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MOTICE TO OUR ENGLISH PATHONS.

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THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

Thouble in the Chubch.—The Presbyterian Banner tells of a pastor who had to resign his charge because "the Sunday-school superintendent objected to his using a plum-colored slik handkerchief in the pulpit." And The Herald and Presbyter tells of another otherwise good man who had to resign because he rolled up his trousers in wet weather when walking in the mud, carried his own groceries home and wore an unbecoming moustache. The poor fellow tried to turn the tide of resentment that had risen sgainst him by improving his moustache, and at last cutting it off altogether. But it was no use; he had to go, and it is to be hoped that the herald of rightcourness who succeeded him was entirely orthodox as to the roll of his trousers and the curi of his moustache. Verily the modern ainner is hard to please.—New York Tribune.

Commodore Vanderbilt never liked ministers, say the newspapers. Why should he? He was a Spiritualist, and believed them to be priests of a past age lapping over into this. Responsible Valley Visitor.

The Spiritual Kostrum.

Memorial Tribute to Thomas Gales Forster. By the Guides of

MRS. CORA L. V. RICHMOND, Delivered in Chicago, before the First Society of Spiritualists, Sunday Morning, April 18th, 1886.

(Reported for the Banner of Light.)

Spiritualists have no dead; theirs are all living friends. The child passing from the mother's arms, the mother seeming to leave her place by the hearthstone, the father giving his last word of benediction through human lips, still are not dead. To the Spiritualist the household extends to include the larger home, the higher heaven, the loftier domain of the spirit. Like stars, those who are great and wise and good on earth rise to their appointed places; they are still orbs of light that beam upon the world. There are no lost workers in the cause of spiritual truth. Spiritualism has its origin in a realm where all workers are alive-more truly alive than when in human form. Therefore when one is arisen, translated from mortal life, the Spiritualists do not say they are "dead," or "gone," but translated, transfigured, they have taken the higher life, have entered the newer birth, have experienced the regeneration of spiritual existence, the casting aside of physical fatters, the bondage of which is oftentimes augmented by age and feebleness, renewing their youth in the existence that is beyond. So that the realm of spiritual existence, that realm which you are accustomed to think and which you have been taught in past time is far away and out of sight, is not only within you, but around and near, the pulsating presence of these immortal messengers and ministering spirits being forever at your doors, forever in your households, forever a portion of your lives.

There are many people, perhaps some present this morning, who may not know that Spiritualism (in the modern acceptation of that term) has been in existence nearly forty years, and those whose names we honor here this morning were among the foremost workers in the cause.

After a tribute to the venerable champion and advocate of Spiritualism, Thomas R. HAZ-ARD, the controls said:

THOMAS GALES FORSTER represents a life devoted, after early manhood, to the cause of Spiritualism. It was in 1852 that the subject of this memorial was taken from his editorial desk in St. Louis, and soon after placed upon the Spiritualist platform by his guides, under spirit control of Edgar C. Dayton, formerly Professor in one of the universities of Ohio; at the same time he was controlled by the Rev. Stephen R. Smith, a Universalist clergyman from the same State, I believe, but Prof. Dayton was his principal control.

Unlike most men who have been called to the platform of Spiritualism, Thomas Gales Forster was content to be the instrument of spirit power; his own personality did not obtrude itself; he was not afraid of losing his individuality by being a trance medium. He was from the first a trance speaker, unconscious of every utterance given through his lips when under the influence of his controlling guide, but at the same time thoroughly teachable and gentle, recognizing the great truths of Spiritualism in every way; a strong manly nature; he had the gallantry of the South with the love of freedom of the North, and the love of humanity everywhere. He was Southern by birth. but by adoption dwelt in the North, and his spirit, tender and sensitive as a woman's, was nevertheless strong in his defense of that which he knew to be right.

The controls of the medium addressing you, especially the one who now addresses you through her lips,* knew him and his work most intimately in spirit-life for a long time. When our medium was yet in her early teens, Thomas Gales Forster (under his control, Edgar C. Dayton,) was the ministrant to the society in Buffalo, where we also ministered. Edgar C. Dayton gave the morning and evening addresses; the invocations and poems were given through our medium at that early age, and the afternoon meeting-which was a sort of conference and answers to questions-was taken charge of by us. We met, also, during the week, at various social gatherings, the same society employing both speakers, the work being carried forward where there were a thousand in attendance every Sunday. This period and place embodied some of the finest work that was at that

time done in Spiritualism. There was at that time in Buffalo a paper called The Age of Progress, edited by that veteran Spiritualist, Stephen C. Albro, a vigorous and able writer. No better editorial matter has ever appeared on the subject of Spiritualism than came from that venerable man. The discourses of Edgar C. Dayton, through Thomas Gales Forster, were published in that paper at the time, together with a general summary of interesting phenomena. It was there in Buffalo that the wonderful instrument, Miss Sarah Brooks, lived, whose manifestations as a musical medium equalled, if they did not surpass, any that have ever been heard, in this, that without any contact of her hands with the keys the piano was played upon by her spirit guides, she only touching the cover of the instrument. For months and months these manifestations continued, and it was the custom of the controls of your present speaker to have their medium present on such occasions, to give poems, and in other ways participate in the exercises.

l - Adin Augustus Ballou.

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Long messages from Prof. Dayton and Stephen | to Spiritualism, as having brought it into his life. R. Smith were spelled out through the raps by means of the alphabet, in the presence of Miss Brooks, and each was a masterpiece of composition. It was at that same time in Buffalo that the Davenport Brothers were developed as mediums, and called into public life, and unto the eventful history that afterward came. It was there that many marvelous mediums, one after the other, were developed; and in that small, comparatively small, inland ofty on the borders of the lake, there were spirit manifestations and discourses given that will be remembered until the end of time.

Prof. Dayton's control was singularly powerful; history was familiar to his facile mind and spirit in its every department; no date nor name was ever omitted that could add to the cogency of his arguments in proof that Spiritualism has always been a potent power in the world. If there was a flaw or weakness in the evangelical history of Orthodox theology, Prof. Dayton discovered and through the lips of Thomas Gales Forster made It known. The whole of those discourses constituted an encyclopedia of knowledge historical and philosoph- fort and sustain her, to enliven her; she who ical, and their arguments were such as to bring home to every mind the conviction that the spirit controlling the medium knew whereof he spoke. More than this, there was a powerful manner of delivery, an impressiveness and magnetism which conveyed itself to his hearers, and caused the people to feel that they were not in cluded; and hers is the loving comfort for the presence of Thomas Gales Forster, but of his spirit control, Edgar C. Dayton.

Mr. Forster as an apostle of spiritual truth was, nevertheless, retiring in his own behalf; he would make no utterance on the public platform; he shrank almost as a young girl would shrink from publicity; but when under the influence of his spirit-control he was no longer diffident, no longer sensitive, but full of intellectual fire, of the courage of a message full of argument, of cogency, of history, of philosophy and spiritual truth.

Later on Mr. Forster became connected editorially with the BANNER OF LIGHT, but for fifteen or twenty years he continued one of the brightest ornaments in the whole galaxy of spiritual speakers, one of the few, as said before, who never desired to obange the control of his guides for his own personality. It has been a singular fact in the history of Modern Spiritualism that many of the men who have been chosen as inspirational or trance speakers of any kind, as soon as there was a little public applause, a little favor, a little recognition of their gifts, became ambitious to enjoy all this praise for themselves, to take the place of their controls. Such lights (?) have been relegated to the individual obscurity of their own shadow-land by Spiritualists; for, in exact proportion as their controls departed and they indi- that thou hast gained through long serving and lly came before the nublic, in t portion their inspiration left them. Thomas unto the life immortal, unto the companion-Gales Forster was a singular exception to this rule, being at the time that Mr. Colville was brought upon the public platform almost the only speaker of the sterner sex who preserved his willingness to be an instrument in the hands of spirit-power, instead of being a very imperfect speaker in his normal state. A great many speakers said to him, "Why, haven't you outgrown the trance condition yet?" "No; I hope I never shall," he said, "for a hundred spirits must know more than I do." And those who expect to outgrow their teachers would do well to remember that the spiritual existence numbers those who for hundreds of thousands of years have not only studied but experienced the spiritual life and all its belongings, and that one human life, however devoted to study. can by no means equal the light that may be poured in through that life that is willing thus to serve.

Nor was Mr. Forster's personality ever injured by this self-abnegation; he was a devoted husband, a tender and kind parent, useful in society, and in his daily vocation. It is true his strength and energies were given to his work on the platform; but what are strength and energies for if they are not to be used in the highest and best sense for the advancement of mankind? Had Mr. Forster possessed any portion of the egotism that some others in the ranks of Spiritualism have developed, he could easily have taken up his pen; if his retiring nature might not have enabled him to appear on the public platform, he certainly could have wielded a much more vigorous pen, given forth a much more intelligent evidence than many who did not wish to be controlled by spirit power But he believed in his guides; and when his failing health and his peculiar domestic circumstances (the illness of his wife) compelled him to remain at home, he took up his residence in Washington, accepting the offer of a position there, the better to enable him to be free to care for his suffering companion. The last few years he has not been heard frequently upon the public platform, but up to the time of his decease he was a most fervent, sincere and devoted Spiritualist, and he was a Spiritualist who considered that the one word. Spiritual ism, was sufficient to express his religion and his philosophy; he did not require any prefix, he did not require it to be called Christian Spiritualism, heathen Spiritualism, or philosophical Spiritualism, to define its meaning. Nor was he ever afraid or ashamed that misinterpretation would be put upon this word. If people did not know what Spiritualism meant in its highest and grandest expression, it was their fault, not his; and that name up to the day of his death expressed his pride, his honor, his life, his integrity, and his allegiance to the spirit-world and to mortals. Whatever was best in existence could come to him through that word; whatever was best in his association and expression to humanity he oredited

From the first time that he met our medium as a young girl, up to the hour of his departure, there was always the greatest friendship between them, as there is between those who controlled him and who control her. The work of the spirit-world is one; however much mediums may sometimes be blinded toward that work, or one toward the other, there is no such blindness in the spiritual state; and we are happy to say that more and more the ties of fellowship between co-workers are being strengthened, and they are being exalted to know the full meaning of that messenger that has come unto them.

Thomas Gales Forster for many years had a difficulty of the heart-a difficulty which was long known to be in existence by his spirit guides; but his spirit, now in the full strength and power of that light that was willing to be taught—that simplicity that was willing to learn, that true tenderness that was willing to bestow, that true greatness of humanity that was willing to give all for the sake of truthbends above his stricken companion* to comministered to him, not only during his hours of greatest strength, grandeur and power, but during days of weakness, when he had determined-because of failing strength-to withdraw, in some measure, from the great labors of his life, saw and felt all that that life insustaining, in the later years of his ministrations, in his final and closing years on earth, the instrument ever ready for the spiritual world, ever attuned—so far as possible—to their songs and anthems upon earth, and ever willing to praise Spiritualism whenever and wherever spoken of in his presence.

We have welcomed our friend in the home of the spirit, where, as companions, we have met face to face; and now he sees not only his own guides, but all those who were co-workers with his guides through long and arduous years of toil in defense of spiritual truth. The first fruits are nearly all gathered; those workers who have reached threescore years and ten have mostly passed on; nearly every one now that knew our medium in her girlhood, they being then in middle age, have reaped the harvest of their spiritual work on earth and gone into the realm from whence our ministrations came. They gather in the harvest of the seedtime of their spirits, and their lives will help to plant that which is being sown. Another generation will witness the added results of that harvest time, which, through suffering and tears and persecution, many of these have

helped to plant in times gone by. Welcome, our brother, unto the heritage thou hast won; welcome unto the goal and victory through faithfulness unto the trust: welcome ship of guardian spirits and friends; welcome unto those ministrations that shall make for her thou lovest the blessedness, the comfort. the peace that cometh to those who do not sorrow as those without comfort. Thy loved ones on earth shall rejoice that even through their tears they can behold the rainbow-arch of thy immortal inheritance. Welcome! Let your voice be still a living voice in the midst of mortals: become thou the guide of some work of ministration unto those who are not yet open to the truth upon the earth, until your life shall also sow its fruitage from the spiritual state, as it has yielded it from the earthly. Thrice welcome! May these friends and the Spiritualists of all nations follow you triumphantly unto the birth of the spirit, the crown of life immortal!

A TRIBUTE TO THOMAS GALES FORSTER. Thou art arisen, as the stars that rise-Seen through the mists and shadows of the earth-And take their places fair within the skies, Known and positioned from creation's birth.

Thou art arisen, as the sun doth rise Full of the golden splendor of the morn, Freighted with odors from the southern skies, Full glories that must human life adorn, Bearing with pinions of pure light and love Thy splendor to thy radiant home above.

Thou art arisen, as the bird must rise That, bursting from the nest, has found its wing, And cleaving the pure space of azure skies, In the glad transport of its joy must sing; Beside the gateway of the morn of heaven Thy golden song of life sing thou at even.

Thou hast arisen, as all souls must rise When true and good and valiant on the earth They give their utmost of heaven's ministries For every hope, and gain the bigher birth: Well done, thou faithful servant, enter here; This is thy place within the heavenly sphere." Now all around thee thy co-workers shine

With eyes of light bent on thee bright and fair : There amid messengers sweet and divine The spirit fills its radiant place-the all Laden with wondrous fragrance, life and song, That doth to thine enfranchised soul belong t

But bend above those who have known thee here.

Who in the circle of thy life did move, And thou wilt gild with hope each starting tear, And fill the heart grown lonely, with thy love; Enter the dwelling place of those on earth. And tell them of thy wondrous, rapturous birth.

Rise, brother, rise! thou art as the full glow Of the grand splendor in the Orient: Expressing through thy form on earth below The spirit that to its new world hath lent The splendor of that glorious, blessed day, That could not shed on earth its final ray;

Yes, and the day is full of tenderness. . And neace and love born of thy heart of joy, And praise that bringeth to the earth releas And makes thee know thy heaven without alloy.

Thy power displayed in love forevermore Bhail guide thy fellows to the heavenly door. * Mrs. Carrie Grimes Forster.

Dr. Behrends on "Socialism and Christiauity."

The Source of Values-Spoliation—The English Fac-tory System-Functions of Accomment— Labor Statistics.

BY MRS. IMOGENE C. FALES.

I attended the opening lectures of Dr. Bohrends's course on "Socialism and Christianity," with the expectation that the Industrial question, now assuming such prominence, would receive unbiased and thorough treatment. The first two lectures served as the basis of the line of argument to be pursued. In the third lecture Dr. Behrends defined his position, and assalled what he claimed were the assumptions of modern Socialism, as being contrary to human nature and history. The assumptions being without foundation, Socialism has no place in history or experience, save as a perverted expression of the human mind. In this discourse it was evident that Dr. B. had not attained to that first requisite of all thinkers and teachers—an impartial attitude of mind. His consideration of the great question of Socialism in its relation to Christianity was marked by shallowness of thought and inaccuracy of statement. He gave what he called the "five points of Socialism," and stated that "they were asclear and sharply defined as the five points of Calvinism." It is worth while to analyze these five points or assumptions of modern Socialism, and then consider the conclusions drawn by Dr. Behrends. They are given as follows:

First Point: Labor is the only source of values, consequently the workman is entitled to all he produces. Becond, that capital is the result not of saving, but of spollation. Third, that the true function of worenment is the solution of the Industrial problem. Fourth, that land and all the instruments of production, together with all machinery and means of transsportation, shoult be selzed and held as common property, and, finally, that labor should enter at once, by political agitation and action, upon the seizure of the State.

If we will turn to Webster, we will find Socialism as follows: Socialism, in its restricted sense, means that the producetion and distribution of goods should be transferred to government, implying State ownership of the means of production, and State direction of the process. Socialis

longs to it, as increasing his individual productiveness.

Second Point: This point, given as an untenable
Socialistic idea, is, "that capital is the result not of
saving, but of spoliation." The truth is that capital
has resulted from "saving" and also from "spoliation." We have only to study passing events—the
history of our own institutions, and the records of history—to know that much of the wealth of civilization
has been obtained through "spoliation"—the power
of the strong over the weak. Turn, by way of illustration, to the factory system of England, when mill owners collected as apprentices, at the lowest rates of payment, youths, women and children to tend machines,
without any regard to their health, moral welfare or
comfort. The terrible evils resulting from the system

comport. "The carrible evils resulting from the system to todieed Ele Robert eet in 1832 to introduce a bill incidence by away the mestricted competition in heman labor." And when mestricted competition in heman labor. And when mestricted competition in heman labor. And when the fractory system of appreciated to the competition in the competition of the not free expipied to millis, the evils were repeated in an agaravated form. Women and children crowded the mills to eke out the acunt carnings of husbands and fathers. In 1816, thirteen years after he had obtained the act of 1802, Sir Robert Peel declared in Parliament that the labor of the mills was so degrading and rulious to the health and morals of women and children that, unless Parliament again interfered and protected the children of the poor, machinery, that should be the glory of the country and the age, would be their curse. Was there hot spoiliation here, and in all kindred instances of the poor by the rich, the weak by the strong? The inspector of factories in England wrote: "Most of the workshops of this great commercial country have fallen into the inevitable track of competitive industry when unrestricted by law, namely, to cheapen prices by the employment of women and children, and then to increase production by protracted hours of work, without much regard to age, sex or onysical disability. Free labor," said Mr. Baker, "In a free country requires the strong arm of the law to protect it." One word in regard to free labor: it is free from legal enactments and computery movements, but 41ts not free from the action of great natural laws and forces, which under the present competitive system more and more enalsive it. Labor cannot cope with macilinery. It has no capital save as it combines its scanty canniage. It is power the solution of the industrial unchem," It is generally conceded that the office of Government is to maintain order, and advance to well be supposed to its function of the industrial unchem," It is generally conceded that the offic

surroundings, and those surroundings in term renct upon and influence the man; there is action and
interaction. Christ fed the people with bread as well
as with spiritual food. Life has been and still is a
terrible struggle for existence, and every day the
struggle grows more and more intines. We cannot
afford, as Dr. Behrends requires, to "push carnestly
along the lines of precent advance," and await the
slow development of man's moral nature, to do away
with the evils of the competitive wage system. If we
had waited for moral development to wipe out the
foul stain of human slavery, we would still be waiting
and helpless victims to man's selfishness, and ignorance would still be suffering. The competitive system is nurtured in the same rank soil that gave birth
to slavery, and it can only be met and overcome

nan watten for moral development to whipe out this foul stain of human slavery, we would still be waiting and helpless victims to man's selfshness, and ignorance would still be suffering. The competitive \$85, tem is nurtured in the suffering. The competitive \$85, tem is nurtured in the suffering. The competitive \$85, tem is nurtured in the suffering. The competitive \$85, tem is nurtured in the suffering with whips and thongs. He did not wait for Jewish cupidity to refine into Christan sanctity. He used force and stopped the traffic. Shall the workman sit supfirely down white traffickers in human labor buy in the cheapest market and sell in the dearest that on which man's life depends—his labor—or shall be confront this great and growing evil and drive it from its high place in the markets of the world?

There is a point here that Dr. Behrends, in his plea for more development as a curative agent, seems to wholly overhood, namely, that the organized and general novement and a herole protest against man's inhumanity and well-showes. Those who support and maintain by their approval and action the commettion of workingmen, in the midstof a glutted labor-market, are sogreatly wanting it moral strengthints they need the stern logic of combined action on the part of workingmen, in the midstof a glutted labor-market, are sogreatly wanting it moral strengthints they need the stern logic of combined action on the part of workingmen, in the midstof a glutted labor-market, are sogreatly wanting it moral strengthints they need the stern logic of combined action on the part of workingmen, in the midstof a glutted labor-market, are soften by the cash of the people, based on force or numbers, but on everlasting moral strengthints they need the stern logic of combined action on the part of workingmen, in the midstof a glutted labor-market, are some their days to be a new departure, and that the forces now at work, individually and collectively, will bring out of our present competitive system the new civilization of associated

1860 and 1881, there has been an average increase in wages of 31½ and in prices 41½ per cent.—showing that the workingman has suffered, despite the rapidly growing wealth of the country, a reduction of 10 per cent. in the purchasing power of his labor. During the five years between 1875 and 1880 there has been a fall in the renuneration of labor. Mr. Wright shows that while the number of workers in Massachusetts—and this is considered indicative of the general condition of the country—increased by upward of 43,000, and the capital employed by \$56,000 000, yet the amounts paid in wages remained nearly stationary. The condition of labor throughout the country is worse to-day than in 1880. Many of our large manufacturing establishments are idle, or working on short time with reduced force, while reduction in wages is almost universal. It is part of the competition system. Commissioner Hadley reports that a dollar a day is about the average wage in Connecticut to a mill hand, if no special skill is required of him. There are 10,000 operatives in Massachuseits alone who carn less than \$300 a year. Mr. Peck reports that in the city of New York 200 000 women are working sixteen hours a day for 50 or 60 cents, and that in some branches of industry so keen is the competition labor may be obtained at any price the employer may offer. And yet it is tacitly denied that "life is a flerce strucgle for existence." The chief of the Ohio Labor Burcau states that "the present amount of wages annually paid does not give the wage-worker comfortable means of support, and enable him to lay by even a moderate sum for the exigencies he is sure to encounter. That an evil growing out of this condition is the increase of child labor, and this cannot be prevented until the head of the family, by his own exertions, is able to earn an adequate support." Illiteracy and crime are the results of the system. Between five and six millions of our people over ten years of age cannot read, and between six and seven millions cannot write.

The month

	EASTERN	STATES.	
1875.	1879.	1852.	1885.
928,96	\$20,21	\$26,61	\$25,80
	MIDDLE	STATES.	
1875.	1879.	1882,	1885.
\$ 26,02	\$19,69	\$22,24	023,19
	SOUTHER	N STATES.	
1875.	1879.	1882.	1885.
\$16,22	\$13,31	@15.30	814,21
	WESTER	STATES.	
1875.	1879.	1882.	1885.
	A00 B0	400.00	****
\$ 23,60	\$20,38	\$ 23,63	\$ 22,26
	CALIF	ORNIA.	
1875.	1879.	1882.	1885.
	****	441.44	400.00

\$41.00 £33, 25 In 1885 we had 8,000 000 of farmers and farm hands and they received for their labor the average of \$289 less than 80 cents a day. It is not necessary to go back fifty, forty or thirty years, to come to a clear unback liffy, forty or thirty years, to come to a clear understanding of what is transpiring in the industrial world to-day. It is the last decade with which we are chiefly concerned, and during that decade the wealth of the country has nearly doubled, population has largely increased, and the rate of wages has almost universally decreased. "The assumptions on which modern Socialism builds" are not airy and unsustantial. They are based on facts, and these facts stand related to law, and order, and progress; to the disintegration of the present competitive system, and the introduction of a new industrial civilization, based upon justice, where labor will share with capital the profits and have a voice in the management of the business. Collective ownership of capital is to supersede the individual ownership of labor.

Brooklyn, April 13th, 1886.

Written for the Banner of Light. NEVER TOO LATE. BY EMMA TRAIN.

Never too late for a growth to begin Down in the highways and byways of sin; Softly through shadows the sunlight shall creep, Waking the sluggard at last from his sleen.

