planny, but she can cook loaves an' fishes.
So maidens take a lesson from this Song o' Washin'
Dishes.

The New "Planchette."

A Mysterious Talking Board and Table Over Which Northern Ohio is Agitated.

"Planchette is simply nowhere," said a West-ern man at the Fifth Avenue Hotel, "compared with the new scheme for mysterious communication that is being used out in Ohio. I know of whole communities that are wild over the 'talking board,' as some of them call it. I have never heard any name for it. But I have seen and heard some of the most remarkable things about its operations—things that seem to page about its operations—things that seem to pass

"What is the board like?"
"Give me a pencil and 1 will show you. The first requisite is the operating board. It may be rectangular, about 18x20 inches. It is inscribed like this:

> YES. ABCDEFGHIJKLMN OPQRSTUVWXYZ&., 1234567890

Good-eve. Good-night. The 'yes' and the 'no' are to start and stop the conversation. The 'good-evening' and 'good-night' are for courtesy. Now a little table three or four inches high is prepared with four legs. Any one can make the whole apparatus in fifteen minutes with a jack-knife and a marking brush. You take the board in your lap, another person sitting down with you. You each grasp the little table with the thumb and fore-tinger at each corner next you. Then the question is asked, 'Are there any communications?' Pretty soon you think the other person is pushing the table. He thinks you are doing the same. But the table moves around to 'yes' or 'no.' Then you go on asking questions and the answers are spelled out by the legs of the table resting on the letters one after the other. Sometimes the table will cover two letters with its feet, and then you hang on and ask that the feet, and then you hang on and ask that the table will be moved from the wrong letter, which is done. Some remarkable conversations have been carried on until men have become in a measure superstitious about it. I know of a gentleman whose family became so interested in playing with the witching thing that he burned it up. The same night he started out of town on a business trip. The members of his family looked for the board and could not find it. They got a servant to make them a new one. Then two of them sat down and asked what had become of the other table. The answer was spelled out, giving a name, 'Jack burned it.' There are, of course, any number

burned it. There are, of course, any number of nonsensical and irrelevant answers spelled out, but the workers pay little heed to them. If the answers are relevant, they talk them over with a superstitious awe. One gentleman of my acquaintance told me that he got a communication about a title to some property from his dead brother, which was of great value to him. It is curious, according to those who have worked most with the new mystery, that while two persons are holding the table, a third person, sitting in the same room some distance away, may ask the questions without even speaking them aloud, and the answers will show they are intended for him. Again, answers will be returned to the inquiries of one of the persons operating when the other can get no answers at all. In Youngstown, Canton, Warren, swers at all. In Youngstown, Canton, Warren, Tiffin, Mansfield, Akron, Elyria, and a number of other places in Ohlo, I heard that there was a perfect craze over the new planchette. Its use and operation have taken the place of card parties. Attempts are made to verify state-ments that are made about living persons, and in some instances they have succeeded so well as to make the inquirers still more awe-strick-en."—New York Tribune.

New York Letter.

To the Editor of the Banner of Light:

Straying out one Sunday afternoon in search of spiritual food, I found myself one of the audience assembled in the Opera House Hall to listen to a discussion upon the subject of mediumship. From the appearance of the audience one would naturally expect an amount of

ence one would naturally expect an amount of thought and wisdom upon almost any theme; and since these gentlemen have been studying this subject for the last quarter of a century, one would suppose that they would have been able to throw much light upon it.

So much for the supposition, which was dispelled as soon as the Chairman began to speak. He had taken up the investigation of the subject anew, and after one or two attempts to get communications, decided "that mediumship, if there be such a thing, is dying out." These remarks were followed by others of like character, with very little if "any information. character, with very little if any information, the speakers evidently endeavoring to show that they knew nothing whatever about the subject. There was, however, one among the number who related some extraordinary experiences which occurred through the mediumship of Mrs. M. E. Williams of 232 West 46th street, and others. So pertinent were his illustrations that I resolved to attend one of these seances myself, and did so on the following evening.

After a few preliminary words, Mrs. Williams entered the cabinet, and in a shorter time than it takes me to write it the curtains parted, and a little child giving the name of "Bright Eyes" dashed into the room, laughing and talking all the while, as any living child would,

then took a seat in a little rocking chair, where and your Emulsion to be at a seat and rocked hereal, dually disappearing in long troubles; and especially also also as a seat and rocked hereal in the curtains, and called her husband, who was among the company, to cases of Cholera Infantum."

the cabinet. She then took his hand, and led him to the centre of the room, and motioned me to join them, which I did, accepting her proffered hand. Then she gradually began to sink to the floor and fade away. I determined not to loosen my hold of her hand, which I held also not warm firmly. In a moment, however, olasped very firmly. In a moment, however, only a white speck remained upon the carpet, which soon disappeared altogether, and I was clasping thin air. This actually occurred about ten feet from the cabinet in a clear light, and

in the presence of about forty persons.

Then many other remarkable things followed Then many other remarkable things followed wherein the waiting souls caught gleams of the immortal life; but I was more than surprised when, upon being called to the curtain, I saw the form of an old friend standing there. I instinctively exclaimed, "Why, Colonel! where did you come from?" He replied, "I passed away a short time ago in Africa, alone, and without friends." He added other remarks, but I was too overcome with surprise to the in but I was too overcome with surprise to take in their full meaning, for I had not heard of the transition of my esteemed friend, and I could not think it possible that he had passed on to the higher life. I have since learned, however, by extended inquiries, that he died some time

since in Africa.

Here in this quiet room there seemed to be a threshold that connected the two works. I saw friend clasp hand with friend, mothers welcoming with tears of joy their little ones, and husbands greeting their wives with such words of affection that proved the reality of love beyond the grave. And yet within a stone's throw of these maryelous demonstrations, we were told of these marvelous demonstrations, we were told that mediumship is dying out. Is it ignorance or malice that inspired such a statement?

J. W. FLETCHER.

Ashland House, New York City.

(From the Boston Evening Transcript.)

Mental Cure. Dr. Warren F. Evans's "Mental Cure," illustrating the influence of the mind on the body, both in health and disease, and suggesting the psychological method of treatment, has passed to a seventh edition. Dr. Evans is unquestionably the ablest of the multitude of writers on the mind ourse indeed has is the only one who the mind cure; indeed, he is the only one who seems to have taken a clearly philosophic view of the subject, and who has given an explanation of the so-called mind cure phenomena which can be read without exciting the antagonism of nine-tenths of his readers. His design in the book is to "illustrate the correspondence of the soul and body, their mutual action and of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental states to diseased physiological action." Unlike the metaphysicians, Dr. Evans believes in something more than mere mental operations in the treatment of disease. He advocates massage, the Swedish movement cure, and magnetic treatment. It is asserted by the apostles of some of the mind-cure schools that faith is an unnecessary element in the treatment of patients, and that there is really no such thing as disease. Dr. Evans does not a tree with either of these statements of belief. He recognizes the existence Evans does not a ree with either of these statements of belief. He recognizes the existence of disease, and says, "There are two things in a patient necessary to the reception of a spiritual sanative influence. One is a desire to get well. The other is a faith in the efficiency of the remedial agency. Without these two the cure of disease by any mode of treatment is, to say the least, if not impossible, exceedingly difficult." And unless the patient has faith in the physician and mode of treatment, he adds, "the case may be dismissed or treated with pure water-drops, or cracker pills, or homeopure water-drops, or cracker pills, or homeo-pathic pellets. The only sure thing about the case will be the entry of the fee upon the phy-sician's book or into his pocket." Although we are not inclined to accept all the theories of Dr. Evans, we cordially commend it to those readers who are interested in the subject as

well worthy reading and consideration. The volume is published by Colby & Rich.

The same firm has also issued a sixth edition of "Vital Magnetic Cure," an exposition of vital magnetism and its application to the treattal magnetism and its application to the treatment of mental and physical disease. The author, who is a magnetic physician, explains his theory regarding the action of magnetic forces in individuals, and the influences exerted through their means by one person upon another, together with practical suggestions on healing the sick. The work takes an altogether different view of utilizing the subtle forces in Nature from what is taught by the "Christian scientists" or "metaphysicians." The author does not ignore the power of mind over mind and disease, but regards the forces in Nature in their application more as vitalizing forces which assist Nature to eradicate disease, and harmonize the entire system physically and spiritually. ically and spiritually.

Verifications of Splrit-Messs

CABLOS WHITNEY. I saw in the BANKER OF LIGHT of March 6th, 1886, a message from Carlos Whitney, of West Fairles. Vt. He was an intimate friend of mine from childhood. I was at West Fairlee in August, 1884, before he passed away, and had a long talk with him on the subject of Spiritualism, and he told me that he believed its philosophy more than anything else. The message is characteristic of the man.

Yours truly, W. 8 East Randolph, Vt., April 12th, 1886. W. S. WEBSTER.

FRANCES. In the BANNER OF LIGHT of this date is a message from Frances, addressed to us, which has afforded us genuine pleasure and happiness. It bears internal evidence of its truthfulness, and the watchful, loving care of our guardian angel, and the "loved ones gone before." Frances went to spirit-life in 1849, and has given us abundant evidence that if a man dies he lives again. Frank, whom she mentions, is our son, who left us a few years ago. Frances has often come to us at the Berry Sisters' and Mrs. Pay's séances. We

pont for assisting our loved one to speak to us, and to you for its publication. MB. AND MRS. JOSEPH B. HALL. Presque Isle, Me., April 10th, 1886. [The reliability of the lady and gentleman who thus so clearly recognize the message of their daughter can readily be ascertained by inquiry on the part of any person so desiring-Mr. Hall being a public man

in his section, and editor of The Aroostook Herald,

published at Presque Isle.- ED. B. or L.]

are very thankful for the message, and to Father Pier-

A wonderful spiritual séance is reported to have been held in this city some time since, says the Newburyport Valley Visitor (a secular print), at which were more than twenty persons, and whatever happened was in the clear light, to be seen by all present. A guitar was placed on the floor, under a man's foot, who had orders to see that it did not escape him. It had nothing attached to it. Very soon, "contrary to the laws of gravitation," it is reported to have risen, without being touched or aided, and stopped on a lady's shoulder, where it played a tune, nobody touching it. The lady and also a gentleman affirm that they saw little white fingers operating under the cords. but they were not joined to any human hand. Afterward, of itself, the instrument went along the line of spectators, stopping and playing at several points. "If this be so—and the witnesses are respected for truth and veracity—there is a power in the material world that can suspend the laws of nature, as understood. It is just as easy for a mountain to cast itself into the sea as for a guitar to move itself the smallest fraction of an inch from the floor by its own volltion."

Scott's Emulion of Pure Cod Liver Oil, with Hypephosphites, In Strumous Children and Cholora Infantum

Dr. W.E. RANSON, Hartford, Ind., says : 451 find your Emulsion to be an excellent remedy in ling troubles, and bepecially in strumous children, and amost valuable remedy in chronic

New Publications.

BUREAU OF STATISTICS OF LABOR. Seventeenth Annual Report. March, 1886. 8vo, cloth, pp. 393. Wright & Potter Printing Co., State Printers.

A memorial of the life and services of the first chief of the Bureau, Gen. Henry K. Oliver, by Rev. J. H. Jones, is given prefatory to the main contents. "Cooperative Distribution in Great Britain" is an exhaustive and valuable document, occupying one hundred and fifty-two pages, given in response to a Resolve of the Mass. Legislature of 1885. directing its preparation. The principles of the cooperative movement, it is stated, were first put together by Robert Owen (father of Robert Dale Owen), resulting, between 1820 and 1830, in arousing great enthusiasm in the subject throughout England. The London Coperative Society was formed in 1824, and the first Coperative Congress was held at Manchester in 1830, at which fiftysix societies were represented. In 1844 twenty-eight weavers of Rochdale massed their meagre capital of one pound each, and with it purchased a stock of gro ceries. The insignificant character of the enterprise provoked ridicule, and when the hour came to open shop, the great crowd that had assembled to witness the event so abashed them that for some time no one dare muster courage to take down the shutters, " and when at last the 'store' and its contents were exposed to public view, all Toad Lane was in a roar." In 1884 that society had eleven thousand one hundred and sixty-one members. To those seeking information regarding the theory, plan of operation and practical results of the cooperative system of labor and traffic this exhaustive presentation must be invaluable. The other matters considered are " Profit Sharing," "Food Consumption," and " Art in Industry." CASSELL'S NATIONAL LIBRARY. 16mo, paper, pp. 200. New York: Cassell & Co.

Of the above, which we have previously noticed as including works of great merit furnished at a remarkably low price, the following have appeared: The Man of Feeling, by Henry Mackenzie. The Rivals and The School for Scandal, by R. B. Sheridan. Sermons on the Card, and Other Discourses, by Hugh Latimer. Plutarch's Lives of Alexander the Great and Julius Cresar. Translated by J. and W. Langhorne. The Voyages and Travels of Sir John Maunde-

THE RAINBOW SERIES OF NOVELS. 12mo, paper, pp. 192. New York: Cassell & Co., 739 and 741 Broadway. For sale by De Wolfe, Fiske & Co., 365 Washington street, Boston. This low-priced series of works of fiction is designed to include the best productions of popular American and foreign authors. The following are now ready Old Fulkerson's Clerk, by Mrs. J. H. Walworth, author of "Bar Sinister," etc. A Crimson Stain, by Annte Bradshaw. Morgan's Horror, by George M. Fenn. Our Sensation Novel, Edited by J. H. McCarthy, M. P. All works of merit, the first named especially so.

LIGHT ON THE PATH. A Treatise Written for the Personal Use of Those who are Ignerant of the Eastern Wisdom, and who Desire to Enter Within its Influence. Written Down by M. C., Fellow of the Theosophical Society. 16mo, paper, pp. 63. Boston : Cupples, Upham

A new edition of a book we have before noticed, enlarged by the addition of thirteen notes on the same number of the "rules" previously given.

ORDER OF CREATION. The Conflict Between Genesis and Geology. A Controversy. 12mo, cloth, pp. 178. New York: The Truth Seeker Company, 33 Clinton Place.

Seven essays: "Dawn of Creation and of Worship," and "Proem to Genesis; A Plea for a Fair Trial," both by Hon. W. E. Gladstone. "The Interpreters of Genesis and of Nature," and "Mr. Gladstone and Genesis," by Prof. T. H. Huxley. "Postcript to Solar Myths," by Max Müller. An answer to Mr. Gladstone's 'Dawn of Creation," by Albert Réville, D. D., and 'A Protest and a Plea," by Mrs. E. L. Linton.

[From the Congregationalist.] The Other Side of the Texas Strike.

The Rev. E. F. Fales, pastor of the Congrega-tionalist church at Palestine, Tex., gives the following facts, presenting a somewhat differ-ent aspect of the great strike from what is usu-ally found in the papers:

1. There are six hundred Kuights of Labor in this city, of whom, in spite of all agreements on the part of railroad officials, some white laborers get only 92 cents

a day in wages.

2. The colored people are among the most loyal Knights of Labor. The saloon keepers have no use for the Knights

of Labor.

4. The published reports express the first thoughts
of merobants directly interested in the railroad.

5. The Mayor says no single case of drunkenness or
its orderly conduct has been brought before him durng the past four weeks.

c. 146 Mayor says no single case of drunkenness or disorderly conduct has been brought before him during the past four weeks.

6. The citizens in mass meeting assembled unanimously desired concessions on both sides, but were told that the railroad company "would not arbitrate," and that the shops would be "closed up entirely unless protection was given."

7. Four hundred deputies were armed and paraded to keep the peace. The State Attorney General was present, and arrangements were made to bring many more deputies on to the ground, although not so much as a finger had been raised in personal violence. I was asked to read in my pulpit the riot act to quiet a flock of which a trustee, deacon, and the Sabbath School Superintendent were prominent Knights of Labor, as well as active, praying Christians. Many peaceable citizens were arrested. A colored man, member of the Executive Board of the Knights of Labor, was knocked down, kicked, and barely escaped being shot by deputies in the middle of the city.

8. Spite of all published statements to the contrary, Knights of Labor under present disorimination are disoharged as such, or refused employment as such.

discharged as such, or refused employment as such.

9. While all trains bave been unmolested for five days, only three striking workmen are reported as baving returned to work. They are not hindered, but the shops remain empty.

Anxious Reader: "No. You are mistaken. Burns did not write a poem called the Boycotters' Saturday Night."—Pittsburgh Chronicle.

Passed to Spirit-Life

From his residence, No. 650 East 6th street, South Boston, April 19th, Mr. Nathan M. Woodman, aged 52 years.

Mr. Woodman had been failing in health for some months past; and a sovere accident he met with some years ago in Portland, Me., by failing from a building is thought to have borne fruit at last by developing troubles in the brain and spine, which, with the undue strain of business conducted by him both in Boston and in Portland, brought on the conditions which bastened his departure.

He was the soul of honor in his dealings with the public, and was respected by all his acquestances and associates. He leaves a widow and five children, who will sadiy miss his materials presence, but who have the assurance that his spirit will return to them with consolation and comfort in this hour of their material loss.

Mr. Woodman has had great experiences in spirit manifestations; also regarding spirit: power, which gave him tindoubted evidence and proof within himself that spiritualism is a fact in the nature of things.

Funeral services were held at his late residence, Dr. H. B. Storer officiating-epeaking fitting words of conso attom to the family and friends, and paying a high tribute to the departed as being a true, honest man. His body was taken to his old home in Portland for burial in the family lot, additional funeral services, conducted by the Rev. Mr. Bianchard, being held in that city. From his residence, No. 650 East 6th street. South Boston

From Vincennes, Ind., March 24th, of pneumonia, Geo W. Dove, aged 43 years 3 months and 12 days.

W. Dove, aged 43 years 3 months and 12 days.

Bro. Dove has been, for a number of years, a realous advocate of the phenomena and philosophy of Spiritualism, he being an instrument used by the invisibles to communicate to mortals. He never missed an opportunity to advocate the cause he so dearly loved, and by so doing brought many to the light and knowledge of our beautiful philosophy. He was a true friend and a loving husband. He leaves behind a devoted and loving wife, who has the knowledge of a life beyond, so realously advocated by our brother. As well as Spiritualist, he was a strong advocate of burial reform (cremation), and often expressed the wish to the writer it he passed on first his body should so be disposed of, which was done on March 28th at the crematorium of H. Sampson, at Pittsburgh, Penn. How beautiful it is to KNOW while our arisen brother is lost to sight he is still with us in spirit.

From her home in Rochester, N. Y., April 16th, Mrs. Maria King.

Maria King.

Long a believer in the Spiritual Philosophy, she waited patiently for her transition that would reunite her to her loved ones who had preceded her to the better land. The funeral services were largely attended, and conducted by the writer, added by the singleg of Mrs. O. K. Emith, who rendered at the grave "The lates of the By-and. Bye."