Never too late for the flowers to appear, Blossoming sweetly as springtime draws near; Never too late for the soul-life to grow Out from the depths of its discord and woe.

Never too late for the breathings of prayer, Sent from the hovels of sorrow and care, Safely to reach to the beautiful land, Calling the aid of a heavenly band.

Never too late for the glory divine Down in the soul of the humblest to shine, Bearing sweet incense from regions above, Lifting the heart on the wings of its love.

Never too late for the spirit of man Surely to work out God's wonderful plan. Sometime the vessel so long tempest-tost Safely shall anchor-it never is lost.

Never too late, though the shadowy grave Places its clods o'er the form we would save, Lovingly still on you beautiful isle Shineth the light of God's radiant smile.

Never too late for the spirit oppressed Upward to climb to the grandest and best. Each human life bears the stamping of fate, For its unfoldings 't is never too late. North Collins, N. Y.

A Hindu loom complete is worth sixty-eight cents and weaves shawls, silks and muslins which our most expensive apparatus cannot equal.

The Annibersury.

Exercises Held at Lynu, Mass., and by the Parker Spiritual Society, New York City.

Lynn, Mass.

The Daily Res of March 31st records that the Anniversary was observed by the Lynn Spiritualists with appropriate exercises at Cadet Hall on Tuesday afternoon and evening. A. C. Robinson was Chairman for the day. In the afternoon the exercises consisted of the day. In the afternoon the exercises consisted of an opening song by Mr. and Mrs. J. P. Hayes, Mr. Eaton and Mrs. Johnston, poem by Mrs. Chase, of Swampscott; address by A. C. Robinson, followed by Mr. Prentiss, Mrs. Dillingham, Mrs. Shorey, Miss Mosher, and Dr. J. C. Orne. Miss Amanda Balley, of Salem, rendered some fine vocal and instrumental selections. The programme concluded with dancing. Ward's Orchestra furnished the music, and C. M. Carlton was floor manager.

MR. ROBINSON'S ADDRESS.

We are called upon to-day to commemorate the Thirty-Eighth Anniversary of Modern Spiritualism, the significance and importance of which I trust we the significance and importance of which I trust we fully realize. The inquiry is often suggested to the minds of the watchers of human endeavor, what has there been wrought to the advantage of mankind by the advent of the so called truth? Our answer to the question depends entirely upon the mental position we occupy, and our fairness to deal with the proposition.

tion.

Bpiritualists do not pretend that the ideas involved in a spiritualistic faith embrace in them any new truth, but simply an awakening and reviving of that which has ever been manifest in the world's history. Its value, therefore, to manking must be viewed in the in a spiritualistic latth embrace in them any new truth, but simply an awakening and reviving of that which has ever been manifest in the world's history. Its value, therefore, to mankind must be viewed in the light of the necessity which preceded its advent amongst us. In the varied aspects in which human nature presents itself to us are to be discovered the necessities for its existence, and whilst we do not contend that it is absolutely necessary for all mankind at once to come to a knowledge of its truth, we do affirm that the necessity existed in our individual acceptance of this truth since no other advocated or pretended truth met the requirements with us. The fact that the resources of nature are abundant to meet overy requirement of human necessity, and fill every spiration of the heart with joy and gladness in the domain of spiritual unfoldment, is our only apology, if one need be offered, for the position we occupy to-day. We do not, therefore, prelend that every one who may have espoused the cause of Spiritualism stands before the world as the highest type of moral excellence. The educational teachings of nearly two thousand years cannot be expected to be overcome in the short period of thirty-eight years. But what grand idea or thought that has ever dawned upon the world has over made such rapid strides as the fact of this modern revealtion to the world?

We do not approach the world with a curse in case our throries are not accepted, but we do offer for the world's consideration the opportunity for spiritual elevation, and the point of difference between the theology of the past and the teaching of the new faith is this: The former offers you salvation because you acknowledge bellef in its dogma; the latter offers you salvation as a result of obedience to law, and not by the acceptance of impossible bellef.

It must be remembered that during these thirty-eight years bpiritualism has made such progress that every part of the habitable globe has in some degree been blest by its mission, and whilst i

To that bright auspicious day When bigois shall no longer hold their ruthless sway, When reason shall ascend her rightful throne, And mental liberty be proclaimed from zone to zone.

And mental liberty be proclaimed from zone to zone.

The evening exercises consisted of songs by Mr. J.
P. Hayes, Mr. Exton, Mrs. Hayes and Mrs. Johnson;
address and original poem by Mrs. Dr. M. C. Chase of
Swampscott, followed by songs from the Hutchinson
Family and a male quartette; harmonica solos by
Messrs. Watts, Holbrook and Foss; songs by the Doten Sisters; essay by Mrs. Dillingham; comic song by
Mr. Foss. A harmonica solo by Mr. Watts, with
drum accompaniment by his son, was finely rendered.
A song by Master Hutchinson gave evidence that the
musical mantle might fall upon the grandson. The
entertainment closed with dancing.

ADDRESS BY MRS. CHASE.

musical mantle might fall upon the grandson. The entertainment closed with dancing.

ADDRESS BY MRS. CHASE.

We are to-day observing, in the outpouring of our joyous hearts, in recitation, song and dance, the Thirty-Eighth Anniversary of the birth of Modern Spiritualism, the saviour of the nineteenth century. It made its advent humbly, as you know, but it has won its way to honor, and has to-day a sacred home in the hearts of the people, an honored place in literature and a mark in the world's history. It is no longer a slokly child, puny and weak, but a giant of strength, and, like the great luminary which warms the cold, damp earth of our material world, it sheds its ardent rays of love and brightness over the dreary pathway of sad mourners, and bids them look up to be cheered by a surer hope of meeting a fairer fruition of their disappointed lives.

In the old-time record we read of the ten virgins, five of whom were wise and five foolish; those who were wise took oil in their lamps, but the foolish carried their lamps untrimmed, and when the bridegroom came they had no light with which to see him, nor could they borrow from the wise virgins, for there was no time, so was left out for them the fullness of great joy. Many to-day are carrying about empty lamps, longing and watching for some miraculous coming; but when the bridegroom knocks at the door they rudely close it and turn away, for they are left in darkness and may not yet see his shining garments. "Ask, and ye shall receive, knock, and it shall be opened unto you," has resulted in failure often because of an obstinate refusal to accept the volce of the spirit which longs to enter in. Yes, the doors have been thrown open and angel-hands are ministering to our necessities, and the world is growing into a larger sense of liberal thought and progress.

Truth is the fiaming torch that lights the world to its redemption. At its approach error covers its face, and slinks away ashamed. Man is in duty bound to his primeval cause to discover and make use of al

ment for a new birth into more celestial fields of labor and of love.

Every effort in a spiritual direction quickens the life of the spirit to greater activity, and as periods of gestation go on, it becomes more and more ready for a fuller fruition, until finally it is born into sympathy, and mingles with the forces of its kin surrounding each one in the spiritual elements which so closely environ us. Shall we not, then, in this day of our rejoicing, when the joy bells of hope are ringing out their glad pmans for the birth of a new dispensation, lend a helpling hand to hold wider the "Gates Ajar" for the bright and shining ones to descend, and with us hold "a feast of reason and a flow of soul." [Mrs. Chase ended her remarks with an original poem.]

New York City.

On the evening of March 28th the Parker Spiritual Society celebrated the Thirty-Eighth Anniversary of the advent of Modern Spiritualism in its new and con

modious home, the Lower Hall, No. 52 Union Square.
The hall was crowded to excess—all the standing-room
being occupied, and, many had to go away, not being
able to obtain admission.

The Rev. C. P. McCarthy, the Secretary and Director, presided over the meeting, which was opened by
him with a fervent invocation, after which Miss Cilla
McCarthy, accompanied by Mrs. McCarthy on the
piano, sang with pathos and feeling, "Rocked in the
Cradle of the Deep." Mr. McCarthy then addressed
the people as follows:

solutely.

It is safe to affirm that it would be difficult to find any congregation of note that would now tolerate the preaching of Jonathan Edwards, or Cottom Mather. or Michael Wigglesworth, the celebrated author of "The Dav of Doom."

The Puritan preachers have passed away, and their theology has died with their sincere and enthusiastic devoltion, and now lies mouldering in these creeds which han ground the necks of their successors in the ministry, holding them in a bondage from which they are continually but vanly attempting to escape in the ministry, holding them in a bondage from which they are continually but vanly attempting to escape in the fide's truth grows, and can never be confined within the limits of the religious thought of any constitution of the string to the self-glous thought of any continual which suited for a more advanced condition of relicious progress. Their nominal retention in the constitutions of Christian organizations has weakened our personal sense of obligation to candor and honesty, and exercised a demoralizing infinence upon the religious conscience generally.

Sectarianism is the root; corporate selfishness is the tree; dogmatic formulas and ecclesiastical corruption on the constitutions of Christian organization to any durch, because I have found a difficulty in alving my assent, without mental reservation, to the long complicated statements of Christian detrine which characterize their articles of belief and confessions of faith.

Experience has demonstrated that the most transcendental and extrawgant belief in machine-made confessions of faith, cannected with long standing chirols membrish; on any Christian detrine which of home membrish; on any Christian detrine which will be a statement of the state and sentiny of character; while on the other hand, purity and high principle or ments, by which the people, with God'shelp, will work their articles of belief and confessions of faith employed the state of the minutes of the state of the control of the control of the control

to black desolation; take the tides from yonder ocean, and leave it to dull stagnation; take the sun itself from its meridian splendor, and you will not have perpetrated a deed so dark and disastrous as would be the surrender of this great truth, within which lie the springs of the world's greatness, and separated from which it would go down like a wreck at sea, leaving nothing behind but catastrophe, disaster and ruin.

which it would be described by the calestrophe, disaster and ruin.

J. B. Silkman, Esq., the celebrated Wall-street lawyer, who has done so much excellent work in exposing the crueities perpetrated against those who have been unjustly confined as lunatics, then gave one of his animated and stirring addresses.

He was followed by Mrs. Austin, an inspirational medium of a very high order. She dwelt specially upon the value of Modern Spiritualism, and the sense of gratitude which overflowed in her heart at the recurrence of this unparalleled Anniversary. From childhood up to age she had had sweet and daily intercourse with the angel-world. When these thy knocks at Rochester came, they announced a new and better gospel, for the spirits themselves demonstrated that intelligence, keen and prophetic, was manifested as controlling and directing these physical manifestations.

as controlling and directing these physical manifestations.

Mr. B. Wardwell was then called upon and briefly addressed the meeting with stirring words, exciting the sympathies of the audience in tavor of the abolition of capital punishment.

Mrs. Parent, the President of this society, next addressed the meeting. She regretted on that occasion being unable to give tests, as she had been suffering severely from the loss of a very beloved friend who had passed away, and whose mortal form had just been committed to the tomb. She then related a very remarkable experience of a visionable had of this friend which enabled her not only to know of her dissolution, but also to correct the doctor's diagnosis of the disease from which she died, which had been verified by the doctor himself admitting his mistake.

After a few brief remarks from G. T. Gaden, Esq., the Treasurer of this society, Mrs. Henderson, the well-known test-medium, gave a number of very remarkable tests to different persons in the audience. For over half an hour she continued to give to strangers names and connecting circumstances, with descriptions of their spirit-friends, and in every caseher tests were verified and acknowledged as accurate. Mrs. Henderson is one of the most successful and reliable test-mediums in New York City, and her wonderful glifts were very specially manifestated on this occasion.

cocasion.

The meeting was brought to a close at half-past ten o'clock by the singing of a hymn, and the benediction.

What Spiritualists Have to Show. To the Editor of the Banner of Light:

Mr. Charles Dawbarn's discourse before the Louisville Convention was manly, and based in truth; but by many it sometimes would be considered too sweeping in statement. He asks:
"I demand again, What have Spiritualists to
show to-day as a result of a business carried on

for thirty-eight years upon spirit capital?"

The phenomena of Spiritualism have proved to millions there is a continued life beyond the grave, and made them happy to know that with proper conditions they can commune with their departed. Its philosophy teaches that this knowledge and happiness are of minor imporknowledge and happiness are of minor impor-tance if they do not act as an incentive to high living: to the culture of all the faculties—es-pecially the moral and spiritual—that there may be better husbands, wives, fathers, moth-ers, and citizens. It teaches that if more atten-tion is paid to the reform of self, and less to trying to reform others, the heavenly state on earth will be sooner reached. Who is to say that hundreds of thousands have not in varied

Ric, as the bright particular star of the promise of true progress to the teeming populations of earth, each of which numbers its adherents by the million.

During these years many destructive forms of despois may be passed away, while a few still remain but marked conspicuously by the unerring symptoms of decay and dissolution. The dark and dismat theology of the churches has lot its ecclesiastical dogmatism, and is scarcely defended except by a few clerical apologists who are bound by the slavery of opinion and the anomalies of creeds to which they have assented, but secrelly repudiate.

In the early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of my ministry the inconsistencies and flat contradictions of the Bible, inspired, as I then early days of the Charles were unreliable, but the trouble with this case the statement was as true as it would have been had be dammed Judas and saved Bolomon, because the logical dammation was shere nonsense in any case.

Spiritualism teaches that all true relicion is innate; it comes from withi mentioned. Eloquent as his words were, yet still the question remains: Has the world no records of moral teachings in existence ere Nicene councillors decided the existing canon? Again, another thought: Is the broadening of Ortho-

dox teaching the result of a movement to coun-teract the advances of present time liberalism,

teract the advances of present time liberalism, rationalistic, scientific, and most noticeable, spiritualistic? However, let us rejoice for such men; they show that the old no longer suits, so, therefore, the world does move, then!

Your late editorial upon "Gladstone's Speech" will be rend with undoubted pleasure by every liberal-minded person. Without doubt, William Ewart Gladstone is the noblest-minded statesman England has ever had. For seven hundred years, with but one or two brief exceptions. England's attitude toward Ireland has been one of war, oppression, pillage and tyranny; one long continued effort to impose alien customs, rulers, laws and religion, while treachery and bribery have frequently been utilized to accomplish what force could not bring about. Let your readers turn to the pages of Justin H. McCarthy's "On Outlines of Irish History," and they will there find a terribly crushing indiction of English methods. Seven centuries of misery are not calculated to make a pation love its oppressors. Why, then. ribly crushing indictricut of English methods. Seven centuries of misery are not calculated to make a nation love its oppressors. Why, then, denounce Irish hatred of English rule, or wonder at their demand for national independence? The English colonies rule themselves, loving the mother-land the more since out of its leading strings. The island of Jersey, with its "States," administers its own internal affairs, as is true of the "Isle of Man," with its "Keys." Each is loyal to the crown. Let the Emerald Isle be as free to manage her own affairs, and Irish discontent will have one great cause removed; centuries of distrust will end, and ere long a truer union will bind Celt, Scot, Cymric and Briton into closest bonds—the Cymric and Briton into closest bonds—the union of respect and love. It is a curious thought: but was Eglinton brought to Gladstone so that invisible influences might be attached to the statesman's sphere, with the view of quickening his thought, and bringing Home Rule for Ireland within the range of practical relities?

politics?
The air is full of "strikes," "boycots," etc., until one fancies that "freedom of contract" and "individual sovereignty" are myths. A fair return for labor rendered is the due of fair return for labor rendered is the due of every worker, be he man or master, workman or capitalist. By-and-bye wages will disappear, coöperation and equitable payment, based on the share of work and skill contributed to produce the profits of an enterprise, will be the basis of agreement; then wealth will be equitable, not equally, distributed. Equality is absurd, equity is natural and right. If all, workers included, would cease to squander money on liquor, tobacco, betting, and other provocatives of poverty, crime and disease, they would save fifty per cent, at least, of now wasted money; and by thus lessening the cost of maintaining order, would have fewer taxes to pay, and thus would keep, again, money in their pockets, which would give them better homes. The laborers must apply to themselves the principles that alone ensure prosperity, temperance, thrift, justice, and a careful study of that complex machine we call society. Ignorance is a curse to any class. Let communities own all public works then monopolies would rance is a curse to any class. Let communities own all public works, then monopolies would have no chance to grind cities or nations; there would be few, if any, Vanderbilts, but there would be a more equitable diffusion of the net results of labor.

A very funny dream was told me by an old, prominent and well-known Spiritualist in New York City, recently. He dreamed he was collecting testimony in a law case, and among those whose testimony was required was the Almighty. He obtained and wrote it out, and in due time presented it to the Index feeling. in due time presented it to the Judge, feeling quite sure it would at once decide the matter in his favor. But, to his consternation, the Judge contemptuously tossed the sheets aside with the remark: "This testimony is useless; t has not been sworn to before a Notary Pub

Is it possible to organize Spiritualists so that work could be more effectual? If so, must the basis be sentimental or financial? Ought not every society to stand upon a financial ground-work, wherein each shall bear an equal share? Ought we to pay our own bills, or ask the pub-lic to do it at ten cents a head? The presump-tion is our meetings are to educate, and diffuse among the masses our facts and principles. At times, there is a smack of "showdom" about the work. "Special attractions" are billed, and the funds are raised by adventitious means. It is a difficult question. But to prove our deind the runus expection. But to prove gospel, it is a difficult question. But to prove gospel, sire to do good with our heaven-born gospel, sire to do good with our heaven- "Then again." Then sire to do good with our heaven-born gospel, the ten-cent tax has got to go! "In the place of it?" Why, the voluntary system. "Then an eternal deficit." Meet that ourselves, being as zealous and earnest, then, as the Orthodox

as zealous and earnest, then, as the Orthodox whom we so frequently pitch into!

Is it possible to organize Spiritualism? This question still remains the terror of the movement in Europe and the United States. Spiritualism, in its simplest aspect, is a demonstration of man's continued conscious existence after death, and the possibility of his communicating with those still in the flesh; in two sentences personal and self-conscious immortality, and communication between the two planes of being; all beyond is the teachings of the spirits, or our opinions thereon, or our the spirits, or our opinions thereon, or our efforts to harmonize, or differentiate such materials ter with or from our previous convictions. Of communion we are certain, inferentially we are assured of our immortality, but on what beyond is their certainty or unanimity? Can we elaborate a psychology, a physics, a morality, a philosophy, that we can all, as Spiritualists, unite upon? If not, then the organization of Spiritualism is not yet, and our "glorious philosophy" is but one simple fact: communion with the decarnated. I do not so believe, for in that "simple fact" may be discerned the potentialities that are revolutionizing Church and State, science and society, philosophy and progress, and, presently accepting man's nature as the base of all measure, as to his needs and rights, we shall see that our "simple fact" is physically, mentally and spiritually related to all our needs here or hereafter.

Do mediums or mediumship require vindicatter with or from our previous convictions. Of

Do mediums or mediumship require vindicators? No intelligent Spiritualist needs to be told that mediums are the foundation of our facts. Every inquirer of brains at once realizes the same truth. The best vindication of mediumship is its facts—if these cannot vindicate mediumship no clap transpeaches will be mediumship is its jacts—it these cannot vinque cate mediumship no clap trap speeches will be able so to do. Take mediumship out of our cause, and it collapses. Some mediums need vindicators, it may be, but mediumship stands vindicators, it may ue, but "scattle or falls upon its merits and its facts.

J. J. Morse.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, Is Remarkable as a Flesh-Producer.

MB. MCABTHY'S ADDRESS.

The Parker Spiritual Society, meeting in this new hall for the first time on so joyful an occasion as the Thirty-Eighth Anniversary of Modern Spiritualism, desires in the first place to ascribe to the divine Ruler of the Universe its devout praise and gratitude for the maryelous measure of progress which has been vouchsafed to this most holy cause, standing as it does to day, after thirty-eight years of conflict and strug-light, and prison movements to show that they

Verifications of Spirit-Messages.

BESSIE CRANSTON. Knowing that it gives you pleasure to have mes sages verified, I write and send you some experiences of my daughter in verifying a message of BESSIE CRANSTON, (given Nov. 9th, 1885, and published in the BANNER OF LIGHT Jan. 2d, 1886,) formerly of Capay, Cal. She had exchanged cards with a youngster of that place; and when she read the message in the BANNER, she thought it would be a good excuse to write and find out if he ever knew any one by the name of Bessie Cranston. The following is his answer: "Mrs. Cranston, of whom you speak, lived in Capay for about one year, and while her husband was visiting friends in lows she died, most unexpectedly, from an overdose of morphine. Her property was sold, part going to her husband, and part to her sister in San Francisco. Her husband never returned, and I have not heard from him since she died. She was buried in Sacramento, and I have often visited her grave. I shall be much pleased to hear from you again, and will furnish any information, or do any favors in my power. Yours sincerely,

Brooks, Volo Co., Cal. IRA M. HENRY.

P. S.—She died April 8th, 1884."
My daughter ""

My daughter then wrote him why she wanted to know, hoping he would take no offence on account of the subject involved, and he wrote back that his parents were strong church members and much opposed to Spiritualism, but he was in full sympathy and very anxious to learn all he could about it, and would like to see the message, and would forward it to her sister in San Francisco-which he has since done. He says

NER OF LIGHT. Henry says that Mrs. Cranston was married before, and her husband's name was Willis. A. C. ARMSTRONG. Yours truly, Amboy, N. Y.

as soon as he leaves home he will send for the BAN-

CAPT. ALVAH BRADLEY-HENRY A. BOWEN. It appears to me a duty we owe to returning spirits to verify, when it can be done truthfully, their communications. In the BANNER of April 17th I see a communication from CAPT. ALVAH BRADLEY of Cleveland, in which he says he had been in earth-life a resident of Cleveland, and had only been in spiritlife but a few weeks, and that he had, before his transition, large interests in this city, and in vessels in lake navigation. I did not know him, but this morning made inquiries of a friend of mine, interested in marine matters and shipping business, and he said the communication was correct when I read it to him. In the Banner of Aug. 20th, 1885, was a message from Henny A. Bowen. He was formerly of Philadelphia, and many years resided in Dayton, O., from whence he passed over to the other life. I knew him avell from 1861 till the time of his transition; we both belonged to the same spiritual organization and met often in circles. I vouch for the correctness of friend Bowen's communication in every particular, as item-

ized in the communication. Cleveland, O., April 18th, 1886.

MRS. L. DAY.

WM. H. REX.

In the BANNER OF LIGHT of April 17th there is a communication from MRS. L. DAY, of Bartonsville, Vt., and I wish to state that every word of it is characteristic of her. For the last ten years she had been one of my dearest and most disinterested friends. After the death of my husband I was one of her household for more than a year; time only strengthened the tie of friendship between us. She was ever kind and charitable toward all, and thoughtful for the comfort of others, even while suffering intensely herself. She has redeemed her promise to communicate with me through the BANNER, and nothing could be more gratifying and satisfactory than the words addressed to me. Many thanks to the medium through whose organism came the message. The words are like balm to my soul, for I have the blessed assurance that death has wrought no change in my friend's affection or her solicitude for my welfare. I hope she can come again through the same channel. Yes, many times in sickness and sorrow I have felt the sweet calm of her dear presence, which thrilled my heart with gratitude and strengthened my faith in our beautiful philoso-

phy. MRS. LUCY A. EMERY was also a warm, stanch friend of mine, a lady of strong mental powers, ever ready to help on the good cause. The death of these two ladies and friends occurred within a few days of each other. ZELLA S. HASTINGS.

East Whately, Mass.

STAR BRIGHT.

While reading the BANNER OF LIGHT, April 3d, a communication from STAR BRIGHT attracted my attention. I have been controlled many years by an Indian girl by that name, and I understood and recognized it fully as coming from her to me, it was so much like her. To me it was very consoling to know that the angel-world is interested in my welfare, and I hope worthy of their interest. I hope the instrument through which it was given will live long to do her noble work. Very respectfully, M. P. COONLEY. Plymouth, Mass., April 15th, 1886.

May Magazines.

THE ATLANTIC has the opening chapters of "The Golden Justice," a new serial to be contributed by William Henry Bishop. "In the Clouds" continues to be of that high order of mental attraction which ever marks the productions of Charles E. Craddock; "The Princess Casamassima," by Henry James, still interestingly" holds the boards," in histrionic parlance; Sarah Orne Jewett gives one of those New England sketches for which she is admired, in "March Rosemary"; John Fiske contributes a paper on "The Weakness of the American Government under the Articles of Confederation," which is one of his present series of historical sketches, every one of which merits the closest perusal, presenting, as they do, a living picture of each epoch and scene under treatment; no reader of the Atlantic can afford to let pass the admirable ethnological article by E. P. Evans, on 'The Aryan Homestead," which affords new light from varied sources upon the vexed question of the primeval race in Europe and from whence originating; other sketches and papers, together with poetry, the reviews, departments, etc., will be found in the present issue. Houghton, Mifflin & Co., Boston, pub-

MAGAZINE OF AMERICAN HISTORY .- A finely engraved steel portrait of the Hon. Horatic Seymour faces the leading article, a sketch of his life and the service rendered by him to his country. Following this, "Historical Colorado" covers twenty-eight years of its phenomenal progress from a wild territory to an enterprising and prosperous State. Other prominent articles are: "An Old House in New Orleans," "History of a Newspaper" (Pennsylvania Gazette), "March of the Spaniards Across Illinois," The Second Day's Battle at Shiloh," and "The Battle of Cross Keys." Among "Minor Topics" is an interesting sketch of the burial of Black Hawk, furnishing additional evidence that the race of Indians found in occupancy of this country when discovered by Europeans were the Mound-Builders or their immediate descendants. New York : 30 Lafayette Place.

ST. NICHOLAS.—The season is celebrated on nearly every page, commencing with the frontispiece entitled, "In Spring-time—When Shakspere Was a Boy," followed by an account of the dramatist's early days, "May Song," charmingly illustrated, "Spring Beautles," "Easter Carol," "Blossom Time," "What Bertie Saw in the Flowers," and "It Was a Fair Artist Named May." As a story, "The Girls' Tricycle Club" will interest and amuse, and lovers of dogs will be attracted to stories of them, of which there are several, with four pictures of their intelligent doings. Mr. Scudder introduces his inimitable "Brownles," showing in what manner they tried roller skating, and a new installment of the "Wonders of the Alphabet" is given by Mr. Eckford. Century Company, New York. Cupples, Upham & Co., 283 Washington street,

ART AND DECORATION.-Numerous designs for walls, ceilings, cabinets, dining-rooms, etc., fill the attractive pages of this monthly. There are also two pages of helmets and lances, suggestions for fan and tile painting, and aketches from "Pepila" the new comic opera. Publication office, 7 Warren street, New

Boston.

FACE TO FACE.

- Sad mortal ! couldst thou but knew Sad mortal! couldst thou but know
 What truly it means to die,
 The wings of thy soul would glow,
 And the hopes of thy heart beat high;
 Thou wouldst turn from the Pyrrhonist schools,
 And laugh their jargon to scorn,
 As the babble of midnight fools
 Ere the morning of Truth be born;
 But I, earth's madness above,
 In a kingdom of stormless breath—
 I gaze on the glory of love
 In the unveiled face of Death.

- I tell thee his face is fair
- I tell thee his face is fair
 As the moon bow's amber rings,
 And the gleam in his unbound hair
 Like the flush of a thousand springs;
 His smile is the fathomless beam
 Of the star shine's sacred light,
 When the Bummers of Bouthland dream
 In the lap of the holy Night;
 For I, earth's blindness above,
 In a kingdom of haleyon breath—
 I gaze on the marvel of love
 In the unveiled face of Death.

- In the unveiled face of Death.

 In his eyes a heaven there dwells—
 But they hold few mysteries now—
 And his pity for earth's farewells
 Half furrows that shining brow;
 Souls taken from Time's cold tide
 He folds to his fostering breast,
 And the tears of their grief are dried
 Ere they enter the courts of rest;
 And still, earth's madness above,
 In a kingdom of stormless breath,
 I gaze on a light that is love
 In the unveiled face of Death.
- In the unveiled face of Death.

 Through the splendor of stars impearled In the glow of their far-off grace,
 He is soaring world by world,
 With the souls in his strong embrace;
 Lone ethers, unstirred by a wind,
 At the passage of Death grow aweet,
 With the fragrance that floats behind
 The flash of his winged retreat;
 And I, earth's madness above,
 'Mid a kingdom of tranquil breath,
 Have gazed on the lustre of love
 In the unveiled face of Death.
 But beyond the stars and the sun

- In the unveiled face of Death.

 But beyond the stars and the sun,
 I can follow him still on his way,
 Till the pearl-white gates are won
 In the calm of the central day.
 Far voices of fond acclaim
 Thrill down from the place of souls,
 As Death, with a touch like fiame,
 Uncloses the goal of goals;
 And from heaven of heavens above
 God speaketh with bateless breath—
 My angel of perfect love
 Is the angel men call Death!
 —Paul H. Hayne, in Harper's Magazine for May.

Banner Correspondence.

New York.

KINGSTON .- J. D. B. writes : " I and a few others have been weekly readers of your very valuable BAN-NER OF LIGHT for about three years, receiving it through the news agent of this place, and in it I always find something inspiring and elevating, something different from what we get from other sources. Having become fully convinced of the truth of spirit-return, I send you some account of a séance held at my house on the evening of Dec. 16th. There were ten persons present besides the medium, Mr. Samuel Thompson, who has exercised his medial gift four or five years, and has become a medium for the materialization of spiritforms. Honest and straightforward, receiving but little compensation, he is a channel through whom the light of immortality shines in dark places. The cabinet was simply a dark curtain adjusted to a small rope across the doorway; and everything being arranged satisfactorily, Mr. Thompson entered the cabinet, and being entranced, the spirit-friends of those present, without a moment's delay, began to hand out messages to them. After each one had received a message of good cheer, Wehatk, an Indian, requested me to furnish him a rope about twelve feet long with which to tie the medium. After this was done, and the light reduced, an old lady came out but was not recognized. When she retired another came, who in earth-life was a member of my class in the Methodist Church a few years ago. Among others who came, twelve in all, was a brother of a gentleman present, who was drowned; being in a small boat, he fastened it to the stern of a Hudson River steamer, and the boat and its occupant were engulfed in the swirl of the steamer. This spirit was asked how he met his death. He replied by moving his arms and body, and while doing so, as in the act of swimming, he dematerialized outside the curtain. Then another form came out and pointed to me; I went forward; not immediately recognizing him he retired, but soon returned with a paper on which was written: 'John, don't you know me? I know I am not perfect, but I am your brother Charles.' The late Bishop Hopkins am your brother Charles.' The late Bishop Hopkins diums and lecturers, who is also a good physician, is of Vermont came, attired in a surplice, and cordially about to leave us for a six months' tour through the greeted every one present. When he retired, Col. Ruwar, came and saluted us, at same time speaking his name so that it was heard by all present. I have at-

this excelled all others." NEW YORK CITY .- Mrs. Mary C. Morrell writes : "Below is a communication I copied from a slate, word for word, as the spirit-wife of Henry B. Dart (one of our spiritual healers) wrote it. I also saw the two communications written through Mrs. Thayer's mediumship for Warren Chase, on the slates, Mr. Chase being a guest at my house while here in February, a friend of many years. I feel that the friends of our glorious cause, and skeptics and investigators as well, should know of Mrs. Thayer's medium powers. The slates are in plain view of the sitters all the time the writin g is being done:

tended many séances, and think that in some respects

the writing is being done:

My Dear Husband—I am glad to meet you. I am with you, and I try to help you, all I can. You have many powerful spirits with you, and you ought to be better known with the power you possess. I know you feel lonely, and sometimes you think that life is hardly worth struggling for. Be of good cheer; you shall be better prospered in the earthly life; but you must bear in mind that the mortal life was never free from cares, trials and many times the keenest sorrow, nor will it ever be; and the thorny path of all mortals only prepares them for the higher life. You will, from this time, have a stronger power that will help you more than in the past. Trust us, and we will ald you in every way we possibly can for your best welfare and happiness. Think of the beautiful life that awaits you when you are done with earth. But you have many years yet to remain.—Your loving wife, JANE.

Kansas.

LAWRENCE.-J. H. Shimmons writes : "In December, 1885. Mrs. A. L. Lull, the inspirational lecturer, delivered a few discourses in this city, superior to any ever delivered here. The organization of a Spiritual Society in this place was the result of her lectures, and had the Society been financially able to have retained her services for a few months longer she would have added much to its growth. I have heard many inspirational speakers, but with the exception of Mrs. Emma Hardinge Britten, n one as cloquent as Mrs. Lull.

George D. Bearch, the physical and slate-writing medium, of Wichita, Kansas, has just concluded a series of twenty-six seances in this city, under the most crucial of test conditions. The manifestations were of various kinds, the visible production of hands, six to eight feet from the medium; the floating, and playing while over our heads, of various musical instruments, writing of messages on slates, etc.

As a whole, they were the most satisfying seances ever given in this city, and have accomplished the most good. Mr. Search made many personal friends during his stay here. On Sunday, March 21st, the First Spiritual Society of Lawrence passed, by a unanimous vote, the following preamble and resolution, with a request that a copy be sent to the BAN-

NER OF LIGHT for publication:

'Whereas, George D. Search, the physical and slatewriting medium, has given twenty-five scances in this
city, to audiences of from twenty to thirty persons, many
of said scances having been given under strict test conditions; therefore be it

Resolved, That we, the First Society of Spiritualists of
Lawrence, Kansas, deem it but an sot of justice to Mr.
Search to endorse him as a reliable medium, and cheerfully recommend him as such to any society in want of a
good medium of his phase of development.

LAWRENCE,-Mr. L. Vincent, of the American Nonconformist, (Tabor, Ia.,) writes: "On several occasions recently we have had the pleasure of meeting with Mrs. Cutter, of Wicket's Island, Mass. She was Present at the Anniversary of Spiritualism at Liberal, Mo., and enthusiastically received by Liberals and Spiritualists alike. After the Anniversary exercises, ahe was detained to deliver her useful lectures to

men and women, and to say that the people were pleased would only partially express their feelings. I met her again in Kansas City, where, for several months, she taught classes and treated the afflicted. The Spiritualists of Kansas City will seriously miss their benefactor as she goes from their midst to other fields. Would that there were thousands like her to spread the light in her powerful and convincing man-

Ohio.

OINOINNATI .- K. G. Walker writes: "Spiritualism more than holds its own in Cincinnati, for its influence is constantly deepening and spreading. Not only are there hundreds professing their belief in its beautiful truths, but thousands believe who will not confess that they do. A new Lyceum has recently been organized, meeting at 115 West Sixth street. We have had some good speakers. Mrs. French has been with us and given great satisfaction. However, the very best feature of these Lyceum meetings has been the platform tests by Mrs. Belle F. Hamilton. one of our most popular and reliable mediums. At a recent meeting she gave forty-seven tests, many of which were truly wonderful and affecting. I will mention a few to show how well our spirit-friends can manifest themselves:

One spirit, who gave his name as T. Patterson and who, while deranged, had found a watery grave, was recognized by a Mr. Stevenson of Boston. Another, who was killed on a railroad, was recognized by 2 friend who said it was the finest test he ever got. A very interesting incident was that of two young ladies who have recently taken a great interest in the Lyceum, receiving a perfect description of ther father and of a young lady friend with beautiful blonde hair, named Nellie. Their emotion was so in-tense when they were thus personally convinced of the truth of the life beyond and that the dear ones still live and can return to us, that one of them left the room, being unable to restrain her sobs. Another case was that of a well-known gentleman of this city, who died very suddenly, and whose family was very despondent because they had failed to catch his last words. He returned and gave his name, and then told his sorrowing ones of the beautiful home he had found 'over there.' Thus it goes on. May she and every other true medium prosper in their good work! Mrs. H. is pleasantly domiciled at 322 Race street,

where she will be glad to see all friends." Massachusetts.

BOSTON .- E. R. Knowles writes: "By special invitation I visited the noted medium, Dr. Jas. V. Mansfield. Entering his study with him, I found it impossible (even if the honest look and serenity of Dr. M.'s countenance were not enough to satisfy one,) to draw from the appearance of the room any suspicion of con. federacy or artifice. After receiving several messages from spirit intelligences, I said to Dr. Mansfield, as we were talking in the most friendly manner, that the only objection regarding the phenomena that had just occurred that could be offered by skeptics to their genuineness was that he might be extremely skilled in observing the motion of a person's hand as they wrote at a distance from him across the room. 'Let's settle that notion now,' said he. 'I will go out of the room while you write.' At my suggestion he sat facing the wall, as far across the room as possible from me, while I wrote a message as noiselessly as possible, with many unnecessary strokes and flourishes, and with my hand and writing materials concessed so that if he had tried, he could not see the motion of my hand or pen. I then folded and sealed the letter, and placed it on his desk. Without touching the letter, he began to take down the reply. It was signed with the name of the spirit whom I had addressed; answered my letter fully and intelligently; and, more remarkable yet, was not only characteristic of the person from whom it purported to come, but contained an allusion which must have come, however indirectly or by proxy, from that person, who passed from earthlife in 1877. Dr. Mansfield and I had never seen each other before the sitting."

Illinois.

CHICAGO .- Arthur B. Shedd writes: "The meetings of The Chicago Society of Universal, Radical, Progressive Spiritualists and Mediums' are well attended, and the Society is in a flourishing condition. Being legally organized, it is on the same basis, in the eyes of the law, as the churches, and entitled to the same protection.

Many excellent test-mediums are in attendance nearly every Sunday, and through their untiring efforts numbers have been convinced of the truths of Spiritualism.

Mrs. Dr. J. M. Wright, one of our platform test-me-East and West. Those desiring to make engagements dolph Tappen, a townsman, and an officer during the with her can address her at 98 Orange street, New Haven, Conn.

The Watchman, the official organ of this society, is in a flourishing condition and doing a good work. Mrs. E. R. Nickels, test and business clairvoyant and trance speaker, and Mr. J. R. Nickels, magnetic healer, have lately come to Chicago from New York. Wm. H. Blair, an excellent speaker, is ready to lecture within two hundred miles of Chicago. Address him at 541 Wabash Avenue, Chicago, Ill. Mr. Blair is endorsed by the officers and members of this society."

New Hampshire.

LAKE VILLAGE .- J. M. Cook writes : "Mrs. S. Dick, of Boston, has been here several weeks. She came after closing a lecture engagement in Manchester. She has given many private sittings. She has gifts of prophecy and healing, and is an interesting speaker. I know of no one better qualified to give satisfaction. Dr. A. Lindsay, of Laconia, had several wonderful tests. He and others of Laconia wish her God speed as a true and faithful medium."

People's Meetings in New York. To the Editor of the Banner of Light:

Since the passing of the Thirty-Eighth Anniversary, the People's Meeting of this city has been enjoying good sessons and has had the privilege of listening to interesting lecturers. On the evening of Sunday, April 4th, Mr. Van Buren Denslow, formerly of Chi-

good sessons and has had the privilege of listening to interesting lecturers. On the evening of Sunday, April 4th, Mr. Van Buren Denslow, formerly of Chicago, now practicing law in this city, spoke to us, taking for his topic, "Are there Two Worlds?" arguing the question pro and corn. in such a logical manner that there was not left much room for criticism on either side. Mr. D. seems to be a fair and logical reasoner, with no especial leaning to either side, but willing to give each a candid consideration, though inclined a little toward the Spiritual Philosophy. The audience was much interested in his address, also in a lecture delivered by Dr. P. P. Field the Sunday evening following upon "Physical, Intellectual, Moral and Vocal Culture, in their Relation to Spiritual Development." Wm. C. Bowen, of Brooklyn, gave us an admirable address, April 18th, on "Evolution in Theology." His exposition of his subject was logical, showing how each state of religious development followed in the wake of its predecessor, until the universal scheme of salvation was launched upon the religious of Modern Spiritualism. Mr. Bowen speaks extempore, is interesting, instructive, and should be kept in the field of working Spiritualists.

Our Sunday afternoon meetings are not without their lessons to those who are candid in their investigations in the mental phases of mediumship, While much which seems to be crude and out of place occurs in these mediums, meetings, we do not lose sight of the object for which they were finance divisions of the more of the provinges there is no reason why they may not derive great benefit from them. Several have been brought out in their mediumship by attending our gatherings, who are already giving public sittings.

A lecturer of considerable note has also been brought out in their mediumship by attending our gatherings, who are already giving public sittings.

A lecturer of considerable note has also been brought out in their medium should be a supported to the witer who had only the first of the p

New Publications.

Down the West Branch; or, Camps and Tramps Around Katahdin. By Capt. Charles A. J. Farrar. Illustrated. 12mo, cloth, pp. 311. Boston: Lee & Shepard.

Narrative of a visit by a party of Boston boys to the Maine Wilderness, to sections of the State not de-scribed in the previous works of similar kind by the author, the purpose being to give the reader some idea of the vast territory of wild woodland, forest and stream, hills and lakes existing in Northern New England. It deals with the romance of sport and travel in those regions, and will prove highly acceptable to young men who are looking for a place of sojourn during their summer vacation.

THE MESSAGE OF THE BLUEBIRD, Told to Me to Tell to Others. Irene E. Jerome. Quarto, in silk tied wrap. Boston: Lee & Shepard. A charming poem for Easter, exquisitely illustrated,

and daintily artistic in its whole make-up. As a souvenir of the glad festival day it is designed to commemorate, nothing can be more appropriate or ac-

CASSELL'S NATIONAL LIBRARY. - Three additional numbers of this handy and low-priced series of standard books have been issued: "The Castle of Otranto," by Horace Walpole; "She Stoops to Conquer" and The Good-Natured Man," by Oliver Goldsmith, and the first volume of the " Life and Adventures of Baron Tranck," translated by Thomas Holoroft.

Pain is the prayer of a nerve for healthy blood, and on it our life depends.

Hale's Honey, the great cough cure, 25c., 50c. and \$1. Glenn's Sulphur Scap heals and beautifies, 25 cts. German Corn Remover kills Corns and Bunions, Hill's Hair and Whisker Dye—Black and Brown, 50c. Pike's Toothache Drops cure in One Minute, 25c, Dean's Rheumatic Pills are a sure cure, 50c.

Passed to Spirit-Life

From Springfield, Vt., April 10th, 1886, Mrs. Sarah G. Smith (widow of the late D. M. Smith, Esq.), in her 58th

year.

A dear aunt has gone to join her companion. They were both for many years the most firm believers in Spiritualism, and for many years the BANNER OF LIGHT was their weekly visitor. She had no fears regarding the other life, but longed for the time to arrive, calling "Come, come," until con-clousness in the body was no moro. She leaves sistors and brothers, who will miss and mourn her, but who would not ask that she longer remain to endure her sufferings. All have the assurance that it is well with her now.

Bellows Falls, Vt. MRS. A. E. LAMB.

From Hammonton, N. J., March 27th, 1886, Asa Patten, aged 80 years and 11 months.

aged 80 years and 11 months.

Mr. P. was a veteran Spiritualist, and a tircless worker in the cause. He was born in Pittsfeld, Mass., and lived with the Shakers until thirty years of age, when he married a Shakeress and went to the then wilds of Wisconsin, where he prospered in all his undertakings until twenty years age, when he name to Hammonton, and lived there up to the time of his departure for his spirit-home. His wife passed on eight years age, and three years after her transition he married another lady, whom he leaves to mourn his carthly loss. He was a subscriber to the BANNER of LIGHT from its first issue. Rich in his spiritual faith, and with undoubting confidence in its progressive character, he became fully ripe, and the reaper gathered the harvest to the Summer-Land home. James O. Ransom officiated at his funeral, and spoke to a large and appreciative audience. J. C. R.

From Sheboygan Falls, Wis., April 15th, 1820, Mrs. Mar-

tha Kent Farrar.

Deceased was born in Dorset, Vt., April 14th, 1801. She possessed much more than ordinary strength of character and mental vigor, and was held in high esteem by the entire community in which she lived. She was one of the ploneer Spiritualists, baving been of that faith for thirty-live years; and was a constant reader of the liannest of Light since its first publication. As her physical energies gave way, she said her life-work here was done, and she was anxlous to go. A short time previous to her last illness she heard, out of the still air, a shout, "Thy redemption is nigh," and said, "Blessed is the message." The uneral services, conducted by Mr. J. R. Tallmadge, of Elahart Lake, Wis., took place at the residence of her daughter and husbans, Mr. and Mrs. Geo. Cole.

J. R. Tallmadge,

From Vermillion, Dakota, April 9th, 1886, Winthrop

From Vermillion, Dakota, April 9th, 1886, Winthrop Chandler.

Mr. Chandler was born near Auburn, N. Y., Aug. 11th, 1811, and located at Independence, Iowa, in 1833, where he was admitted to the bar. Previous to locating at Independence he had lived in Wisconsin, and cast the first Anti-Slavery vote in that State, and the only one that year in the State. He was prominently identified with the Anti-Slavery movement, and one of its earliest and most prominent and active workers in the West, contributing largely of his time and means to relieve the distressed, and many a fugitive was indebted to his labors and counsel for freedom. Since 1877, to the residents of our beautiful city and county his life has been as an open book to be read by all. He was ever active in the uphaliding of the town, and never more effectively than when he established the Chandler House in 1878, which soon took a front rank among the hotels of the West. In this move he was more than seconded by the worthy helpmeet who survives him. Thirty-five years ago, about the time when Modern Spiritualism had its birth in an obscure town in York State, he commonced its investigation, and, after seeing and hearing, adopted it as his faith, and died in the full assurance of its truthfulness and sustaining power; but untoward circumstances did not permit his burial under the auspices of that belief.

A long and useful life has closed, one that the young can ponder upon and follow, and the world is the better for his having lived.—Dakota Republican.

From the residence of his father-in-law, W. F. Neely, New Philadelphia, Ohio, April 18th, 1836, Edwin Mathews, aged 31 years 5 months and 25 days.

agod 31 years 5 months and 25 days.

Deceased was the son of Chas, H. Mathews, one of the editors of the Ohio Democrat. He was married to Misa Inn O. Neely June 25th, 1879, who, with three small childrentwo by June 25th, 1879, who, with three small childrentwo loys and one girl—survive to mourn the loss of a good husbaud and father. Consumption was the cause of Edwin's death, and during the last few months the disease made rapid strides with its victim toward the grave. The death of Edwin Mathews comes with exceptional sadness not alone to his bereaved father, the senior editor of this paper, but to others who have for so many years been associated with him in the labor of the Democrat office. For more than afteen years the deceased had been our faithful, studious and trustrul employs, and during all that time so demeaned himself as to continually strengthen the bonds of mutual friendship and reliance which, we are glad to say, always existed between us. Edwin bore his elekness with uncomplaining fortitude, and with a mind clear, and calm, nimost till the last moment of his earthly existence, he faced the grim messenger heroically and surrendered bravely like a good soldior after a well-fought battle. Goodbye, Edwin. Peace be with you.—E., in Democrat.