MES. CORNELIA GARDNER.

From Bridgewater, Mass., April 12th, Addle W. Alger, She was the daughter of Mr. and Mrs. Wm. Sinrtevant, and the cheefing knowledge of Spiritualism sustains them in this dark hour of their bereavement. COM.

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table, which is strewn with his books and writing materials.
The surroundings are harmonious and symmetrical. The
artizan is in his workshop. To the extreme left stands the
carved book-case, containing all the Poet's own works, in
their original manuscript, thanked by these of De Quincy,
Irving, Bacon, Milton, Danté, Shakspeare, Scott, Byron
and innumerable others. Hanging on the wall is a portrait
of Nathaniel Hawtherne, his classmate at Bowdom. The
Sage of Concord, Raph Wadto Emerson, also adorns the
wall. The chair was presented to him by the school children of Cambridge, and is made from the Spreading Chestmut which stood cofore the Old Blacksmith Shop. Samuel
Taylor Coleridge's Inkstand rests near the epcu desk on the
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

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 con-

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 communing 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 recitesthe loss of her husband and only son by death - would apply to a newspaper that never | include all faiths and creeds, and consequently claimed to have any knowledge of Spiritualism. either practically or theoretically, and especialand direction. The pre-arranged character of secular or the religious standpoint. In every 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-bye, 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 "it has 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- pansion that is taking place within.

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 blurts 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 excarnated 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 still remains to be known in the realm of ideas.

Unrest Visible Everywhere.

The man who persists in denying the fact of 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 liturgles would have to go likewise. This is a truly startling proposal; far beyond the extremest 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 make a composite surpassing the power of description itself. It would, in fact, form an enparish, 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. Galliana 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 Mosaic 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 heretics 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 ex-

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 cometeries, 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 ceme tery, especially in winter, followed by expo sure at the grave during prolonged religious services, accompanied at times by the ritual of societies to which the deceased may have be longed. We must not be unmindful of the liv-

ing even when honoring the dead. Bishop Coxe 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 splenetic 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 natures which so readily adopt this Plutonism, even with a sort of greediness, and scorn 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, withnot to be expected to know everything that | in reach of eye and ear. Such characters"-he says, meaning persons who would do such a a thing-"are already less sensitive than Pagans," and he proves it to his own satisfaction by citing a line from that gentlest and purest 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 reënact the dragonnades." And he goes off in an explosion about a people's punishing them-

selves by their own devices. Now all this is nothing but heat, with neither ntelligence 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 ly with a view to obtain consolatory guidance thely new standard, considered either from the their cures as originates outside the sacred limates outside th its 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 medicos 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 themseves to it, is only to be treated after the "herole" 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.

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

An English Clergyman on Spiritualism

That liberal and progressive monthly magaine, 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 gleaning in a great field, yet that poor handful might be too heavy for most of them. If personal experience can alone warrant 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 somethings 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 uninformed 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 if 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 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 exexpired 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 re-

fused 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 poor-

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 25th.

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. 等。1910年1日1日1日

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 tak-ing 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 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, Middlesborough, 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:

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 immortal nature of the child. We no longer look upon man as a mere 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 their off-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 atomement, whereby our totally-depraved hearts may be made pure and holy. No, Spiritualism has lifted the dark cloud of supersition, 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, despotior 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, a happiness not born of belief, cradied in creed, and nursed by supposition, but a happiness born of goodness of heart, cradied in truth, and nursed by guardian angels. And having tasted of the great spiritual feast that is being served to all earth's children who will partake thereof, we further 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 spiritual blessing that is ours, were we to allow our children to walk in the fog and mists which enshrouded our youthful feet. 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

At the close of Mr. Kitson's address the dele-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 Keighley; 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. 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 calisthenics, 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 about ing 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. M. 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 seances 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 pencil 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 withal in the full light of day."

M. Leymarie adds: "M. Ch. Fauvety requests me to state that, at a private scance 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

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

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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 Exeter 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. Dyar. Some fine vocal music was executed during the services by Miss S. C. Fisher, Miss J. M. Noves, Mr. J. C. Bartlett and Mr. Aaron D. Saxon-Mr. Everett E. Truette being the organist.

ganist.

In commencing his address, after referring in a general way to the value of the modern revelations in illustrating the old religious systems, 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 sensuous demonstration of the immortality of the soul; but that the establishment of Christianity as a cult, or worship, of the delified 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 delification of Christ as a great and serious perversion, since the per-

ideal, and spoke of the delication 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 Christs had been many, and had always presented the same distinctive traits, and taught substantially the same doctrines. He skatched highly the philosophy of trines. He sketched briefly the philosophy of Messiahship, and suggested that the Christs of Messiabship, and suggested that the Christs 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 supernal world. He contended that the general tendency of the present spiritual movement was really coincident with that spiritual order and plane, and had, in part at least, accomplished what Jesus said he was anointed to do. 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 since it rested upon a universal principle of

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, so that carnality may become, instead of a merciless despot, an instrument and servant. We must let the Christ within us sawake from the dead. Then will the angels of the New Dispensation roll away the stone from the sepulchre, and our true resurrection will take place; while, in response to the angels' glad greeting, 'The Christ has risen,' we may exclaim with gratulation and rejoicing, 'Christ has risen indeed!'"

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 materializtions, 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. Eglinton in Russia.

Information reaches us that Mr. Eglinton'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. Schamaoff, Assistant Professor of Practical Mechanics, and M. Lubomoodrov, Professor of Financial Law, they having had several séances 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. Eglinton to give them several séances.

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 OR 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 excarnated intelligences: John Dillingham (to 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. Neals, lause, is now open for the season.

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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

We acknowledge the receipt of the following sums in aid of FATHER IRA DAVENPORT, now nearly blind, and destitute, who is a devoted Spiritualist, and has been for many years, viz.: Spiritualistic Phenomena Association, Boston.. \$39.25 Luther Golby 10,00
Joseph P. Hazard 100
Shawmut Lyceum, Boston 7,25
Eagle Hall Spiritual Meeting, Boston 4,00
R. M. Lucas 1,00

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. Lillie, Mr. Charles Dawbarn, Mrs. A. M. Glading, Mr. A. B. French, Mrs. M. S. Wood, Mr. George A. Fuller, Mr. Dean Clarke, Dr. Fred L. H. Willis, Rev. J. K. Applebee, Mrs. H. S.

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 reenacted-thanks to the liberalizing tendencies

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."

of the present generation.

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 spiritworld.

Mr. W. Eglinton, 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. Greck. Maison Goldenburg, Fourmannoi, Perevulok, Moscow. We should be pleased to hear direct from Mr. Eglinton 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. savs 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 preexistence 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 spiritlife from her late home on Common street, this city, on Saturday evening last, after a gradual failing 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 strenu-ously 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 Day-break. 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.

not intend to lecture at present.

Mrs. Clara A. Fleid, as will be seen by her advertisement on the seventh page, is now located at 28 West street, Boston, where she can be applied to personally or by letter for lecture engagements, funeral attendance, or mediumistic service generally.

Miss L. Barnicoat will lecture and give tests for the Spiritualist Bociety 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 Fortland, 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 BANNER OF LIGHT office.

Dr. H. P. Fatirfield will speak in the Baptist Church at South Thomaston, 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 companyerings. Address Boy 2d, Rocklend, Ma at camp-meetings. Address Box 247, Rockland, Me.
J. Frank Baxter gave his concluding lectures in Willimantic, 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 a Sunday in
September next. On Tuesday evening, April 27th, he
lectured again in Woonsocket, 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., forenoons and evenings.

In Providence, R. I., torenoons and evenings.

Dr. H. B. Storer lectured at Worden Hall, East
Dennis, Mass., on Sunday, April 25th, upon "The
Natural Resurrection," and "The Spiritual Body and
its Functions." He is engaged to attend the campmeetings at Harwich, Cape Ood; Verons Park and
Etna, Me.; Rindge, N. H.; Sunapee Lake, N. H., and
Queen Oity Park, Vt. May be engaged to attend funerals anywhere in New England.

Edgar W. Emgaron, has the following angagements

Edgar W. Emerson has the following engagements for May: May 2d and 9th, Norwich. Ct.; May 16th, 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 205 Macon street, that city.

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

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Special Notice.

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

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The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made knoton that dishonest or impreper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

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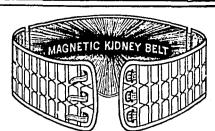
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OH! MY BACK!

T is a 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 all these cases the cause lies in the CONDITION of the KIDNEYS. In many of our wives, mothers and sisters the cause is in some weak or abnormal condition of the polvic organs, known under the general name of "FEMALE WEAKNESS." What has been done to relieve the many thousand sufferors? Men have prepared drugs of every conceivable compound. Millions of bottles and doses have been taken with little good results. Palsa and plasters of all shapes and substances have been produced and used. Everything has been used that would burn and blister or produce an action, reliction or remastion. But with all this nothing in the old-time remedies and contrivances 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 and do harm is not a sensible thing to use. To-day the NEW LIGHT which is spreading broadcast over human thought has uncovered the shadows of mystery, and that substance which is the great PANACEA and REVITALIZER in universal nature has been found. IT IS MAGNETISM. The above cut is a fair representation of Dr. Thacher's WONDERFUL MAGNETISM. It does not lose its power. It wears from two to four years. It never fails to give support, protection, warmth, action and info to the back, kidneys, hips and abdamen.