There was a good attendance at the funeral services of the

bye, Edwin. Peace be with you.—E., in Democrat.

There was a good attendance at the funeral services of the late George W. Crowe yesterday. The services were conducted by Bishop Beales, an inspirational speaker of Kansas City, and well known in this city. He held the audience spell-bound for an hour, and toward the close improvised a beautiful poem. He made a beautiful talk to the family as coming from the spirit of Mr. Crowe, which must have been soothing to the afflicted ones. Mr. Beale's rendition of the hymn "Where the Roses Ne'er Shall Wither," with the organ accompaniment by himself, was the best we ever heard. It seemed as though a full choir was Johing in the exercises, while in fact his was the only voice, at least that of the only one visible. The hymns of the Spiritualists, arranged for such occasions, are very beautiful. Mr. McAfee made a few appropriate remarks at the close of the services.—Uommonwealth, Topeka, Kan., April 24th.

[Obttuary Notices not exceeding twenty lines published gratutiously. When they exceed that number, twenty sents for each additional line will be charged. Ten woords on an average make a line. No postry admitted under this

The Vermont State Spiritualist Association

The Vermont State Spiritualist Association
Will hold its next Quarterly Convention in the Universalist
Ohurch, at West Burke, Vt., June 4th, 5th and 6th, 1886,
commencing at 10:30 A.M. Friday.
The Speakers for the occasion will be Mr. A. E. Stanley,
Leicester, Vt.; Mrs. Fannie Davis Smith, Branden, Vt.;
Mrs. Emma L. Paul, Morrisville, Vt.; Mrs. Abble W. Crosssett, Duxbury, Vt.; Mrs. Lizzie B. Manchester, West Randolph, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs.
A. P. Brown, St. Johnsbury Centre, Vt.; Mr. Alenzo F.
Hubbard, Tyson, Vt. Other speakers and mediums are expected to be present and take part in the Convention.
Test and Circle Mediums: Mr. Eigar W. Emerson,
Manchester, N. H.; Mrs. Gertrude B. Howard, East Wailingford, Vt., and other good mediums are expected to be
present.

lingiord, Vi., and other good mediums are expected to be present.

Good music will be furnished for the occasion. The evening sessions will be short, to allow more time for rest, social visits, or for holding circles, as the friends may desire.

West Burke is on the Passumpsic Raliroad, but a short distance from St. Johnsbury; and past experience has taught us that it is an excellent location for holding Conventions, and as June is a delightful season of the year, it is noped and expected there will be a large attendance, as we invite all, of whatever name or belief, to come and take part with us in this Convention.

Good accommodations will be furnished at Trull's Hotel, M. L. Colby, reprietor, for \$1,00 per day. Single meals 25 cents. Lodging 25 cents, Horse-keeping 75 cents per day; single feed 25 cents. The bearding houses and private families will also entertain people at reasonable rates.

Free Return Obecks will be furnished, as usual, to those who have paid full fare over the railreads to attend the Convention.

Those who have so generously pledged themselves to pay

Those who have so generously pledged themselves to pay certain sums quarterly to assist in defraying expenses, will please respond in person or send to Janus Crossett, Treasurer, Waterbury, Vt. Per Order Beard of Managers.

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.

THOWAS BURNAN. Secretary. THOMAS BUORMAN, Secretary.

Three Days' Meeting at Sturgis, Mich. Three Days' Recting at Sturgls, misch.

The Harmonial Society of Sturgls will hold its TwentyBeventh Annual Meeting in the Free Church at the Village
of Sturgls on Friday, Saturday and Sunday, the 4th; 5th and
6th days of June.
Able speakers from abroad will be in attendance to address the meeting. A general invitation is given to all.

Per Order Commutates.

Will also attend funerals,

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

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SPIRITUALIST LECTURERS.

SPIRITUALIST LECTURERS.

J. Madibon Allen, Home School, Ancora, N. J.
Miss, N. K. Andross, Deiton, Wis.
Miss, R. Augusta Anthony, Albion, Mich.
Miss, M. C. Allber, Barton Landing, V.
W. H. Andrews, M. D., Codar Falls, Ia.
C. Fanne Allyn, Stoneham, Mass.
Miss, M. Bellie J. T. Briotham, Colerain, Mass.
Miss, E. H. Britten, Gheetham Hill, Manchester, Eng.
Miss, R. W. Scott Bridgs, Is Alken street, Uilea, N. Y.
Bibliop A. Beals, Jamestown, Chautauqua Co., N. Y.
Bibliop A. Bellown, St. Johnsbury Center, Vit.
Miss, A. P. Bidown, St. Johnsbury Center, Vit.
Miss, A. Byinkes, Mill & Adams sits, Dorchester, Mass.
J. Frank Batter, Bill Valhautstreet, Cholsea, Mass.
Miss, L. Balley, Battle Creek, Mich.
Miss, L. Balley, Battle Creek, Mich.
Miss, Lazie B. Balley, Battle Creek, Mich.
Miss, Lazie B. Balley, Battle Creek, Mich.
Miss, Lazie B. Balley, Battley, Chulsylle, Ry.
Miss, Lazie B. Balley, Battley, Battley, Chautau, Chautau, Cander, Chelinaati, O.
Miss, Hannicolat, To Tremont st., Boston, Mass.
Miss, B. Balley, Ada Broadway, Boston, Mass.
Miss, H. Mouse-Harken, Granville, N. Y.
Jas, A. Bilosy, Ada Broadway, Boston, Mass.
Miss, Battle C. Chamber and Miss, M

GEORGE A. FULLER, 130 Chanuler street, Boston, Mass.

NETTE SI., FOX. OUTUMEN, 130

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liar spiritual works that come like a meteor in a dark night or a thunderbolt from a cloudless sky.

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Panner of Fight.

BOSTON, SATURDAY, MAY 8, 1886

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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to the communication of the communication of the communication.

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

Popular Ignorance Relied On.

The Church has thus far kept its hold upon the belief and conscience of its followers through surrounding things sacerdotal with a cloud of mystery, and appealing to ignorant prejudice born of unquestioning faith in all cases where Reason has come in to combat clerical assumption. The work of removing the barriers which creedists have set before the feet of the onward-moving generations has been going on in a greater degree than ever before during the third of a century which has elapsed since Modern Spiritualism made its advent, and, beneath the influence which is now abroad, leading men to think rather than to trust to others to do their thinking for them, many of the old theological metes and bounds have been swept away. At last even the old Bible text on which Trinitarians have relied, and which they leaned up against, as if that was the end of the whole matter, has, under this pressure, disappeared from the sacred page. It has not left so much as a vestige behind to be remembered by. It occurred in the old "authorized version," as the seventh and eighth verses of the First Epistle of St. John, and used to say that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness on earth, the spirit, and the water, and the blood, and these three agree in one." This famous old text has been made to do service as the bulwark of the triple godhead and the last reliance of Trinitarianism. But we look in the revised edition of the Bible in vain for it. It is to be found neihe text por the margin

Yet for centuries it has been freely quoted as the most convincing proof of the doctrine of the trinity. Strange, is it not? that a text of such recognized importance should so suddenly have disappeared! We find the true story of the appearance and disappearance of this famous text told in The Unitarian, a monthly published at Chicago. The Latin translation of the Bible, commonly called the "Vulgate," made from the original Hebrew and Greek in the fourth century, by St. Jerome, was the Bible universally used in the churches and monasteries all through the Middle Ages until the time of the Reformation, or considerably over a thousand years. This text was to be found in the "Vulgate." And the Athanasian creed reiterated and emphasized it, working out more fully this mystery of the Trinity and denouncing eternal death on those who refused to accept it as their belief.

When the Reformation dawned, men went back from the Latin Vulgate to the Hebrew and Greek originals. The New Testament was printed by the learned scholar, Erasmus, in 1516, in Greek, and struck all Europe dumb with amazement. There were priests and monks in plenty who had never before heard of a Greek original. And they became all the more excited and indignant when they discovered that the text of the "Three Heavenly Witnesses" had been left out. A controversy thereupon sprung up over this text that has never been ended until the comparatively recent appearance of the Revised Edition of the New Testament. Upon being questioned for the reason of his omitting so important a text from his Greek version, Erasmus explained that it was not to be found in a single one of the Greek manuscripts he could find in existence. He issued another edition of the Testament in 1519, and still left out this text. Being still pressed, he admitted that he had no objection to the text itself, and promised that if he could find it in even one Greek manuscript he would insert it in the next edition.

Finally word was sent to him from England that a Greek MS. had been found there which had it. But without troubling himself to go over to England to see it, and being unwilling to be classed with the Reformers, he published his next and third edition of the Greek Testament in 1522 and inserted this text, accompanied with the statement that it had recently been discovered in a MS. which he chose to call "Codex Britannicus," but adding no more. But Luther stoutly refused to admit the text, although he was never accused of not being a Trinitarian. He left this verse wholly out of his translation of the Bible into German, and in the preface to his last edition protested with much solemnity against it. He told those who liked it to make a translation of it to suit themselves. Nevertheless, after his death they did put it into his Bible, keeping the title of the | Circle-Room table.

Bible dishonestly the same as before-"Luther's Version."

No "Codex Britannicus" has ever yet been discovered. No such MS. was ever proved to be in existence. A number of Greek MSS. of the New Testament were found in different libraries in England, but this text was not encountered in a single one of them. In the library of Dublin College one was found at last that contained it, and, it was claimed, in the original handwriting. But close examination showed conclusively that the date of this handwriting was about the time of Erasmus himself. the end of the 15th, or the beginning of the 16th century. It was plain that it was a piece of manufacture to suit the case, and that it must have been the one of which Erasmus had been notified but had never seen. Not over seven or eight MSS, of the Greek Testament were known in the time of Erasmus, whereas now over 1400 have been discovered and compared. and many of them centuries older than any that Erasmus knew. The text, it is enough to say, is to be found in no MS. earlier than the 15th century.

In fact, it was not to be found in any manuscripts of the Vulgate older than the ninth century. The great biblical scholars discarded it. Bishop Lowth of the English Church among them. For all that, the Bible-makers kept on printing it, just as if it were inspired text, the direct word of God. And the story is told of a clergyman's quoting it to a leading layman. The latter asked him seriously if he did not know it was an interpolation. "Well, yes, I did," answered the clergyman, "but I didn't know that you did."

There is a world of comment packed into this brief anecdote, showing up, as it does, the duplicity of the ecclesiastical system even at its

best. The Revised Edition of the New Testament has settled this idle controversy forever. If the dogma of three Gods in one God is to stand. it assuredly cannot rely on this text, which for centuries was claimed to have been written by St. John under inspiration. Now let all the Bible societies deal honestly, and leave it out of their future editions, whether revised or unrevised, and trust to other evidence, if indeed it is to be had, for the substantiation of a dogma that is no more to be humanly conceived than is God himself.

Facts are Stubborn Things.

The "Regular" doctor (i. e., the organized medical fraternity) has been assiduously at work for the past eight years, through the issuance of private circulars, and by other means, to induce the people of Massachusetts to send men to the Legislature pledged to enact a law to prevent the people employing who they prefer to attend them when ill. The medicos want a law enacted to allow none except "diploma" doctors to prescribe for patients. They have also employed lawyers to appear before legislative committees in their special interest. But notwithstanding their persistent efforts in this direction, the good common sense of the committeemen has repudiated this sort of classlegislation.

The BANNER OF LIGHT has successfully fought those attempts of the M. D.s up to the present time, because its editor has known of the many cures of disease performed by people who do not recognize the diploma organization.

The "Regular" combination has applied to nearly every Legislature in the country for the purpose of carrying into effect its selfish purposes, and has been successful in disgracing the statute books of certain States with acts making the art of healing a close monopoly for the special benefit of the "doctors," and to the great disadvantage of the people; while in others it has been defeated—as it ought in all-by the manly independence of the law-

This scheme of the professional medicals was principally inaugurated in consequence of the successful practice of late years of the spiritual mediums in healing patients by "the laying on hard to see how Orthodox Christians can sucof hands"—to which the French have applied the name of Massage treatment-when the bring the best proof, the Gazette thinks, must "Regulars" had failed to accomplish that most desirable end.

As an illustration of what these mediums can and do accomplish in the way of healing, we here give our readers a fact in our own personal experience: About last Christmas time we caught a violent cold, which resulted in a clear case of pneumonia—and a very severe one weeks.

A particular friend of ours sincerely thought we were taking too great a risk in not employing a physician, and recommended Dr. Cilly, one of the best of the Boston regulars; but we refused to comply with his request, as we knew from long experience what our healing mediums were capable of performing in the most severe cases of disease-though we are pained to note (we may remark parenthetically) that some of these very mediums, for the sake of popularity and money, have swung around the compass, of late, and joined the disciples of the so-called "faith-cure" fallacy in order to gain the countenance of a certain bigoted class of church people who will thereby patronize them, while not daring to employ them as spiritual mediums for fear "our minister" will discover and reprimand. We employed a healing medium-Mr. J. A. Shelhamer, of 81 Bosworth street, Boston-who attended us twice a day during our illness, and put us on our feet again all right, while in the meantime over one hundred persons in this city died under "regular' medical treatment of the same disease. Further comment is unnecessary.

A correspondent informs us that calling at the residence of Col. Crockett, the efficient President of the Onset Bay Association, a few evenings since, he found himself in the midst of a "surprise party," consisting of the Colonel and his estimable wife, the former having without the latter's knowledge caused a finely executed life-size crayon of Mrs. C. to be drawn and framed, and at that time presented to her without any formal speeches, the likeness being so perfect as to be thought by the Colonel able to speak for itself. Though the "party" not a large one, it was a very happy one.

Our very worthy friend and active working Spiritualist, Mr. William F. Nye, of New Bedford, is on his way to Europe per steamer Britannic. Though his trip is a business one, he hopes to give many of the friends of our cause what he terms "a pleasant Yankee greeting." We commend him to the kind attentions of all such, and shall be pleased to hear from him should he meet, as he doubtless will, with items of general interest.

Thanks to P. O. Sparrow, South Weymouth, for a box of choice flowers for our Free

In Re Materialization.

To the Editor of the Banner of Light:

In Re Materialization.

To the Editor of the Banner of Light:

I am a constant reader of the Banner, and an earnest investigator of Spiritualism in all its phases, and I would consider it a favor if you will kindly inform me, through the columns of your paper, regarding the following: In conversing lately with a medium in regard to materialization. I asked what would happen if the spirit were "grabbed" or lightly held by some one in the circle, and was told that either the spirit would dematerialize while in the grasp, or perhaps if not strong enough would exert the power of drawing the medium to it, so that if the gas was lighted it would be found that the medium was in the grasp of the person who had select the spirit. Now if this would be the case, how could a skeptic view the matter in any other light than that the spirit in the first place was none other than the medium?

Now I sincerely hope you will understand the motive that has actuated me in making this inquiry, for I am very earnest in satisfying myself of the entire truth of materialization. I have been to a number of scances since I have first looked into the matter, about four or five weeks ago, and so far must say that my doubts and skepticism are fast vanishing, but there is still a lingering doubt in my mind, and it seems to me that if I could have a practical test of the spirit dematerializing while in my grasp I would be fully convinced of the truth, but to make the test more sure I think the only real test would be for two persons in the circle to "grab" two spirits appearing at the same time, and if one of the spirits should draw the medium to it, I want to know what would become of the other spirit.

I have been informed that in some cases the medium would personally suffer if the spirits were "grabbed," and as I would not like the medium to suffer, I should first like to hear your explanation.

Yours truly, Charles Van Speeck.

Newark, N. J., April 24th, 1886.

It is true, so far as we can tell from careful observation and investigation,

It is true, so far as we can tell from careful observation and investigation, that when a materialized spirit is firmly seized by a mortal there will result one of two things: the apparition will either dematerialize in the grasp of its holder, or it will, by the exercise of a psychological will, instantly attract and become absorbed in the medium. In the former case the elements of the materialized form are dissipated in the atmosphere and the medium is left depleted and worn; in the latter, they are violently showered upon the susceptible instrument and she is rudely awakened, as by an electric shock. Her body being thus overcharged with magnetic elements, she suffers pain and sometimes nausea. In either instance the medium will suffer, and, in our opinion, there are better ways of satisfying one's self of the genuineness of materialization, or other phases of spirit-power, as well as of the reliability of a medium, than that of forcibly grasping and detaining the form or forms that may appear in her presence.

Should two forms appear, and on being seized one of the spirits—admitting them to be genuine materializations-should draw the medium to his aid, undoubtedly the other would gravitate to his instrument in the sight of those present, or he would vanish instantly from view. The law of materialization is by no means understood by mortals. Indeed, we are sure it is but dimly comprehended by many of the spirits who desire to take advantage of its operations; yet that it exists there is abundant evidence to prove, and we doubt not the time will come when mortals and spirits alike will cooperate to forward the very best results of this wonder-

Spiritualism and the Sects.

The Exeter (N. H.) Gazette, commenting on the increasing interest felt in spirit manifestations at Manchester, as shown by the attendance of "a large number of the most respectable and thoughtful people" of that city on spiritual meetings, says it would be a remarkable coincidence if, after all the wrangling of these sects, they were to meet on a common platform and be absorbed in a single faith. The Gazette seems to think this the most likely to happen, however, if Spiritualism spreads as rapidly for the next decade as it has for the last one. Both schools of believers, it reasons, have been taught the doctrine of the continued conscious existence of the spirit after this life, until it seems natural to them to desire to see and converse with spirits, to enable them to gain full and tangible proof of what they have been taught. It regards it as a logical sequence of a partial belief in the doctrine heretofore so strongly urged by the Christian church. There is pith and moment in the last remark, and it is cessfully get over it. The system which can finally triumph.

Principles, not men, should be the governing element of all truly loval persons in this country. Men die, but principles live. Our forefathers were patriots; they had a single eye | days since, and stated that while in the Salem, to promoting the welfare of the whole peopleand a great and prosperous nation was the reit was—as we were prostrated for some eight sult. But how long will it remain so? We fear many of our public men are rapidly falling from the BANNER OF LIGHT as a "banner of darkgrace-in other words, are seeking for place and power at the expense of the welfare of the country. If men in high places of trust become knaves, and escape punishment, as they often do. while ignorant individuals imitate them and get into prison, what will eventually become of our democratic institutions in which we take such great pride? Like the Republics of old, we shall sink into an utter insignificance, at which despots will point the finger of scorn. It is high time we awaken from our dream of fancied security, and reform our politics by electing to offices of trust only well-tried, honorable mennot men because they are wealthy; not men who are smooth-tongued: but men without blemish. Look at the bribery and corruption in our | public. The pamphlet contains the entire prolarge cities, wherein men are elected who are totally unfit to be the guardians of our wives and children and property. The public money is squandered ad libitum by them; and honest taxpayers have no recourse. How long shall our people put up with the overshadowing of the ballot-box by the rum power, which places incompetent men in office? This is a paramount question that ere long must be solved. The sooner it is accomplished the better it will be

for all concerned. Now that labor has made, or is making, its organization general, says the Boston Daily Herald, capital will naturally follow its example. It has the same right to self-protection that other interests have. But the representatives of capital will make a grave error if they undertake to antagonize or crush out the organizations of labor. So long as the latter confine themselves to lawful methods, and pursue ends which command the sympathy of the public, they are invulnerable. Men are stronger than dollars. Jay Gould and his lords of capital can never put down Mr. Powderly and the Knights of Labor upon the line laid down by the latter in his famous circular, and in his testimony at Washington.

An account descriptive of remarkable phenomena, consisting of slate-writing, etc., as related by a reliable gentleman of Vineland, N. J., to a reporter of the New York Sunday Mercury, was recently published in that paper, occupying nearly a column. As it cannot fail to interest our readers, we shall place it before them in our next issue. -

Thomas R. Hazard's First Seance. Joseph Peace Hazard, Esq., brother of the late Thomas R. Hazard, puts us in possession in the following letter—of the facts attending

that gentleman's first venture on the sea of spiritualistic inquiry. We are sure the narrative will prove of interest to our many readers:

tive will prove of interest to our many readers:
While holding a seance with a spiritual medium in Providence, R. I., about the year 1855, the spirit of my brother Thomas's wife (then not long deceased) came, and asked me to tell him she wished to meet him, and desired he would meet her in Providence. From this medium's house I proceeded immediately to Newport by steamer. On arriving at the wharf I met my brother Thomas at the gang-plank, and delivered his wife's message immediately. He seemed much surprised, and also puzzled, and not disposed to go.

I told him I had no doubt whatever but that I told him I had no doubt whatever but that the message was a genuine one. He then said he would visit the lady medium if I would go with him. Of course I assented, and we went to Providence the next morning. We found the medium at work with her needle. She immediately took us into a large room, when Brother T. and myself seated ourselves at a large-sized round table of solid mahogany, with neither cloth nor aught else upon it. We had no seconer taken our seats than vigorous rang comsooner taken our seats than vigorous raps commenced upon the table, though the medium was not seated thereat, or near it. My brother was utterly dumfounded, and almost equally incredulous, but only for a few minutes.

incredulous, but only for a few minutes.

The medium being seated, the spirit of my brother's late wife immediately announced herself, and had much to say, and so pertinent that I think my brother was a convert from that hour. He repeated his visits to the medium, and was soon not only a happier man than before, but ever after took a deep interest in the subject of Spiritualism, his chief occupation to the end of his days.

My impression is that he had never regarded the subject of Spiritualism as worthy of a moment's attention, therefore never heeded it at all, until the occasion here named.

Your friend, Jos. P. HAZARD.

Stamford, Conn., April 21st, 1886.

Stamford, Conn., April 21st, 1886.

"Socialism and Christianity."

The reader will find, on our first page, an extended critique by Mrs. Imogene C. Fales, of Brooklyn, N. Y., President of the Sociologic Society of America, of the views set forth regarding the above-quoted topic by Rev. Dr. Behrends. This preacher is the regular ministrant for a Congregationalist Church in Brooklyn, and is at present giving a series of thirteen lectures treating of problems associated in his mind with the question at issue. He is a fashionable clergyman, and hence his teachings—which mingle truth with error, and rather serve to pander to the capitalistic class of his church-members—may be regarded as the more disastrous, and necessary of correction. Mrs. Fales's criticism is carefully written, as will be seen on perusal, and we are sure will prove useful in bringing better knowledge of the true state of affairs before the public.

The May number of this popular magazine contains a very fine picture and biographical sketch of Mrs. Fay, the materializing medium, also an interesting reply to Mr. Colville's essay in March number, on "Mental Healing"; a new piece of vocal music, entitled "The Teakettle Singing its Song," and several interesting statements of phenomena. See contents in advertising columns

The labor agitation of to-day is accomplishing at least one thing that should have been done years ago—on the score of health, if nothing else-viz., lessening the hours of the laboring classes. Fully fifty thousand people in New York City will work for a fewer number of hours each day hereafter than they have heretofore, as May 1st the eight-hour rule went into effect in a large number of trades, and a still larger number made a reduction in the hours of labor. In every case where it is possible to accomplish this desirable end, it should be done all over the country-not only the men, but especially the working-women should come under this rule. Many poor girls are forced to work in this city and in other cities too many hours by their greedy employers, and in many cases at starvation prices, while the daughters these wealthy employers live in luxury. It is high time, as a sanitary measure as well as a For this latter Association Mrs. Glading speaks moral one, that these poor working-girls' condition should be ameliorated.

David Pearson—a Spiritualist for the last twenty years-called at our office a few Mass., dépôt recently, he heard two ladies of very respectable appearance but who were clothed in the deepest mourning, characterize ness"; and he was unable to resist the temptation to recommend them, respectfully, to forego their prejudices, read the paper, and see if they could not from its pages obtain light, which illuminating their minds as to the true office of death, and the state of the spirit after the decease of the body, would enable them to throw off the robes of darkness with which blind Christian custom costumes the mourner.

An especial pamphlet containing the Dis-COURSE AND ANSWERS TO CRITICISMS AND QUESTIONS BEFORE THE PHILOSOPHICAL SOCI-ETY OF CHICAGO, ILL., March 6th, 1886, by Mrs. Cora L. V. Richmond, is now ready for the ceedings before the abovenamed Society on the evening referred to, and is altogether a rare intellectual treat. It has been issued at the low price of ten cents per copy, to bring it within the reach of all. Send to Wm. Richmond, 64 Union Park Place, Chicago, for copies.

The Pennsylvania Spiritual and Park Association" having purchased twenty acres of woodland, and a mansion house at Bridgeport, Pa., are fitting the house for one hundred guests. Other improvements this year will be the erection of twenty cottages, an auditorium for seating five thousand persons, and a Pavilion 45x60 feet for social entertainments. Particulars regarding cottages, boarding, etc., can be obtained by addressing S. P. Kase, 1601 North 15th street, Philadelphia, or John Bartholomew, Bridgeport, Pa.

Public Opinion, of Washington, D. C., published in its issue of May 5th a hundred and fifty short opinions from the eminent clergymen of the country of all denominations, on the vital question "What is the Proper Relation of the Pulpit to the Labor Problem." This journal is a most valuable one to all who would catch the drift of current thought on the leading questions of the times—filled as its twentyfour handsomely-printed pages are each week with opinions gleaned from the leading publications of the world.

Mrs. James A. Bliss, the announcement of whose illness appeared in these columns some time since, has now recovered her health and has resumed her scances. See advertisement on our fifth page.

Thanks to Senator Frye.

At a recent meeting of the Common Council of Gloucester, (Mass.) the following preamble

and resolutions were unanimously adopted: Whereas. The United States Senate, by an over-whelming majority, passed a resolution pronouncing a commission to negotiate a fishing treaty with Cana-da unnecessary, in its judgment; and, Whereas. The important result was principally achieved by the indefatigable labors and masterly ar-guments of William Pitt Frye, a New England sena-tor: therefore

guments of William Pitt Frye, a New England sena-tor; therefore,

Resolved, That the City Council of the city of Glou-cester, in its representative capacity and by the joint action of its two constituent branches, extends the hearty thanks of this city for a course so wise, pru-dent and influential, which has been of such incalcu-lable benefit to an industry which is of so great im-portance and which so radically affects the prosperity of this as well as every fishing port of America.

"The Eastern Star."

A new paper bearing the above name, to be published semi-monthly in the interests of Spiritualism, has made its appearance in Glenburn, Me., C. M. Brown, editor and publisher. In its initial number it extends a kindly greeting to those already in the field, who will doubtless reciprocate it by wishing it a long and useful life in the grand work upon which it has entered. We cannot have too many messengers to carry the glad tidings of immortal life to the myriad thousands who await their coming. May the Eastern Star enlighten many dark places.

Henry Ward Beecher's sermon in Plymouth Church last Sunday was an eloquent production, sparkling all over with spirituality -but not so deeply incisive as those we printed each week in the early days of the BANNER, that we often refer to as wonderful literary productions. Only a few of the new generation know anything about them. We have only room for a brief paragraph from his last sermon, as follows:

mon, as follows:

"Now there has never been a time when there have been a thousand men that have been lifted into this higher life, that knew it of themselves and that knew it of each other, and had come into community of feeling. When there shall be church after church, when the Christian communion in all the different sects and denominations shall have risen to this high condition, there is to be an effect wrought of it of which we can scarcely have any imagination. We are in the tentative period. We are in the twilight. That there are obscure movements upward, accompanied also with much that is wild and vagrant, there can be no doubt; but there is also a silent and contemplative movement going on among working Ohristians throughout the world, and it is indirectly influencing the community, ameliorating the harsh features of bigotry, filling the air with sympathy. These are the twilight touches, but, thanks be to God, the morning twilight means sunrise; the morning star is the prophet and precursor of the sun of righteousness, and we are, brethren, coming into the days in which there will be a new power, electric, universal, omnipotent, "God with us.""

We may add, Modern Spiritualism, is leavening the whole loaf; and when the time spoken of arrives, it will be known and acknowledged as The Religion of Humanity.

THE SPIRIT MESSAGE DEPARTMENT opens with the usual Invocation; Answers to Questions are given regarding the locality of a medium's spirit when that medium is "under control"; the condition of the spirit-body in those who have passed from the mortal by accident, etc.; marital; gravitation; prosperity and its distribution; and "spiritual substance"; John Pierpont, the Spirit President, has an explanatory statement, which is specially recommended to the attention of the reader, answering as it does the query so often repeated by correspondents as to why spirits from this or that locality either apparently predominate, or fail to manifest; Mr. Pierpont also voices a word for John B. Gough; Robert Anderson has a strongly characteristic and practical message, and seven other excarnated intelligences make a demand upon the recognition of their relatives on earth.

Mrs. Adeline M. Glading, of Philadelphia, made us a call on Tuesday last, and reported the interest in matters spiritual to be greatly on the increase in that city, where about ten meetings, conferences, etc., are now in progress on Sundays. She reported the First Association of Spiritualists-J. Clegg Wright, speaker-to be doing good work; and that the Spiritual Temple Association-S. Wheeler, President -had advanced in numbers and influence till it had become the second in magnitude there. regularly on every alternate month. She is engaged to lecture this summer at Onset Bay, Verona Park, Etna and Neshaminy Camps, and also at the new camp-meeting at Bridgeport, Pa. She lectures the third Sunday in May in Newburyport, Mass.; and the two following Sundays in Haverhill, Mass.

We are in receipt of private letters of inquiry from all sorts of people in regard to the subject of Modern Spiritualism—asking all sorts of questions-some relevant, while others are totally irrelevant. We have in the past answered a great many such; but the time has come for us to cease doing so, as we have neither the leisure nor the inclination to gratify such letter-writers. Some are sincere, to be sure; but a large number are simply ouriosity-hunters, while others have sinister motives in view. We publish every week our views upon spiritual topics, allowing correspondents to do the same, hence those who wish to learn of the facts underlying Modern Spritualism, must read the BANNER OF LIGHT, wherein, if such are sincere, they will learn just what they inquire about in their private missives.

HALL'S JOURNAL OF HEALTH (75 and 77 Barclay street, New York City,) is a valuable magazine, and we are glad to see that, of late, it is becoming more liberal in its tone in regard to the living questions of the day, concerning medical matters. Its April issue contains an excellent article on "Natural Healing," giving, among other instances, an account of a remarkable cure made by the late Dr. J. R. Newtonwhose services in his specialty—the laying on of hands-while in the body awakened the attention of the civilized world.

James Lewis, Esq., our agent in Springfield, Mass., was to sail from Boston on the morning of May 6th for England, by the Gallia of the Cunard line. During Mr. L.'s absence all orders by his patrons for the BANNER OF LIGHT, or for spiritual books, will be attended to by his wife, at Temple of Music, 7 Pynchon street, Springfield.

The graves of Wendell Phillips and wife will be strewn with flowers by Irish-Americans on Decoration Day, on account of Mr. Phillips's devotion to the Irish home-rule cause. The editor of The Pilot says: "It is becoming of us Irish-Americans to respect and cherish the memory of such a dear friend as Wendell

35 W. H. Vosburgh, magnetic physician of Troy, N. Y., will visit Peter Goodspeed's residence. West Pawlet, Vt., for a few days, com-mencing Thursday, May 6th, where he may be seen by those desirous of meeting him.

ALL SORTS OF PARAGRAPHS.

"THE FLOWERS THAT BLOOM IN THE SPRING."

"THE FLOWERS THAT BLOOM IN THE SPRING."
Out on the hills in the wild spring weather,
So early only the wild birds knew,
Thousands of little flowers grew together,
Purple and pink, and white and blue;
While the March storm raged and fretted and wept,
And froze the song in the bluebirds' throats,
'Neath mottled leaf-blankets they soundly slept.
Close wrapped in their soft fur overcoats
—Irene E. Jerome.

The Keene Brothers, of Lynn, have unconditionally surrendered to the Knights of Labor, both from the shops in Massachusetts and Maine, taken back the men discharged, and agree to adopt arbitration for the future.

A writer in a medical journal says buttermilk is a good remedy in cases of irritation of the stomach. He adds: "I have had some experience recently with it quite satisfactory in a few instances. Four cases of persistent vomiting occurring in succession, intolerant of any other treatment, gave way kindly to this

Greece accepts the ultimatum of the Powers to disarm, and Turkey thanks the latter for their action in the interests of peace.

There has been, during the month of April, a decrease in the public debt of the United States of about

\$11,500,000.

HARD TO SUIT.—Not long ago a church near Albany was without a pastor, and the Chairman of the Pulpit Committee hearing of a young man who it was thought might be suitable, wrote the following to a mutual friend: "Does Mr.——preach without manuscript in pulpit? Is he a married man? Has he a good voice? Does he speak with considerable animus? Is he bold and aggressive in manner? And has he, at the same time, the conventional, spiritual and Intellectual qualifications of a good pastor? If so, I will remember him in case we do not secure one or the other of our present candidates."

After much "amending," and great effort on the part of the wire-pullers, a sort of regulating (?) law has been put on the Iowa statute book, but The New Thought, of Des Moines, aptly remarks: "The Medical Golden Calf made by the doctors, and driven through the Legislature, will hardly be able to lead the State back to Allopathic Egypt."

The date upon which Easter came this year, April 25th, is the latest date upon which it can occur. Its earliest date is March 22d. It is one hundred and fifty-two years since Easter day has been so late. It will not again fall on that day till 1943. The rule governing it is that it shall be observed on the Sunday after the full moon following the 21st of March.

There's trees on the Common. Some of our Celtic police officers know all about it. Six months!

Abbe Casanova, a Corsican archmologist, has dis-covered archives which show that Christopher Coinmbus was born in the town of Calvi, in Corsica, and emigrated to Genoa. President Grevy, having examined the evidence and being satisfied of its authenticity, has authorized the authorities of Calvito celebrate by an official holiday the four hundredth anniversary of the discovery of America. The inhabitants of Calv will hold a fête on May 23d, when a commemorative inscription will be placed on the house in which Co-

"I say, boss, take out my telephone apparatus at the house; my wife is talking through it nearly all the time, night and day. Why, I never heard so much scan. mag. before in the whole course of my life. Take it out at once."

Chang Yen Woon is the name of the new Chinese envoy to the United States who was presented to the President by the Secretary of State on April 29th.

It would have paid Canada last year to board every one of her Indians at a first class hotel instead of spending the money the way it was spent. Not only was \$10 000 000 expended in suppressing a rebellion, but \$478 000 went in supplying food, \$36,000 for farm wages. \$24,000 for seed, \$16,000 for farm maintenance, \$24 000 for tools and implements, and so on. It may be safely said that not one dollar in a hundred of these last-mentioned sums reached the Indians.—The Barnesville (Ohto) Enterprise.

Bankers often talk about having "a sinking fund." "Where is it?" some one asks. "Gone to Canada," is

LITTLE CHILDREN. There's one thing in this "vale of tears" That keeps my mind at rest, Which often soothes my many fears When I am sore oppressed; 'T is the love I bear the little ones Who cluster round my knee, They are so pure and cheerful, Their prattle is so free. They love me, too, full well I know,

As all their actions plainly show. DIGBY. Mahometans do not imbibe strong liquor. Christians

do. Yet the latter call the former heathen. The long list of divorce cases on the docket, to be soon disposed of by the divorce court in this city, is uncommonly large this year. What does it all mean? We are glad to be able to state in this connection that none of the applicants for divorce are Spiritualists the much-abused Spiritualists. The applicants belong to the different Christian sects.

Few people of our new generation are aware of the fact that the fire-alarm-bell system of Boston, which is worked from City Hall by electricity, was obtained through a spiritual medium, Mrs. Hayden, by Dr. Channing, of New York—who presented the invention to the city-but such is the case.

"The harp that once through Tara's halls" has arrived in New York from Ireland, and will be exhibited at a concert soon to be given for the benefit of the Parnell fund. It is a large, unwieldly instrument, and the box that it was shipped in is seven feet high. The harp is seven hundred years old, and is said to be the last instrument played before the Irish kings.

Only those who speak English call the Friday before Easter which commemorates Christ's crucifixion, Good Friday. Its ancient title was Holy Friday. The Saxons called it Long Friday, because of its protracted services and rigorous fast. The Germans often call it Stiller Freitag, because the bells and organs are slient.

On a flag by the curbstone a little peel sat—
A banana, banana, banana i
And a dignified gentleman laid him down flat—
Oh, banana, banana, banana i
He laid him down flat on the length of his spine,
And none from his speech would be like to incline
To believe that d. g. was a noted divine—
Oh, banana, banana, banana.—Puck.

A dispatch from Dublin, under date of April 30th. goes to show by authentic statistics, it is said, that during the past three months no less than 698 families, comprising 3477 persons, were evicted from holdings in Ireland. Is this alone not sufficient evidence that radical measures should be inaugurated by the English government to remedy such a state of things? God pity the poor creatures who are left by the wayside to starve !

The religious revival business in Chicago is being run into the ground, and the church people there are at a loss how to get rid of these "modern revivalists." According to late accounts these "come to Jesus" people are worse humbugs than the "bogus" mediums we have so often exposed by warning the public against them.

A noble epitaph to Lincoln was given by Mrs. Platt in these lines in her new volume of poems:

"A child, beside a statue, said to me,
With pretty wisdom very sadly just,
This man is Mr. Lincoln, mamma. He
Was made of marble; we are made of dust."

An excruciating word of seventy-two letters and twenty-two syllables in the Welsh language means: "St. Mary's white hazel pool, near the turning pool, near the whirlpool, very near the pool by Liantsillo, fronting the rocky lalet of Gorgo."

It rained sweetmeats and bonbons during the carnival at Nice, and it will shock Boston Puritans to learn this saccharine shower actually occurred on a Sunday, while they were returning from church and thinking over the sermon and their neighbors, wickednesses.—

Washington Letter.

Another month has rolled around, and with it come its customary changes. This city, with its unequalled forest of shade trees, is seasonably decked in a gorgeous robe of living green. The springtime flowers are here in their luxuriance, while the sweet-scented trailing arbu-tus, the glowing forsythia, the vari-colored gladioli, hyacinths, tulips, etc., have come and gone, the graceful wisteria, fragrant lilacs, blossoming trees, flowering shrubs, etc., are in their morning glory. How significant of life's changes!

An evening paper here one day last week re-corded the transplanting from the mortal to the

An evening paper here one day last week recorded the transplanting from the mortal to the immortal fields of existence of three of our long-time, well-known and devoted spiritual workers—Col. Nathaniel Davidson, Mrs. Harriet Reading Helmick, and Judge Joseph J. Coombs, aged respectively 63, 72 and 76 years. They all passed on within twenty-four hours of each other. How rapidly our ranks are being thinned of the old workers! We look around and wonder: Who next?

Bro. A. A. Wheelook, who was with us last month, proved to be a speaker of exceptional power, no less than of sturdy, masculine thought. His discourses were characterized by wonderful strength of statement, clear conception, elevated thought and frequent bursts of impassioned eloquence. His week-day evening lecture on "The Labor Problem" was an excellent presentation of this vexed question of foremost importance, in which he analyzed the causes and pointed out the natural remedy.

On the evening of the 28th uit. Bro. Wheelook was the recipient of a spontaneous and old-fashioned social reception, at the home of his old friends, Mr. and Mrs. George A. Bacon. Timely and pertinent remarks were pleasantly several speakers, lady mediums were pleasantly

old friends, Mr. and Mrs. George A. Bacon. Timely and pertinent remarks were offered by several speakers, lady mediums were pleasantly and effectively controlled, choice vocal and instrumental music was rendered, while fraternal feeling, social converse, and a good time generally was the happy result.

During the present month we are to have Mr. J. J. Morse with us. He comes with a solid reputation for platform work, and no doubt there will be an earnest and general desire to hear him. Were audiences measured by the quality of thought uttered by their respective speakers, the Spiritualists of this city would have no hall capable of accommodating those who would seek to attend.

The various physical manifestations occur-

who would seek to attend.

The various physical manifestations occurring here in the presence of the Keeler Brosare being canvassed in a lively manner. Not having witnessed them myself I cannot speak of my own knowledge, but intimate friends of mine who have—among whom are experienced Spiritualists, candid investigators and disbelievers, each class honest and intelligent—have recently told me of their individual distrust and want of confidence in their fthe Keelers' recently told me of their individual distrust and want of confidence in their [the Keelers'] alleged phenomens, particularly of their materialization and spirit-photography. These disinterested witnesses voluntarily assure me of an entire absence of everything like a satisfactory or test condition, while there exists a correspondingly favorable opportunity to dissemble, if one were so disposed.

Washington, May 1st, 1886.

[Our Washington correspondent, in alluding to spirit-photography in that city, conveying a doubt of its legitimacy, we fully endorse. Through private sources we have information to the same effect from there. Our own experience regarding spirit-photography has been in the past of a nature to satisfy us that much fraud has been practiced in this connection, although we have in our possession indubitable evidence that genuine spirit-pictures have been made. But we are fully satisfied that nearly if not quite all pictures of this description made to-day, of which we have any knowledge, are fraudulent productions.]—Ed. B. of L.

The Father Davenport Fund.

The account of moneys thus far received for this worthy and needy veteran in the spiritualistic field stands as follows:

The People's Spiritual Fraternity, of Newark, N. J.-H. C. Dorn, President-holds its meetings each Sunday at No. 12 Academy street, at 7:30 P. M.

NESHAMINY FALLS .- A notice from Bro. Shumway, speaking of preparations for the meeting this season, etc., will appear next week

Read Star-Gazer's advt., fifth page.

Movements of Mediums and Lecturers.

Notices for this Department must reach our office by

J. Madison Allen lectured in Vineland, N. J., on the Anniversary, and during the month of April, and is reengaged for a portion of May. His public séances are an interesting feature of his work. Keep him busy. Societies desiring to engage his services for the summer may address him at Vineland, N. J., P. O. box 212, Bishop A. Beals has been reengaged to speak in Kansas City, Mo., for the month of May. A correspondent writes that his discourses there of late have called out large attendance, and attracted the attention of some of the best minds in the community.

Frank T. Ripley speaks in New Bedford, Mass., next Sunday (9th), and at Fall River the Sunday following (16th). He solicits engagements in Massachusetts, Vermont or Rhode Island to lecture and give public tests, the last two Sundays of this month. Address him at New Bedford or Fall River.

J. Frank Baxter spoke to large houses in Providence, R. I., last Sunday, May 2d, and will lecture there again next Sunday, 9th inst. On Sunday, May 16th, he will lecture again in the large Music Hall in Fall River. He is now making up his next season's appointments. Address him at 181 Walnut street, Ohelsea, Mass. Several week evenings in this month and next are open.

Mr. G. H. Brooks, who has just returned to his home, Madison, Wis., from a six months' itineracy at the South, is to speak at the Cassadaga Camp-Meeting, July 31st, and Sunday, Argust 1st. He would like engagements with other camp and grove meetings. Address as above.

Mr. J. Wm. Fletcher can be consulted at the Ashland House, New York, during the month of May. He will be in Boston during June. It is not possible for him to make any further engagements to lecture, either the present or coming season.

either the present or coming season.

Mrs. L. Higgins, 217 East 27th street, New York, is doing a very good work as a trance medium, and offering many proofs of spirit return.

Miss L. Barnicoat lectured in Fall River, Mass., May 2d, afternoon and evening, giving excellent tests by clairvoyance and psychometry, and calling out large audiences at both meetings. She will lecture there again Sunday, May 2th. Address her at office, 175 Tremont street, Boston, Mass.

Sunday, May 9th, C. Fannie Allyn will lecture at Odd Fellows Hall, Lynn, Mass., afternoon and even-

ley (living near Salem) was astonished recently to see the spirit of her father-in-law standing by her bedside. She notified her husband by her side of the apparition. "Nonsense!" said he; "father is not dead!" "But I am dead," answered the apparition, "and a dispatch will come to you to-day telling you so. I died in San Francisco yesterday. Only the body dies; there is a movement in progress right in your own city of Salem through which the whole world will soon know this to be true." The dispatch announcing the death was received. The lady is a member of an Orthodox church, and had not been a believer in spirit-communion.—The World's Advance Thought.

President Mental Science University, and Editor Mental Science Magasine, 161 La Salle street, Chicago, Ill., will open large class in Mental Cure May 18th; tuition, \$50. Indigent students favored. Apply soon.

A. SHUMAN & Co. advertise the "Alpine" suit, one of the prettiest styles of boys' suits ever put upon the market, manufactured from Scottiah tweeds, English plaids and chevolts, and the best American fabrics. These can be found on the counters of their retail department, at 440 Washington street.

Memorial Service at Portland, Me.

To the Editor of the Banner of Light: Sunday, May 2d, Mr. J. C. Street, of Boston, was with us. The afternoon service was in memorial of our beloved brother, N. M. Woodman, a member of our Board of Dibrother, N. M. Woodman, a member of our Board of Directors, whose transition was the second that has occurred in our society since its organization two years ago. Before the close of the first year we were called upon to part with our friend and brother, A. P. Morgan. K. M. Woodman was elected a member of the Board in its second year, and before its close has been taken from our midst. The services opened with singing by the choir of "Beautiful Summer Land." After an invocation and the recitatof a beautiful poem of Lizzle Dutan's, "Gone Home," by Mr. Street, he spoke so elequently for three-quarters of an heur on the memories of our late brother, and the lessons of this life, with its opportunities for growth and communion of spirits, that some of the hearers were brought to tears. The display of May-flowers was gracefully arranged and entwined with evergreen about the rostrum, in the midst of which was a large harp of smilax and roses, sent in from friends. The services will long be remembered for their solemnity and spiritual force.

A few Sabbathsiance Dean Clarke addressed our Society; in the afternoon upon "The Laws and Methods of Spirit Intercourse," in the evening, upon "Salvation in the Light of Spiritualism," He explained the first in a clear and scientific manner, holding the close attention of his hearers, who expressed complete satisfaction at its close, saking many questions, which were answered promptly, and to their edification. In the evening, after reciting a poem, he gave an eloquent and radical discourse. Mr. Clarke's services here were highly appreciated, and he more than met the high expectations of large audiences.