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Message Bepartment.

Public Pro-Circle Meetings

Are noid at the HANNER OF LIGHT (PFICE, 9 Rosworth street (formerly Monigomery Place), every Tubbay and Friday Afternoon. The Hall (which is used only for these seances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ogress until the conclusion of the seance, except in case of absolute necessity. The public are cordially invited.

The Messager published under the above heading indicate that spirite carry without the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the roader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reached. All express as much of truth as they perceive—no more than the content of the con

these columns that does not compete the perceive—no son. All express as much of truth as they perceive—no son. All express as much of truth as they perceive—no source.

The lis our earnest desire that those who may recognise the messages of their spirit-(riends will verify them by informing us of the fact for publication.

The natural dowers upon our Circle-itoom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the triends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their doral offerings.

The weight of suitable written questions for answer at these seauces from all parts of the country.

[Miss Shelhamer-desires it distinctly understood that she gives no private sittings at any time; neither does she resolve visitors on Tueslays, Wednesdays or Fridays.]

Tetters of inquiry in regard to this department of the Banner whould not be addressed to the medium in any case.

Lewis B. Wilson, Okairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMBHIP OF Miss M. T. Shelhnmer.

Report of Public Scance 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 dethem 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

to know that I am satisfied with matters as they have been settled. I had no wish to interfere with them at all, therefore I have not been discontented because I could not.

As I look back to 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 very childish; I 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 and trying to profit by mistakes that have been

made.

I would like very much to meet my friends.

They are none of them 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 n't feel myself dead in any respect, and that I am trying to engage my activities to their utmost.

I feel qualified to give a few words of advice to a variety freed who, has recently started out.

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 indement can inderes it. If he takes my ander the advice of his best friend, until his own judgment can indorse 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 map of whom I great 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 delicacy 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 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. A man who lives seventy-five years in the mortal gains a hold on that life which he cannot altogether shake off 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, to a degree at least, a portion of this great teeming life you

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 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, especially in connection with those matters which were examination. clusively my own.

I was considered a man of business ability

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

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— and passed away—outside its precincts. I took up my residence at Raynham, Mass., and became

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 if I did not fidence of my fellow-citizens; but if I did not mention them some 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 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 R. B. Towne.

Maria Myers.

[To the Chairman:] Do you help people here that feel bad? I do n't feel good. I can talk now, and I can swallow, but I do n't feel good when I try to speak. I felt awfully bad before I died. I didn't want to die; I was n't thinking of it, but I had to go, and I felt awfully before I did go. I couldn't open my mouth. I could n't swallow; I could n'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 could n't do anything. I did n'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 some 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 1? [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 gone since last summer. I did n't know whether it was a long time or a little while. I could n't tell. Time don't 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'd 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 lifeel better now? [Don't you feel better already?] Yes, some. I can talk better; but it is n'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 greatuse to him, it has made his life happier and better in some ways than it was before. 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 unso I am pleased that he has found it. He un-derstands 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 it may prove injurious to 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. from the body.

be difficult for him to rally from.

I bring him much love from his mother, and other dear friends who watch over him, 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 best use of what is his, 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 the world have results from registrations.

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 reaches; but I think I will be able to do so, now, in a little while. They will guide him 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.

him.

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

Controlling Spirit, for George H.

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 consolation to one who is in some 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 clearly those who do not now understand will clearly 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. be understood.

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

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 led to chant songs of praise to thee when life seems full of joy, so when disasters come, when desolation reigns, 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 to day mingle with thy angel bosts and receive cheer and an influence that will inaptre our lives. We trust that some word may be spoken, some thought suggested that will find an abiding place in our hearts. We trust that those returning souls who hasten here to come into contact with mortal life will also receive something of instruction and cheer that will sasist them in passing onward overthe heights of progress and of truth. Ohi our Father, we ask thy blessing to rest upon every soul, that it may be felt by each life, however 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 helpful sympathy 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 angels strengthen the chain of brotherly kindness; may they stimulate the human heart until it sends forth an abundance of loving sympathy, of helpful words and deeds that cannot fall to do good. Invocation.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.
Ques.—What is the difference between drugs medicines?

Ans.—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 like-

wise a medicine.
Q.—What is a drug, and what is 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 upon the human system may be classed among the 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 leasen the vital action of the body, or to increase and atimulate 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 disordered.

Q.—Should drugs ever be administered to the human system?

A.—As the word drug is usually understood,

numan 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 anesthetics, should never be administered to the

thetics, 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 fiesh is heir to. We believe principally in allowing nature to find her own equilibrium when the human system has been disorganized. We the human system has been disorganized. We affirm that the highest curative agency known

in the universe is magnetism, human and spiritual magnetism combined. By human or animal 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 allments 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 magnetism would assimilate with that of the patient, whose own spiritual powers were adapted to the work, 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 of the field and the ilowers of the garden yield medicinal qualities. This has been understood for ages past by your medical men; they have of the field and the llowers of the garden year medicinal qualities. This has been understood for ages past by your medical men; they have culled this knowledge and put it to practical use in many instances, and have yet more to learn on this vast subject. Constant experi-mentation will prove what we affirm to be true. We believe the time is coming when there will be known to the nuterial medica, a cure a medibe 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 result.

Thanks from the Spirit Chairman. We wish to return thanks to the friends who have so kindly furnished as 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 in returning into contact with mortal life, if greeted by the sight and perfume of flowers they forget many of their trials, and find it more easy to make themselves understood to their friends on

Rev. William Mountford.

Really this is an experience to me, Mr. Chair man! Although I knew something of Spritu-alism, and took a certain interest in it; although alism, 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 length, resolved to visit your circle-100m, 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 n't know about that, for there is a certain satisfaction in attempting to do a piece of work,

I do n't 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 own desire 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.

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, if I can. I have friends 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 wafting 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 many relatives, 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 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 mor-tal life, and to all appearances as substantial and solid and real as is any earthly habita-tion. 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 was interested in phenomena Spiritualism; physical manifestations were o 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 basis to a conception of something beyond. never wholly satisfied myself; I was continual ly 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 influover these matters. I am warned by an influ-ence 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, who counseled me not 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 live. They do not know 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 My name is Annie Beaman. I have 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.

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.

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 there and to take up what comes to them over there, and to do their work from day to day, knowing that our loved ones on this side will by-and-bye join them in the other world.

Henry Morgan.

Good afternoon, Mr. Chairman. My name is Henry Morgan. I don't want it understood 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

know but 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 volce, I think, that I eyer 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. certain material matters, if I only had a medi-um 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 alto-gether straightened out. However, as I can put nothing in to increase their profits, and as

gether 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 have made. Some of them are such as I 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 that I notice a part that can be improved, I go to work to try and make the improvement. In this way I am furbishing 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 uni-

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 in 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 swinging in space, nor am I a vapory

and am pernaps resting on some distant star. I am not swinging 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 ages to come. I thank you for permitting me to enter, Mr. Chairman.

Hannah Wright.

Good afternoon, Mr. Chairman. I thought 1 was a smart young woman, but I feel very much like a tired-out old lady just now. I do n't like to feel tuckered out. I'd rather feel sprightly to feel tuckered 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 try to send a word to Portsmouth. 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 'ew 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 there, but I'm not quite so smart just now when I come here. I want my friends to know something of the road I have traveled. 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 had to turn the hends when I came to 'em, and look ahead. Well, now, that may seem kind o' queer to you.

I had my own notion of things before I went out of the body; thought I knew where I was

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 said I mustn't sit down in that way, I must get up and go ahead, and find out where I was—if I had n't come to a better place than I had left. So up I got, and started on the road I have been traveling ever since.

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 pleasanter. 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, none of 'em pale and tuckered out, with thin faces as though they had n't 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.

and wondering what was to come next.

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

Well, I haven't. Never did that while I was

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. So 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 afeared they haven't; that is, if they've got 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 aint going to find any big white throne with a great big man giant 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 torked and tried to find him, till

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, till I got clean tuckered out, and forgot all about what I was looking for. Then I began to see I was n'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 did n't like, but I felt I must: it was needed. I found a good many things I did n'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 look for the truth 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 aint fashfoned 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.

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

it is the preacher who has come back." I do n't know but what he has, a good many times, only worn out, hot and uncomfortable. I feel it a while before I died; I felt so sore and tired—alf 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, if I can, sometimes; her life is pretty hard, and she gets discouraged. I see her when she sits down alone and thinks: "On dear! what shall I do?" so many things some 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 did n't earn more than half enough to get along with. We used to have so many talks and plan out just what to do that would make our funds go the furthest, and now she misses me and has ever since I left the body.

I have tried ever so many times to come and

thest, and now sne 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 bast thing to do. So we can

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 beat 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 my sister for all her kind attention to me 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 life will not always be so hard for her while she stays here. I am very sure it will brighten by and ye. I want her to cheer up and feel that there is some pleasure in living, after all.

brighten by and-oye. 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 I feel when coming to my sister, because 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 power is not given them. I count myself fortunate imgetting 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 Will you kindly report me, Mr. Chairman, as

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 look around 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.