Brittan Hall Haverhall and Bradford. C. rectors, whose transition was the second that has occurred

Brittan Hall - Haverhill and Bradford .- C. Fannie Allyn, of Stoneham, last Sunday addressed the spiritualists of Haverhill and Bradford, in response to questions submitted by the audience, embracing the subject of Labor. In the evening several gentlemen connected with the labor interest were present, among them Mr. Frank K. Foster, editor of The Laborer, who gave a column to her address on Monday. She also gave two impromptu poems upon subjects suggested by the audience, which were received with great favor. Next Sunday Dr. H. F. Merrill, of Montague, will occupy the platform, and give the afternoon to messages from spirit-children. E. P. H. Haverhill, May 3d, 1886. Spiritualists of Haverbill and Bradford, in response to

Providence, R. I .- J. Frank Baxter spoke before the Providence Association of Spiritualists Sunday, May 2d, taking for his subject in the morning, "Hu-

May 2d, taking for his subject in the morning, "Humanity versus Christianity." The audiences were deeply interested on both occasions.

At the close of the evening discourse Mr. Baxter gave a series of spirit delineations, with names, dates and incidents, in no wise explainable on the theory that they are taken from obituary notices and tombstone records. Mr. Baxter speaks here next Sunday, to be followed the next two Sundays by Mrs. Byrnes.

WM. FOSTER, JR.

Haverhill, Mass .- We are informed by W. W. C. that Miss Jennie B. Hagan spoke for the First Spiritualist Society of Haverbill and Bradford, at Good

Templars' Hall, Sunday, May 2d, at 2 and 70 clock P. M., receiving her subjects from the audiences for the lectures and also for the poems.

Miss Hagan's answers to questions, and also her improvisations in poetry, are truly wonderful, and command the closest attention of her audiences. She will occupy the same platform next Sunday.

Newburyport, Mass .- Mrs. A. L. Pennell occupied our platform for the third time this season on Sunday afternoon and evening, May 2d. No speaker has as yet been engaged for next Sunday.

Horsford's Acid Phosphate in Nerv-

ous Diseases. Dr. Henry, New York, says:
"In nervous diseases I know of no preparation ESOTERIC CHRISTIANITY AND MENTAL THERA-

PEUTICS. By Dr. W.F. Evans. A grand, noble book; just out; his best. Order it of A. J. Swarts, President Mental Science University, 161 La Salle street, Chicago, Ill., for only \$1.50, post-paid. Going rapidly. In 1830 a minister walked from Andover, Mass., to Lynnfield to preach, and received \$1,25 for his services. In 1886 a minister in New York rides from his

residence on Sundays, and receives a salary of from \$10,000 to 12,000 a year! ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon

street, Boston, Mass.

Very liberal cash offers will be privately made to all who will get subscribers for Mental Science Mag-azine, of Chicago, Ili. It gains rapidly. Single copy, 10 cents; but all desiring offers will receive them, also copy of Magazine and pamphlet by Editor for 80

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LIGHT FOR THINKERS. Published weekly in Atlanta,
Ga. Bingle copy. 5 cents.
THE GOLDEN GATE. Published weekly in San Francisco,
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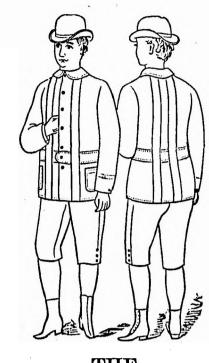
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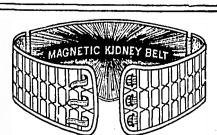
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Message Bepartment.

Fublic Free-Circle Meetings

Are held at the HANNER OF LIGHT OFFICE, 9 Horworth street (formerly Montgomery Place), every Tursday and Friday Afternoon. The Hall (which is used only for these stances) 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 egress until the conclusion of the stance, except in case of absolute necessity. The public erecordially swited.

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

**Efficient of the doctrine of the state of the system of

more.

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

An atural newers apon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Bpirituality their floral offerings.

We invite suitable written questions for answer at those seances from all parts of the country.

[Miss bleichamer desires at distinctly understood that she gives no private sittings at any time; noither does she reserve visitors on Tuesdays, Wednesdays or Fridays.]

Electers of inquiry in regard to this department of the BANNER should not be addressed to the medium in any Gase.

LEWIS B. WILSON, Okairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Séance held Feb. 19th, 1886. T Invocation.

Invocation.

We give thanks to thee, oh! our Father, for the blessings of life; we reach out to thy sphere of being in receptive mood, for we would become open to thy great thoughts and to the tender influences of thy love. We desire to come into harmonious association with the pure and good of heavenly life; we would draw from them such instruction, such inspirations as our souls most require; we would grow in harmony with them, and become like unto their souls in purity of thought, in earnestness of effort and in achievement. May we at this time receive something of divine influence; may our hearts become uplifted, our souls strengthened, our minds gain a comprehension of life and its destinies, and of the true needs and requirements of the soul. May we grow in friendliness of spirit, in kindliness of feeling for one another; may sympathy quicken in our souls and spread forth until, like a flame of fire, it kindles something of 2 higher sympathy in the hearts of those we reach; and may we all profit by our communion together, spirits and mortals alike, receiving some higher good, proclaiming some grander truth, basking in some more tender influence because of these seasons of communion which thou hast vouchsafed between the two worlds. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman.

Questions, Mr

Ans.—Different mediums vary in accordance with their condition during the trance state. One medium may be so thoroughly controlled by a foreign spirit as to have her own spirit by a foreign spirit as to have her own spirit completely dispossessed of its body, and that spirit may pass away from contact with the material, traveling to some distant point either in the spirit-world or upon the earth. Such a medium, in returning to consciousness, may perhaps repeat to her friends scenes and incidents which she saw during her absence from the body. She may have come in contact with people at a distance, in some foreign country, or in some other State in her own country; she may have come into communication with them. may have come into communication with them, made herself known, and seen what was taking made herself known, and seen what was taking place around them. Another medium may be unconscious of external things, so far as what is taking place through her own organism and around her is concerned; but she may be thrown into a state of partial slumber; this slumber being produced by the spirit band, in order to render her organism thoroughly passive and obedient to the demands of the controlling spirit. Another medium, under the control of a foreign spirit, and voicing their sentiments, giving no expression to her own thought, may yet remain in a partially conscious condition; her own will, however, is not exercised; it lies dormant; she has no volition of her own, but is yet remain in a partially conscious condition; her own will, however, is not exercised; it lies dormant; she has no volition of her own, but is obliged to respond to the thought of the controlling spirit, as a psychologized subject on earth exercises no will of his own, but is obliged to respond to the more positive will of the psychological operator. As we have said, different mediums vary according to their constitutions, their mental acquirements and their adaptability to the control of spirits. While each one may be in his or her own way an excellent instrument for the band that holds them in control, yet the spirit of each one may be exercised in a different manner from the other; it may be vitally awake or soundly asleep, may travel from point to point, or may remain attached to its own body, as the case may be.

Q.—[By C. M., Cambridgeport, Mass.] Does the transition of an individual from this to spirit-life, by means of an accident, such, for injuriously affect the spirit body?

A.—No; although the spirit may remain for a time dazed, as when some sudden accident or startling occurrence comes to a mortal he is shocked and for a few moments, or perhaps for hours, he remains in a dazed condition, until the forces of his mind have an opportunity to the case with some spirits who have

A.—No; although the spirit may remain for a time dazed, as when some sudden accident or startling occurrence comes to a mortal he is shocked and for a few moments, or perhaps for hours, he remains in a dazed condition, until the forces of his mind have an opportunity to rally and reassert themselves. We have seen this to be the case with some spirits who have suddenly been hurled from the body without premonition or warning of any kind; others instantly come to a sense of their true condition, realizing what has been taking place, and tion, realizing what has been taking place, and reasserting themselves as men or women, strong in power and in thought. We have never seen any injurious effect produced upon the spirit body of a soul that has suddenly passed from earth; the body is in as complete a condition as it would have been without this sudden shock or accident, and it serves the full

purpose of the spirit who inhabits it.
Q.—[By the same.] Were a husband and wife
to enter the spirit-world from points at a distance of thousands of miles from each other,
would they immediately meet each other in

their new state of existence?

A.—That depends on the circumstances of the case. If such a husband and wife were in thorough harmony with each other, if their sympathies blended, if their attachment was thorough harmony with each other, if their sympathies blended, if their attachment was sincere and of a spiritual nature, then at the moment of each passing into the spirit-life, whether at a distance of thousands of miles or not, they would immediately come together, being spiritually attracted. For instance, a husband is obliged to leave his family and pass to a distant portion of the globe; suddenly and without premonition he is hurled into the spirit-world. His thought, his whole soul, goes forth to his family; he desires to be with them, and in an instant, as quick as thought itself can travel, that arisen spirit is back in his own home, by the side of his wife and children. If, at the moment that husband passed into the spirit-world from the distant portion of the globe, his wife should as suddenly be summoned to her spirit-home, the two would meet; he following the bent of his thought, his inclination, his great desire, and she sending out her thought to the companion whom she supposed to be on earth, would be instantly attracted to each other, and they would meet, their soul-love and sympathy blending in unison. But we may suppose a different case—that of a husband and wife separated by thousands of miles, between whom there is not that felicity of union which blends heart and soul sands of miles, between whom there is not that felicity of union which blends heart and soul together, who are not in entire sympathy with each other, each having their own opinions, personal inclinations and tendencies which are

do so. I have been to my home in Baltimore, and have visited my friends through the State of Maryland, and tried so hard to say a word to them, that they might know I still live and love them. It has been very disappointing to me to be obliged to retire, time after time, having made no impression on the hearts of those I love, realizing that when they did think of me it was as a being thousands or millions of miles away, remote from intercourse with earth-life, and having no concerns which could possibly affect any one in the mortal. I have been pained at this, because it has been so at variance with the truth.

I have loved my friends, I have endeavored to reach them with my sympathy. Sometimes I have seen changes taking place in their lives, and have thought that if I could only express my feelings how happy I should be.

Not long since a dear friend of mine passed through a change which was very trying to her. I was with her in spirit, and gave her my sympathy. At the very moment when she felt as though a he should she, a strong, tender feeling

I was with her in spirit, and gave her my sympathy. At the very moment when she felt as though she should sink, a strong, tender feeling came into her heart, which encouraged and supported her. I did wish I could make her know that I brought that influence. She had no such idea. It has occurred to me that possibly my dear friend Florence may learn of my return to this distant place, and perhaps it will cheer her heart. I would like her, if possible, to reach my friends and relatives and tell them that I live, that I love them very much, and that I send many words of encouragement and cheer, of hope and comfort from my spirithome. It is a beautiful world where I live. I am surrounded by objects of loveliness—flowers and birds, and all things that tend to create in the human soul a love of goodness and

know this, and realize that the friends they love do not pass far away from their ken, that they live in close communion with them, and can sometimes bring from the spheres strains of harmony, of celestial influence, that will brighten their lives; and after a time, they, too, if they try to live purely, in accordance with their best ideas of right, will pass to that world and become a part of its melody and its heauty. its beauty.
I am Carrie D. Blake. My middle name is

I am Carrie D. Blake. My middle name is Darling. For many years, while I was a little child and growing up into early womanhood, members of my father's family called me by the pet name of "Darling." I passed away in early life, just when the earth seemed to me most beautiful, just when I had prospects and plans and hopes opening before me that were pleasing. I did not see any cloud before me. I was not quite willing to go when I found I could not stay here, but after the struggle had passed, and I entered the land of sunshine and peace, I was only too glad that the change had come to me.

Samuel Winchester.

Good afternoon, Mr. Chairman. It is nearly ten years since I lived on earth as a mortal, yet for some time after I passed from the body I might almost say I lived on earth, because I lived so closely in connection with my friends of earth; but now I am not so situated; I have long since passed out from what I may call the trammels of earth-life and entered upon a spiritual career.

I confess that I had many things to learn on

the other side, and I also acknowledge that there are many things yet for me to acquire; still I am satisfied with the progress I am mak-ing, and with the surroundings and conditions that come to me.

I have thought a number of times that it would be pleasant to come and talk in this way, and try to reach friends from a little distance, and see if I could not give them an assurance of the immortal life of man.

After passing from the body, and finding myself almost as material as I was previously—quite as able to take account of matters and things, and to exercise my mind regarding them —I came frequently back to those who had the disposal of my affairs in their hands. I was capable of making my will and of disposing of my effects as I thought best, and you may be sure, Mr. Chairman, it was quite a privilege and satisfactions of the sure of faction to me to find myself able to come back faction to me to find myself able to come back from beyond the grave and exert an influence in the settlement of those same affairs. Well, for a time I found considerable pleasure in that, but the particular feeling wore away. I saw that what was once mine could really belong to me no longer, nor did I desire that especially, but that it should go to others, and perhaps be

I began to feel that it was time to turn my at-I began to feel that it was time to turn my attention to other matters, and then I began to realize and understand what spirit-life realiy was. So I do not come to take up material affairs and discuss them; I merely come to send greetings to my friends. Changes have come to them since I left; their lives are not exactly what they were when I departed the body, yet I think they will say with me that they have come forward, at least in some respects, and that gone forward, at least in some respects, and that life is a good school for them. I am sure it was for me, what I had of it. It seems to me now that it did not extend very long, but when one looks forward to an eternity of experience, the longest span of earthly life seems very short indeed.

I could not, yet I have held the strong feeling of affection and friendship for those who were dear to me when on earth. Sometimes it seems as though that feeling would overflow, and must express itself in words; sometimes it has seemed as though I must let it be known what a life I have found, and what friends I have met, and how natural and pleasant the new world is to me.

Suirits have stronge experiences, but I think

met, and how natural and pleasant the new world is to me.

Spirits have strange experiences, but I think among them all there is none more strange than that feeling of knowing you live, and have consciousness and power to work; that you can see your friends move about, and watch their affairs, and yet cannot speak a word or make a movement by which they will recognize your presence. It is then a great privilege to find a way to come, even if we but say a word; and I am very happy to send my love to my friends, and to tell them how I have come to them in the past, and how I hope, in the future, to be permitted to brighten their lives, and in some way cast a pleasant influence over them. I am quite satisfied with my spirit home. It is pleasant in ant, it is such a one as I have dreamed of in the past, such a one as I have dreamed of in the past, such a one as I have hoped to find somewhere and somehow, but I did not realize what the spirit-world really is. I would like very much to come and talk in private with my if friends, sometime, if the power is given me.

I am Mrs. Elizabeth Maynard, of Boston. I was the wife of Mr. Eben Maynard. was the wife of Mr. Eben Maynard.

Alonzo H. Nawyer.

that I live, that I love them very much, and that I send many words of encouragement and cheer, of hope and comfort from my spirithome. It is a beautiful world where I live. I am surrounded by objects of loveliness—flowers and birds, and all things that tend to create in the human soul a love of goodness and of beauty.

I was passionately fond of music when in the body, and I would like my friends to know that I have indulged that passion—for it is a truly spiritual one—many times, in listening to the grand peans of praise that pour from spiritual instruments by skiliful souls, I have been able to study the laws of music worked from spiritual instruments by skiliful souls, I have been able to study the laws of music more thoroughly than I could on earth, because in spirit-life harmony is better understood.

If my friends can realize what a wide-spreading life exists outside and apart from mortal life, and that each soul is tending toward it, it is will inspire them to look forward to something beyond; and I would like them to look forward to something beyond; and I would like them to look forward to something beyond; and I would like them to look forward to something beyond; and I would like them to look forward to something beyond; and I would like them to look forward to something beyond; and I would like them to form years far away from their ken, that they live in close communion with them, and can sometimes bring from the spheres strains of harmony, of celestial influence, that will by-and-bye show good results. Like so many who come to you, Mr. Chairman, it is not with gifted speech or any wonderful story to the home has known and the hearts he has loved. I do not wonder that the child has felt this condition; for myself, I feel as though its condition; for myself, I feel as though it would be a great blessing if I could, from this place, hurry out to the homes of my friends, great blessing if I could not buffeel like a child, because only a few months have passed by since I was called to the other world, something of a home, that I am trying to improve, and that I hope will present a pleasant appearance to my friends when they come to visit me. I passed on from Alton Bay, N. H. 1 am Alonzo H. Sawyer.

Maria Stoddard.

My name is Maria Stoddard. My father, William Stoddard, lives in San Francisco. I have tried to get to him there, but could not. I suppose there are many mediums in that great

pleasing. I did not see any cloud before me.

I was not quite willing to go when I found I could not stay here, but after the struggle had passed, and I entered the land of sunshine and peace, I was only too glad that the change had come to me.

Frankie Herbert Gunn.

Do you want to know my name—the whole of it? [Yes.] Frankie Herbert Gunn. [Where did you live?] What place is this? [Boston.] I know where Boston is. I lived in Cambridge. [That is n't very far off.] Go in the cars, do n't you? [Yes.] Cars hit me, they did—they hit me; they hurt me, too. I was in the cars, I was. Not when they hit me—I'd just got out. I did n't want to be hurt by 'em, did I? But they did hit me—that's why I got here. I was with my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma. I got off. I did, and I runned, and the other car hit me. My mamma felt awhith my mamma i got off. I did not she prepared in the other life. Not that I mean he will not have work to do there; he will no

a bright home, so must every other dear one be who has passed beyond the tomb. They are all in homes of their own, filling their po-sitions in life and doing their work, and every one will be glad to meet him when he comes to

us by-and-bye.

I don't think my father's life will last much longer on earth; it seems to me that within a very few years, less than can be counted on one land, he will be with us; therefore he has only to hope and press onward for a little while longer, feeling there is something bright be-yond, and he will gain the satisfaction of it all.

John Pierpont-Explanatory.

Before closing this séance. I desire to say a this circle, the spirit band in attendance has desired to give the freest opportunity to every spirit who makes its presence known, to reach its friends. There is no favor shown to any spirit, only we must recognize the law of adaptability, and permit those spirits who can best control our medium and manifest themselves, to do so. Thus, if a spirit, claiming to have lived in California, or away out in the territories, announces himself, and shows by his influence and magnetism that he can take possession of our medium, he is given a warm invitation to do so. But if such spirits come, and we find that they cannot intelligently control the medium, or that their influence is unassimilative with hers—that it will injure her physical organism, or exhaust the mental power too freely, we are obliged to advise that spirit to visit some other medium who may be better adapted to his case. A spirit who once lived in Boston, stepping upon this platform, will have the privilege of manifesting his identity through our medium, provided he can comply with the same laws which apply to other spirits, as we have said. But because he has been a Bostonian, he is not given any more favor than though he belonged to some distant country. However, let this law be recognized: that wherever a medium may be situated, she will be most likely to be surrounded by spirits who have an attachment for that place. Their magnetism is centered there; they are attracted to that spot, and they will gravitate to such an linstrument, which, like a magnet, draws them: netism is centered there; they are attracted to that spot, and they will gravitate to such an instrument, which, like a magnet, draws them; and, consequently, a medium in Boston will be more likely to receive influences and spiritual messages from spirits who have an interest in Boston, than one in San Francisco, or elsewhere, will exert. We may say, however, in referring to the statistics of the Banner of Light Circle, we find that a much larger proportion of spirits who lived in various parts of the country have manifested at this place than have those who belonged in Boston or Massachusetts. We take occasion to speak of this matter, because of the inquiries that have come up to us, not only from correspondents, and from parties visiting this office in person, but from the minds of individuals, which we have sensed spiritually, from our position in the sensed spiritually, from our position in the higher life.

friend, upon finding himself arisen, strong and noble in his newly acquired manhood and spiritual strength, not at all worn and wearied by the struggle with nature and the experience he has passed through during the last few days, and learning that I was about to return to earth and manifest through a mortal organism, said to me: "Oh! I wish I could enloy that experience. I wish I could participate with you in that work, but I fear I have not the necessary knowledge to accomplish it successfully." I advised him not to attempt it at present, because, although he feels spiritually strong to-day, yet it is as well for him to become accustomed to spiritual environments before attempting such a work. And he replied: "Though I cannot speak for myself, do, my dear friend, speak for me; assure those who have known and watched my career that I am to-day strong and sentient, alive to my surroundings, and feel the possibilities of my nature more thoroughly than I ever did before. So I waft back, not only a greeting of love, a word of cheer and friendship, but also the thought that I shall continue to press on and to make the most of life. Give this, my little message, feebly worded though it be. When I feel that I am capable of expressing my thought, so that it may be of use to the world, I will come and speak for myself."

Thus I repeat to the earth-friends of that arisen spirit the words he uttered to me, glad

speak for myself."
Thus I repeat to the earth-friends of that arisen spirit the words he uttered to me, glad to discharge such a congenial mission, knowing that he, as well as myself, has a friendly spirit toward all mankind. John Pierpont.

Report of Public Séance held Feb. 23d, 1886. Questions and Answers.

Ques.—Is it our short-sightedness that makes people think prosperity is not justly distributed for the highest good of each and all the human

family?

Ans.—We are not prepared to say that, in the present condition of things, prosperity, as understood by mortals, is distributed for the highest good of each and every one; that is, applying our rule to the temporal possessions of mankind at the present day. We are not prepared to say that it is for the highest good of one man to be so successful in a business career, in financial circles, as to permit him to secure untold wealth, while another individual, equally endowed with the same faculties, the same heritage of earth, is obliged to receive a mere pittance which falls from the hands of one who may be a millionaire. Owing to the a mere pittance which falls from the hands of one who may be a millionaire. Owing to the yet imperfect condition of humanity, it is necessary, in its growth and development, for it to struggle and encounter difficulties, disappointments and hardships. We comprehend this necessity; and while one may be a successful, prosperous man, another must be unsuccessful and obliged to contend with the unfortunate conditions of life. But we believe the time is coming when humanity as a whole. fortunate conditions of life. But we believe the time is coming when humanity, as a whole, will have advanced to that higher condition of understanding and growth where it will realize that no individual can be counted prosperous while any one of his brethren suffers for the necessities of life. Humanity, as a whole, will be prosperous, will have arrived at its height of success and of prosperity, when each individual receives and knows how to care for that which will provide for his own wants and the wants of those dependent upon him, and that which will provide for his own wants and the wants of those dependent upon him, and no further. Earth can give only that which supplies the temporal, material needs of man-kind. There are also spiritual blessings to be attained, and as humanity grows in spirit, be-comes more thoughtful, more unselfish, more desirous of acting for its fellows rather than for personal self, the spiritual nature will be attended to; it will unfold, develop and expand in goodness and beauty, and then you will not in goodness and beauty, and then you will not have to ask about the distribution of prosperity, for you will look abroad and see that all alike are prosperous, hence more happy, and have arrived at a more perfect condition than

have arrived at a more perfect condition than you can perceive to-day.

Q.—[By H. A. C., Philadelphia, Pa.] Is it true, in tracing the progress of man, from a spiritual standpoint, that he evolves spiritual substance from the storehouse within himself? If so, then where is the necessity of seeking aid from God and ministering spirits?