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 the privilege of speaking, I should have advised certain measures which might have resulted in a different manner than what has been, but 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 especial 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 the same, for there is no mortal but what a different manner than what, has been have the same, for there is no mortal but what possesses some spirit-guide, 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 material

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 with more than I wished to before I passed from the body. They were called away one after another. How glad I was to meet them on the other side; how beautiful it seemed, how homeother 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. I have not confined myself to one point; I have passed from one I cality 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 tact with different people, and I think I am wiser, and perhaps more humble, in conse-

I have one particular friend who has a strong desire to travel; he thinks if he could only get away from old associations and the access of his early life he would be happy. He wants to roam from country to country. I do not advise him to do this; his is not the nature that would be benefited by it, because he will not be apt to take up any particular calling or industry, but will be more likely to wander from place to place, aimlessly, like the butterfly that roams from flower to flower. I know he won't feel hurt at me for saying this, because he understands this inclination of his. He had better stick to the old place, and be advised by his friends who have counseled him before; they know better what he should do. By and by when he gets to the spirit world, his desire for travel and gaining information will be gratified. By that time he will have gained sufficient stability to extract only the best results from such a course. I think that friend will see what I have said. I bring him my best wishes, and my regards, also, to other friends, and assure; them I shall be happy to ome in communication with them any time and at any place they will open to me. I have one particular friend who has a strong

SPIRIT MESSAGES

Cha nherlain; William Charles Grangle; Eliphalet Field; Hannah Brewer; George Hale.

THE MESSAGES GIVEN

As per dates will appear in due course.

April 16.—Lily C. Darst; S. B. Perry; Josiah Smith;
Henry Brainard; Controlling Spirit, for Mrs. Deborah W.
Reed, Nancy E. Nighbert, Isaac Stone, Neilie Fisk, Philip
Abbott and Elizabeth Voazle.

April 29.—Controlling Spirit, for Mile A. Townsend,
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> Waiting On This Shore.
> Waiting Mid the Shadows
> Welcome Home.
> Welcome Angels.
> Welcome to be There. Shall We Know Each Other

Banner of Bight.

BOSTON, SATURDAY, MAY 1, 1885.

ALL SORTS OF PARAGRAPHS.

DAFFODILS.

The golden sun looks gladly down
On golden rows of daffodils.
He crowns them with his golden crown,
With golden rays each blossom fills,
And every blighting breeze he stills.

With golden trumpets in their hands,
On pliant stems they lightly awing;
In cheerful, dauntless, gorgeous bands,
Their trumpets to the breeze they fling,
And sound the overture to spring.

Gone is the winter's dreaded power,
Gone are the cold and weary days:
Now comes the soul-refreshing shower,
Now sheds the sun his brightest rays;
Their golden trumps are tuned to praise.

Praise Him, ye trumpeters of spring,
Whose mighty love new life distills!
My heart stall with your music ring
Until your rapture through me thrills,
Ye golden-throated daffodils!
—[Caroline Hazard, in the New York Independent.

The part of the United States lying west of the Mis sissippi River could be carved into three hundred and fifty-one States the size of Massachusets! Won't this surprise our English friends who are quarreling over that little territory known as Ireland? The sooner they make a State of it as an integral part of the British empire the better it will be for all con-

It is said that the Rhode Island Prohibition law will ruin Newport as a watering-place.

A bill has been introduced in the New York Legislature for the protection of song-birds, which prohibits women from encouraging the butchering of plumage birds by wearing them on their bonnets. It is regarded with general favor, and is likely to pass. It forbids the killing of all birds but the English sparrow for the next five years.

A Yankee has just invented a gun that sends a ball fifteen miles, and clear through ten inches of steel plating and a liberal quantity of white oak! The talk about our cities being bombarded with such guns in position is ridiculous.

The Mikado of Japan has signified his intention of contributing \$500 to the Grant monument fund as a token of his respect for Gen. Grant, and has ordered the amount to be forwarded to the President of the committee. It has since been received.

There are nearly a score of American women studying at the University at Zurich, half of whom will probably make the examination and return to America as physicians, lawyers and teachers.

The news has just been received in London of the death of Hon. Lionel Tennyson, son of Baron Tennyson (poet laureate). He died during a passage from London to Calcutta on board the steamer Chusan.

The exodus of Jews from Russian Poland has attained extraordinary figures. The statistics show that during the year 1885 no less than 20,150 left the country for America, to say nothing of those who emigrated elsewhere.

The 67th anniversary of the founding of Odd Fellowship in the United States was widely observed on the evening of Monday, April 26th, by the subordinate

A newspaper and a newspaper editor that people do not talk about and sometimes abuse are rather poor concerns. An editor sometimes feels it his duty to defend individuals and their business at the risk of making enemies of another class, and the former ofttimes are the very first to show ingratitude. It is confidence misplaced. The editor who expects to receive much charity or gratitude will soon find out his mistake; but he should go ahead just the same, saying what he conscientiously believes to be right, without regard to the slightest frowns of artful dodgers or chronic grum-

Mount Ætna has become a fountain of fire again, and is trying to shoot the man in the moon with redhot rocks.

> GLADSTONE. The grand old man of mind and might— A thousand years of wrong to right Were fitting end to his career. His words that all the nations hear, Bhail, like the trumpet from the skies, Bid Ireland from the dead arise.

cy, has passed to spirit-life. The ex-Confederate soldiers of Louisville, Ky., attended his funeral in a body, on April 24th, and a committee of their number. among whom were many distinguished ex-Confederate officers, Judges of the United States and State Courts, and prominent citizens, acted as pall-bearers and a funeral escort. The body was taken South for

The report is confirmed that the Emir of Harran has massacred all the Europeans in his capital, also the members of the Italian scientific expedition under Count Porro.

The Boston Evening Record heads one of its late telegrams "The President's Labor Massage." That's not so far out of the way, after all. If he can cure the encroachments of capital over labor by "the laying on of hands," he will be rendering a great service to the country at large.

The Judiciary Committee of the Massachusetts House of Representatives have reported that it is inexpedient to amend the law relating to medical exam-

Queen Victoria has offered four gold medals to female candidates who attain the highest standing in the four medical schools of India. Progress is constantly making in all the world in the admission of females to medical practice.

Black sashes will be much worn this summer with light and bright summer costumes. They are very conspicuous, but they give apparent slenderness to and What they Symbolize." the walst. That's what Maggie says.

Our love for honest mediums, and especially for mediums for tangible manifestations of spirit presence, is unbounded. Many times that love has been repaid with hate and jealousy from those we have done all we could to assist in their work, but what of it? "We shall know each other better" some day.

A MODEL MAN.-He resides in Lawrence, Mass. been married fifty years, and has never failed a single morning to start the kitchen fire!

W. H. H. Murray, whilem the paster of "Brimstone Corner" in this city, is building a new sharple yacht, says the Burlington Free Press. It is to be forty-five feet long, eight foot beam, with cabin. The work is being done by a regular boat-builder from Connectiout, and Mr. Murray is superintending the work.

In face of all the opposition that has arisen since his great speech in Parliament, Mr. Gladstone says there is no danger in granting home rule to Ireland: The danger lies in refusing it.

The North End Industrial Home. Boston, was damaged by fire early Sunday morning, April 25th, to the estimated value of \$10,000.

A man afflicted with deafness took a prescription to a Topeka druggist, who filled it with care and in the latest style. The deaf man asked the price, when the following talk occurred:

Druggist—(Leaning on the counter and smiling in a wont you pay-up sort of a manner). "The price is seventy dye cents."

Deal Customer—"Five cents? Here it is."

Druggist—(in a louder voice). "Seventy five cents,

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Room A.

westereday atternion and evening at 176 Tremont street, Room A.

Berkeley Congregation.—Permanent lecturer, W. J. Colville. Public service in Berkeley Hall, Odd Fellows Building, Tremont street, every Sunday at 10½ A. M. and 7½ P. M.; also Friday, 7¾ P. M. Weekly meetings in Langham Hall (adjoining); Monday, 8 P. M., Questions and Anawer Conference; Wednesday, 2½ P. M., Ladies Union; 8 P. M., Musical and Littersy Soirée; Saturday, 3 P. M., Lecture and Conversation. Everybody welcome.

Union Park Hall,—The Shawmut Spiritual Lyceum meets in this hall, corner Union Park and Washington atreets, every Sunday at 10¾ A. M., All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall, Appleton Street, near Tremont.—Children's Progressive Lyceum No. I. Sessions Sundays, at 10¾ o'clock. Seats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 43 Indiana Place.

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First Spiritual Temple, corner of Newbury and Exeter Streets.—Bervices every Sunday afternoon at 3 o'clock and every Wednesday evening at 7%. All are cordially invited. Beats free.

o'clock and every Wednesday evening at 1%. All are cordially invited, Seats free.

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Fraternity of the White Cross, 12 Femberton Square, Room 9.—Meetings second and fourth Thursdays of each month. Service of Silence on Saturday evening. The Missenger will be at the rooms daily from 9 A. M.

12 P. M., to give information respecting the Order.

Chelsen.—Spiritualist moetings at Pilgrim Hall, Odd Follows Building. Sunday, at 3 P. M., Mediums' Meeting: at 72., Grand Recoption of well known nediums, including Mrs. Mary C. Bagley, the renowned test medium, Mrs. Wil-lard, Mr. Fred A. Heath, and many other favorite mediums and speakers. Dodge and Logan, Managers.

Boston Spiritual Temple at Horticultural Hall .- Last Sunday was the closing one of Mrs. R. S. Lille's present engagement. After singing and an invocation, the question "Do spirits know more than mortals of a Supreme Being called God?" was considered by the control of Mrs. L., who said: "I be hold in each face before me something that I call God.

mortals of a Supreme Being called God?" was considered by the control of Mrs. L., who said: "I behold in each face before me something that I call God. I see in these flowers an expression of God. Some have said in the past that the sun was God, because light and life seemed to enanate from it. I have sought in spirit-life for God. I don't know yet of such a being. Some spirits may say they have found God in some vast region I have not explored. I do not find him except as I see him in all things. This is the only way I have seen him or have known other spirits to have done so.