A.—It is true that man, as he advances from one stage of growth to a higher, evolves spiritual elements from his own interior nature, because we recognize the fact that within humanity there lies the germ of godliness the

cause we recognize the fact that within humanity there lies the germ of godliness, the principle of a holy and pure life. This germ of godliness, or goodness, this principle of purity, must have conditions for its unfoldment, and the conditions may be such as to cause pain, suffering and turmoil to the individual, and even to humanity as a whole; yet this very discipline may have the effect of quickening the germ within, and calling it out to an external life. But while the records of the ages, in connection with the growth of humanity, testify to the fact that man has evolved spirituality from his own nature, through his own efforts cipline may have the effect of quickening the germ within, and calling it out to an external life. But while the records of the ages, in connection with the growth of humanity, testify to the fact that man has evolved spirituality from his own nature, through his own efforts to rise upward above a grovelling condition, it does not follow that he has not received divine aid from celestial and supreme powers. The soul, eager to expand, desirous of attaining growth and of grasping knowledge, does not shut itself up exclusively within its own environment; because by so doing it wraps around itself a clod, cold and depressing; the sunshine Before closing this scance, I desire to say a few words in relation to the control of spirits upon this platform. Parties at a distance, at different times, inquire by letter why it is that so many spirits who once lived in Boston and its vicinity manifest at this free circle. Parties living in Boston and near places, sometimes inquire of us why it is that so many spirits returning here claim to have lived at distant places and not in Boston, or other parts of Massachusetts. In regulating the control of this circle, the spirit band in attendance has desired to give the freest opportunity to every spirit who makes its presence known, to reach its friends. There is no favor shown to any spirit, only we must recognize the law of adaptability, and permit those spirits who can best control our medium and manifest themselves, to do so. Thus, if a spirit, claiming to have lived in California, or away out in the territories, announces himself, and shows by his influence and magnetism that he can take possession of our medium, he is given a warm invitation to do so. But if each stirt come and warm invitation to do so. But if each stirt come and warm invitation to do so. But if each stirt come and word in soul, eager to expand, desirous of attaining growth and of grasping knowledge, does not shut itself up exclusively within its own envitately action of love cannot penetrate this clod, and therefore the spiritual powers are much longer in unfolding than they would be were that soul open to higher influences. The man truly spiritual by nature, realizing his littleness, comprehending that within himself there is much to be developed, reaches out to something high to be developed, reaches out to somet ing. and does not become arrogant, feeling all-sufficient, but realizes its dependence upon the universe and upon the great supreme powers beyond. Such a spirit attracts to itself influences of a high order, that which is pure and refined. You may call it the supreme power of all, you may call it the personal influence of tender, sympathetic friends: whatever it may be, it exerts a refining influence upon the spirit—assists man in his efforts to evolve his own spiritual elements, if you will—helps him upward and onward to a grander, more glorious height of being. height of being.

Robert Anderson.

It is a long time, Mr. Chairman, since I manifested from your platform, or since I spoke a word through our dear medium; and yet I have not been ignorant of the concerns of this Circle-Room, nor have I attempted ever to detract one element of usefulness from its work; but I have been sent out by members of your spirit-circle to carry magnetic forces to different places in connection with earth and the development of mediums.

I am very glad to be here to-day to report progress, both for your spirit-band and for your selves, and to once more testify to my gratifica-

progress, outh for your spirit-band and for yourselves, and to once more testify to my gratification in being a co-worker with all mediums and
all true Spiritualists.

You have been celebrating the anniversary
of the birth of that grand man, Washington,
and while the nation has united in observing
appropriately the day and the occasion, I wonder how many of those mortals who have been
reviewing the history of this country and polishing up their memories concerning the great
leader, realize that this same grand man, and
many of his followers who have from time to
time stood in the halls of Congress and of legislation, making their voices heard and sending
their influence over the world, are still from their
exalted heights pursuing the self-same course
and doing the same work, only with enlarged
views. Very few of you, I have no doubt. Yet
I know that such men as Washington, Jefferson and all the heroes who have followed them,
are still laboring grandly for the advancement
of human liberty. They have their bells of personal inclinations and tendencies which are at variance with those of the other. This has band and wife may pass simultaneously into the spirit-world, and they may not meet for hundreds of years, there being no point of gravitation which would draw them to a common centre of love, of spiritnal sympathy and monitor of the milon existing between the two.

Carrie D. Blake.

Carrie D. Blake.

Carrie D. Blake.

They been in the spirit-world a number of the point of the spirit-world a number of point of you, Mr. Chairman, it will bring the second mortal lips; yet I have desired many times to the contract of the contract of the month of July. I have passed, but I have been a reformer and who has tried to constitute the coming summer reaches and contract the contract of the coming summer reaches are welcome. You are very kind to say that I have been in the spirit-world a number of the month of July. I have tried to mortal lips; yet I have desired many times to the contract of the

its course for the general welfare of its people. I know that I am speaking the truth in this connection, for I have met and conversed with spirits who are, so to speak, hand and glove with those same high intelligences, who are aware of their doings and of their intentions. Standing behind the veil and looking over the spiritual side of life, one can readily determine, in directing his attention toward governmental affairs here, just how and where spirit influence has intervened: but a mortal gazing at the aspect from this side may not have the slightest knowledge that there has been any intervention whatever.

alightest knowledge that there has been any intervention whatever.

Sometimes you Spiritualists wonder why those men of whom I speak do not come in person, through mediums, and tell of what they are doing for the benefit of humanity. That is not necessary; the influence of the thought and power of a spirit is of far more importance than words can be. Why, when these are sent out with a grand will, until they envelope the whole community, until they are felt breaking through every condition of life, you may be sure that a work is going on; and if spirits divided up their time and power by visiting first one medium and then another to merely say a few words, which perhaps would prove unsatisfactory after all, you would not have the results which you are surely going to have with-

sults which you are surely going to have within the next few years.

But I did not come to speak about these things especially—I happened to think of them as I came in contact with the medium, and re-

as I came in contact with the medium, and remembered how you mortals observed the day that has just passed, and it occurred to me it might be well to speak of these grand spirits.

I have recently listened to one of Massachusetts's noblest sons. True, he is now a spirit, and Massachusetts only honors him in memory, but he still claims to be a son of her soil. I refer to Charles Sumner, whose voice was raised nobly and grandly in behalf of the oppressed and the down-trodden. But a few days ago, returning from an important mission upon, which I had been sent by a spirit band, I happened to come in contact with this same noble spirit. He was surrounded by a vast concourse of people, men and women of culture and refinement, who were listening with intentness of soul to the grand words that fell from his lips, and I can tell you, my friends, it was a scene to inspire the most dormant spirit; it was one to rouse you up, and make you desire to be do you in the world; to try to de some lips, and I can tell you, my intende, it was a scene to inspire the most dormant spirit; it was one to rouse you up, and make you desire to be of use in the world; to try to do something to make it better for your having lived, and to make your fellows feel better because you have been among them. This man and others equally good and true and brave still work on, doing their own labor, fulfilling their own missions, sending out their influences, and if you do not hear a word of praise or of ensure or of any other thing from their lips personally, you may be sure they are not idle—they are not wasting their time.

I do not know as anybody will care to hear what I am busying myself about; but I am personally interested in the progress of truth and of reform everywhere. Spiritualism is very dear to my heart. I want to see it grow and spread, and carry conviction with it into every heart in this land. I want it to be understood in its best light, in its own purity. I want it to reveal itself to human hearts in such a way as to carry light, and goodness, and honor, and all things heart if it is to the heart so that it will he

to carry light, and goodness, and honor, and all things beautiful, to the heart, so that it will be uplifted; and I believe if every one, mortals uplifted; and I believe if every one, mortals and spirits, join hand in hand to work for this end, to make our Spiritualism heautiful and good to the eyes of the world, by living rightly, so far as we know how, that these grand convictions will go forth with great force and power, and command the respect of the world. I am glad to send my greetings to my friends. I wish them to know I have not forgotten them. I am still a member of this band, anxious to do my part in connection with it whether it he

I am still a member of this band, anxious to do my part in connection with it, whether it be here in this circle-room, or far away, wherever an influence can be carried; but I have no desire to be thought of as one who has gone to distant places, unmindful of humanity on earth, unmindful of the dear friends I have left; for I await them all in the spirit-world.

And I wish, Brother Wilson, to particularly send my love and greeting to the editor of your paper. Tell him I am in the deepest sympathy with him. I have known, at times, when he has questioned why I have not come and spoken to him as I formerly did, and my answer is:

has questioned why I have not come and spoken to him as I formerly did, and my answer is: I have been engaged on a spiritual mission for his band and the friends of progress.

My family may not see my message, but if they do I want them to believe I am making myself busy. I have my boy with me, and he is happy in doing the things that I do. He joins me in much love. Robert Anderson.

Mary Jane Burns.

I used to when he came home, and he felt lonely. Since then others have left him to pass out to the spirit-world, and he has been more lonely still.

I feel as though I had gained all the knowledge I possess, from the spirit-side. I was so young and ignorant when I passed away. I knew little of life. It is true I do not know a great deal of it now, but still it seems so far away to me, and like a dream when I look back to my earth-life and its surroundings. But I have always kept the love of my dear father in my heart, and he is the only one who seems to hind me here now. bind me here now.

Others whom I love have come to me; we are

Others whom I love have come to me; we are happy in the spirit-world. It seemed yery atrange to them at first; they could not understand, and had to begin and grow and learn, and it came a little hard. Now they are on the right road and all is well with them. But father is here, lonely and sad, and getting old in years. I thought if I could reach him and send him a little word of love, and tell him I am waiting for him on the spirit-side with a snuglittle home such as he has wished to have, it might brighten the few remaining years he may have here.

might brighten the few remaining years he may have here.

My father's name is William Burns. The gentleman who has just spoken to you helped me to come. He said he thought he could send out an influence to my father that would do him good, make him see life a little brighter, and turn his thoughts to other things beside his troubles and disappointments. My father was in New York City a good while, then he went over to Brooklyn, and I think he is in that place now—he was, a little while ago, when I could come to him—but lately there has been such a cloud around his spirit that I could not get very close, so I could not help him with my influence, as I wished to do.

He does not know spirits can come back, but

He does not know spirits can come back, but he sometimes feels strangely. His mother could see spirits, and they would give her warn-ings when anything was to happen, and so he used to believe in what she said; but it has kind of grown away from him, now, and he does not think so much of the other world and its se-crets as he did when he was younger

crets as he did when he was younger.
Grandmother Burns wishes to send her love to him; she wants him to know that she watches over and cares for him, and is trying to help him. She has a pleasant home; she is a bright spirit, and spends her time in doing good. I am Mary Jane Burns.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Feb. 23—Continued.—Elizabeth Chamberlain; William Charles Crangle; Eliphaist Field; Hannah Brewer; Goo. Feb. 26.—Mary Haines; Sarah Davis; N. B. Smith; Charlotte Codman; Frank W. Hill; Henry Brewster.

THE MESSAGES GIVEN THE MESSAGES GIVEN As per dates will appear in due course. April 22.—Dr. Eliza F. Stillman: Lotela, for John Elliot. Etienne Robichaux, Margaret Milk, Thomas Sheridan, CO. Joseph Perkins, Williams Allen, Capt. Joseph Taber, William O. Taber, Charles Norton, Mary Hill, George Rider, Elizabeth Longley, Eliza Clark. April 27.—Controlling Spirit, for Enoch Hazeltine, Capt. John S. Deblois, Frits Gingenbach, Thomas J. Goodwin, Dr. Edward A. Isbell, W.-W. Rathboner-John Hall, Lizzle Miller, Warren Emerson, Charles E. Whitcomb. Carrier II Benjamin, Johnus Bartier, Lizzle L. Guilford, 1931, 24, 14, 14.

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TESTIMONIALS.

BOSTON, April 16th, 1880.

I was troubled with severe heart difficulty and fainting spells. Since treatment with Dr. Cocke I have had no return of the disease whatsoover. Mrs. L. HALLOWELL. turn of the disease whatsoever. Mrs. L. HALLOWELL.

North Abington, March, 1880.

Before sitting with Dr. Cocko, although aware of possessing mediumistic power, I had never succeeded in obtaining intelligent manifestations. Under his care I have developed so as to give interesting tests and psychometric readings, as many persons can testify.

A. F. BLANGHARD.

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Berkeley Congregation.—Permanent lecturer, W.

J. Colville. Public service in Berkeley Hall, Odd Fellows Building, Tremont street, every Sunday at 10% A. M. and 7% P. M.; also Friday, 74 P. M. Weekly meetings in Langham Hall (adjoining): Monday, 8 P. M., Questions and Answer Conference: Wednesday, 2% P. M., Ladies Union; 8 P. M., Musical and Literary Solrée; Saturday, 3 P. M., Leecture and Conversation. Everyloody welcome.

Union Park Hall.—The Shawmut Spiritual Lycoum meets in this hall, corner Union Park and Washington streets, every Sunday at 10% A. M. All triends of theyoung are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall, Appleton Sirvet, mear Tremont.—Children's Progressive Lycoum No. I. Sesions Sundays, at 19% o'clock. Seats free, and all are cordially invited. Henj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 45 Indian Place.

First Spiritual Temple, corner of Newbury and

First Spiritual Temple, corner of Newbury and Exeter Mreeta.—Services every Sunday afternoon at 3 O'clock and every Wednesday evening at 7½. All are cordially invited. Seats free. 1031 Washington Street.—First Spiritualist Ladies Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 35 Easex Street.—Sundays, at 10½ a. M., 2½ and 7½ P. M., and Wednesday at 2½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Eagex.—Suntays, at 2½ and 7½ P.M.; also Thursdays at Proceed Robinson, Chairman. Spiritualistic Phenomena Association holds meetings every Sunday afternoon in Berkoley Hall, 4 Berko-ley street, at 2½ o'clock, D. J. Ricker, President.

Facts Meetings. Langham Hall, every Thursday t S.P. M. L. Whitlock, editor of Facts magazine,

1031 Washington Street, Ladies' Aid Parlors.— Sational Developing Circle meets every Sunday at 3 P. M. ames A. Bliss, Conductor, assisted by other good develop-ng mediums. Good speaking and music.

Ing mediums, toool speaking and music.

Praternity of the White Cross, 12 Pemberton Square, Room 0.—Meeting second and fourth Thursdays of each month. Service of Silonco on Saturday voming. The Messonger will be at the rooms daily from 9 A.M. thl 2 P. M., to give information respecting the Order.

Chelsea.—Spiritualist meetings at Pligrim Hall, Odd Fellows Building. Sunday, at 3 P.M., Mediums' Meeting: at?;, benefit given to a lady medium by several interested parties.

Berkeley Hall Meetings .- On Sunday last, May 2d, W. J. Colville addressed large and highly appreci ative audiences in Berkeley Hall. His subjects were:
"The Ideal Man and Woman," in the morning, and
"The Labor Problem." in the evening. Taking the
ground that all man's ideals are prophecies, the speaker pointed out how in every age the ideal changes or
rather improves as our appreciation of intellect and
morals increases. When man is little better than a
barbarlan, having to fight his way by the use of carnal weapons, he naturally idealizes strength, and Hercules is to him the highest conceivable type of man.
Zeus and Jupiter are in his eyes divine models, as
they excel in strength to conquer. David is greater
than Saul, because a more successful warrior. But
when these same characters are presented to the eye
of the more enlightened and civilized they are instantly transfigured; their astounding powers are no
longer physical, and the ideal hero is not one who destroys men's lives but saves them; the enemies he
puts to flight are not persons, but evils. In this new
light the ideals are made to conform as far as possible
to the life of Buddha or of Jesus, and they who
would willingly die to save others, instead of those
who would ruin others to enrich themselves, become
the divinities unto whom the world offers its highest
form of hero-worship. The ideal man must not be
angular or one-sided; he must be evenly developed,
well rounded out. His occupation may be any kind
of honest and useful work, but he must do something
well and with a single eye to the welfare of the race,
forgetful of his personal advancement. The ideal
woman is the equal of the man in all things; he and
she walk together as halves of the same soul, in honor
preferring one another. They do not talk of their separate rights, but perceive how impossible it is for one
to rejoice or suffer without the other rejoicing or suffering in consequence.

On the Labor Question the lecturer threw out many ative audiences in Berkeley Hall. His subjects were "The Ideal Man and Woman," in the morning, and

fering in consequence.
On the Labor Question the lecturer threw out many fering in consequence.

On the Labor Question the lecturer threw out many valuable and practical suggestions, and pointed out how needful it is to try every movement and proposition by the single test of justice. We must be just first, then we can go on and be liberal, charitable, etc. But a virtue which does not stand on justice stands on nothing more stable than the shifting sand. Right hours for labor the speaker considered sufficient. The Knights of Labor were highly commended for the revolutionary work they are doing, so long as they confine themselves to fair and constitutional methods; but when boycotting or any outrage is perpetrated in the name of the organization, it is only natural that the best public sentiment should rebel against a new form of tyranny. We are on the verge of societary reconstruction, and the present labor agitations are only the prelude to a state of society far in advance of anything we have yet been prepared for.

Pleasing poems followed the lectures. The music at both services was fine; and the beautiful flowers which adorned the platform contributed much to the pleasure of all who were present.

On Friday, May 7th, at 745 P. M., Mr. Colville will lecture on "Some Facts Concerning the Early History of the Christian Religion." Sunday next, May 3th, the topics of discourse will be: 10:30 A. M., "Frag."

of the Christian Religion." Sunday next, May 9th, the topics of discourse will be: 10:30 A. M., "Fragments of Forgotten History"; 7:30 P. M., "The New Heavens and New Earth of Prophetic Vision." On Wednesday, May 12th, at 8 P. M., a Grand Concert will be given as a testimonial to Madame Fries-Bishop, the eminent vocalist, who has at all times been ready to do her utmost to assist in every good cause. Tickets 25 cents. The programme is rich and varied. Those who attend will enjoy a delightful musical treat.

In Langham Hall (adjoining Berkeley,) Mr. Colville holds public receptions for answering questions, Mondays at 8 and Saturdays at 3 P. M. He leaves Boston for California May 25th. Parties desiring his services

in this neighborhood can obtain them for one or two week evenings by immediate application to Langham Hall, 4 Berkeley street.

W. J. Colville lectured on "Experiences in Spirit-Life" last Sunday at 3 P. M. in Odd Fellows Hall, Cambridgeport. He will speak there again May 9th, at 3 P. M. The audience will be invited to select the subject.

Holl.—Mrs. Adeline M. Glading of Philadelphia addressed this Society last Sunday, much to the satisfaction of the audiences, morning and evening. Mrs. L. C. Clapp presided at the piano, and the quartette gave excellent music. Mrs. G., entranced by her guides, selected Miss L. Doten's "Ecce Homo" as introductory to her subject, "The Cradle and the Coffin." The cradle, she said, held the affections of a mother's love; within it buds of humanity open into manhood and womanhood. The road from the cradle to the coffin is short at longest, but with many very short, and the love of many mothers is transplanted by these removals to the home above, within whose portain they all will enter. She referred to the various beliefs in regard to the destiny of children in another life, specially if not baptized, and to the conditions persons grown up surrounded with various teachings are in, bound so strongly that it is with diffeculty they can become free. Spiritualism, she said, is the open door out of this bound condition into a true knowledge. Through it they can pass out into the broad field on which nature's laws are written, the only written book God has given us. Souls in bondage she likened to the mole in the ground, whose eyes closed so long they care not to open. When you let the best influences around you control, you have God's impress on your soul. Spiritual life is the one that this life is a representation of. There are birds and flowers there as well as here. There, those women who have had no experience in this life to draw out a mother's love yet whose desire is toward children, are selected to take such and become to them teachers and mothers until the child's own mother takes the charge. All are cared for by loving hearts and willing hands.

Other questions were answered clearly to the edification of all. She gave several psychometric readings of persons in the audience, their correctness being the more remarkable as it was her first appearance in this city and all were total strangers to her.

Escang.—Alle Boston Spiritual Temple at Horticultural Hall .- Mrs. Adeline M. Glading of Philadelphia addressed this Society last Sunday, much to the satis-

mone a realist asserted of

neglect such results in your own injury. It remains with your own selves whether you have mental growth, and by a spiritual standpoint are you judged.

Several questions were instructively responded to, and the service closed with psychometrical readings of several persons in the audience.

Mrs. Glading speaks, answers questions and gives psychometric readings, morning and evening, next sunday, May 9th, at the same place.

W. A. D.

Shawmut Spiritual Lycoum .- May 2d this Lyeum held its session as usual at Union Park Hall, Washington street. The exercises opened with an washington street. The exercises opened with an overture by the orchestra, and singing and reading of silver-chair recitation. After the grand banner march, recitations were given by Miss Mae Dinsmore, Roy. Thorp, Allie Cummings and Gracle Thorp; a song was also in order by the Shawmut Quartette, and remarks were made by Conductor J. B. Hatch. The target march closed the session.

J. A. S.

The Children's Progressive Lyceum No. 1, Paine Hall .- Bunday, May 2d, after singing and marching, the exercises were as follows: Master Mark Abrams, recitation; Miss Lillian Rich, song; Miss Bella Parr, plano solo; Miss Hattle Pangborn, a reading; Mr. Matthews, song; Miss Flossle Butler,

a reading; Mr. Matthews, song; Miss Flossle Butler, recitations.
The Conductor called on A. J. Davis, who, responding, addressed the Lyceum on practical subjects. During his speech a gentleman in the audience came forward and presented the Lyceum with \$5.00.
The Conductor then read a letter from Dr. A. H. Richardson, of Charlestown, enclosing a contribution. Our worthy Conductor then briefly addressed the Lyceum, and the session—which was a most harmonious one—was closed by the target march.
As Secretary of the Association, I appeal to Spiritualists to support this movement. Any one wishing to subscribe any amount can send it to my address, and it will be handed to the treasurer for the benefit of the Lyceum.

of the Lyceum. H. A. Johnson, Recording Secretary. 137 Dartmouth street, Boston.

Spiritualistic Phenomena Association .- Last Bunday acceptable music by George LeClaire, Mrs. Edwards, Mrs. Lovering and Mrs. Gallison, W. Milli-Edwards, Mrs. Lovering and Mrs. Gallison, W. Milli-gan, planist, was, as usual, a prominent feature of the exercises. Miss Nellie Miles rendered xylophone and cornet solos, that were heartily applauded. Descrip-tive séances were given by David Brown, Miss A. Pea-body, Mrs. M. A. Chandler, Miss Jennie Rhind, and satisfactory evidence was furnished by all of spirit presence.

satisfactory evidence was furnished by an or spiniopresence.

The undersigned desires to correct an error in the last report. The Mr. Smith who recently became a member of our Association is not of Queen City Park, but of Boston, a gentleman well known to all Spiritualists and mediums, Mr. Kil W. Smith. of the Smith Organ Company. Next Sunday Mrs. Nelle Whitney gives a physical séance before us, accompanied by Dr. Fred Crockett, who will give psychometric readings,

etc.
Sunday evening, April 16th, at the Ladies' Ald Parlor, the undersigned has been tendered a complimentary reception by his friends; Miss Lucette Webster, Miss Ananda Balley, and many others will participate in the exercises.

F. B. WOODBURY.

Facts Social .- A large audience gathered at Langham Hall, Thursday evening, April 20th. The exercises, which consisted of music, mediumship, and decriptions of phenomena by several persons, were very interesting.

Next Thursday evening, Mrs. Glading, of Philadelphia, will be present. All are invited.

Another Alleged "Exposure."