Quen.—What is the speaker's objection to the plan of saivation through Jesus Christ?

Ans.—It is not true that saivation comes through Christ. That religion that debases a man by calling him a poor worm of the dust does not help him. I believe it is deleterious to man to crush him by such teachings. Man should be encouraged to do for himself, and he will do better for being so encouraged. Let us work for uplifting, not degrading man. The Christ of salvation is in every one to save himself. Man never has a new body; all the body he ever will have he now has. He is passessed of two now, a natural and a spiritual; and when death, so-called, comes, he, as the butterfly leaving the chrysalls, discards one of these bodies. The chrysalls is but the coil left behind by the butterfly. Friends look on the dead body, or coil, to find their friend, but he is no there—the butterfly has flown. "He has risen," and I hear the echo, "We all have risen," sounding through the arches above on this Easter morn. Spiritualism has been like the dewsof evening on leaf and flower. At early eve the moisture is just perceptible; at morn the diamond drops lay thick and clear. So does Spiritualism sellently scatter its dewdrops in the family circle and establish its truth. So does it work in societies and persons that refuse the name, but the new thought is expressed from pulpit or rostrum as the result of the unseen influence upon and around them.

Q.—Would you enc

as well as to its being her concluding address for the Bociety for the present. She reviewed the labors ne-Society for the present. She reviewed the labors necessary in an organization of this kind—its officers' duties in each department; the wife, too, who as a coworker assisted in the labors. "We as speakers," she said, "are dependent on such as your Chairman in making our arrangements for lecturing. It is in some places only one man to take all the responsibility. Here he is well sustained by officers in his labors and members by their contributions. His duty on Sunday is but a small part of the work. Correspondence with and arranging for speakers, engaging and paying for a hall, the music, advertising, reporting, etc., are among the duties attending the conduct of these meetlings."

Proceeding with her discourse she spoke of life and Proceeding with her discourse she spoke of life and its outcome: What are we as mortals and immortals? To-day, together; to-morrow, separated. You ask, How long shall these things be? I do not know, but so far as I have any knowledge, there will always be an eternal progress. As to our eternal future, we know only by analogy; but a continuity of life after death we do know, and from it infer the eternity of our existence. Her eloquent remarks closed with an improvised poem, "Adlen."

Mrs. A. M. Glading, of Philadelphia, will occupy the rostrum next Sunday.

W. A. D.

Borkeley Hall Meetings .- On Sunday last, April 25th, the services at Berkeley Hall were of an unusually attractive character. The floral decorations were greatly admired, and the music of an exceptionally high order. W. J. Colville delivered two eloquent in spirational discourses on "The Resurrection," one of which has been reported for the BANNER OF LIGHT.

and will shortly appear. The Boston Herald of April 26th gave a very com plimentary notice of the evening service and an abstract of the discourse, which was on "Baster Eggs,

stract of the discourse, which was on "Easter Eggs, and What they Symbolize."

Sunday next, May 2d, Mr. Colville's subjects will be, at 10:30 A. M., "The Ideal Man and Woman"; at 7:30 P. M., "The Labor Problem; The Knights of Labor and their Work for Humanity."

On Mondays, at 8, and Saturdays, at 3 P. M., Mr. Colville is holding a very interesting series of receptions, at which questions of great interest and importance are ably answered. The lectures on Friday evonings, at 8 P. M., are always interesting. Topic, Friday, April 30th, "The Book of Job; a Veiled History of the Ancient World."

Arrangements are completed for Mr. Colville to leave Boston for work in the West. His last meeting in this city will take place in Berkeley Hall, Monday, May 24th; it will assume the form of a farewell benefit. From Boston he proceeds to Minneapolis, where he will lecture publicly, Sanday, May 30th, three times. From thence his route is to California direct. He has been enzaged as the leading speaker at the Oakland Camp-Meeting, seven miles from San Francisco, where he will remain from June 4th to July 6th inclusive.

As he has a few week evenings at liberty before May 24th, all who desire his services in the East must secure them before that date. Address Langham Hall, 4 Berkeley street.

Shatemut Epiritual Luceum. Union Park

Shawmut Spiritual Lyceum, Union Parl Hall.-The customary opening exercises were participated in last Bunday, followed with recitations by cipated in last Sunday, followed with recitations by Allie Cummings, Leroy Thorp, Charile and Gertie Rich, Rosa Wilbur and Gracie Bean; Readings by Miss Lucette Webster, Miss Clara Ware, Miss Emma Ware and Mrs. Thumpson; remarks by Conductor Hatch, in connection of this Lyceum with the Spiritualistic Phenomena Association and the good feeling existing between them. The proceeds of the collection at this meeting—87,25—were given to the pioneer in spiritual labor, Dr. Ira Davenport, who is in need of help from all appreclating Spiritualists.

ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street. 23 Windsor street.

Druggist—(In a louder voice). "Sevensy are please."

Deal Customer—"Well, there's your five cents."

Druggist—(In a very loud voice and very firm man-net). I said seventy five cents."

Deal Customer—(Getting angry). "Well, what more do you want? I just gave you your five cents."

Druggist—(In a very loud voice and very firm man-net). I said seventy five cents."

Mfs. H. C. Mason, a poem by Joseph D. Stiles, an address by Mrs. M. E. Thompson of Rockland, Me., solo by Mrs. (George LeClaire, readings by Lucette Webmedine; I small three cents carpeagy."—Drug Ree

L. Gardner. A collection in aid of Father Davenport,

amounting to \$14.23, was taken up, making a total of \$39.25 collected by this society. Mr. Joseph D. Stiles concluded the exercises with one of his celebrated test-scances, giving one hundred and sixty-four names in one hour and six minutes.

A large company of the members of this society attended the sociable and supper at the Ladies' Ald Parior last Wednesday ovening. Remarks were made by President Ricker, Dr. Richardson, John Collier, Mrs. Abby Burnham, Mr. J. B. Hatch, Dr. Tripp, Mrs. Davis, Mr. Hubbard of Queen City Park, and others. Acceptable music was turnished by Prof. Fisher, Dr. Sweeney, Mrs. Taylor, Hawthorne Choir, Mrs. Carl. Mrs. Carl. Mrs. Callison, Mrs. Carr. Mr. LeClaire, Miss Flossie Watte, Spiritualistic Phenomena Quartette; elocutionist, Mrs. Boynton. Supper was served soon after nine o'clock to one hundred people, who participated in a social time until about midnight. Among those who have recently become members of this Association are Mrs. Shepard Lillie, Dr. H. B. Storer and Dr. Smith of Queen City Park fame.

Francis B. Woodbury, Sec.

45 Indiana Place, Boston.

The Ladies' Industrial Society.—Wednesday

The Ladies' Industrial Society.-Wednesday evening, April 21st, Mr. W. A. Dunklee gave an account of the rise and progress of the Boston Spiritual count of the rise and progress of the Boston Spiritual Temple Bociety, of its meetings at Horticultural Hall for four years, the last now about to close, attributing its great success in large measure to its presiding officer, Capt. Holmes, to whom, as a recognition thereof, the Bociety had deputed the spasker to present him at this time with a set of "Chambers's Cyclopedia," ten volumes, and "Cambridge Poets." one volume. Upon presenting the books Mr. Dunklee accompanied them with suitable remarks, in response to which Mr. Holmes repiled with much feeling, and in the name of the bociety presented "Appleton's Cyclopedia," sixteen volumes, to Mr. W. A. Dunklee as its Treasurer. After a sone by Mr. and Mrs. Lillie, Mrs. Lillie presented Mr. O. F. Rockwood, Becretary, "Bryant's Book of Poetry and Song"; and, entranced, addressed him in an improvised poem. The meeting closed with remarks by Mr. L. L. Whitlock, Mrs. Clara A. Field, Bben Cobb, and others, with songs interspersed by Mr. J. T. Lillie and Mr. Heath, the blind medium. ARNOLD.

Facts Social Seance. - These meetings at Langbam Hall on Thursday evenings are well attended and of general interest. At the last one Mrs. Wheeler and of general interest. At the last one Mrs. Wheeler gave very fine descriptions of spirits, nearly all of which were recognized; Mr. Henderson gave a few fine tests, and was followed by Mrs. Davis, of Tremont street, who pave fine psychometric readings and tests Mrs. Carr. Mr. Haines, Mrs. Conant, Mrs. J. E. Davis of Cambridge, Dr. Tripp, Mr. Matthews and other mediums were present. Capt. Richard Holmes made a few remarks; Mrs. Clapp, Miss Carey and Mrs. Whitlock sung, and Mr. Whitlock extended to alla cordial invitation to come and bring their friends to these social meetings.

The manifestations at the Facts Séance on Saturday evening, with Mrs. Whitluey for the medium, were very fine, as usual in these physical séances in the light, bands appearing in the cabinet more than two feet further than the medium could possibly have reached, even if her own hands had been at liberty.