We see in the secular papers accounts of the so-called "exposure" of Mrs. Huston, said to be a "materializing medium" of this city, while operating at Manchester, N. H., recently. It is the old story—a purported spirit-form is seized by a powerful man while out of the cabinet, and proves to be Mrs. Huston herself. It is stated that "every one present, including such well-known Spiritualists as Col. B. P. Burpee, admitted that Mrs. Huston was a complete fraud, and were glad that she had been exposed."

We know nothing of this case beyond what is given in the public prints, and nothing personal-

We know nothing of this case beyond what is given in the public prints, and nothing personally of Mrs. H.'s mediumship, but have been assured by a prominent and experienced Spiritualist of Boston, acquainted with Mrs. Huston that she is a genuine medium. There is nothing in the published statement to disprove this, for, as has been often stated, and as is now recognized by well-informed investigators of these as has been often stated, and as is now recognized by well-informed investigators of these phenomena everywhere, there are good reasons to believe it often happens that spirits, wishing to reach their friends in tangible form, and finding the power deficient—either through the over-exhaustion of the medium or the presence of adverse influences—to form a distinct body (materialization), will control the entranced medium's body (changing the dress), and bring the medium forth instead, often partially transfigured in features so as to resemble their own, and perhaps sometimes not transformed at all. and perhaps sometimes not transformed at all, but simply controlled, with some change of clothing, perhaps. Of course if the form is selzed under these circumstances, the medium will surely be found; but it is nevertheless a genuine spirit-manifestation, though it is transfiguration or entrancement instead of ma-

But the medium, if in an unconscious trance, knows nothing of what is being done, and, unless informed to the contrary by either mortals or spirits, may honestly suppose that all is materialization; and when rudely brought to con-sciousness by the shock of sudden seizure, is always bewildered, confused, nervously pros-trated, and often brought near death's door by the savagery.

In our own experience, we have had a spirit, a familiar friend, thus come to us, presenting the exact features she formerly wore, and very different from those of the medium, and yet voluntarily informing us that her form was not a materialization, as we supposed, but a par-tial transformation of the medium's body, which she preferred to use because she could

which she preferred to use because she could thus remain longer, and talk more freely than if she had made up a distinct form.

In the light of such facts, these seizures of supposed spirit-forms which turn out to be the medium's amount to nothing whatever as proofs of fraudulent intent.

True, this state of the facts affords great opportunities to the fraudulently disposed, if such there are, since simulation of trance is easy and fraud difficult to detect. But we cannot change the facts for all that. We must discover and apply such safeguards as are available against imposition, if we would enjoy that crowning form of spirit-manifestation, materialization.

crowning form of spirit-manifestation, materialization.

One of these safeguards is for mediums themselves to learn the law that materialization of forms cannot possibly take place to an unlimited extent in theirséances. The power is liable to become exhausted, especially if the medium is not in the best of health, or if a large number is present, and some of these, perchance, stubbornly skeptical or antagonistic. If the force necessary for materialization becomes depleted, then eager and injudicious spirits may be expected to resort to personation or transfiguration; or tricky and malicious ones may find conditions favorable for their pranks, and the unconscious medium will have no power to resist, or knowledge of the fact, until "exposure" and disaster bring her to her senses. Learning this law, and this liability, the judicious medium will either strictly limit the number of her visitors and be choice in their selection, or take care to inform them (as some do) that materializations cannot be guaranteed in all cases—that transformations or simple entrancement are liable to occur when spirits find themselves unable to accomplish the greater phenomenon. This would remove all inducement for "grabbing."

Another safeguard is to be found in a character irreproachable for truthfulness and honesty. Where this exists there are usually those who can give it abundant attestation. And se-

esty. Where this exists there are usually those who can give it abundant attestation. And se rious investigators of this important subject would do well to seek the mediumistic aid of only such as can produce satisfactory creden-tials of personal integrity, such as shall free them of all suspicion of fraudulent designs.

A BOSTON SPIRITUALIST.

We give the secular press account of the exposure alluded to by our correspondent above: posure alluded to by our correspondent above:

Mrs. Bessie Huston of Boston, a medium, has made
three recent visits to this city and guiled the public into
believing that she possessed the requisite powers of calling
up the sprite forms of those who have passed into the great
unknown. April 7th she gave her eighth esance at the
residence of G. B. Ammidon, and her company included
some of the best-known residents. Bome five or six forms
had appeared, and among the number the daughter of one
man who thought he recognised his dead girl and exchanged kisses with her. Finally a presended spirit came
to John B. Huse, and the latter, acting in accordance with
a preconceived plan, selied the outstretched hand and
threw his arms around her body and bore her to the floor,
The form was none other than Mrs. Huston, who screamed,
and her husband, who always accompanies her, pulled out

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a billy and proceeded to apply it with vigor upon the head of her captor. In the meantime the gas had been lighted by those who were parties to the plan, and Mr. Huston was then selsed and the billy taken from him. The lighting of the gas revealed Mrs. Huston stretched upon the carpet, where she was held by the man who had the nerve to trap her, dressed in a sleeveless white garment and wearing a white veil over her head. The exposure was complete and overwhelming, chalk and other material used in the deceit practiced being discovered. The woman was allowed to return to the cabinet, where she cothed herself in her evening dress. The money raid by the company was returned, but as the chandeller had been broken in the lively scones which had been enacted when the coup de grace took place, the purse was presented to Mrs. Ammidon with instructions to apply it toward the purchase of another chandeller. Mr. Ammidon informed the Hustons that his roof could not shelter frauds another night, as he did not countenance anything of the kind, and at once showed them to the dépôt, where they took a southward-bound freight train, Huss has Huston's billy, and the veil taken from Mrs. Huston's head was divided up among the party as mementos of the occasion.

white year of the writings of mass assertions and common sense, and called metaphysical theory which has been presented under the name of Christian science, was a thorough exposition of the fallacies of the metaphysical theory which has been presented under the name of Christian science, was a thorough exposition of the fallacies of the metaphysical theory which has been presented under the name of Christian science, was a thorough exposition of the fallacies of the metaphysical theory which has been presented under the name of Christian science, was a thorough exposition of the fallacies of the metaphysical theory which has been presented under the name of Christian science, was a thorough exposition of the fallacies of the metaphysical theory which has been presented under the name of Christian science, with religion and contradictory propositions, at war with Spiritualists concaled "Christian Science," as expounded by those who are successfal in healing. The so-called "Christian Science," as expounded by those who are neither bodies nor soils, neither sciences and claims that there is neither matter nor spirit (excepting the Divine Spirity; that there are neither bodies nor soils, neither sciences and incling and and imposture, and magnetic healing as a orime which the leav ought to punish. Dr. B. thought if any oredulous Spiritualists could be captured by such theories, and carried off to the king-dom of bosh, it would be a happy riddance for the ware down and common sense, and and the cure, as practiced by those who are successfal in healing. The so-called "Christian Science," as expounded by given the beautiful to the science of the scie

which the law ought to punish. Dr. B. thought if any credulous Spiritualists could be captured by such theories, and carried off to the kingdom of bosh, it would be a happy riddance for the spiritual camp.

The propagation of such inane and self-contradictory theories shows that the virus of Salem witchcraft still lingers in New England blood, and indeed the Christian Science doctrine is a reaffirmation of witchcraft, invoking the law to punish it again, as in the days of Cotthe law to punish it again, as in the days of Cot-

These hysterical ravings, which as described provoked the laughter of the audience, have no connection with practical mind-cure, which origconnection with practical mind-cure, which originated in the practice of various psychologists, and was especially developed by Dr. Quimby, of Maine, about thirty years ago. It has had a considerable degree of success when practiced according to Spiritual Philosophy, but has never achieved anything equal to what had been done previously by spiritual and magnetic healers. All the performances of mind-cure healers combined do not equal the marvelous performances of Dr. J. R. Newton.

The healing art has seven different depart-

performances of Dr. J. R. Newton.

The healing art has seven different departments, each of which embodies much accumulated knowledge and requires the life-long devotion of its students. The honest mind-cure method is but a portion of the spiritual department, and calling it mind-cure instead of soulcure or spirit-cure, was a trick for popularity to make it acceptable to materialists, as the use of the word Christian was another trick to please the Church, while the use of the word "science" was another trick to conceal the fact that the metaphysical doctrine has no science, and is at war with all science.

ence, and is at war with all science.
Reputable mind-cure healers will hereafter repudiate these disgraceful follies, and learn to harmonize their doctrines with science and spiritual truth. Cures which are not produced medically or mechanically are spiritual, what-ever they may be called, and the spiritual is an important department of the healing art, but important department of the healing art, but to comprehend and practice it properly it is necessary to comprehend the triune constitution of man as developed for the first time in the world's history by the science of SARCOGNOMY, of which he displayed an illustration, a life size portrait of the human body and its correlations with the brain and soul. This is the true basis of medical science—a complete revelation of the plan and laws of human life, which forms the basis of his course of instruction, beginning on the 10th of May, at No. 6 James street, designed to make his pupils masters of the healing art. The subject was only introduced in this lecture, and will be continued at the same place on Sunday, the 9th, at 2:30 r. m. The course of instruction in the College of Therapeutics, which embraces not only rational mind-cure but psychometric diagnosis, Therapeutic Sarcognomy, magnetic and electric practice, begins Monday evening, May 10th, at 6 James street, Franklin Square. 6 James street, Franklin Square.

Ira. Richmond's Wo

Easter Sunday being usually observed in Christendom, the guides of Mrs. Richmond announced suitable subjects for the day. The platform was beautifully decorated with flowers, baskets, evergreens, and one very large floral cross. The subject of the morning's dis-course was, "The Original Meaning of Easter," by the spirit control, Wm. Ellery Channing, who took the broad ground that Easter is nature's sacrament of spring, and that all nations had celebrated "Easter tide" in their own way. The control traced the astronomical, cabalistic, Egyptian and Scandinavian ceremonials in honor of the advent of Spring, and then linked the Hebraic Passover and Christian Easter, pointing to the life that triumphs over

death forevermore.

The evening discourse was upon "The Resur-The evening discourse was upon the resurrection of the Dead," and was a vigorous illustration of the real life, which is not in the senses, but in the spirit, and called those dead who are immured in fear and doubt and ignorance and worldliness. The style and manner were like those of George Whitefield, but no name was annunced.

were like those of George Whiteheid, but no name was announced.

A Joyous Surpriss was given to Mrs. Richmond on the anniversary of her birthday, the evening of April 2ist, by the members of a private class, numbering about fifty, and the "Band of Harmony."

Mrs. Richmond was quietly sitting at home, anioving har hirthday with the members of her

enjoying her birthday with the members of her own family, when "Ouina" was invoked to "give her medium a birthday poem." Ouina came, but did not there give the poem. She had been enlisted to control her medium and bring been enlisted to control her medium and bring her to the place appointed for the surprise party. The whole family accompanied Ouina, who, having control of her medium, was very gay, laughing and talking all the way, and making the whole company laugh and applaud when she brought" Water Lily" (Mrs. Richmond), still under control, and placed her in the chair appointed to receive her. There the whole company were facing her medium. At a given moment Ouina left, and Mrs. Richmond, who last remembered being quietly at home, found herself facing sixty or seventy smiling and loving faces. The surprise and shock (although pleasant) were such that she burst into tears, in which the entire company joined. It was certainly an unique way of joined. It was certainly an unique way of opening a meeting or social gathering. Soon a lady, whom Ouina named "Cape Jessamine," addressed a few loving and most appreciative words to Mrs. Richmond on behalf of the company, and presented her with a testimonial in the form of a silken purse containing a handthe form of a sliken purse containing a handsome sum. This was in recognition of the
teachings and discourses received in the series
of private meetings. The tears again flowed
from the medium's eyes, and Onina was obliged
to come, as she always does, to make suitable
reply on behalf of "Water Lily." The hearts
of all present were full and overflowing with
love for the medium and her guides. Later refreshments were served by the ladies, and other
words and gifts, in congratulation of the birthday, were given by members of the company.
Mrs. Richmond says it was the happlest birthday of her life, and all who were present declare it the most delightful occasion in which
they ever participated.

This week (Wednesday, April 28.) Mr. and Mrs.
Richmond visited Englewood, where the friends
of Mrs. R. held a parior meeting or "reception," sowing seed upon new soil, as many who

were present had never seen a medium or manifestation of Spiritualism before. The reception was at the home of Dr. and Mrs. De Wolf.

The interest in the subject is everywhere increasing, and new faces are seen at all the public meetings.

"Bright Eyes" Gives a Reception.

of the BANNER, and would liked to have had him present.

Mr. Holland, in a voice that thrilled with tenderness, expressed the great joy it gave them, on their side as well as us, to thus meet and pay a tribute to the faithful little worker who had so ably seconded them in all their efforts to open and keep open a door between the mundane and supermundane planes of life. There were many pleasing episodes during the scance, but I must not trespress too far upon your space.

One lady, unable to be present, owing to the severe illness of her father, sent to "Bright Eyes" a large bouquet of magnificent roses, and another lady friend had a small bouquet of roses and pansies provided to be worn by each guest in honor of our spirit hostess.

The evening was one of unalloyed enjoyment to all present, spirits and mortals alike, and all united in saying: All honor and praises to our faithful and earnest little worker, our esteemed and beloved slater, "Bright Eyes," whose Indian name is Nervernie!

New York, April 26th, 1886.

Greenvich, Mass. Easter was approprietely ob-

Greenwich, Mass .- Easter was appropriately observed at the New Liberal Church in Greenwich. The platform, altar and organ were beautifully decorated with potted plants and bouquets, while the words "Christ is Risen" were woven in trailing arbutus upon a background of evergreen, and placed upon the wall at the rear of the platform. The music under the direction of Mr. Smith was choice and pleasingly rendered. The discourse was in harmony with the occasion, and emphasized the fact that the general, joyous observance of Easter by the Christian church, indicated an increasing faith in life and a decreasing dread of death.

joyous observance of Laster by the Christian church, indicated an increasing faith in life and a decreasing dread of death.

The morning service was followed by the usual hour of intermission and social converse, after which the Lyceum marched with their flags from the room below, and took their places in the body of the church. The exercises were of unusual interest; the rectations of the older ones were well chosen and finely rendered; the little ones, with their artiess ways and pretty verses, pleased all who listened. At the close of the recitations, Miss Lochian, who does faithful service among the children, gave to each a book and card, which heightened still more the glow of their sunny little faces. With the usual march and song, the Lyceum and the service for the day closed.

The day, to all who participated in it, was a day to be long remembered, as one in which all life's burdens seemed lightened and its hopes intensified. The building of this beautiful chapel and the establishment of its regular services is a work upon which its generous tounder may look as an investment of priceless worth; for the sake of which he can, for a little season, afford to bear the burdens that intolerance, ignorance and superstition have imposed upon him. To the increasing numbers who, from far and near, rally around the newly erected standard, the services are an ever-increasing delight. To the speakers who minister to the appreciative audiences, a new baptism is given in the pure, harmonial atmosphere of this "model church," where the training and directing of the children is made an important factor in the extension of liberal thought and angel inspiration.

JULIETTE YEAW.

Woonsocket, R. I.—The Valley Republican of

Woonsocket, R. I .- The Valley Republican of Woonsocket, dated April 28th, speaking of Mr. J. Frank Baxter's last meeting here, on Tuesday evening, April 27th, in quite an extended account, said: "The lecture called out a good attendance, considering the inclement weather and the attractions in three other halls. His argument upon the practical results of Spiritualism, must have been convincing to many and instructive to all present. The singing of Mr. Baxter was an attractive feature, and could not have failed to instructive to all present. The singing of Mr. Baxter was an attractive feature, and could not have failed to please all who have musical tastes. But perhaps the most remarkable feature of the evening was the spirit tests, given under a semi-trance condition. Mr. Baxter gave vivid descriptions of spirits, giving full names, and much other data and minutire. Nearly all were recognized as accurate and truthful. It will be hard work to explain this phase upon any other ground than that of spirit communication. Under favorable conditions Mr. Baxter could fill the largest hall. He will speak here again, day and evening, on the last Sunday of May, this being the only opportunity, as his Sunday appointments are made for more than a year ahead. It is evident that Spiritualists and investigators in Woonsocket are quite numerous." This was editorially given, and also contained the names of most of the spirits described. Mr. Baxter's programme for the next Woonsocket visit will be duly announced and circulated, so that inquirers in neighboring places can govern themselves accordingly. In this article is indicated a marked tendency, in this vicinity, toward the popularity of Modern Spiritualism. Reporters.

Onset Bay Lycoum .- There is a gradual increase in our numbers as the season advances, and on May 2d Novelty Hall was filled. In the absence of our 2d Novelty Hall was filled. In the absence of our Guardian, Charles W. Sullivan led in the marches. Our musical director being away, Mrs. Eva Cassell presided at the plano.

The children took a decided interest in the subject, "Summer," and several of the efforts of the young members were loudly applauded. Recitations were given by Eva Reynolds, Gertie Fairbanks and Flossie Cassell; songs by Braibard and Brooks Bates, Etta Shea and Esther Bates; Fred Keith led the wing movements, and acquitted himself very creditably; Mr. Charles W. Sullivan gave two vocal selections, and Mr. Griffin made remarks.

We were pleased to see in the audience two who have worked in the Lyceum cause as guardians—Mrs. S. F. Bloknell, of Boston, and her daughter. Susie Bicknell, of Brockton. The latter addressed the children, glving words of encouragement, and compilmenting them on their deportment and general proficiency.

The May fastival was appounced as to be circument.

The May festival was announced as to be given at the Casino on the evening of May 3d. D. N. Ford, Conductor.

Spiritualist Meetings in New York, Grand Opera House Hall, 8th Avenus and 22d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M. Arcanum Hall, 57 West 25th Street.—The Peo-ple's Spiritual Meeting every Bunday at 2% and 7% r. m., and every Friday afternoon at 2%. Frank W. Jones, Con-junctor.

Metropolitan Church for Humanity, 251 Wes 23d Street, Rev. Mrs. T. B. Stryker.—Services ever Sunday, at 11 o'clock A.M. Beacon Light Pariors, 233 West 46th Street. The Children's Lyceum meets every Sunday at 3 P. M.

THE PARKER SPIRITUAL SOCIETY.—Public services are held every Sunday evening by this organization, of which Mrs. K. A. Parent is President, Mr. G. L. Gaden, Treasurer, and Rev. C. P. McCarthy, Secretary and Director, at 7:45 o'clock, in its new hall (Lower Hall), No. 52 Union Square, New York City.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speakers engaged: May and June, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall. Church of the New Spiritual Dispensation meets during the month of May at residence of Judge Dairy, 451 W ashington Avenue, Brooklyn, N.Y. Sunday services 7% P.M. John Jeffrey, President; W. J. Cushing, Secretary; A. G. Klipp, Treasurer.

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

Lotta-Philadelphia's Favorite.

It was always a marvel to the amusementloving public how Lotta could be so sick that
the Chestnut Street Opera House, Philadelphia,
was compelled to be closed for one week, about
two years ago, and that at the end of that time
she was well enough to resume her play of
"Nitouche." More than this, it was noticed
that her voice had acquired fresh volume, and
in "Nitouche," which is a singing play, she
could be heard in ensemble as well as in solo.
Among all the gifted ladies who adorn the
stage Lotta is decidedly the pet and favorite.
Her intense vitality, her beauty, and the versatility of her talents draw all classes to see
her. She has been on the stage since her eighth
year, and in all that time the breath of scandal
has never once assailed her. She is a phenomenally devoted child to her mother, in whose society she is found at all times. Can it be wondered at that this little lady returned so soon
to her labor at the Opera House, when we reclety she is found at all times. Can it be wondered at that this little lady returned so soon to her labor at the Opera House, when we remember that this speedy restoration was due to the inhalation of Compound Oxygen? A press correspondent writes: "It was at the residence of Mrs. James H. Heverin of Delancy Place, (wife of the eminent counsellor) that I obtained a brief interview with Lotta in reference to the treatment of Drs. Starkey & Palen, which prevented her a great pecuniary loss. The little comedienne was spending the day there, and as she answered my card she came bounding into the parlor, throwing herself into a luxurious armchair, and as soon as the formalities of a visit were complied with, I at once broached my subject.

"I hear you have tried Compound Oxygen treatment, Lotta?"

"Oh! yes. You remember the terrible sore throat I had two years ago—that it baffied the skill of my New York physicians? After burning my throat and positively prohibiting my appearance before an audlence for an unlimited time, I was promised great things if I would try the 'Oxygen,' so I immediately came to Philadelphia and put myself under the care of Drs. Starkey & Palen."

"Did you experience relief immediately?"

"It was evident from the first inhalation that I had done the gight thing, for it seemed to bring the whole trouble under immediate control."

"Then you do not favor burning the throat or any of the methods usually resorted to?"

"Then you do not favor burning the throat or any of the methods usually resorted to?"
"No. I think it a harsh and cruel treatment, and it cannot be long before Compound Oxygen will come to the rescue of all the profession."

sion."
"Drs. Starkey & Palen claim that the health
"Drs. Starkey & Palen claim that the health obtained by the Compound Oxygen treatment is as genuine and permanent as one's original health. Does your experience confirm that opinion?"

'Yes, it most certainly does. I have not been sick an hour since I used the Oxygen. My mother has also been greatly benefited by the use of the Oxygen, and is as great an enthusiast as I. It seems to invigorate the whole conast as I. It seems to invigorate the whole constitution, and imparts fresh life to every part of the body. In my profession I am always studying from nature. I observe the expressions, gestures and ways of the various people with whom I meet, and find that my power of observation has grown more acute and discriminating since my treatment with the Oxygen. In the voice alone there is a most perceptible gain. Long and sustained notes have become easy, and whether talking or singing I find it now no labor. Persons who sing or talk much on stage or platform feel a certain amount of exhaustion at the end of the season, and to them the use of the Compound Oxygen would be of great value. I wonder these gentlemen them the use of the Compound Oxygen would be of great value. I wonder these gentlemen have not brought it to the notice of the acting profession before. It is just what we all need."
"Do you think it would have the same effect on the system as a change of climate?"
"Yes, and without the disadvantages of long journeys in pursuit of health, such as the loss of home comforts and the interference with

journeys in pursuit of health, such as the loss of home comforts and the interference with regular business pursuits."
"Did you have any unpleasant sensations while taking the Oxygen?"
"No; on the contrary, the sensations were pleasant."
"Do you give your full consent to make this interview public?"
"I certainly do. You are at liberty to say I said so."
Miss Lotta is one of the busiest little ladies

"I certainly do. You are at merty to say a said so."
Miss Lotta is one of the busiest little ladies in the world. Her engagements are continuously requiring her presence in the cities each season. She owns theatres and real estate in America and Europe, and large tracts of wooded land in the Northwest; indeed she is one of the wealthiest ladies of the stage. Lotta is modest about her own merits. She believes the test of talent is public appreciation. Surely no one has passed this test with greater eclat than this gifted lady, who is still young and fresh. Now if the Compound Oxygen can bring back to the stage each year this favorite and pet, in prime health, the public can but thank Drs. Starkey & Palen. Any who may desire to know more of the treatment of which so kindly words are spoken, should write to the office of the physicians, 1529 Arch street, for the literature on the subject, which is mailed free to all applicants. free to all applicants.

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