Willimantic, Conn .- Mr. J. Frank Baxter closed with last Sunday his series of engagements in Willimantle, Conn. Notwithstanding the doubtful weather and the many and extra Easter attractions, the pews, alsies and vestibule were packed with people. The lecture of the atternoon was on "The Origin and Rise of Easter and its Festivities," and that of the evening on "The True Resurrection; or The Emancipation of the Spiritual Body." Appropriate Easter lilies graced the desk, and the musical selections were timely ones. An interesting feature was the voluntary and singing of Miss Lizzie D. Lyman, who had that day arrived home after a training and practice in elocution and music from one of Boston's noted conservatories for such purpose. Mr. Baxter's spirit-descriptions were many and interesting, perplexing to theorizers and convincing to unblased investigators. Mr. Baxter is desired again for a fall engagement, if possible. His work is aiways marked here, and as the Willimantic Journal stated, his name is sufficient to attract the crowds. mantic, Conn. Notwithstanding the doubtful weather

Providence, R. I .- The two discourses at Blackstone Hall, before the Providence Association of Spiritualists, by Mrs. H. S. Lake, were both remarkable. In the morning her subject was, "Our Mission."
It was a vivid setting forth of duties, having a sweep
of thought and breadth of conception which took in the entire horizon and covered the activities of everyday life. It developed the peculiar lines of policy on the part of Spiritualists to meet the needs and issues of the times.

The ovening discourse was a summary of Mrs. Lake's mediumistic experiences, interesting and in-

structive.
The labors of Mrs. Lake, covering the entire month, with the exception of one discourse by her husband, Prof. Peck, have been most acceptable, so much so that there seems a general wish that they may revisit us the coming season.

WM. FOSTER, Jr.

Saratoga Springs .- Two eloquent lectures were delivered by Mrs. Fannie Davis Smith of Brandon, Vt .. in Saratoga, Sunday, April 11th, to large and deeply inin Saratoga, Sunday, April 11th, to large and deeply interested audiences. At the close of the evening lecture Dr. Mills described and gave names and messages from a number of spirits clairvoyantly and clairaudiently seen and heard by hin. Mrs. Smith is to speak in Saratoga again Sunday, May 9th. Sunday, April 18th, a relation of facts in spiritual experience was given by various speakers—Peter Thompson, F. J. Hurd, Dr. Wm. White, C. S. Bates and others—and Dr. Mills gave descriptions, etc., of spirits. The Spiritualists' meetings will be held hereafter at 10:30 A. M. and 7:30 P. M.—the afternoon experiment having been abandoned.

Haverhill-Brittan Hall .- A very interesting meeting was held Sunday, April 25th, at Brittan Hall, by the Spiritualists of Haverhill and Bradford—Dr. H. F. Mertill, of Montague, being the speaker and plat-form test medium. A large number of spirits were minutely described, and names given, nearly all of whom were readily recognized. Several of the spirits purporting to be present made brief speeches, alluding wann were training to be present made brief speeches, amoning to incidents in their lives well known to those acquainted with them when in the earth-form. The hall was adorned with Easter flowers, combined with the Anniversary decorations, which were still remaining, and presented a cheerful appearance.—Next Sunday Mrs. C. Fannie Allyn of Stoneham will occupy the platform.

E. P. H.

Newburyport, Mass .- Dr. Charles H. Harding, of Boston, made his first appearance here on Sunday, and created a very favorable impression. His psyand created a very invorable impression. His psychometric readings were of a superior order of merit.

— Mrs. A. L. Pennell, of Boston, comes again next Sunday. This will be her third visit this season, which of itself shows how well she is liked here. — Our season will close on Sunday, May 16th, when Mrs. Glading, of Philadelphia, will occupy the platform. Although Mrs. Glading comes among us in one sense a stranger, still she is not unknown, her reputation as a speaker and medium having preceded her.

Cambridge .- A very enjoyable meeting was held in Odd Fellows Hall, Cambridgeport, last Sunday afternoon. The platform was adorned with choice flowers. A large and appreciative audience listened to a fine lecture and poem by W. J. Colville, who speaks there again next Sunday, May 2d, at 3 P. M., on a subject to be chosen by vote of the audience.

Australian Items.

Mrs. Addie L. Ballou lectured in Melbourne for the Victorian Association during the month of February. The Richmond Lyceum held its semi-annual election of officers Jan. 31st. It is said to be in a flourishing condition, with a well filled freasury and a steady increase of members.

One of the features of the Anniversary celebration at Melbourne was to be a Ladies' Fair, for the benefit of the various Spiritualist institutions of that city. The general exercises in commemoration of the day were to be held March 31st in the Thistle Company's Banqueting Hall.

Mr. Charles Bright commenced a series of lectures at the Bliou Theatre, Melbourne, Jan. 31st, the closing one of which was to be on Spiritualism.

A notice of the transition of Nathan M. Wood man will be found on our third page. H. C. Berry, of Portland, Me., writes us, speaking highly of the deceased as a Spiritualist, a friend to mediums, and a respected citizen. Of the additional funeral exercises held in Portland, Mr. Berry writes:

"Bervices were held at the residence of Capt. H. M. Brewer, conducted by the Rev. Mr. Blanchard. The house was filled to overflowing by his many friends and business associates, The floral offerings were many, and very beautiful. His body was laid to rest in that heautiful city of the dead, rightly named 'Evergreen.' May his spirit find peace and rest, is our prayer."

8. B. Watrous, one of the ploneers of New Mexico, passed suddenly to spirit-life, at a recent date, and at an advanced age. The town of Watrons, N. M. was named for him. He was a public-spirited citizen a pronounced reformer, and an earnest Spiritualist. He was a native of Northfield, Vt., but the majority of his extended earthly experience was attained in the

Workingwomen in London cover and embroider sunshades at three-quarters of a penny apiece, and, if work can be got, skillful workers do two dozen sunshades a day. Starvation prices.

The New Philosophy and a New College.

To the Editor of the Banner of Light:

As one of the deeply interested listeners to the profound instructions of Prof. Buchanan. I feel it my duty to call attention to the wonderful evolution of solence now in progress and in harmony with Modern Spiritualism. We have been told by liberal medical journals that Prof. Buchanan is "the highest living authority in reference to the psychic functions of the brain," and in his course of instruction we have found that he has indeed advanced a century beyond all that is taught in colleges or published in books; and the enthusiastic reception of the teachings by his recent classes shows that these truths are adapted to the real needs of mankind to-day. We are delighted to know that this profound solentist has ever been forement in the promotion of the wonderful truths of Spiritualism and has taught the profoundest spiritual philosophy, even before its truth was demonstrated at Hydesville.

He is now teaching the true Science of Life, which he has traced from its home in the spirit-spheres to its operations in the anatomy of man, and from this solid foundation he is building up therapeutic science as it has never before existed. The pupils are learning the art of playing upon the human constitution as the musician plays upon his instrument, not only by the vital forces and spiritual powers, but by electricity and by new medical remedies applied in new methods, in which the spiritual energy of a medicine is imparted without taking remedies into the stomach.

After listening to his exposition of the perfect method of diagnosis (in which his pupils are trained) and the novel methods of healing disease which he proves by experiment on his pupils, we wonder why it is that the medical profession generally pays so little attention to the great revolution which he is introducing. But our wonder ceases when we reflect that the best demonstrated truths of Spiritualism, even the materializations which are constantly in progress, are still treated by the medical profession generally w To the Editor of the Banner of Light:

spond.

I have not been blessed with wealth, but what I have I will freely give; and if the friends of Truth will raise the sum of only ten thousand dollars to establish an institution for the teachings of the philosopher who has justly been called the "Sage of the New Dispensation," I will see that an edifice is provided worth twice that amount in which "the New Education" may be embodied and the New Philosophy imparted to young men and women who may carry it throughout this and other nations.

men and women who may carry it throughout this and other nations.

There must surely be a response to my offer when the public become better acquainted with the remarkable teachings of Prof. Buchanan, which the learned Miss Peabody pronounced the very perfection of teaching and philosophy, and which added so much to the renown of the College at Cincinnati, over which he presided thirty years ago.

The courses of instruction which he gives at his residence, No. 6 James street, Frankin Square, Boston, are deeply interesting as well as practically useful, and I would urge all who can to attend the courses hereaf rand acquire that philosophy which is a guide to all

twould urge an who can to attend the courses hereater and acquire that philosophy which is a guide to all truth as well as to health and long life.

Expecting to be absent from Boston, I request those who may respond to this appeal to send their responses to care of PROF. BUCHANAN, who will know my address and forward promptly any communications.

A FRIEND OF HUMANITY.

Reception to Capt. Richard Holmes. Mr. and Mrs. J. T. Lillie, at their new home, 48 Chester Park, last Saturday evening (April 24th) gave a reception in honor of Mr. Richard Holmes, who is to be absent several months from the city. Mr. and Mrs. L. also leave this week for the West to fill engagements. Their large parlors were filled with the friends of both, and among them were Dr. A. H. Richardson, J. W. and Mrs. Haynes, Mr. Henry P. Trask, L. L. Whileok and wife, W. A. Dunklee and wife, Oscar F. Rockwood, E. Ricker, Esq., Clara A. Field, Jeunie Rhind, Col. Moses Hunt and Mrs. Hunt, venerable with good works as well as years, and about fity others, including Mr. and Mrs. Holmes, the guests of the evening.

including Mr. and Mrs. Holmes, the guests of the evening.

"The Beautiful Island of Sometime" was sung by Mr. and Mrs. Lillie; Henry P. Trask made appropriate remarks, followed by W. A. Dunklee; Dr. Buffum sang "The Little Brown Cot on the Hill"; Mae Dinsmore gave a reading; Mrs. Mary F. Lovering a song. Dr. A. H. Richardson congratulated Mr. Holmes upon the warm expression of the evening as evidence of the good he has been doing in the capacity of chairman and manager of the meetings at Horticultural Hall. Mr. Holmes responded to the call and expressed his thanks for the appreciation manifested; his work had been one of pleasure, surrounded as he had been with many helpers. Dr. Buffum gave another song, accompanying himself upon his guitar; Mrs. Clara A. Field gave a retrospect of the lecture-field and its present status; Mr. O. F. Rockwood gave a reading; Miss L. Barnicoat congratulations; Mrs. Lillie aclosing poem, and with singing "Should Auld Acquaintance?" the company retired to their homes, to add to their pleasant memories the events of the evening.

"PUBLIC OPINION" is the name of a new weekly journal presenting the printed and spoken opinions on leading questions, without comment, and with due credit, of current newspapers and periodicals, social, political and religious, and of professional and public men. It will aim to be an epitome of American thought, arranged for instant perusal, without bias toward any political party, commercial enterprise, religious sect, or contending influence. Its form is a small quarto of twenty pages, The two numbers issued exhibit an exercise of The two numbers issued exhibit an exercise of ripe judgment, good taste, and a masterly tact Berkeley Hall Lectures, of editorship, giving the promise of being a valuable addition to our journalistic literature Address Lock Box 31, Washington, D. C.

We call attention to the BANNER OF The paper is only \$3,00 per year. It should be in the hands of all who wish to investigate Spiritual Philosophy.—The Real Estate Telephone, Centreville, Ind.

Grace Hubbard, a graduate of the Iowa University has adopted the profession of civil engineer, and is employed by the United States Government Survey in Montana to make maps.

Spiritualist Meetings in New York Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hale very Sunday at 10% A.M. and 7% P.M. Arcanum Hall, 57 West 25th Street.—The People's Spiritual Meeting every Bunday at 2% and 7% P.M., and every Friday atternoon at 2%. Frank W. Jones, Conductor,

Metropolitan Church for Humanity, 251 West 23d Street, Rev. Mrs. T. B. Stryker.—Services every Sunday, at 11 o'clock A.M. Beacon Light Fariors, 222 West 46th Street. The Children's Lyceum meets every Sunday at 3 P. M.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holdsits meetingsevery Sunday in Conservatory Hail, Bedford Avenue, corner of Fulton street. Speakers engaged: May and June, Mr. J. William Fischer and others. Morning service at 11 o'clock, evening at 74. All are cordially invited. Spiritual literature on sale in hall. Church of the New Spiritual literature on sale in hall. Church of the New Spiritual Dispensation, 416 Adelphi street, near Fulton. Brooklyn, N. Y. Sunday services 11 A. M. and 74 F. M. Medium's meeting 37 F. M. Laddler, Add Spoiety. Thursday, 3 to 10 F. M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Tressurer.

The Brooklym Spiritual Union holds its meetings.

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

Grove Meeting in Oregon.

Grove Meeting in Oregon.

The Clackamas County Religious Society of Spiritualists of the State of Oregon will hold a Grove Meeting at its grounds at New Ers, beginning Thursday, June 17th, and holding five days, or more if agreeable to campers.

Efforts will be made to secure the usual reduction in fare to those attending the meeting.

Good order will be maintained. Hotels convenient. A cordial invitation is extended to all.

WM. PHILLIPS, President.

THOMAS BUCKMAN, Secretary. THOMAS BUCKNAN, Secretary.

Three Days' Meeting at Sturgis, Mich. The Harmonial Society of Shurgis will hold in Twenty-Beventh Annual Meeting in the Free Church at the Village of Sturgis on Friday, Saturday and Sunday, the 4th, 5th and 5th days of June.

Able speakers from abroad will be in attenuance to silderes the meeting. A general invitation is given to all free the meeting.

The Oldest Methodist Minister in Philadelphia.

"I am the youngest old man in New York," said the Hon. William E. Dodge, a short time before he died. Mr. Dodge was indeed one of the sprightliest of old gentlemen. He was as active as most men of fifty, although he was about seventy-five. Up to the time of his death, which came very suddenly, he was able to accomplish more work in a day than almost any of his partners or clerks could get through with. In Philadelphia lives another "young old man," one of the most venerable of Methodist ministers. He is as active, as hearty and as cheery as was Mr. Dodge. He is the Rev. Anthony Atwood, honored and beloved not only by Methodists, but by good people of every persuasion. Mr. Atwood might pass for a man of about sixty, but he is eighty-five. About fifteen years ago he told the writer that he hardly expected to do much more work, and that he thought a man of seventy might be considered to have rendered all the effective service he would be capable of. Yet since that time Mr. Atwood has done more ministerial work than many a younger man has accomplished. Some years ago he had a partial stroke of paralysis, which for a while disturbed his general health. He also suffered from a bronchial difficulty which threatened to be serious. From both of these disabilities he has now entirely recovered. With his snow-white hair in its ample fullness, and his clear and ruddy complexion, he is the picture of a model patriarch, both in health and good nature. Although it is some time since Mr. Atwood has been in pastoral charge of a church, he preaches frequently, and is regularly at the Green Street Methodist Episcopal Church on Communion Sundays, taking part in the sacramental service.

Church on Communion Sundays, taking part

Church on Communion Sundays, taking part in the sacramental service.

The writer recently called on this venerable clergyman at his home, No. 809 North Seventeenth street, Philadelphia, and found him as cheerful and vivacious as in former years.

"Well, Mr. Atwood, it looks like old times to see you looking so vigorous and hearty; but years do not seem to make you an old man; and you appear to enjoy quite as good health as most of the younger men."

"My health," said Mr. Atwood, "is all I can expect, considering my age, which is now close to eighty-five. Since the stroke of paralysis, which I had several years ago, I have not been able to preach with my former vigor. I find which I had several years ago, I have not been able to preach with my former vigor. I find that I am not capable of a prolonged pulpit effort as of old. Words do not follow my thoughts as quickly as they used to. But with this exception I am about as well as I have been for many years."

"When I had that stroke of paralysis," continued Mr. Atwood, "I resorted to a treatment which I found had been of great value to many others who were similarly affected. I had for

tinued Mr. Atwood, "I resorted to a treatment which I found had been of great value to many others who were similarly affected. I had for many years known Dr. Palen, of Messrs. Starkey & Palen, who have done so much good with their Compound Oxygen, and I consulted him in reference to my case. I took the treatment at the office, which was then in Girard street. At once I began to receive benefit. For some time I visited the office regularly and frequently. I took inhalations of the Oxygen until my health was so fully restored that I was in nofurther need. It gave me a new vitality, restored my general health, and put my whole system in renewed good order."

"You had some bronchial difficulty, did you not, Mr. Atwood?"

"Yes; I had an irritation in my throat which was quite trov "some, and threatened to be more so. I tried Compound Oxygen for this also, and was surprised not only to find the completeness of the relief it afforded me, but the readiness with which it acted. I procured a 'Home Treatment' in order to cure this bronchial trouble at my leisure; supposing the irritation would be slow to go away as it is in the case of many clergymen, who, after long years of pulpit service, are attacked with sore-

the case of many clergymen, who, after long years of pulpit service, are attacked with soreness of the vocal organs. But I had occasion to use only a small portion of what was contained in the 'Treatment.' My throat became so much better that I had no occasion again to resort to the use of Oxygen."

resort to the use of Oxygen."

"And have you, since your recovery, had much occasion to use this remedy, Mr. Atwood?"

"Not a regular thing, at all: only at long intervals. Once in a while if I need a general toning up of my system, I call at the new office of Drs. Starkey & Palen—which, by the way, is an exceedingly beautiful and convenient place—and I take a few inhalations. From this I always receive benefit and strength."

"You are, then, a firm believer in this method of treatment?"

"Yes, very, very firm. You may say that I

"You are, then, a firm believer in this method of treatment?"

"Yes, very, very firm. You may say that I most heartily and thoroughly approve the treatment, and endorse Drs. Starkey & Palen as gentlemen whom I have known for years, physicians of repute and ability, in whom I have entire confidence. They have done incalculable good with Compound Oxygen. I am glad that so many invalids have been brought to health by this means. I am glad, too, that people are becoming more generally acquainted with it."

The experience of Mr. Atwood is an evidence that the virtues of Compound Oxygen are not only for the advantage of the young and those in middle life. There are many other instances on record in which persons advanced in years have received by means of this great vitalizer, renewal of health and prolongation of life. For further reference to these and for better acquaintance with the merits of Compound Oxygen, write to Drs. Starkey & Palen, 1629

gen, write to Drs. Starkey & Palen, 1520 Arch street, Philadelphia, Pa., for their pam-phlet treatise, which will be freely mailed to

BY W. J. COLVILLE.

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BY WARREN CHASE, Author of "Life-Line of the Lone One" and "Gistof Spiritualism."

Mr. Chase is known to be a deep thinker and close reasoner; his radical ideas are often original, and always frankly and clearly expressed, and this work presents the fundamental principles en which he bases his evidence of eternal life, and gives a concise view of the doctrine of repeated incarnations without re-incarnation. The origin of human life on earth is treated in a new and interesting manner, which cannot fail to interest the reader. The author has given many years and much thought to those subjects, and has put forth in this work a theory that satisfies his critical and skeptical mind of eternal life, which he does not shink any more attached to the spiritual forms that we put on added hand which our, friends appear in, than it is to those mortal bodies, although evidently of much longer durations. Of the prior is cents; paper, 50 cents.

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